THE

CEREMONIES

AND

RELIGIOUS CUSTOMS

Of the JEWS and the

ROMAN CATHOLICKS.

VOLUME the FISRT.

THE

CEREMONIES

AND

RELIGIOUS CUSTOMS

OF THE *Various*

OF THE *Nations*

of the KNOWN WORLD:

Together with

HISTORICAL ANNOTATIONS,

And ſeveral

CURIOUS DISCOURSES

Equally Inſtructive and Entertaining.

VOL. I.

Containing the CEREMONIES of the JEWS, and the ROMAN CATHOLICKS.

Written originally in FRENCH, and illuſtrated with a large Number of Folio COPPER PLATES, all beautifully Deſigned

By Mr. BERNARD PICART,

And curiouſly Engraved by moſt of the BEST HANDS in *EUROPE.*

Faithfully tranſlated into ENGLISH, by a *Gentleman*, ſome Time ſince of St. *John's* College in *OXFORD.*



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PREFACE.

AN Edition of the firſt Part of this Work, compoſed by *Leo of Modena*, a Rabbi of *Venice*, was ſome Time ſince publiſhed at the Requeſt of ſome Chriſtians, who were deſirous of informing themſelves in the Cuſtoms and Ceremonies of the *Jews* of our Time. Mr. *Gaffarel* had that Edition printed at *Paris* in the Year 1637, and ſent it to the Author; who finding a great Number of Errors in it, corrected them, and reſolved to give the Public an Edition more correct than the former; which he accordingly did the following Year at *Venice*. This laſt Edition is the Ground-work of this Tranſlation; or, to ſpeak more properly, it is made up out of both the Editions. There is indeed a conſiderable Difference between the two Impreſſions; for the Author ſtruck many Things out of the firſt, nay, ſometimes whole Chapters, and added others, which had never appeared before. And indeed, the ſecond Impreſſion is what we have almoſt every where followed, as the moſt exact and correct; and the firſt we have only had recourſe to, for the Tranſlation of thoſe Paſſages of Scripture, quoted in the ſecond Edition according to the Vulgate; it being very abſurd to make a Rabbi ſubmit to the Deciſion of the Council of *Trent*.

BUXTORF was the firſt who gave Chriſtians any Light into the Cuſtoms and Ceremonies of the modern *Jews*; that Treatiſe of his, which he intitled, *The Synagogue of the Jews*, was printed in the *German*, which was his Mother-Tongue, in the Year 1603, and met with ſo kind a Reception, even from the Learned, that it was immediately tranſlated into *Latin*, and publiſhed the very next Year. *Buxtorf* the Son, not being well ſatisfied with the *Latin* Verſion of his Father's Work, made a new one, wherein he made great Alterations, and ſent it to the Preſs in the Year 1641; and about twenty Years after, reprinted it conſiderably enlarged. He inſerted therein Part of the Work of *Leo of Modena*, and we may ſee, that in order to avoid that Confuſion, which before appeared throughout the whole Work, by including too many Particulars under one Head, he has endeavour'd to follow *Leo*'s Method. But had he abridged the Book, inſtead of enlarging it, he had much more obliged the Public. This was the Caſe of our Rabbi, who touched upon nothing but Matters on all Sides approved, without deviating from his Subject by Digreſſions or Diſputes, and much leſs by trifling Particularities; equally avoiding to eſtabliſh any Doctrines whatſoever, or to entertain the Public with Allegories and Abſurdities.

THEREFORE, whatever is of any Uſe, or Value, in *Buxtorf*'s large Volume, will be found in this ſmall one, wherein there is nothing ſuperfluous, the Author never wandring from his Subject, or ſaying more than is abſolutely neceſſary for making it intelligible. And indeed, a clear Head to digeſt Matters, is generally allowed the diſtinguiſhing Character of the *Italians*, as the Strength of other Nations is ſaid to lie chiefly in their Back to bear the Weight of them*. Yet, however ſmall that Work may be, it contains a great many Things which *Buxtorf* has not touched upon.

As our Rabbi's only Aim was to be intelligible, he was content with ſpeaking in a plain ſuccinct Manner; a ſwelling Stile being unneceſſary in a Narration. And in order to go beyond him in Perſpicuity, we have often bróke one of his Periods into two or three, though in other Places we have lengthened ſome of them, to give a greater Light to his Sentiments.

* The Author's Meaning here is, that whilſt the *Italians* excel in inventing, digeſting, and making every Subject their own, ſo other Nations only excel in Strength of Memory; which they croud with a Number of Particulars of very little Uſe to them, for want of that happy Genius which is the Propriety of the *Italians*.

He is ſometimes ſo careleſs of his Stile, that, were a Man unacquainted with the Subject which he treats, he would hardly underſtand him. This obliged me to reduce ſeveral of his Periods into their natural Order, by taking the Thought of the Author only, and dropping his Expreſſion; for he ſpeaks *Italian* much in the Stile of the *Jewiſh* Synagogues.

THE Chriſtian Religion taking its riſe from Judaiſm, I make no doubt but the reading of this ſmall Treatiſe will be of great Uſe towards the Underſtanding of the New Teſtament, by reaſon of its Conformity and Connexion with the Old. They who compoſed the Books of the New Teſtament being *Jews*, it is impoſſible to explain it any other Way, than by recurring to Judaiſm; and indeed, Part of our Ceremonies have been taken from thence. Our Doctrines are almoſt the ſame, and as to Mortality, the Commandments are common to us both. Even Purgatory, which the Proteſtants will not admit, is explained at the End of this Work, together with the Belief of Heaven, Hell, the Reſurrection, and the Day of Judgment.

THE Chriſtian Religion has likewiſe this in common with Judaiſm, that each of them is founded upon the Holy Scriptures, the Traditions of their Fathers, upon the Cuſtoms and received Inſtitutions, which, in our Religion, we call, *Eccleſiaſtical Diſcipline*. Beſides, as our Doctors often expreſs themſelves, *this is of Apoſtolical Tradition*; ſo likewiſe do the Rabbies often ſay, *Halaca le Moſce mi Sinaï: This Explanation was delivered to* Moſes *upon Mount* Sinai. Indeed, under the Word Tradition, they often give us ſtrange Chimeras; but this is not ſo much the Fault of Tradition, as of thoſe who are the Depoſitaries of it.

As to the Prayers of the *Jews*, they are very pious, and are moſt of them formed upon one Model; tho' compoſed at different Times, and in different Places. They are hardly any Thing more than a continued Series of Paſſages out of the Scriptures, containing the Praiſes of God; and it is very probable, that *Eſdras* was the Author of a great Part of this Formulary of Prayers, and that the Doctors who ſucceeded him, only made ſome Additions to it. In the Infancy of the Chriſtian Church, our Fathers uſed to ſing the Praiſes of God, to repeat the Pſalms, and read the Holy Scriptures at their Aſſemblies; that is, thoſe Paſſages of the Law and the Prophets which were proper for each Day, as it is ſtill the Cuſtom amongſt the modern *Jews*. The Church afterwards introduced the reading of the Goſpel in the Room of the Law of *Moſes*; tho', at the ſame Time, ſhe has always retained ſome Paſſages of the Old Teſtament, and chiefly of the Pſalms, as appears from the Beginning of the Maſs, which is only an Abridgment of Pſalms, which perhaps at firſt were repeated thro', and are now ſhortned only for the ſake of Convenience and Diſpatch.

BESIDES, it is plain, that the firſt Fathers of the Church paid the ſame Reſpect to *Saturday* as to *Sunday*. And accordingly we find, that the antient Canons made them equal, by equally prohibiting Faſts on either of thoſe two Days. *Celebrate* (ſays the Book of antient Conſtitutions, that goes under the Name of *Clement) both* Saturday *and* Sunday *as Feſtivals*; *the one being conſecrated to the Memory of the Creation, and the other to that of the Reſurrection.* And indeed both theſe Days were long held in great Veneration, and among the Primitive Chriſtians both *Saturday* and *Sunday* were Days of Aſſembling; nay, ſome Footſteps of that Cuſtom ſtill appear on *Eaſter-Eve*, in our Churches, where ſeveral Chapters both of the Law and of the Prophets are read.

WE cannot ſufficiently admire the modeſt and ſerious Behaviour of the *Jews*, when they are going to their Morning Prayers; for it is not lawful for them to treat of any Buſineſs, nor ſo much as to make a Viſit, or ſalute any one, till they have firſt diſcharged that Duty towards God. This Cuſtom is of very great Antiquity amongſt the *Jews*, and may ſerve to explain thoſe Words of Chriſt to his Diſciples, upon ſending them to preach the Goſpel: *And ſalute no Man by the Way*, Luke x. ver. 4.

UPON carefully examining into the Order of the *Jewiſh* Prayers, and the Rubric or Directions for performing them, we ſhall find, that they differ very little from ours. They have their Prayers for Morning, Noon, and Night; and though they do not uſe the Terms of Double, Semidouble, or Simple, they nevertheleſs have Offices of different Kinds, as well common as proper, in the ſame manner as we have: They likewiſe have their Commemorations, as will be ſeen when we come to ſpeak of their Feſtivals. In ſhort, as we have our Services after the Manner of the *Roman*, *Gallican*, and other Churches, ſo have they theirs according to that of the *Spaniſh*, *German*, *Italian*, &c. Synagogues.

THE Deſcription our Author gives of the Tephilin, which they wear in Time of Prayer, ſhews what the Phylacteries mentioned in the Goſpel were, and which moſt of our Interpreters have explained aukwardly enough. Amongſt others, I know not what Father *Amelote*, of the Oratory, in his *French* Notes upon the Verſion of the New Teſtament means, by ſaying, that the Tephilin and Taled were *Jewiſh* Ornaments, which the Maſter of each Houſe uſed to put on, in order to eat the Paſcal Lamb in a more grand and ſolemn Manner. He is here led into an Error by *Genebrard*, who, to maintain this Opinion, quotes *Orah Haiim*; though, in the very Place he quotes out of that Book, there is no mention made of any holy Ornaments, that were neceſſary to the Celebration of the Paſſover; but only of a four-corner'd Garment, which the *Jews* were obliged to wear at that Time, but to avoid Ridicule have now laid aſide, only wearing under their Clothes, a ſquare Cloth with four Taſſels or Strings unravelled at the Ends.

THIS falſe Notion has been the Cauſe of aſcribing the Uſe of conſecrated Ornaments, at the Celebration of the holy Myſteries, to the earlieſt of Times; and ſome People pretend ſtill to ſhew us the Chaſubles of ſeveral of the Apoſtles. But the wiſeſt and moſt learned Writers believe nothing of it; and I am ſurpriſed that Cardinal *Bona* ſhould ſo paſſionately inveigh againſt *Nicolas Alemannius*, for inſiſting that the Apoſtles never had the Uſe of conſecrated Veſtments, and for treating every Thing that has been ſaid on this Subject as imaginary and ridiculous. The Cardinal grounds his Aſſertion upon the Writings of *Baronius*, *de Monchi*, *Stapleton*, *du Sauſſay*, and others; who are of Opinion, that *Jeſus Chriſt*, at the laſt Supper, wore a conſecrated Garment ſuitable to that Ceremony. Whereas Cardinal *Bona* himſelf, indeed, ſays no more, than that the Apoſtles only, celebrated the Myſteries in ceremonial Veſtments; but that as to *Jeſus Chriſt*, when he inſtituted this Sacrament, he had no other than his ordinary Clothes on. Yet neither of theſe Aſſertions has any Foundation in Truth; and *Walafrid Strabo* was much in the right when he ſaid, *That in the Primitive Church, they uſed to celebrate Maſs in the Clothes they generally wore*; tho' not for the Reaſon which *Joſeph le Vicomte* gives us, *viz.* that in thoſe Days the Church was not able to bear the Expence of Clothes that were rich and ſuitable to her Ceremonies, but becauſe the firſt Chriſtians, who for the greateſt Part had been *Jews*, uſed to celebrate the Myſteries at their Aſſemblies, in the ſame Clothes which they were uſed to wear in their Synagogues. I am likewiſe of Opinion, that the Copes which our Prieſts now uſe, were taken from the *Jewiſh* Cloke, or the *Roman* Gown, or perhaps from both. For it is probable, that both the *Roman* and the *Jew*, after having quitted their reſpective Religions for Chriſtianity, ſtill retained their uſual Dreſs. To which we may add, that Maſs was antiently ſaid in Copes, and that the Eaſtern Prieſts, at this very Time, chuſe to officiate in them rather than in our Chaſubles: But as they were found more cumberſome, they are now made ſhorter amongſt us, and opened at the Sides, which makes them much more convenient, and leſs expenſive. In the ſame Manner, the Albe is taken from the *Roman* Tunic, which being made ſhorter, and wider, is now become our Surplice. In primitive Times then we ſee, there was no Difference between the ceremonial Veſtments, and the common Dreſs, Time alone having produced this Difference; the Laity having been perpetually changing their Faſhions, while the Clergy have always retained their antient Manner of Dreſs. Now, as at the Celebration of the Myſteries

ries of Religion, all People put on their beſt Clothes, and the Church, by Degrees, acquired immenſe Riches, and built magnificent Temples; in Proceſs of Time it has happened, that rich and coſtly Veſtments have been introduced.

THE vaſt Number of Bleſſings and Thankſgivings, uſed by the *Jews* at the Beginning and End of all their Actions, is alſo a great Help to us, for the better Underſtanding of ſeveral Paſſages of St. *Paul*, wherein he ſpeaks of the Praiſes and Thankſgivings, which we ought continually to give unto God. [a] *For*, ſays he, *if I by Grace be a Partaker, why am I evil ſpoken of, for that which I give Thanks? Whether therefore ye eat or drink, or whatſoever ye do, do all to the Glory of God.* I do not hereby mean thoſe Benedictions and particular Thankſgivings, which we find in the tenth Chapter of the firſt Epiſtle to the *Corinthians*, concerning the Euchariſt; tho' they are perfectly well explained by the Benedictions and Thankſgivings, which the *Jews* obſerve at the Celebration of their Paſſover. There are many other Things of this Nature, which cannot be well explained, but by the Manners and Cuſtoms of the *Jews*.

IN the *Jewiſh* Formulary, they have a Prayer which they uſe in public for thoſe Princes, whoſe Subjects they are; containing ſeveral Articles, and at the End of every one, the People ſay *Amen*. In order to expreſs their Zeal on this Occaſion, they generally, during this Prayer, embrace the Book of the Law. It appears, nevertheleſs, that whatever they ask of God in Behalf of their Princes, is with a View only to ſome particular Advantage, which is from thence to accrue to the *Jewiſh* Nation. *May the King of Kings through his Mercy preſerve our Prince, may He incline him to do good to all the* Iſraelites, *and under his Reign may* Judah *be preſerved, may* Iſrael *remain in Safety, and may the Redeemer come into* Sion. I know not whether we may not conclude from this Prayer, that St. *Paul*, who was ſo well acquainted with the Cuſtoms of the Synagogue, followed this Precedent, when he taught the primitive Chriſtians to pray unto God, for the Kings and Princes of the World: But be that as it will, we cannot diſapprove the great Number of Benedictions, which the *Jews* obſerve on ſo many different Occaſions; ſince the Chriſtian Churches, both of the Eaſt and Weſt, have almoſt as many in their Prayer-Books and Rituals. And indeed Benedictions of all kinds are ever good and laudable, when performed in honour of God, and without Superſtition.

I SAY, without Superſtition, becauſe the *Jews* are charged with making a wrong Uſe of the Name of God and his Angels in ſome of their Benedictions, in hopes of perſuading them by a kind of Magic, to be more familiar and favourable to them, upon an Opinion, that the Patriarchs had Angels, who were as Maſters and Guardians to them. But our Rabbi is ſo far from holding any ſuch Opinion, that, agreeably to the Bible and the Talmud, he here condemns all Magic. We may ſee too, by the fifth Article of their Belief, that they forbid the Worſhip of Angels, when they ſay, *That a Man ought neither to worſhip them, nor ſerve them as Mediators or Interceſſors.* The *Jews*, however, pay great Honour and Reſpect to the Angels; and we find by our Author, that formerly when they went to eaſe Nature in any Place where they might be expoſed to Danger, they recommended themſelves to their Guardian Angels. And this Invocation is yet to be ſeen in their Books, expreſſed as follows: [b] *May ye be honoured, ye venerable and bleſſed Miniſters of God; preſerve me, preſerve me; help me, help me.* There are, even at this Time, devout *Jews*, who pray after that manner, grounding their Practice on this Paſſage: [c] *For he ſhall give his Angels charge over thee, to keep thee in all thy Ways.* In ſhort, the Belief of Guardian Angels was an eſtabliſh'd Opinion in the Synagogue in the Time of our Lord, as well as it is now in our Church.

IT muſt be allowed, however, that there are ſome *Jews*, who prophane the Name of God and his Angels, and turn it to an ill Purpoſe, in order to perform Things out of the

[a] 1 Cor. x. ver. 30, 31.
[b] Orah. Haiim. n. 3.
[c] Pſal. xci. ver. 11.

Courſe

Courſe of Nature, diſguiſing this evil Practice, under the Pretence of its being authoriſed by the [a] *Cabala*; that the World may be induced to believe, that in this they only follow the Tradition of their Fathers. And indeed under this Notion of Tradition, they impoſe upon the more ignorant amongſt themſelves, and even many Chriſtians, who ſuffer themſelves to be ſeduced by theſe cabaliſtical Imaginations, upon which the whole magic Art is grounded. But what is moſt ſurpriſing, is, that *Reuchlin*, one of the moſt learned Men of the laſt Age, ſhould have amuſed himſelf with writing on ſo trifling a Subject. The Extravagances even of the Count *de Gabalis*, which lately appeared, were not diſagreably received: So true it is, that Mankind has a natural Propenſity to Superſtition. The *Cabala*, in my Opinion, takes its Riſe from the Philoſophy of *Pythagoras* and *Plato*, which ſome of the *Jews* have jumbled together with *Judaiſm*, ſcattering throughout the whole an infinite Number of ſtrange Notions and idle Dreams, the Children of Idleneſs and Superſtition; as appears by the Books of *Adam*, *Enoch*, *Salomon*, and ſeveral others, to which neither our Author, nor any *Jew*, or Chriſtian of good Senſe, give the leaſt Credit.

The *Jews* are not only remarkably devout, but charitable too; and methinks, in their Compaſſion to the Poor, we may ſee a Reſemblance of the Charity of the primitive Chriſtians to their Brethren: By which the latter, at that Time, only imitated what was then, and ſtill is, practiſed in the Synagogues; whereas, on the contrary, we have ſcarce retained the Remembrance of it. I ſhall not here mention their Diſcipline, which is perfectly regular, as will appear in the Chapter concerning their Excommunication and Repentance; but ſhall juſt obſerve, by the way, that the *Jews* endeavour not only to make Atonement to God by an inward, but alſo by an outward, Contrition and Repentance. And for this Purpoſe, they have their penitential Books, as they were formerly uſed in the Church; and perhaps in Imitation of them. Sure it is, that they inflict ſevere Puniſhments on ſuch as are guilty of heinous Crimes: But this is privately put in Execution; ſuch Things not being allowed by thoſe Princes, whoſe Subjects they are. But, indeed, as to all other Things, the *Jews* muſt be owned to give much into external Ceremonies; becauſe (ſay they) all external Actions are deſign'd for no other End than to regulate and direct the internal Actions of the Mind. So that by the waſhing of their Hands, they intend the purifying their Conſcience: As by an Abſtinence from unclean Meats, they propoſe the avoiding of Crimes; and look upon all Precepts of external Behaviour, as an immediate Application to the internal. However, it is not my Deſign hereby to approve the exceſſive Strictneſs of ſome ſuperſtitious *Jews*; as to riſe for ſix Days together before the Sun, the better to praiſe God, or to lie in Bed longer on the Sabbath, to ſhew the greater Reſpect to that Precept, that commands us to reſt on it; all which appear to me as ſo many vicious Affectations. I am likewiſe for diſmiſſing thoſe Anatomiſts, who are ſo ſcrupulous, that a Man can neither eat a Pigeon nor a Chicken without their Approbation: As if the Prick of a Pin, or any other ſcarce diſtinguiſhable Infirmity, or even the Suſpicion of them, in an Animal, were a ſufficient Reaſon for abſtaining from it.

We ſhall, as we go along, farther ſee the Nature of their general and particular Confeſſions; and how to ask and obtain Forgiveneſs of each other by a mutual Reconciliation, in the ſame manner as it is preſcrib'd to us in the Goſpel. But one thing that deſerves our Attention and Obſervation amongſt the *Jews*, is, that leſt they ſhould have been guilty of any Failure during the Courſe of the whole Year, they have a Day conſecrated on Purpoſe to atone for ſuch Failure. I ſhall not mention their Care of examining their Conſcience in the Time of Sickneſs; nor their Zeal in changing their Name, when under any Apprehenſion of Death. But I have obſerved, that in this Point, as well as others, they act with a ſtrong Superſtition. When they think themſelves beyond hopes of Recovery, they give themſelves the Names of *Haiim*, *Life*, *Raphael*, *the Cure of God*, and others of the ſame kind; and if they eſcape, they, during the Remainder of their Lives, retain them, aſcribing their Health to ſuch Change of Name.

[a] Tradition.

THEIR Preachers do not ſo much affect Eloquence, as a profound Knowledge in the Scriptures, and Deciſions of their Rabbi's. They apply themſelves particularly to the Study of a ſort of Books, which they call, *Sceelot Veteſcuvot*, that is *Queſtions and Anſwers*; which bear a great Reſemblance to thoſe of our Caſuiſts. As every one amongſt them is at Liberty to preach, we may eaſily imagine, how Chriſt and his Apoſtles came to preach in the Synagogues, and how we ought to underſtand what is ſaid by St. *Luke*, *That Jeſus Chriſt was found in the Temple, ſitting in the midſt of the Doctors, both hearing them and asking them Queſtions*: Not that he went thither with Intent to ſet up for an Inſtructor of thoſe Doctors, but placed himſelf amongſt ſuch as were Scholars, in order to be inſtructed himſelf, which is ſtill practiſed by the *Jews*; and for this Reaſon their Synagogues are commonly called Schools. We might here add many other Particulars; but we muſt remember, that this is a Preface only, and not a Book.

To my Reader I ſhall leave all ſuch Reflections as may juſtly be applied to what our Author ſays concerning Marriages, Divorces, and Degrees of Relation; which give Light into ſeveral Paſſages of the New Teſtament. I ſhall ſay no more upon this Subject, than that the *Jews* ſtrictly enjoin Marriage to every one, without Exception. Rabbi *Moſes*, however, is of the ſame Opinion with ſeveral Others, that a Man engag'd in the Study of the Law, may take a longer Time than what is preſcribed to others, provided he live chaſtly during that Time: But otherwiſe, he is of St. *Paul*'s Opinion, that it is better to marry than burn. The ſame Thing is now practiſed in the Eaſtern Church; and the People themſelves, who are naturally jealous, require all Prieſts either to marry, or become Monks; the very *Maronite* [a] Prieſts themſelves, tho' they acknowledge the Biſhop of *Rome*, are obliged to marry, that is to ſay, before they are made Prieſts. And this is the Reaſon why their Biſhops are unwilling to receive them into Orders, before they are married, unleſs (as I ſaid before) they will retire into Monaſteries.

As to the Supplement concerning the modern *Karaites* and *Samaritans*, added to this Work, as theſe two Sects are little known in *Europe*, I was obliged to mention them, that our Author might not appear in any manner defective. The Rabbiniſt *Jews*, that is, ſuch as follow the Doctrine and Traditions of the *Talmud*, charge them with many Errors, either out of Malice or Ignorance; in order to diſcover the Truth of which, I have been obliged to have recourſe to the *Karaites* and *Samaritans* themſelves. The *Karaite* whom I have produced is one of the greateſt Learning and Reputation of his Sect. His Treatiſe, now preſerved in Manuſcript in the Library of the Fathers of the Oratory at *Paris*, was brought over from *Conſtantinople*, with a conſiderable Number of other *Jewiſh* Books, by *M. de Sancy*, on his Return from his Embaſſy. As to the *Samaritans*, I have taken what relates to them from two Letters, which the Synagogues of [b] *Sichem* and *Egypt* wrote to *Joſeph Scaliger*, concerning their Ceremonies and Cuſtoms. I was not able to come at the Original, but only a Tranſlation made by *M. Morin*, one of the Fathers of the Oratory, at the Requeſt of *M. de Peyreſe*, which I found written in his own Hand, as I was turning over the *Samaritan* Pentateuch, a Manuſcript now in the ſame Library.

BY the way it muſt be obſerved, that *Leo of Modena*, in giving us the *Hebrew* Words in our Characters, has done a Thing unuſual to his Nation. At firſt I had ſome Thoughts of keeping up to the Orthography of our Tongue, but afterwards reſolved to follow his, imagining my Readers would be pleaſed to ſee in what manner the *Italian Jews* pronounce *Hebrew*. Nevertheleſs I have ſomewhat deviated from it in this Preface, and in the Supplement, in order to come as near as I could to the *French* way of pronouncing *Hebrew*; tho' I am perſuaded very few People will take Notice of it. At the ſame Time it is pleaſant enough to ſee a *Frenchman* write *Hebrew* after the *German* Manner; becauſe he has made uſe of *Buxtorf*'s Dictionary, or ſome of the *Hebrew* Grammars written by *Ger-*

[a] The Jeſuit *Dandini* in his Account of the *Maronites*.
[b] *Napolouſe*.

mans. This different Manner of writing the *Hebrew* Words, proceeds from the different ways of pronouncing them: But were it agreed how they ſhould be pronounced, there would ſtill remain a Difficulty how to agree upon the Way of writing them: Becauſe the *French*, *Germans*, *Spaniards*, and *Italians*, pronounce the ſame Letters after a different Manner; and are each of them obliged often to uſe ſeveral different Characters to expreſs one ſingle *Hebrew* Letter right. The Authors of the *Greek* Verſion of the Bible, commonly known under the Name of the *Septuagint*, differ in this from St. *Jerom*; and all the ancient ways of writing *Hebrew* Words in other Tongues, entirely differ from the Modern. This is what the Critics ought to take Notice of, when they print any old Books wherein *Hebrew* Words written in *Greek* or *Latin* Characters are found, ſuch as the Works of St. *Jerom*, St. *Epiphanius*, and ſome other of the Fathers.

HOWEVER, I cannot agree with our Author, who believes the *Italians* pronounce the *Hebrew* better than any other Nation. The *Spaniards*, moſt of whom are now in the *Levant*, are not at all inferior to them in this Point; and I am even of Opinion, that they excel them and all other People, not only as to Pronunciation, but alſo as to the Manner of writing: For their Manuſcripts are incomparably more beautiful than thoſe of the *Italians*, *Germans*, or other *Levantines*. And indeed, they have applied themſelves to the Study of the Grammar and Language of Holy Writ, much more than any other Nation. When they were driven out of *Spain*, they took Refuge in the Dominions of the *Turk*, and ſettled chiefly at *Conſtantinople*, *Salonica*, and thereabouts; where, to this Day, they are remarkable for the Gravity which they obſerve in their Ceremonies. It is true, they do not ſpeak pure *Spaniſh*: But corrupt as it is, they make uſe of a *Spaniſh* Tranſlation of the Bible. Their Synagogues in all Parts are more neat, and have more of Ornament and Magnificence than thoſe of other Nations. They are very nice, in having the Pentateuch and other Books, which they uſe in their Synagogues, fairly copied; which I obſerve by the way, in favour of thoſe who make Collections of *Hebrew* Manuſcripts. When I prefer the *Spaniſh Jews* to all others, I only ſpeak of thoſe who are generally known, not being able to ſay any Thing of thoſe who live in the farthermoſt Parts of *Aſia*, of whom we have no Knowledge at all. But I am ſurpriſed, that among ſo many Jeſuits and other Monks, as travel into thoſe Countries, none have had the Curioſity to give us ſome Information concerning the *Jews* there, or to bring us ſome of their Bibles, or let us know in what Manner their Traditions differ from the common Traditions and Cuſtoms of other *Jews*.

I MIGHT here ſay ſomething concerning our *French Jews*, who formerly exceeded all other *Jews* in Riches, till they were baniſhed *France*; from whence we have the Proverb, that *he is as rich as a* Jew. For it is certain, that in thoſe Days they poſſeſſed the fineſt Houſes and Eſtates in the Neighbourhood of *Paris*. The exorbitant Uſuries which they were allowed to take, under Pretence of its being beneficial to the Public, had rendered them ſo powerful, that at laſt there was a Neceſſity to deſtroy them. Yet they were not ſo much taken up with their Trade, but that they likewiſe applied themſelves to the Study of their Laws and Ceremonies. And as the *Spaniſh Jews* in thoſe Days excelled in the Knowledge of the Holy Scriptures, ſo thoſe of *France* excelled in the Knowledge of the *Talmud*. *Paris*, at that Time, was the *Athens* of the *Jews*, and they repaired thither from all Parts in order to be inſtructed. *R. Solomon Iſaaki*, the great Interpreter of the *Talmud*, was a *Frenchman*; and I do not doubt but he publickly read Leſſons upon it at *Paris*. He was born at *Troyes* in *Champagne*, and has left us very good Commentaries upon the Bible, which the *Jews* commonly prefer to all others. I am ſenſible many have affirmed, that this Rabbi was of *Lunel* in *Languedoc*, for this Reaſon; that the Name of *Jarhi* in *Hebrew*, which is the Name he is generally known by, ſignifies *of Lunel*: But in my Opinion they are miſtaken; becauſe the true Name of this *Jew* is not *Jarhi*, as moſt of our Writers call him, but *Itſhaki*, or the *Son of Iſaac*, as the *Jews* ſtile him. It is true, that *R. Benjamin*, in his Travels, mentions one *R. Solomon* of *Lunel*, whom *Conſtantine L'Empereur*

pereur pretends, is our celebrated *R. Solomon*; but he does not conſider, that he was dead before that Time. This I obſerve occaſionally, in Behalf of our *French Jews*, who have acquired a great Reputation, for having excelled all others in the Knowledge of the *Talmud*; and chiefly thoſe of *Champagne*, who made it their particular Study. They are the Authors of the beſt Part of what we call *Toſaphot*, *Additions to, or Explanations of, the Talmud*, as may be ſeen in the Treatiſe entitled *Juhaſin*, or *of Families*, and in *Tſemah David*. Moſt of theſe *Jews* were of *Rheims*, or of *Troyes*, and there publickly taught the *Talmud* to thoſe of their own Nation.

I MIGHT likewiſe add, that though the Manuſcript *Spaniſh* Bibles are preferred to all others, yet thoſe written by the *Jews* of *Languedoc*, and of the Frontiers of *Spain*, are not at all inferior to them. The City of *Narbonne* is the chief Place in the World where the *Jews* moſtly applied themſelves to tranſcribe good Copies of the Bible; and we ought in this Senſe to take the Meaning of theſe Words of *R. Benjamin* at the Beginning of his Travels. Narbonne *is the Miſtreſs of the Law, and from thence the Law hath iſſued, in order to diffuſe itſelf over all the Parts of the World. It has great Doctors, who are Princes, whereof the chief is* R. Kalonimos *the Son of* Naſci, *or moſt potent Prince*, R. Theodore *of bleſſed Memory, of the Family of* David, *and poſſeſſed of Inheritances and Lands, which the Lords of that Country have granted him. M. de Sancy*, during his Embaſſy at the *Porte*, made ſtrict Enquiry after the beſt Manuſcripts of the Bible that could be found in the *Levant*. The moſt correct of all thoſe which he brought over with him, is a Copy written for this *Naſci*, or *Prince Theodore*, whom the *Jew Benjamin* has juſt now been mentioning; moſt of them are preſerved in the Library of the Fathers of the Oratory at *Paris*. This Manuſcript, as appears at the End of it, was written in the Year 967. which anſwers to our Year 1207. I have alſo ſeen very fine Manuſcripts of the Bible copied at *Perpignan*, which, however, are not to be compared to thoſe of *Narbonne*. That Copy of the Bible, ſo famous amongſt the *Jews*, which bears the Title of *Hillel*, and was the Standard by which, as an Original, they corrected their Books, came from the Kingdom of *Leon* in *Spain*, and not from *Lyons* in *France*, as ſome Writers have written. At the ſame Time we muſt obſerve, that it is not of ſuch Antiquity as the *Jews* pretend, as I could eaſily prove by the different Leſſons of that Manuſcript. To conclude, I am of Opinion it would be a very difficult Matter now-a-days to find Manuſcripts of the Bible of above 600 Years old, and we ought to ſuſpect ſuch as quote any of a more antient Date. And were there any ſuch to be found, they are corrected according to the *Maſſora*; as I my ſelf have ſeen many of them, that were not altogether of ſo old a Date, and yet were reform'd upon the Corrections of the *Maſſora*. From the Time that the *Jews* have preferr'd the *Maſſora* to Antiquity, the antient Manuſcripts have not been ſo much valued, becauſe they have not been thought altogether correct. I might here give the Reader ſeveral Reflections concerning theſe Manuſcripts, in order to diſtinguiſh the good from the bad; but this will carry me too far, and I fear I have already gone beyond the Limits of a Preface to a ſmall Book. I ſhall therefore only add, that this ſecond Edition is more correct than the firſt, in which the Perſon, who was deſired to reviſe the Sheets, had made ſeveral Additions and Alterations of his own, without the Knowledge of the Author, who did not perceive it till a long Time after, upon reading over the Work.

A DIS-

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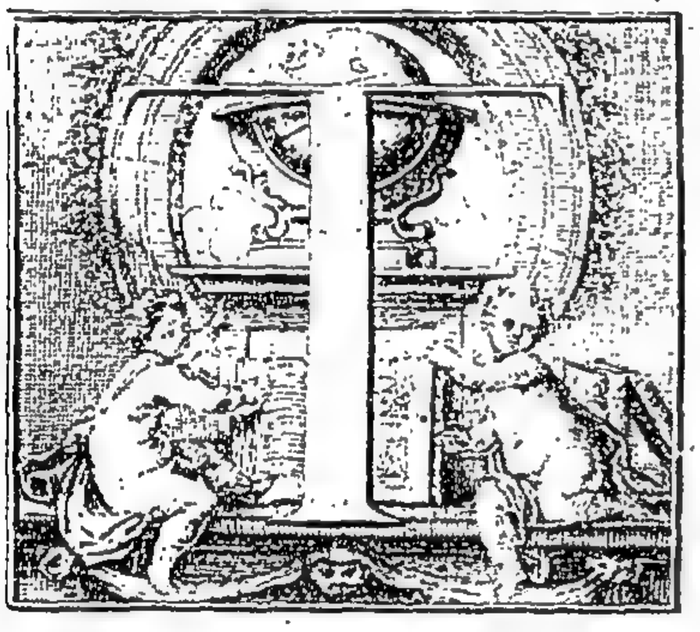


A

DISSERTATION

UPON

Religious Worſhip.



HE greateſt Part of Mankind would have no Knowledge of a God, if the Worſhip which is paid him, was not attended with ſome external Signs. The more dark and confuſed their Ideas have been of the Supreme Being, the more abſurd and extravagant have been theſe Signs of their Adoration. Ignorance has carried Devotion even to Barbarity; and the wiſeſt amongſt an infinite Number of formidable Zealots, will be the everlaſting Objects of Ridicule. Some of theſe have impiouſly imagined, that to [a] murder and deſtroy their Fellow-Creature without the leaſt Remorſe, was the beſt Service they could pay the Creator; others, have vainly fancied that by an [b] exceſſive whirling themſelves round they were to ſtupify their Senſes, and throw themſelves proſtrate on the Ground: Some, have been ſo fantaſtic and extravagant as to [c] laſh themſelves, and ſwing over a Fire: And others, to continue in [d] Raptures as many Hours as poſſibly they could. The Foundation of Temples and Chappels, the Ceremonies of Religion, Proceſſions, and the frequenting of Churches, have been called Religious Worſhip. In ſhort, People have believed that, in order to obtain the Aſſiſtance of God and the Forgiveneſs of their Sins, they were (if I may be allowed the Expreſſion) bound to importune him by endleſs Exclamations, to dazzle his Eyes with pompous or extraordinary Ceremonies, and with impertinent and very often inſupportable Cuſtoms: But few have been able to raiſe their Minds up to the divine Being, and break through thoſe numerous Rites, which were as ſo many Obſtacles in their Way; all which will more particularly appear in the Sequel of this Diſcourſe.

[a] The *Scythians*, *Mexicans*, *Peruvians*, &c.
[b] The *Turkiſh* Dervíſes.
[c] The *Bramins*.
[d] The *Quakers*, and thoſe called *Pietiſts*.

I WILL not here amuſe my Reader with a critical Enquiry into the Origin of Words that expreſs that Duty, which Men have, in all Ages, thought themſelves indiſpenſably bound to pay unto the Deity of what Nature ſoever he be. It is almoſt needleſs to inform him, that, to *adore* and *adorare*, are derived from *ad* and *orare*; as if we ſhould ſay, *ad os referre manum, to pray with the Hand before the Lips.* We leave theſe and many other Etymologies, to ſuch as think them an Ornament to their Writings: But we ſhall only ſay, that Men have extremely multiplied the Terms deſigned to expreſs a religious Act; imagining, perhaps, that the ſame Idea expreſſed in their Prayers, in different Terms; ſome more ſubmiſſive than others, and always attended with certain Ceremonies, which they thought moſt acceptable to God, might prove more ſucceſsful, and in a more effectual Manner ſecure the divine Aſſiſtance. The *Greeks* and *Romans* thought there was a ſort of Magick Charm in ſome particular Words and ſuperſtitious Forms, which they made uſe of in their Prayers, and were even perſuaded, that, by the prevailing Power of them, they could compel the Deity to be favourable to them. I am willing to believe that no Chriſtian can be ſo ſtupid and ſuperſtitious as to imagine that his Prayers will have any ſuch Virtue: But there are very few Men perhaps, who do not believe they ſhall obtain what they ask of God, by uſing a Variety of ſynonimous Terms, attended with that external Devotion, in which all the Religion of an infinite Number of People does entirely conſiſt.

THERE is no great Difficulty to find out the Origin of Prayer. No ſooner had *Adam* fallen, but he was forced to implore the divine Mercy, and beg God's Aſſiſtance againſt the various Evils, which were the unhappy Reſult of his Diſobedience; but although he had retained his Innocence, he could never have been excuſed from imploring the Help of his Creator, and offering up his moſt humble Supplications to him; and hence proceeded [a] *Cain* and *Abel*'s Sacrifices, though we otherwiſe know not either the Merit or Manner of them. All that can be ſaid farther is, that it appears from ſacred Writ, that at that very Time *Cain* was a wicked Man. After the Death of *Abel*, [b] and when *Seth* was old enough to know and worſhip God, it is to be ſuppoſed that ſome pious Men began to form a kind of Church, and fall into a regular Way of Worſhip: But the manner of it is likewiſe unknown to us.

As all Mankind in general have the ſame Favours to beg of God, it is no Wonder that their Forms of Prayer ſhould be almoſt the ſame, or at leaſt alike in many Reſpects. They all tend to the ſame End, and their Neceſſities are the ſame; but as Man by Degrees began to loſe the true Idea of the divine Being, and took upon him to attribute corporeal Qualities, or human Frailties to him, he likewiſe loſt the true Spirit of Prayer. He added Superſtition to his Worſhip, ſerved God under corporeal Notions, and being no longer capable of contemplating him in Spirit, whether through Pride, Fear, or Weakneſs, he was pleaſed to repreſent him by Images, Statues, *&c.* He offered up unto him all that could be offered to Men in order to appeaſe them, and arrived at ſuch a Degree of Extravagance at laſt, that he no longer dared to addreſs himſelf to him without Formalities, in a ſhort, eaſy, and a plain Manner, ſo as to be underſtood both by the People and himſelf. Hence aroſe ſo many extraordinary Ceremonies, ſuch extravagant Acts of Devotion, and ſuch an infinite Number of Forms, uſed in Prayer, which muſt have doubtleſs a very whimſical Effect, when not underſtood. Such amongſt the ancient Gentiles was the *Io Pean*, which made a Part of their pompous Addreſſes to *Apollo*, and which, if we may judge of it by the different Ways they have explained theſe [c] two Words, they did not underſtand.

[a] *Geneſis*, Chap. iv.
[b] Ibid. ver. 26.
[c] Some have explained them by ἰὴ Παιὰν, *heal, O Pæan. Pæan* was one of *Apollo*'s Sirnames, others have given other Senſes to theſe two Words. And it is poſſible, that thoſe who derived them from two *Hebrew* Words, which ſignify, *Eternal Jehovah, look down upon us*, have given them a better Interpretation than either the antient *Greeks*, or modern Interpreters.

AMONGST

AMONGST the ancient Idolaters, Prayers ſometimes preceded Sacrifices; ſometimes they were uſed after them, and often between them. 'Tis very probable, that the firſt Race of Men did not offer up unto God any Blood-Offerings; and that having no Temples, they uſed at firſt to invoke him in the open Fields, or every Man in his own Habitation, without the leaſt outward Shew, Myſtery, or any of thoſe human Inventions, which in proceſs of Time produced the Irreligion of ſome, and the Bigotry of others. This Manner of Worſhip was too plain and ſimple; they ſoon went into the Groves to worſhip, and there built Chappels. The Silence of the Place inſpired them with Devotion. They conſecrated unto God the talleſt Trees of the Foreſts, and from thence they went up to the Hills. In ſhort, they carried their religious Worſhip to the Tops of Mountains, and as they changed their Situation, they took Care to leave Gods behind them wherever they came. God has upbraided the *Jews* with this ſhameful Idolatry. We ſee nevertheleſs in the Old Teſtament, that before the Promulgation of the Law, the Patriarchs did the ſame in regard to the true God. After all, there was no other Evil in this Manner of Worſhip than the Application of it to falſe Deities. Devotion requires that Silence and Contemplation which Woods and Fields inſpire. Mountains and other high Places give us an awful Idea of God's Exaltation and Superiority over us: And 'tis probable, that [a] *Jupiter* for the ſame Reaſon (according to *Arrian*) was worſhipped upon the Mountains of *Bithynia*; but had no Temple conſecrated to him there, (becauſe of God's Immenſity,) and the *Sicyonians* worſhipped ſome of their Gods in the ſame Manner. The *Getæ* and ancient *Indians* likewiſe conſecrated no Temples to their Gods; and as for the ancient *Perſians*, it is well known, that in their Irruptions into *Greece*, they deſtroyed all the Temples which they found there, out of a zealous Perſuaſion that God being infinite, could not be circumſcribed, or lodged within a Temple. The ſame *Perſians* did not repreſent the ſupreme Being by Statues; neither did they erect Altars to him; but offered their Sacrifices on high Places. It is certain that the Idolatry of that Nation was much purer than that of the reſt of the Heathens, but eſpecially more free from the Rubbiſh and confuſed Maſs of Superſtitions and Fables of the *Greeks*. The learned *Hide* goes ſtill a great deal farther. He aſſures us, in his *Hiſtory of the Religion of the ancient* Perſians, that for a great Length of Time they preſerved the true Religion. The *Romans* themſelves, who afterwards multiplied their Gods to that Degree, that they had Deities for all the Neceſſaries of Life; for Diſeaſes and Health; for the Kitchen, and the Market; for the Table and the Bed, *&c.* not to mention that Riffraff of leſſer Gods, which their Imaginations had framed for preſiding over their Marriages; [b] the *Romans*, I ſay, continued to *worſhip their Gods for above one hundred and ſeventy Years, without making any Repreſentations of them: And had that been ſtill obſerved to this Day* (ſays *Varro*) *the Worſhip paid them would have been more pure and holy*. It is probable, that *Numa*, the Founder of their religious Worſhip, had more adequate Ideas of Religion than other Idolaters, and poſſibly he might have drawn them from ſuch Springs as were not intirely corrupted. Thoſe very *Romans* did not ſwerve from the Practice of the primitive Times, (that is to ſay) from the Cuſtom of Worſhipping the Gods in Woods, and ſetting up their Worſhip in Foreſts. 'Twas in thoſe Places, that they built the Temple of *Diana Aricina*, and of *Juno Lacinia*; there it was that the Temple of the Goddeſs *Pomona* was built, in the Form and Manner that *Chartari* has repreſented it, and which may be ſeen at the End of this Diſſertation; and it is thus, that the modern *Indians* ſcatter their Idols all over the Woods and Fields. The People of *Guinea*, and thoſe of the Iſland of *Zocotora*, repair likewiſe to Groves in order to perform their religious Worſhip, and make uſe of the tal-

[a] *Jupiter Caſius* was likewiſe worſhipped upon a Mountain of that Name, ſituate between *Syria* and *Egypt*. The ſame *Jupiter* was alſo worſhipped upon a Mountain of *Moab*, named *Peor*, and from thence it is called *Baal-Peor*.

[b] St. *Auſtin*, *of the City of God*, Lib. IV. ch. 31. In the ſame Treatiſe may be ſeen a large and particular Account of thoſe leſſer *Roman* Deities, who were appointed to preſide over all the Actions of Life, and even over thoſe that were the moſt mechanic and mean.

left of their hollow Trees inſtead of Temples. The Deities of the Negroes (according to the Relations of Travellers) have no other Sanctuaries. The *Laplanders* placed their *Stor-junkare* upon Mountains amongſt Trees, or in Places of difficult Acceſs; in ſhort, we ourſelves have likewiſe in ſome meaſure given a Sanction to this rural Devotion, and upon a Suppoſition that God has appointed the Saints as Protectors of the Univerſe (which, according to the Scripture, they are one Day to judge) have honoured the Woods, the Hills, and Rocks with their Names.

DEVOTION having thus made her Retreat into the wild and deſart Places, it is no wonder that ſome Men, who were warmer Zealots than the reſt of Mankind, ſhook off the Cares of Life, gave over all bodily Labour, and grew indolent, idle, and even ſavage from their enthuſiaſtic Veneration for the Gods. Yet this was not ſufficient; a myſterious Turn was given to this ſolitary Worſhip, and ſevere Penances were added to it: Thus the *Bramins* for the moſt part live under Trees, and imagining, with the ancient Idolaters, that their religious Worſhip can never be too private, or too cloſely concealed. The Entrance to their [a] Pagods is built ſo very low, that the Day itſelf can hardly give any Light to their Idolatry. The Woods and Deſarts are for the Generality their favourite Habitations, that they may practiſe their Worſhip in a voluntary and affected Miſery, in Imitation of the ancient *Brachmans* and *Gymnoſophiſts*, who in their Solitude denied themſelves even the common Neceſſaries of Life; who from the Riſing to the Setting of the Sun (as St. *Auſtin* tells us) *with ſtedfaſt Eyes ſurveyed its Glories, ſtanding in the midſt of burning Sands, ſometimes upon one Leg, and ſometimes upon the other.* The *Turks* have likewiſe affected this kind of Devotion; witneſs the auſtere Lives many of their Derviſes lead amongſt Rocks, and in ſolitary Woods, according to the Accounts given us by the moſt celebrated Travellers. Some Chriſtians too have practiſed this kind of painful and melancholy Devotion. We have formerly had, and ſtill have among us to this Day, ſome of theſe pious Recluſes, whoſe Auſterities are no ways inferior to thoſe of the *Indian Bramins*, and who voluntarily undergo the moſt whimſical, tormenting, or cruel Fatigues that the human Body can poſſibly bear up under. In ſhort, it is certain, that in all Ages, Men have had a ſtrong Propenſity to carry their Devotions into ſolitary Places, where doubtleſs they imagined they ſhould find the Means of ſerving the Deity in a manner more worthy of him, with greater Myſtery, and leſs Diſtraction; and perhaps took a Pride in expiating thoſe Diſorders amongſt the wild Beaſts, which they had not been able to avoid in the Company of rational Creatures.

WHEN the ancient Idolaters arrived at any Place, they immediately offered up a kind of ejaculatory Prayer to the Deity of the Country. When they were on a Journey, they paid their Adoration to the Gods, which they ſuppoſed to preſide over thoſe Places through which they paſſed. *Neither the* Fauni, *the* Dryades, *the* Napeæ, *the Gods who guarded the Limits of Countries*, nor any other were omitted; nay, ſo great was the Reſpect which the *Romans* paid to the Gods of their very Enemies, that they would not ſit down before any Town [b], till they had deputed Prieſts to entreat them to retire out of it, fearing their Attempts might prove unſucceſsful, ſhould the Gods be the ſtronger, or that they ſhould be forced to make Priſoners of them in caſe they were defeated. Upon any Emergency of State, it was the Cuſtom for ſome heroic Perſon to ſacrifice himſelf for the Sake of his Country, that the Gods might accept the voluntary Oblation of one Man as an Attonement for all the People. Many Nations offered up Men in Sacrifices; and it was thus that the *Ammonites* worſhipped *Moloch*; the *Carthaginians*, *Saturn*; and the *Scythians* of *Tauris*, the Goddeſs *Diana*; and this is a religious Cuſtom to this Day practiſed in ſeveral Nations of *America*. It was in uſe

[a] This Word here ſignifies the Temple of the Deity, and is likewiſe uſed for the Deity itſelf.
[b] Coram obſeſſâ urbe ſacerdotes Deos evocabant, &c. See Brouwer, *de veterum ac recent. adorationibus.*

amongſt

amongſt the *Mexicans*, till the Arrival of the *Spaniards* in the new-diſcovered World. But other Nations, not of ſo ſavage a Diſpoſition, went no farther than ſcarifying and ſcourging themſelves, in order to appeaſe the Anger of their Gods; and we find amongſt ourſelves ſome Remains of this bloody Devotion. There are ſome Chriſtian Penitents, who in their Proceſſions ſcourge, and flay, and tear their very Fleſh off, to draw down upon themſelves the divine Mercy: And theſe pious Proceſſions are frequently performed in Times of public Calamity, to invoke the Aſſiſtance of the Almighty, and thoſe Saints who are appointed the Protectors of our States.

As Men grew more civilized, they built themſelves Cities; Devotion ſhone with a greater Luſtre, and removed from its uſual Retirements, into the moſt public Places. We have already hinted, that the *Perſians* believed the ſupreme Being could not be confined within the narrow Limits of a Temple; yet Temples were abſolutely neceſſary both for the Conveniency of Worſhip, and the Honour of Religion. Nay, thoſe religious Places ſeem to heighten our Zeal, and give Strength to our Devotion; for God himſelf is preſent, and preſides over ſuch Aſſemblies. The moſt illiterate Heathens believed this, which is exactly conformable to what God himſelf has declared in his moſt holy Word: For (ſaith he) *Where two or three are gathered together in my Name, there am I in the midſt of them.* The *Greeks* and *Romans* made their Addreſſes to their Gods in Temples. All Antiquity is a Witneſs of this; but under Pretence of Religion, Debauchery ſoon crept in, and at laſt became almoſt an *Act of Faith* in the Worſhip of various Deities. *Bacchus*, *Saturn*, *Adonis*, *Pan*, *Flora*, *Priapus*, and *Venus* were worſhipped after a very profligate, irregular, and indecent Manner. The Women proſtituted themſelves in Honour of this laſt Goddeſs at *Babylon*, where ſhe was worſhipped under the Name of [a] *Mylitta*; and the nocturnal Revels of *Ceres* were infamous, and moſt ſhamefully obſcene. Chriſtianity no longer admits of any of theſe enormous Practices; and yet Aſſignations, Declarations of Love, Intrigues, and other ſcandalous Appointments, continue to be made in our Churches; and the Devotion of Pilgrimages, nine Days Solitude, *&c.* are very often owing to a Variety of Cauſes, wherein Religion is not any ways concerned.

HOWEVER, religious Worſhip being once confined to Temples, the Appointment of Miniſters for the Deities became neceſſary. God himſelf inſtituted thoſe whom he deſigned for the Service of the true Religion, and Mankind eſtabliſhed thoſe who propagated that which was the falſe. Both the one and the other, from the mercenary Views of worldly Intereſt, have been multiplied to an infinite Number. From hence ſprang up a numerous Crowd of worthleſs Creatures, who pretend a Right to ſerve at thoſe Altars which maintain them. True Religion by Degrees became leſs Spiritual, though more over-run with Ceremonies, and the falſe, more myſterious and fantaſtical. The Prieſts found Means to hinder Men from Action till they had been firſt conſulted. They ſet all the Springs of the Paſſions in Motion, were at the Head of all Intrigues, and made themſelves Maſters of the Courts of Princes. In ſhort, they damn'd People for God's Sake. So great has the Authority of Prieſts ever been in all [b] Religions. We know the Power of the Augurs, Soothſayers, and Prieſts amongſt the *Greeks* and *Romans*, of the Magi among the *Perſians*, of the Druids amongſt the *Gauls*, of the Bards amongſt the *Celtæ* and *Britons*; and the World is impoſed upon after the ſame Manner to this very Day. The *Mufti*, and other Doctors of the Mahometan Law, are too often the grand Engines in

[a] Vid. Caſtell. & alios *de feſtis Græc.* *In* Theſmoph. *Mulierbre pudendum colebatur.*

[b] Amongſt the *Germans* the Prieſts gave Sentence of Life and Death upon Criminals. Many Nations formerly choſe their Prieſts for Kings. In the *Eaſt* and *Weſt Indies*, *China*, *Japan*, &c. the Prieſts and Monks have an unlimited Power. Men are ſo framed by Nature, that there is an abſolute Neceſſity that Prieſts ſhould have Reſpect paid them, in order to maintain the Dignity of Religion; but the main Point is, to ſet reaſonable Bounds to that Reſpect, ſo as not to fall into the Exceſſes of thoſe, who give themſelves up blindly to the Paſſions of Prieſts.

the moſt important Debates of the *Divan*. The Inhabitants of the *New World*, *Africa*, the *Eaſt Indies*, &c. undertake nothing without the Advice of their Prieſts and Fryars. I preſume it is altogether unneceſſary to produce Examples of what is practiſed among ourſelves.

LET us proceed then, to give an Abſtract of all the various Cuſtoms which Men have introduced into religious Worſhip in Honour of the ſupreme Being. The *Romans* worſhipped the Gods at the Break of Day; and honoured them with Thankſgivings on Feſtivals, and other ſolemn Occaſions. The Law of the Twelve Tables was expreſs on this Point. *Let the People worſhip thoſe Gods who have always been acknowledged as ſuch, and thoſe Men whoſe Merit has gained them a Place in Heaven; ſuch as* Hercules, Æſculapius, Caſtor *and* Pollux, *&c. Let them conſecrate Chappels in Honour of thoſe Virtues, to which thoſe holy Men are indebted for their Deification.* To theſe the *Romans* made their ſolemn Applications in Times of Diſtreſs, and they had their Days of Penance, as we have ours. They went in Proceſſion [a] bare-footed, *&c.* The ancient *Germans* ſacrificed to their God *Thor* every [b] *Thurſday*, in hopes by that Means to avert his terrible Judgments of Hail-ſtones, Lightning, and Thunder. Vows were had Recourſe to, in order, as it were, to bribe the Gods, and bring them over to their Intereſt by propoſing advantageous Conditions to them. [c] The ſolemn Contract made with them on ſuch Occaſions was carried into their Temples, and placed at the Feet of their Statues; and as ſoon as the Favour implored of their Gods was obtained, it was no more than Juſtice to fulfil their Vow, and then the Contract was cancelled. This was deemed an abſolute Acquittance.

WITH regard to Prayers, *Jeſus Chriſt* forbids his Diſciples to lengthen them by vain and impertinent Repetitions. Doubtleſs a Repetition of the ſame Thing in Prayer, proceeds neither from Zeal nor Reſpect. 'Tis very probable, that the Prayers of Idolaters might be very tedious: But it is ſurpriſing that Chriſtians ſhould have fallen into the ſame Error. In my Opinion, to repeat the ſame Prayer to God fifty Times in the Space of an Hour, is as impertinent, as to preſent fifty Copies of the ſame Petition one after another to a Prince. [d] Amongſt the *Turks* there are a ſort of Bigots, who affect to repeat the Name of God with an irreverent Volubility, which rather reſembles Madneſs than Devotion. The Ancients were very fond of uſing the Number Three in their Prayers, of which we have here given ſome [e] Inſtances. They imagined likewiſe that their Gods delighted in a long Train of Titles and pompous Appellations to expreſs their Supremacy and Power; and leſt they ſhould unhappily diſtinguiſh them by any Name that might give Offence, they took peculiar Care to mention thoſe [f] Attributes with a *Salvo* or ſome modeſt Reſtriction. But this is not all the ceremonious Part of Prayer; for when they prayed aloud, a Miniſter of the [g] Gods rehearſed the Prayer to the People, who repeated it in the very ſame Terms; and the ſame Thing is now practiſed amongſt the *Roman* Catholic and *Engliſh* Chriſtians, as well as amongſt the *Turks*. I ſhall take no Notice of ſuch Prayers as were uttered in a low Voice in public Aſſemblies,

[a] *Nudipedalia*. V. *Tertull.* Apolog.

[b] V. *Olaus* Hiſtor.

[c] *Vota concepta* Tabellis *inſcribebant* . . . . *ita conſcripta* ſignabant . . . . *obſignata* affigebant *Deorum ſtatuis* . . . . Voti compotes facti Tabellas ſolvebant, *id eſt lacerabant*. Brouwer *de Adorationibus*.

[d] V. Thevenot.

[e] For Example: *Horace* ſaith to *Diana*, *Quæ laborantes utero puellas ter vocata audis*. Tibullus, *Ter cane, ter dictis deſpice Carminibus*. Ovid, *Ter tollit in æthera Palmas*.

[f] For Inſtance this, *Quoquo nomine, quoquo ritu, quaquâ facie te fas eſt invocare*; and this other, *ſive Deus, ſive Dea es*: not preſuming to aſcertain the Sex of the Deity whom they worſhipped.

[g] Præco, ἱεροκήρυξ.

nor

nor of the [a] Set Forms conſecrated to this pious Uſe, as well amongſt the Ancients as the Moderns. Every Religion has its own particular Forms; and indeed it would be impoſſible to do without them, unleſs Men were reſolved to introduce Diſorder and Anarchy into Religion.

I BEFORE obſerved, that the *Romans* worſhipped their Gods at Break of Day: Nay, almoſt all the Nations in the World, even the moſt barbarous and ſavage, obſerved this Cuſtom. At Day-break the *Perſian* Magi began their Hymns in Honour of their Gods, and ſaluted the Riſing Sun, that Orb of Light, which they looked upon as an Eternal Principle. The ancient *Tartars* likewiſe began the Day with Invocations to the Sun, to whom they every Morning offered up the choiceſt of their Meats and Drinks; but Idolaters of a more ſtrict Piety did not confine their Devotion to the Morning only. Every Hour of the Day is proper for the Practice of this Duty; for which Reaſon the Evening as well as the Morning Hours were ſet apart for the Service of the Gods. 'Twould be tedious to mention the many Sacrifices, Ceremonies, and nocturnal Prayers in Uſe amongſt the Heathens. The Mahometans call the People to Prayers five Times a Day, and he who will be a faithful Muſſulman muſt be exact herein; they appear at this their Devotion in ſo modeſt and humble a Poſture, that it is impoſſible to expreſs a more profound Submiſſion. The [b] *Jews* and [c] Chriſtians likewiſe have their Hours for the Practice of public Prayer, and Worſhip of the Divinity. We will now proceed to ſuch other Particulars as Men have thought neceſſary, in order to ſerve God aright, and what they have imagined the ſupreme Being might require of them on this Occaſion. We ſhall not however diſtinguiſh divine Inſtitutions from thoſe merely human.

'TIS well known that the *Jews* have always, and ſtill to this Day do ſet apart *Saturday* for the public Performance of divine Worſhip, which they obſerve with almoſt a childiſh Exactneſs. Moreover, they have appointed ſolemn Days in Commemoration of the peculiar Bleſſings which God of his infinite Goodneſs has been pleaſed to vouchſafe unto them. The Chriſtians have ſubſtituted *Sunday* in the room of it, and obſerve the Paſſover and Pentecoſt of the *Jews* in Remembrance of *Jeſus Chriſt*, their firſt Founder. They afterwards kept holy ſome particular Days in Honour of his Apoſtles. In ſhort, Feſtivals have been ſo multiplied out of reſpect to the Saints, that every Day

[a] Theſe ſet Forms and Catechiſms are above all Things neceſſary for the Common People, who have not Capacity enough to underſtand their Religion without ſuch Helps; and if among Chriſtians the Reſpect which is paid to them is arrived to a Degree of Superſtition, it is no way owing to ſuch as appointed them; nay, the Clergy may be placed in the Rank of common People in this Reſpect, and perhaps Intereſt is the Caſe; for the more ignorant the Doctor is, the more is he reſpected by ſcrupulous Conſciences. Ignorance is a ſort of indulgent Parent, who pampers a vaſt Number of idle Children; from thence proceeds Family Religion. The famous Oracle of *Delphos* recommended to the *Athenians the Obſervance of their Anceſtors Rites:* (V. Cicero de legibus:) And ſome People are to be found, who, of all the Editions *of the Pſalms of* David *which were tranſlated into Verſe by* Clement Marot, *and* Theodore Beza, chuſe thoſe wherein the moſt obſolete Words are as it were conſecrated, in order to ſing in the ſame Language with their Anceſtors, and perpetuate a religious Obſcurity in the Devotion of their Families.

[b] Mr. *Roſs*, in his *Religions of the World*, gives us an Account of ſeveral Cuſtoms which the *Jews* practiſed during their Prayers; for Inſtance, he ſays, that they pray with their Cloaths tucked up, their Faces turned towards *Jeruſalem*, and their Hands upon their Heart; that when they are at Prayers, they muſt not touch their naked Skin, break Wind any way, or ſuffer their Thoughts to wander; and that nothing muſt interrupt them, even though they were liable to be bitten by any venomous Creature, *&c.* The *Jews* pray three Times a Day. V. Father *Simon* in his firſt *Diſſertation upon the Ceremonies of the* Jews.

[c] The *Roman* Catholics have their canonical Hours. In ſeveral of the Proteſtant Dominions there are Prayers once a Day, and ſome of them leave the People to follow their own Inclinations. After all, woe to them that do not pray to God, as it is their Duty; a good Chriſtian always makes God his chief Object. Some Caſuiſts have conſidered all the Occaſions proper for Prayer; and have put ſome pious Queries concerning it, as whether it is lawful to praiſe God and ſing Pſalms, *&c.* when a Man is in the Act of Generation; or when he is eaſing Nature.

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in the Year has its [a] Patron. So that were this heavenly Hierarchy to be honoured according to its Deſerts, we ſhall be under an indiſpenſible Obligation of leading our Lives entirely diſengaged from all worldly Employments. But the *Roman* Catholic Church has wiſely provided againſt ſuch an Exceſs, and moſt of the Proteſtant Chriſtians have retained no more than four ſolemn Feſtivals in their Reformation, viz. *Chriſtmas, Eaſter, the Aſcenſion of our Lord,* and *Whitſuntide.*

THE Heathens likewiſe ſet apart particular Days for the ſolemn worſhip of their Gods, on which it was not lawful to do any manner of Work whatever. The [b] *Greeks* made a Law whereby they confirmed the Celebration of thoſe Days. The *Romans* imagined that any manual Operation whatever on a Feſtival, was an Act of Prophanation; and in order to prevent any ſuch Miſdemeanors, they ordered a Herald to make Proclamation, commanding every one to abſtain from Labour; for if the Prieſt diſcerned the leaſt Work going forward during the [c] Sacrifice, the Ceremony was profaned. All Quarrels and Diſputes were ſuſpended at that Time in honour of the Gods: But as ſoon as the Feaſt was over, all Things went on in their old Courſe, and Law-Suits in all their Courts of Judicature were carried on with their uſual Vigour. No profane Perſons were permitted to aſſiſt at theſe ſacred Ceremonies; and [d] thoſe who were preſent were ordered to obſerve a religious Silence, leſt during the Converſation any ominous Expreſſion ſhould accidentally fall from them. Let no one however imagine that their Devotion on this Account was ever the more ſincere; no, it was only a ceremonial Silence, which in Proceſs of Time perhaps became a real Devotion: For as it is poſſible that ſome Men might be piouſly attentive during this ſilent Celebration of thoſe Myſteries; ſo it is very probable, that Cuſtom might by Degrees bring over ſome ſincere Proſelytes to Religion by that Practice. However, [e] Silence in the Temples, and at the Altars during divine Service, has ever been looked upon as the greateſt Sign of that Reſpect which is due to the Almighty. The ſame Thing may be ſaid as to a Conſcience void of Offence; for no Man that is guilty of any enormous Sins can be any ways acceptable to the ſupreme Being. 'Twas neceſſary therefore to exclude ſuch an Offender in Form from his divine [f] Worſhip; and if this was the Cuſtom of the Pagans, much more neceſſarily ought it to be confirmed amongſt Chriſtians. The Office of the Sacrament of the Lord's Supper rejects thoſe Chriſtians who lead a ſcandalous Life, and exhorts them to Repentance, denouncing God's Judgments againſt them; And the Church excommunicates them, if,. after ſuch wholſom Admonitions, they turn a deaf Ear, and perſiſt in their Perverſeneſs.

THE *Romans* began their public Worſhip with the Invocation of *Janus,* as appears by ſeveral Inſtances in our [g] Remarks; and they obſerved many other Ceremonies which are more particularly ſpecified in the Authors who have written concerning them. The *Romans* imagined, that *Janus* was their Introductor to their Gods, their favourite Meſ-

[a] There is no Probability, that God or his Saints ſhould be pleaſed with the Devotions of thoſe Days, which are only employed in the Indulgence of all ſenſual Enjoyments. All that is religious in them conſiſts amongſt ſome Chriſtians in a few Ceremonies which are of no ſervice to Devotion; and their Zeal is heightened only by ſet Forms and loud Exclamations.

[b] *Lex apud Athenienſes jubebat, ut ſacra diis rite fierent, non avocato ad alias curas animo. Vide* Brouwer, *de Adorationibus &c legem apud* S. Petitum, *de Legibus Atticis.*

[c] *A Flaminibus præmittebantur qui denunciarent opificibus, manus abſtinerent ab opere, ne, ſi vidiſſet ſacerdos facientem opus, ſacra polluerentur.* Feſtus.

[d] The Formulary of the *Greeks* was, *Favens eſto omnis populus:* That of the *Romans, Favete linguis. Ut rite peragi poſſit ſacrum, nullâ malâ voce obſtrepente, imperatur ſilentium,* ſaith *Seneca.*

[e] The *Imans,* or Prieſts, in their Exhortations to the Mahometans, ſtrictly recommend Silence and Attention to them during the Time of Prayer.

[f] Procul eſte prophani. *Omnis præfatio ſacrorum eos quibus non ſunt puræ manus ſacris arcet.* Tit. Livius

[g] *Te primùm pia thura rogant, te vota ſalutant,* ſays *Martial* to *Janus*; and *Ovid, Jane, tibi primùm thura merumque fero.* This is farther proved by a *Roman* Prayer taken out of *Livy. Jane, Jupiter, Mars Pater, Quirine, Bellona, Lares, Divi Novenſiles, Dei indigites, Divi, quorum eſt poteſtas noſtrorum hoſtiumque, Deique Manes, vos precor, veneror, veniam peto feroque, uti Pop. R. Quirit. vim victoriamque proſperetis.*

ſenger

ſenger to deliver their Supplications, and their beſt Advocate. They likewiſe believed, that he firſt inſtituted the Worſhip of the Gods, and built Temples and Altars in honour to them. At the Cloſe of their Devotion they always addreſſed themſelves to the Goddeſs *Veſta*. She was the Symbol of Religion, the Guardian of the ſacred Fire, and Depoſitary of the Myſteries of Religion, *Rerum cuſtos intimarum*, ſaith *Cicero*. It was but reaſonable therefore that ſhe ſhould be remembred at the Cloſe of their Devotion. However the *Grecks* by a contrary Cuſtom began their Devotions with *Veſta*, as you may ſee by ſome Inſtances in [a] the Notes. Thus Fire was the firſt Object of the ancient *Perſians* Adoration.

MEN were excluded from the Temples of the Gods for matrimonial Converſation. Several Paſſages might be produced from the ancient Hiſtorians to confirm the Truth of this Aſſertion. The *Jews* likewiſe looked upon all Defilements of Body as capital, but chiefly the Impurities of Women, or ſuch other Uncleanneſſes as Men contracted by their Converſation with them. The *Brachmans* by the Laws of their Religion are enjoined to preſerve their Bodies chaſt; but if we may credit Travellers, they are ſecretly very vicious, and the moſt hypocritical Creatures under the Sun. We are aſſured, that the *Samaritans* do not converſe with their Wives during the Sabbath; and the Mahometans are likewiſe ſtrict Obſervers of every Thing that tends to Purity of Body; for they not only abſtain from Women at the Time of their Devotions, but even have divers kinds of *Ablutions*, which they practiſe more or leſs according to the Degree of their Pollutions. If we may credit St. *Gregory the Great*, a Man who hath lately converſed with his Wife ſhould not be permitted to enter into a Church, it being an Indignity offered to the divine Majeſty. However, we may preſume that St. *Gregory* did not think it amiſs, if in this caſe Chriſtians were left to the Teſtimony of their own Conſcience. The *Roman* Catholicks oblige their Prieſts to live unmarried, and the Laws of their Function condemn them to a [b] perpetual Chaſtity. But this ſort of Abſtinence, if I may be allowed the Expreſſion, was not the only one preſcribed in former Times. The ancient *Egyptian* Prieſts abſtained both from Wine and [c] Women; and the *Jewiſh* Rabbi's from all Sorts of ſtrong Liquors. The Prieſts of *Iſis* and *Cybele* abſtained from certain Meats; and all *Pagan* Prieſts in general obſerved Faſts and Abſtinences on particular religious Occaſions. They likewiſe affected to throw off all the Cares of Life, and depend upon public Charity in honour of ſome of their Deities, taking up the Profeſſion of a voluntary Poverty, like that which was practiſed by the Votaries of *Cybele*, the Mother of the Gods. They uſed [d] to carry the Images of their Deities through the Streets, and from one Province to another, in the moſt devout and ſolemn Manner. Theſe Images made a ſtrong Impreſſion on the Mind of pious Heathens, and procured the holy Pilgrims of the Goddeſs a comfortable Subſiſtence, which helped them to undergo the Hardſhips of their Poverty.

[a] *Pauſanias.* Sacrificant Veſtæ primùm, tum ſecundo loco Jovi Olympio. *Porphyrius*, A Veſta Cœleſtium Deorum ſacra primùm auſpicati.

[b] Intolerable Burthen! the Weight of which was amply perceived by the Reformation of the Proteſtants. Their Clergy marry, and Religion is no Sufferer by it, though ſome People pretend that a married State and the Cares of a Family, divert a Miniſter from his Duty to the Church. But the Clergy who are debarred Matrimony, often keep Miſtreſſes, which certainly muſt be a Crime of a more heinous Nature than having a Wife.

[c] They abſtained from Fleſh, and Wine, the more effectually to extinguiſh the Flames of Concupiſcence. The ancient *Brachmans* did the ſame. The *Gymnoſophiſts* lived upon Rice and Fruits. The Prieſts of *Ceres* abſtained alſo from eating of Fleſh, which was one of the three Precepts that *Triptolemus* had given them.

[d] It appears, that Men are well enough pleaſed with ſeeing a certain Set of Enthuſiaſts ſequeſter themſelves from the reſt, which we might almoſt call the *Corps de Reſerve of Piety*. Theſe Bigots profeſs Poverty, Abſtinence, and Retirement; and yet in the midſt of their Solitude they by Degrees find themſelves richer, better fed, and more at Liberty than the Reſt of Mankind. The Men of the World, whoſe Buſineſs or Pleaſures will not allow them Time to pray, are over-joy'd to find Men who will take upon them the Care of praying for them, and ſecure them a Pardon from God, without the former's being at any other Trouble than paying a Sum of Money, and ſubmitting to a few Ceremonies.

THERE were divers Ways of contracting Pollution by Dreams. In the Play entitled the *Frogs*, written by *Ariſtophanes*, one of the Actors calls for ſome Water to waſh himſelf after an ill Dream; and a certain Number of Days were requiſite for the Recovery of their former Purity; often ten, [a] and ſometimes thirty. Seven Days were appointed by the *Jewiſh* Law for the Purification of a Man that was *Seminifluus*, and a Woman who had her Terms; three and thirty Days for a Woman delivered of a Male Child, and threeſcore and ſix of a Female. Amongſt the ancient Idolaters, if a Man committed Murder, or any other Act of Violence, he was denied the Privilege of approaching the Altars till he had firſt waſhed [b] himſelf; and amongſt Chriſtians, Penance is enjoined in the like Caſes. In ſhort, every criminal Action, of what Nature or Kind ſoever; every Action grounded upon any Impurity either of Body or Mind, was deemed diſpleaſing to the Almighty, and excluded a Man from all religious Privileges. Funeral Rites were placed in the ſame Rank. The *Jews* pronounced ſuch as had touched dead Bodies impure; and it was a Cuſtom amongſt the [c] *Greeks* to hang up the Hair of their Dead at their Door, leſt the People ſhould defile themſelves by going into the Houſe.

THE Purification of the Body, tho' never ſo inconvenient and troubleſome, is ſtill much eaſier than that of the Soul; and as there was a Neceſſity to preſerve the latter in their Minds by ſome obvious and laſting Memorial, the Uſe of *luſtral Water* was introduced, which the Chriſtian Religion has aboliſhed, and inſtituted *holy Water* in the Room of it. The People as well as the Prieſts uſed to dip their Fingers into this luſtral Water, as they went into the Temples to ſacrifice; and amongſt the Chriſtians, thoſe who pay a religious regard to conſecrated *Water*, aſcribe ſeveral Virtues almoſt miraculous to the Uſe of it. We may allow it one Quality which is indiſputable, *viz.* that it is an awful Admonition to Chriſtians not to appear in the Preſence of God without a clear Conſcience; for otherwiſe all Aſperſions with *holy Water*, however devoutly [d] performed, can have no other Advantage than the Applauſe of Mankind. Although the Devotion of the Heathens was ſo curious in the Uſe of Water for religious Purpoſes, yet it did not preciſely determine whether they ſhould uſe Spring or Sea Water, *&c.* [h] They were at perfect Liberty therefore to uſe that which was moſt agreable to them. Nevertheleſs, Sea Water was much eſteemed on this Occaſion, which was the reaſon that abundance of People uſed formerly to pay their Devotions on the Sea-ſhore. If a Man found himſelf polluted with any Crime, all he had to do was, to plunge himſelf into the Sea, and ſay ſome Prayer ſuitable to the Occaſion on the very Place of Purification. It was notwithſtanding an eſtabliſhed Cuſtom for them to waſh in running Water, and as they were obliged to bath often, the Prieſts of ancient *Egypt* took Care to build their Temples and Chappels on the Borders of the *Nile*. The *Indians* of the preſent Age obſerve the ſame Precautions, moſt of their Pagods being ſituated near ſome River: They pay moreover a peculiar Reſpect to the Waters of the River *Ganges*: But as they cannot at all Times be near enough to waſh themſelves in its ſacred Streams, the

[a] Feſtus: *Denariæ*, ſaith he, *vel tricenariæ ceremoniæ, quibus ſacra adituris decem continuis diebus, vel triginta, certis quibuſdam rebus carendum erat.*

[b] We here ſpeak of thoſe Violences only, which Officers of Juſtice could not come at the Knowledge of, either becauſe of the Dignity of the Offender, or of ſome other particular Reaſons. Water was not always uſed on this Occaſion amongſt the Heathens; and *Ovid* juſtly condemns it in his *Faſti*.

[c] *Vide Eurip.* at the Beginning of his *Alceſta*. They likewiſe kept Water always ready at their Doors in order to waſh the Body of the Dead.

[d] There is a fine Paſſage of *Lactantius* upon this Subject ..... *Flagitiis omnibus inquinati veniunt ad precandum, & ſe pie ſacrificâſſe opinantur, ſi cutim laverint; tanquam libidines intra pectus incluſas ulli amnes abluant, aut ulla maria purificent.*

[e] *Vide* Lomejer. *de luſtrationibus Veterum*. The *Indians* likewiſe uſe luſtral Water. They water the Front of their Houſes carefully every Morning with Cows Urin, which they pretend, procures them the Favour of the Gods; they believe too, that this Urine has the power entirely to waſh away their Sins.

Bramins

Bramins tell them that all other Waters will have the ſame Virtue, if, whilſt they are bathing, they pronounce theſe Words; *O Ganges! purify me.* In like Manner the *Romans* had an extraordinary Veneration for all Rivers and Fountains; for as they believed that thoſe Waters were governed by ſome Deity who continually reſided in them, the People were commanded to be very cautious in their Bathing, leſt[a] they ſhould any ways diſturb the Water. They were enjoined likewiſe to obſerve a profound Silence at the ſame Time, that they might not interrupt the Repoſe of the Deity.

[b] THE *Romans* uſed likewiſe to waſh the Feet of their new-married Women, it being an Emblem of that Purity which was required of them in the marriage-State. They who approach'd the Altar in order to offer ſacrifice, [c] frequently waſhed their whole Bodies, and ſometimes their Heads only. As for the Cuſtom of waſhing of Hands, it was ſo conſtantly practiſed in all religious Worſhip, and is ſo well known, that it would be needleſs to enlarge upon that Topick. There are abundance of Inſtances of it both in the ſacred Scriptures and prophane Authors. The Cuſtom of waſhing the Feet with a religious View was not quite ſo common, but yet often practiſed; and perhaps *Jeſus Chriſt* alluded to it, when he waſhed the Feet of his twelve Apoſtles; though on the other hand it appears, that in the Eaſtern Countries the Cuſtom of waſhing the Feet of thoſe who were invited to a Feaſt, was but a common Civility; and the ſame Ceremony is now practiſed by the Pope and other *Roman* Catholic Princes, as an Act of Condeſcenſion and Chriſtian Humility.

BUT Ablution, or Bathing, was not at all Times neceſſary; for they often ſprinkled themſelves only with a Branch of *Olive*, *Laurel*, or with ſome Inſtrument made for that particular Purpoſe, which they dipp'd in Water; yet the Celebration of the more pompous Myſteries, ſuch as thoſe of *Ceres*, required total Ablution. No one could conſult the Oracle of *Trophonius* till he had firſt bathed himſelf ſeveral Times in the River *Hercyna*; and juſt before his Admiſſion into the Cave, where this famous Oracle was pronounced, two young Men, Aſſiſtants to the Prieſts of it, waſhed him over again. In ſhort, Purification by Water was formerly almoſt an univerſal Cuſtom amongſt the Heathens. The *Jewiſh* Religion likewiſe required conſtant Ablutions: And as People inſenſibly accuſtom themſelves to look upon Things appropriated to ſacred Uſes, with a kind of ſuperſtitious Awe, thoſe very Things which were at firſt but Signs, became at length the eſſential Part of their Religion; an Error with which *Jeſus Chriſt* reproached the *Jews*. At this very Day the ſame Ablutions are practiſed with the utmoſt Strictneſs by the *Turks*, as well as all Mahometans; and indeed Chriſtian Baptiſm itſelf may be looked upon as a kind of [d] Ablution.

Co-

[a] Theſe two Paſſages prove what is here advanced:

Hujus Nymphæ loci, Sacri cuſtodia Fontis,
Dormio, dum blandæ ſentio murmur aquæ.

Parce meum, quiſquis tangis cava marmora, ſomnum
Rumpere, ſive bibas, ſive lavêre, tace.
NYMPHIS LOCI.
BIBE. LAVA.
TACE.

They are taken from the Diſſertation of *Brouwerius de adorationibus.*

[b] *Aqua petita de puro fonte per puerum feliciſſimum, vel puellam quæ nuptiis intereſt, de quâ ſolebant nubentibus pedes lavari.* Varro in Briſſon. *de nuptiis.*

Aquâ aſpergebatur nova nupta, ſive ut pura caſtaque ad virum veniret, ſive ut ignem & aquam cum viro communicaret, Idem.

[c] *Diis ſuperis ſacrificaturi ſeſe lavabant, inferis rem ſacram facturi tantùm aſpergebantur.* Brouwerius *de adorationibus.*

[d] One part of the *Greeks* bath themſelves in the River *Jordan*, in Commemoration of the Ordinance of Baptiſm; and this Ceremony is revived every Year with great Licentiouſneſs. A fine Repreſentation of Baptiſm! which ought to ſet before

COVERING the Head was alſo obſerved as an eſſential part of religious Worſhip, and the *Jews* to this Day keep their Heads covered with a Veil during all the Time of public Devotion in their Synagogues, as they did formerly. The *Turks* who profeſs a Religion for which they are in a good meaſure indebted to the *Jews*, imitate them likewiſe in remaining uncovered during the Time of divine Service in their Moſques. The *Romans* after they had waſhed themſelves always covered their Heads when they approached any of their Deities, partly out of Reſpect, and partly out of Superſtition; but Signs being arbitrary, our great and only Care ſhould be to fix our Attention upon the Object repreſented by them. We uncover our Heads when we pray to God, or approach any Thing that is ſacred. We go into a Church likewiſe always uncovered: But what an unaccountable Whim it is, that the reformed Proteſtants cover their Heads during the reading of the Bible, and the Preaching of the Miniſter, and yet uncover themſelves when they pray or ſing Pſalms! Theſe very reformed Miniſters in ſome Countries preach with their Hats on. But to return to the *Romans:* To be covered, or veil'd during the Time of divine Service, that is to ſay, whilſt they were praying to their Gods, was a general Practice among them. They likewiſe covered themſelves at ſuch Times as they endeavoured to move Compaſſion; and this Cuſtom was not only preſerved on thoſe Occaſions, but in nuptial Ceremonies too, to denote the Bride's Modeſty, and that Virgin Shame which being then upon the Point of expiring, retired from the Heart into the Face to give it an additional Glow of Beauty. In a Time of Mourning the Face was covered; the ſame was obſerved by Criminals condemned to die. It is very probable, that the Uſe of Veils was firſt introduced to hinder our Thoughts from wandering upon external Objects during religious Worſhip; and perhaps to intimate how unworthy we are of beholding the Deity; yet, in Sacrifices to ſome particular Gods this Cuſtom was not obſerved; for Inſtance to *Saturn*, [a] *Hercules*, *Ops* or *Rhea*, &c. But the *Grecians* always ſacrificed to their Gods with their Heads uncovered.

THESE Veils with which they covered themſelves were generally white, and ſo likewiſe were the Veſtments ſet apart for religious Ceremonies. White is the Symbol of that Purity of Soul, and of that State of Innocence in which we ought to appear before the Almighty. It likewiſe is the Repreſentation of Joy in Oppoſition to Black, which is the Emblem of Sorrow. The Antients uſed to offer up white Victims to their Gods in Sacrifices of Thankſgiving, and were of Opinion they could do nothing more agreable to the ſupreme Being than to ſerve him in white: But as for the infernal Deities, as they imagined them to be wicked to the laſt Degree, and to take Pleaſure in the Misfortunes of Mankind; and as they lived in everlaſting Darkneſs, they muſt doubtleſs be of a ſad and gloomy Complexion; ſo they paid them ſuch Adoration as they imagin'd ſuitable to their Tempers; and for that Purpoſe cloathed themſelves in black. Amongſt the antient Chriſtians, ſuch as were newly baptiſed were always dreſſed in white; and it is well known, that the *Roman* Catholicks have conſecrated this Colour to their reli-

fore our Eyes the Neceſſity of the Regeneration of that Man who becomes a Chriſtian! We ought not to forget placing the Bleſſing of Bells, as it is practiſed amongſt the *Roman* Catholicks, into the Number of eſſential Ablutions. It is a kind of Baptiſm, ſince they waſh them with holy Water, and give ſome Saint's Name to them, *by whoſe Invocation they offer them up to God, to the End that the Saint may protect them, and help the Church to obtain of God what ſhe deſireth of him*, in the Words of the Ritual of *Alet*. This Ablution is ſo much the more neceſſary for Bells, *ſince they repreſent*, (as in the Words of the foreſaid Ritual) *the Church who inciteth the Faithful to praiſe God*, &c. *The ſounding Metal of Bells which is heard at a great Diſtance, is a Figure of the Perpetuity of the Goſpel, the Sound whereof has been carried all over the World.* They are likewiſe Types of the *Miniſters and Preachers of the Goſpel.* The waſhing of the Bells is attended with a Benediction, to the End that being once bleſſed, they may *have power to make an Impreſſion on the Heart by the Virtue of the Holy Ghoſt, ... and that their ringing may drive away all evil Spirits*, &c. We may hereto add, that when the Sound of the Bells of Churches ſtrike the Organs of the Ear, it inſpires the Heart of many Chriſtians with Devotion.

[a] Among the Figures which follow this Diſſertation; obſerve that Medal which repreſents a Sacrifice of *Hercules*, and that other which repreſents *Piety* veiled, whereby the Manner wherein Women veiled themſelves when they offered up a Sacrifice will appear. Obſerve likewiſe that which repreſents the Emperor *Severus*, veiled for the ſame Ceremony, and that which repreſents a *Phrygian* Cap, which they put on upon the like Occaſion.

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giousWorſhip; but the reformed Churches in *France*,and the[a] *Calviniſts* in general, have after their Example laid aſide almoſt all Ceremonies in the Celebration of their divine Service, and rejected this [b] Colour. Their Miniſters even whilſt they are preaching are cloathed in black. The Proteſtants generally dreſs themſelves in black when they go to take the Sacrament, or at leaſt chuſe ſome grave Colour on that ſolemn Occaſion. As for the *Turks* they deteſt [c] black, as being an ominous, unlucky Colour; but they eſteem white and green as ſacred; the latter being appropriated to the Deſcendants of *Mahomet*. Green above all, is forbidden to Chriſtians and *Jews*, but they may wear yellow or [d] black.

THE *Gentiles*, in order to teſtify their moſt profound Veneration for their Gods, went barefooted when they carried them in Proceſſion. *Cybele* the Mother of the Gods was always ſhewn this Reſpect; and the *Roman* Ladies at all Times went barefoot into the Temple of *Veſta*, which Cuſtom of going barefoot was likewiſe obſerved at Proceſſions in Times of publick Diſtreſs. The ſame Thing was practiſed alſo by the *Jews*, in their Humiliations before God, but in a more awful and ſevere Manner; for beſides this, they mourned in Sack-cloth and Aſhes. The Inhabitants of *Crete* would not permit any Perſon whatever to enter the Temple of *Diana* with Shoes on. The Female Votaries of *Greece* ſeem in former Times to have been as religiouſly ſcrupulous as thoſe of *Rome* in this Particular; for they uſed to follow the Proceſſion of *Ceres*, not only with their Feet bare, but, as appears by a particular Paſſage in *Callimachus*, with their Hair diſhevelled. The myſterious *Pythagoras* enjoined his Diſciples to ſacrifice to, and worſhip the Gods barefooted: But perhaps he thereby intended to recommend that Humility of Soul and Simplicity of Heart, which is ſo indiſpenſibly neceſſary in all religious Worſhip. In this Manner it was that God, whoſe Views are infinitely above all human Ceremonies, commanded [e] *Moſes* and *Joſhua* to looſe their Shoes from off their Feet.

THIS Pagan Cuſtom of caſting off their Shoes upon a Principle of Religion, was converted inſenſibly into the moſt abſurd and ſenſeleſs Superſtition. The *Romans* uſed to clear their Gardens from the Caterpillars and other Inſects which deſtroy the Fruits of the Earth, [f] by the magical Aid of Women who walked barefoot round the Trees. Sorcereſſes likewiſe in all their Incantations, caſt off their Shoes, as is evident from ſeveral Paſſages of *Ovid*, *Horace*, and *Virgil*: But to return to the Cuſtom of going barefoot for the Sake of Religion. The antient Chriſtians obſerved it in their ſolemn Proceſſions, of which we have many Inſtances in Eccleſiaſtical Hiſtory. The Emperor *Theodoſius the Younger*, and the Patriarch *Proclus*, humbled themſelves in this Manner, when they aſſiſted at the Proceſſions made at that Time upon Account of ſeveral Earthquakes. *Heraclius* went farther, for he reſolved to carry the Croſs upon his Back, and bear the Weight of that ſacred Burthen during a long Proceſſion, tho' he was almoſt overwhelmed with the Weight of his Imperial Robes: But as he preferred the humble Weight of the Croſs to all the Pomp and Grandeur of a Throne, he caſt off not only his Royal Veſtments, but his Shoes, to accompliſh with more Alacrity his Journey

[a] Our Author, we confeſs, ſays, too unadviſedly, *the Proteſtants in general*; but as that Aſſertion is a manifeſt Error, with Reſpect to the Church of *England*, we humbly hope the Reſtraint which we have put upon it, will not be deemed an unjuſt Deviation.

[b] I do not believe any juſt Reaſon can be aſſigned for it. They only threw off that Colour perhaps at the Time of the Reformation, the better to diſtinguiſh themſelves from the *Roman* Catholicks; but let a Man be in white, black, or red, that Circumſtance has nothing to do with Religion; true Piety is ſeated in the Heart; for the Choice of Colours is merely the Reſult of Fancy and Opinion, without the leaſt Reaſon to ſupport it, which ſuppoſes Decency and Purity to be where they are not: There is no Colour but may, if you pleaſe, bear ſome advantageous Relation to Religion; if white be the Emblem of Purity, black is that of Sorrow and Humiliation in the Preſence of God; green of Hope; blue of Love, &c.

[c] The *Perſians* call it the Devil's Colour.

[d] The *Jews* of *Morocco* are diſtinguiſhed by their black Caps from the *Moors*, who wear red Caps. *Vide* St. *Olon*'s State of *Morocco*.

[e] *Vide Exod.* Chap. iii. *Joſhua* Chap. v.

[f] *Plin.* Hiſt. Nat. Lib. XVII.

to *Mount Calvary*. To this very Day the *Roman* Catholick Penitents for the moſt part march barefooted at their Proceſſions. The moſt devout of the *Society of Mercy*, walk after the ſame Manner both at *Portugal* and *Goa*, when they perform their grand and ſolemn Proceſſion on *Holy Thurſday*. The *Capuchins*, whoſe Lives ought to be one continued Series of Penance, wear nothing on their Feet but Sandals, which are hardly ſufficient to guard them from the Thorns and Briars: But there are ſome Chriſtians who carry their Humility ſtill much farther, obliging themſelves to go up the twenty eight Steps of the [a] *Santa Scala* on their Knees, to pay their Adoration to the *Sanctum Sanctorum*: A fatiguing, but exemplary Act of Devotion, which exceeds all others, as it ſets aſide the Uſe of our Feet. As to the laudable Cuſtom of being barefooted, in our Acts of Humiliation before the Almighty, it has been introduced into all the Religions of the preſent Age. Where-ever any Footſteps appeared of a religious Worſhip, there likewiſe was ſeen a kind of ceremonial Penitence, which Men had eſtabliſhed in order to make ſuch a formal Attonement as they imagined might be moſt acceptable to the ſupreme Being. The *Indians* of *Peru* obſerve this Cuſtom as the moſt inconteſtable Proof they could poſſibly give the Gods of their unfeigned Humiliation. They never entered the famous and magnificent Temple of the Sun, till they had firſt put off their Shoes in the Porch of the Temple; the *Turks* take off their [b] *Pabouches*, before they enter their Moſques; and if their Feet be not quite bare, they are at moſt covered only with their Trowſes. [c] The *Indians* pay the ſame Homage to their Pagods: But not to be too [d] tedious, we will proceed to thoſe other Cuſtoms which human Invention has eſtabliſhed, in order to render Mankind acceptable in the Sight of God.

The Antients always entered into their Temples with their Right Foot foremoſt. This Punctilio they likewiſe obſerved, when they went into any great Man's Houſe: And the *Romans* were exact to Exceſs, and too ſerious in Trifles of this [e] Nature. The great *Auguſtus*, who was a Prince of as fine Parts as any that was ever known, would not ſuffer an Attendant to put on his Left Shoe before his Right, imagining that the good or bad Succeſs of the Day depended on ſo trivial a Precaution. *Vitruvius* tells you with an Air of Gravity, [f] that the Steps going up to a Temple ought always to be of an odd Number, with this ſuperſtitious View, that the Right Foot being ſet upon the firſt Step, the ſame Foot may be foremoſt at the Entrance of the Temple. Though we cannot reaſonably imagine that the Almighty regards any Ceremonies of ſo trivial a Nature, yet a very diſcreet and celebrated [g] Chriſtian has laid it down for an eſtabliſh'd Rule in the Erection of a Church, that the Upper-End ſhould always front the Eaſt. *Alet*'s Ritual tells us, that the firſt Stone laid *in the Foundation of a Church, muſt be ſolid, angular, and of about a Foot ſquare at leaſt.* There are many other trivial Circumſtances of the like Nature, which are not in the leaſt worthy of our Notice.

[a] The *Santa Scala* or Holy Ladder, is compoſed of twenty eight Steps, which it is ſaid *Jeſus Chriſt* went up in order to appear before *Pilate*. Good Catholicks aſcend theſe Steps on their Knees, and at each Step obtain Indulgencies for three Years. At the Top of the *Santa Scala* is a Chappel, which is called the *Holy of Holies*, becauſe of an Image made by the Angels.

[b] A kind of Slipper made of one ſingle Sole, and the Upper-Part of *Morocco* Leather.

[c] The Veneration which the *Indian* Mahometans have for the chief of the *Faquirs*, who are a ſort of Monks, is carried ſo far, as to put off their Shoes when they proſtrate themſelves at their Feet in order to kiſs them. Does it not ſeem as reaſonable for the *Roman* Catholick Chriſtians to take off their Shoes likewiſe, when they go to kiſs the Feet of the Pope, who is the Vicar of *Jeſus Chriſt*, and the viſible Head of the Church?

[d] We muſt likewiſe inform the Reader, that the *German* Prieſts obſerved this Cuſtom of going barefoot, out of reſpect to their Idols; that the *Celtæ* and the *Gauls* did the ſame; and that the Chriſtians of *Æthiopia* enter their Churches barefooted. Nor muſt we omit obſerving, that it was a Cuſtom amongſt the *Romans* to go barefoot at their Funeral Obſequies.

[e] Theſe are *Suetonius*'s Words. *Si mane ſibi calceus perperam ac ſiniſter pro dextero induceretur, ut dirum abhorrebat.*

[f] *Gradus in fronte conſtituendi ſunt, ut ſemper ſint impares; namque cum dextro pede primus gradus aſcenditur, idem in ſummo templo primus erit ponendus.*

[g] *Durant.*

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The Antients uſed moreover to go to the Temple and invoke their Gods with downcaſt Eyes. This laudable Cuſtom, when the pure Effect of the Converſion of our Hearts to God, was uſed to denote the greater Humility during divine Service. [a] Nor is it ever more commendable, ſaith *Seneca*, than on this Occaſion. A devout *Muſſulman* muſt likewiſe go to his Prayers after the ſame humble Manner. But as Vice in Diſguiſe is not eaſily diſtinguiſhed from Virtue, ſuch a downcaſt look as is here recommended, is very often ſuſpected for Hypocriſy under the Veil of Religion. What would the World now think, to ſee a Crowd of Chriſtians going to Church, with their Eyes fixed on the Ground, and returning home in the ſame dejected Manner? But if a downcaſt Look be a Sign of Modeſty, the Eye erected to Heaven is a Mark of that Confidence which we ought to repoſe in God; and for this Reaſon, it is often obſerved, that we caſt our Eyes upwards to Heaven when we direct our Prayers to God with a becoming Zeal.

ACCORDING to the Antients, the Forehead, which is the Seat of Modeſty, was conſecrated to their particular Genius; in paying their Adorations therefore to the Gods, they ſometimes laid their Fingers on their Foreheads; a Cuſtom which is ſtill obſerved among the *Eaſt Indians*. According to *Tavernier*, they fold their Arms in the Act of Adoration, and carry their Hands to their Forehead: they come very near the ſame Practice in ſeveral other Places of the *Indies*. They oftentimes carry their Hand to their Head out of Reſpect, and even proſtrate themſelves on the Ground in the Fervency of their Devotions. This they likewiſe practiſed in the Eaſt in Honour of their Sovereigns: yet in former Times, the devout Women did not confine their religious Worſhip to that alone; but untied their Hair too, and ſaid their Prayers in that humble Manner. However, this was only practiſed when they were to implore the Aſſiſtance of the Deity upon ſome extraordinary Occaſion; and this ſome Chriſtians themſelves do at this very Day. This kind of Humiliation, I muſt confeſs, has ſomething in it very affecting; nor can we ſee Women with their Hair hanging looſe about them, drowned in Tears, and lamenting and beating their Breaſts, without being ſenſibly concerned. St. *Gregory* of *Tours* gives us a pathetic Deſcription of a ſolemn Proceſſion in his Time compoſed of Devotees of both Sexes, who, out of a pious Reſolution to humble themſelves in the moſt conſpicuous Manner before the Almighty, being dreſt all in Mourning, and covered with Sack-cloth, and their Hair being all diſhevelled, marched after the ſacred Tunick of St. *Vincent*; under the Protection of which, and in full Confidence of its miraculous Virtues, they proceeded, and grounded their Hopes of procuring the divine Mercy, and the Abſolution of their Sins. We ſtill preſerve this religious Cuſtom, and carry the venerable Relicks of the Saints at the Head of our Proceſſions, that their Merit may procure us the Grace of God, and avert his Judgments.

WE juſt now obſerved, that the Eaſtern People throw themſelves on the Ground in the Fervency of their Devotion. The antient *Romans* likewiſe uſed to proſtrate themſelves before the Statues of their Gods, and at as great a Diſtance too, as they could perceive them at entering their Temple. We are credibly aſſured, that certain Monks

[a] This is likewiſe greatly recommended to Chriſtians: But can we give that Name to a fantaſtical Mixture of Pride and Humility, which is often met with in Chriſtian Aſſemblies? It is a fine Sight, that of ſeeing People humble themſelves before God, and valuing themſelves leſs than the vileſt Inſects, with all the ſplendid Attendants of Vanity: A Paſtor ſpeaking to the People in all the Pomp of worldly Eloquence; all the while ſcrupulouſly exact in flattering the Ears of his Audience, whilſt he is ſpeaking to God in their Behalf: ſhewing his Wit in the Confeſſion of their Sins and his own, and making a ſhew of his Parts to the ſupreme Being, whilſt he is aeknowledging himſelf guilty before him. It is a pleaſant Scene afterwards to ſee theſe Paſtors and Auditors going out prodigiouſly ſatisfied with each other, and ſo pleaſed with what has paſſed, that they are already thinking of improving the ſame, and rendering it ſtill more magnificent and agreeable on the firſt Occaſion.

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belonging to a Monaſtery near *Cairo*, never preſume to ſleep, till they have firſt thrown themſelves with their Faces to the Ground one hundred and fifty Times, and kiſſed the Duſt of the Pavement. This too is practiſed by the *Turks*, who fall down on their Faces, whenever they hear an *Iman* pronounce the Name of God with a loud Voice. The antient *Egyptians* uſed, after the ſame Manner, to proſtrate themſelves before *Anubis*, whereof you may ſee a Repreſentation, in a Medal at the End of this Diſſertation. The different Poſtures which are practiſed by the *Turks*, when they pray unto God, [a] have ſomething peculiar in them, and which we ſhould doubtleſs think very indecent and prepoſterous in our Churches. You may form a Judgment of them by the Figures hereunto annexed. Nothing can be more ſhocking, in my Opinion, than to ſee a Devotee, who, under the Notion of rendring himſelf acceptable to God, addreſſes himſelf to him in any affected Poſture whatſoever. The *Banians* proſtrate themſelves before their Idols with their Hands on their Heads. [b] As for bowing the Body, or only the Head, it hath ever been practiſed in religious Worſhip, as being a natural Demonſtration of the Reſpect which we owe unto the Almighty. The *Roman* Catholicks, the *Grecians*, and ſome other Chriſtian Communities, have preſerved this Cuſtom in their religious Worſhip. The reformed Churches content themſelves with taking off their Hats, when the Preacher hath concluded his Sermon; and when they pray, they ſtand upright. [c] Some of them indeed pray on their Knees; the *Roman* Catholicks always riſe at the Time of their ſinging *Deus in adjutorium*, *Magnificat*, &c. The People kneel during Prayers; ſtand up at the *Goſpel*, and ſit at the Sermon, *&c.* The Proteſtants of the Church of *England* kneel at their Prayers. The Rule of all Chriſtian Churches is, that Order and Decency ſhould be obſerved during the Time of divine Service. The Sermon ſhould be attended to with Reſpect, and the Prayers with ardent Devotion; to both which it is the Miniſter's bounden Duty to exhort them. The moſt devout of the modern *Jews* wrap the Veil they wear on their Head round their Neck during their divine Service in the Synagogue, that they may liſten to the Prayers with the greater Attention. In order [d] to ſee with how much Devotion they perform this Duty towards God, the Reader ſhould turn to the Treatiſe of *R. Leo of Modena*, concerning their Cuſtoms and Ceremonies. The Litanies which are ſung by the *Roman* Catholicks and *Greeks* ought likewiſe to be taken Notice of as remarkable Cuſtoms in religious Worſhip; being intended to excite in the Hearts of the Faithful, but more particularly of the Vulgar, an holy Contrition and Sorrow for their Sins. As to the Cuſtom of counting Prayers by Beads, it contributes very much to the Eaſe of ſuch devout Perſons Memories as are under an Obligation of offering up to God a ſet Number of Prayers; as an Attonement for their Sins. This Cuſtom is more antient and univerſal than perhaps we may imagine: For it appears, that the antient [e] *Romans* had a ſort of Beads in uſe among them, and we refer you to four Medals which will juſtify that Cuſtom.

[a] When an *Iman* pronounces the Name of *Mahomet*, the *Turks* bow down their Heads upon their Knees, to expreſs the Veneration they have for the Founder of their Religion.

[b] The People of *Japan*, *Tartary*, *China*, &c. likewiſe proſtrate themſelves before their Idols: But this has ever been ſo general a Cuſtom in the Eaſt, that it would be needleſs to enlarge on it.

[c] The moſt devout bow their Body, or their Head, or hold their Hands before their Faces; but at the ſame Time we ſhall ſee many of them who pray in a careleſs indolent Poſture, and being ſeated on a downy Cuſhion, with great Patience expect the End of the longeſt Prayer, after a comfortable Nap during the whole Sermon. It is with uſt Reaſon, that the *Jews* blame thoſe who pray to God ſitting. *Nemo niſi ſtans rite orat*, ſaith *Maimonides*. We may ſee, by the Accounts of Travellers, that the Idolaters of the *Eaſt* and *Weſt Indies* worſhip, or pray unto their Idols, ſtanding at leaſt. Nevertheleſs, the Ancients uſed to ſit at certain religious Ceremonies; as for Inſtance, at he Sacrifices and Feaſts of Funerals, called *Parentalia*, &c. The Idolaters of the Iſland of *Hiſpaniola*, after a great many Ceremonies in Honour of their Idols, uſed to ſeat themſelves croſs-legged in a Ring, and pray with their Faces towards their Idols.

[d] The ancient *Jews*, by four different Words, expreſſed four Kinds of Submiſſion to God. 1. The Act of Proſtration. 2. The bowing of the Head. 3. The ſinking of the Head and half the Body even with their Knees. 4. Kneeling.

[e] See *Du Cheſne*. The Mahometans, as well as *Eaſt Indians*, and ancient Inhabitants of *Mexico*, according to ſome Accounts, uſe Beads at their Prayers.

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Dissertation Vol. 1.st Vo. 1.



The various postures of the Turks at their prayers.

As to bending the Knee in Adoration of the Deity, this too is one of the moſt antient Cuſtoms in the World; yet I cannot forbear obſerving to my Reader, that St. *Baſil* diſcovered a Type both of Sin and Grace in this Act of Devotion. *We bend the Knee*, ſaith he, *and this repreſenteth our Fall by Sin; we afterwards riſe again, and this is a Type of the divine Mercy that raiſes us again, and gives us Aſſurance to look up to Heaven.* The Juſtneſs of this Type will ſtrengthen, we hope, the Minds of all well-diſpoſed Perſons againſt the depraved Notions of thoſe who would deſtroy all ſuch Repreſentations for the Advancement of Reaſon in their Stead. But let us go on with our Enquiry into the Cuſtoms eſtabliſhed in religious Worſhip. In former Times, during divine Worſhip, the Face was turned towards the Eaſt. Many Paſſages from the Antients might be quoted to prove this Aſſertion: But it will be ſufficient, I preſume, barely to name the Authors in whoſe [a] Works they are to be found. *Vitruvius* has laid it down for a Maxim, that a Temple ſhould be diſpoſed in ſuch Manner, [b] that thoſe who go to ſacrifice at the Altar, may turn themſelves to the Eaſt. The Altar too (according to *Vitruvius*) ought to be turned towards that Part of the World. Probably the Origin of this Cuſtom [c] is owing to the Idolatry of thoſe who firſt of all worſhipped the Sun; an Idolatry which obtains to this Day, [d] amongſt the *Eaſt Indians* and *Americans*. St. *Auſtin* [e] has very plainly proved, that the primitive Chriſtians borrowed the Cuſtom of their turning to the Eaſt from the Heathens. This Cuſtom is come down to us, and ſtill obſerved amongſt the *Roman* Catholicks: But the antient *Jews*, on the contrary, turned themſelves towards the Weſt, that they might not copy the Idolatry of the Heathens. When they were on a Journey, or obliged to live without the Walls of *Jeruſalem*, they uſed to pray with their Faces towards that City. As for the Mahometans, they turn to the South, upon Account of the City of *Mecca*, where ſtands the famous Sepulchre of *Mahomet*.

NATURE hath endued Mankind with particular Motions, whereby he expreſſes, almoſt without any Deſign, the Troubles of his Soul, and the anxious Cares with which his Mind's oppreſs'd. Such, for Inſtance, is the Motion of his Hands, when he begs a Favour of God on any emergent Occaſion, or endeavours to move the Pity and Compaſſion of a powerful Adverſary. It would therefore, methinks, be very abſurd, to place thoſe Motions in the Number of Ceremonies, ſince they are, as it were, innate; and yet they have thought fit to blend them, ſimple as they are, and expreſſive of Nature, with Ceremonies. Thus, when the antient Heathens addreſs'd themſelves to their infernal Deities, they extended their Hands downwards; when to the Sea-Gods, they ſtretched out their Hands towards the *Ocean*. The *Turks* croſs their Hands over their Breaſts. Chriſtians claſp them, or twiſt them one within another: Some diſtinguiſh themſelves in their Prayers by the Sign of the Croſs. Thoſe who are fond of Quotations might here find a fair Opportunity of ſhewing their Learning, both from the Antients and Moderns. We ſhall leave that Province to them, and content ourſelves with this one Remark, that theſe Cuſtoms are liable to no Objection, when they only contribute to fix the Mind during the Time of Prayer: Yet there are (even amongſt Chriſtians) an infinite Number of Devotees, who look upon outward Signs as the Eſ-

[a] *Apuleius* in his *Metamorph. Ovid.* Lib. iv. de Faſtis. *Valerius Flaccus* in *Argonaut.*

[b] *Ædes ſacræ deorum immortalium ad regiones, quas ſpectare debent, ſic erunt conſtituendæ, ut . . . . . ædis ſignum, quod erit in cellâ collocatum, ſpectet ad verſpertinam cœli regionem, ut, qui adierint ad aram immolantes, aut ſacrificia facientes, ſpectent ad partem cœli orientis, & ſimulacrum quod erit in æde, & ita vota ſuſcipientes contueantur ædem & orientem cœli.* Vitruv.

[c] The Sun was formerly worſhipped by moſt Nations in the World. And that Day of the Week which we have dedicated to God, the Antients dedicated to the Sun, whoſe Name it ſtill has retain'd among the *Germans* and *Engliſh*.

[d] The Sun is worſhipped in the Kingdoms of *Bengal*, *Guzarat*, *Decan*, &c. Theſe People, when they pray or waſh themſelves, turn their Faces towards the riſing Sun. In *Canada*, *Florida*, *Peru*, &c. the Sun is acknowledged as a Deity; as likewiſe amongſt the Idolaters of *Africa*.

[e] *Cum ad orationem ſtamus*, ſaith St. *Auſtin*, *vertimur ad orientem, ut admoneatur animus ad naturam excelſiorem ſe convertere*, &c.

ſence of religious Worſhip: And many recommend joining of Hands, or making the Sign of the Croſs to their Families, without one Word concerning that Attention, and Elevation of the Mind towards God required in Prayer.

ALTARS have ever been peculiarly regarded in divine Worſhip; for which Reaſon they ought by no Means to be omitted. In former Times this was the Place ordained for Prayers, Vows, and Oaths, [a] and then the Hands were laid with Reverence upon it. It was a Cuſtom amongſt the antient *Jews* to confeſs their Sins unto God at the Altar. The Ceremony was this: They laid their Hands between the Horns of the Oblation, as near to the Altar as conveniently they could, where the Sacrifice was then to be made; and in this Poſture they repented them of ſuch Sins as they came to confeſs. Great part of the Chriſtian Church hath preſerved the Altar for the Ceremonies of ſacred Worſhip. There Maſs is ſaid, God is worſhipped, the Saints invoked, and there too their Relicks are expoſed. We ſhall not enter into a long Detail of all the different Ceremonies practiſed at the Altars of the *Roman* Catholicks; but ſhall only make this one Remark, that by an Abuſe, which is a Shame and Diſcredit to Chriſtianity, they [b] are, in *Italy*, made Sanctuaries for the moſt profligate and abandon'd Wretches. It is true indeed, that this is a very antient Cuſtom, and that the *Jews* and Heathens countenanced it; but the *Jews* tolerated it only in caſe of Crimes committed by meer Accident, and without Malice prepenſe; and we preſume, that the Reſpect due to the Chriſtian Religion ſhould require all bad Cuſtoms to be entirely aboliſhed, which were introduced by the antient Heathens. To this Reſpect paid to the Altars, the Idolaters added that [c] of embracing the Doors of their Temples, and the Statues of their Deities; weeping and wailing at their Feet, tearing their Hair, and promiſing to lead a new Life; and after theſe Ceremonies, thoſe likewiſe of careſſing their Deities, [d] embracing their Knees, putting ſmall Crowns on their Heads, and making them Preſents of Fruits and Flowers. And theſe are Cuſtoms [e] which ſome of the Chriſtians have conſecrated to God, and to the Saints, but in a more peculiar Manner to the bleſſed Virgin, whom they crown in many Parts of *Europe*; and to whom they offer up their choiceſt Flowers and Fruits, in hopes to procure her Favour; whom they load with the nobleſt Appellations and moſt pompous Titles, and in their Adorations make uſe of the ſofteſt and moſt engaging Expreſſions. The *Grecians* made an Addition to the Cuſtoms which we have juſt mentioned; they took Branches, with Wool twiſted round them, and touched the Knees of the Deities to whom they made their Applications in the Times of their Diſtreſs: And when there appeared any Proſpect of Succeſs, the Suppliant took the Liberty to be more familiar, and with his Branch touched the Right Hand, and even the Chin and Cheeks of the God to whom he made his ſolemn Petition. The Chriſtians have likewiſe, in ſome Manner, preſerved this Cuſtom in Honour of the Saints, and it is well known with

[a] The *Roman* Cotholicks take Oaths at the Altar, either by laying their Hand on the Goſpel, or receiving the Communion from the Hands of the Prieſt, &c.

[b] Not only the Altars, but likewiſe the Convents. A Murderer, a fraudulent Bankrupt, and ſuch other Raſcals, fly boldly thither for Protection; and ſhould a Magiſtrate have the Aſſurance to oppoſe it, he would be deemed guilty of Sacrilege, which the Inhabitants of thoſe ſacred Places, and the Miniſters of the Altar, would not let paſs unpuniſhed. The Prayers of the Monk, the Sermons of the Prieſt, and the Excommunications of the Biſhop, would ever attend him: So that People are often obliged to ſee the Majeſty of God, and that of his Saints and their Relicks prophaned by Malefactors, whom the Charity of Prieſts and Monks protect, in Oppoſition to the ſecular Power.

[c] Vid. *Tit. Liv.* 1. Decade Lib. ii. & *Virg. Æneid.* Lib. ii. *Plaut.* in *Rud. Stat. Sylv.* Lib. v. *Lucan.* Lib. iii.

[d] They made uſe of the ſofteſt Terms, and the moſt tender and paſſionate Expreſſions; and took Care never to utter any Thing, unleſs they thought it of equal Weight with what they knew ought to be moſt agreeable to the Gods. The Reader may with very little Pains collect a great Number of Inſtances of this Kind, from the Writings of the Heathens.

[e] *Vide* in the *Life of St. Gertrude*, printed at *Louain* in 1637. remarkable Inſtances of divers miraculous Cures, &c. which St. *Gertrude* wrote in Favour of thoſe Devotees who honoured her after this Manner. Each Saint, in Proportion to his Power, hath ſhewed a great Regard to thoſe who ſerved him in this Way; and this kind of Devotion was ever attended with ſome extraordinary Favour.

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what ſurpriſing Advantage many, among the Faithful, have touched the Images of Saints with Handkerchiefs, Linen Cloths, *&c.* and how many valuable Bleſſings have been entail'd on whole Families, for having kiſſed theſe Images in the Fervency of their Devotion.

THE Antients likewiſe made it a conſtant Practice to turn themſelves round when they worſhipped the Gods; and *Pythagoras* ſeems to recommend it in his Symbols. *By this circular Movement*, ſaith *Plutarch*, *ſome imagine that he intended to imitate the Motion of the Earth: But*, adds he again, *I am rather of Opinion, that this Precept is grounded on this other Notion, that as all Temples are built fronting the Eaſt, the People at their Entrance turned their Backs to the Sun, and conſequently, in order to face the Sun, were obliged to make a half Turn to the Right; and then, in order to place themſelves before the Deity, they compleated the Round in offering up their Prayer.* M. *Dacier*, who tranſlated theſe Words from [a] *Plutarch*, inſiſts, that by this manner of turning, *Pythagoras* intended to give us a Precept for the Adoration of God's Immenſity, which fills the Univerſe. How wild and extravagant is human Imagination! ever taking Delight to ſtifle, under the Practice of ſome dark and myſterious Ceremonies, that Simplicity which the Father of Light and Truth requires of us. But be that as it will, the [b] *Romans* uſed to turn to the Right, and the [c] *Gauls*, on the contrary, to the Left. The *Eaſt Indians* obſerve the ſame Ceremony. They turn to the Right in walking round the Statues of their Deities; and at every Round are obliged to proſtrate themſelves with their Faces flat on the Ground. The antient *Jews* alſo practiſed this Way of turning to the Right. They went up on the Right Side of the Altar, and came down on the Left, as appears by a Precept of the *Miſchna*. In this Cuſtom of turning round, the antient *Perſians* had in View the Immenſity of God, who includes and comprehends all things in himſelf. This Ceremony is ſtill obſerved in the Maſs, and, doubtleſs, contributes very much to the Merit and Majeſty of that auguſt Sacrifice: For it raiſes Devotion in the Heart, and turns a Chriſtian from ſenſual to ſpiritual Objects, by taking him off from the Vanity of exterior Ceremonies, and from the Pleaſure ariſing from the Pomp and Pageantry of Religion, as if they were really Religion itſelf.

WERE we to enlarge on the Topick of religious Kiſſes, on the Hymns, and ſacred Dances performed in Honour of the Deity, three capital Points in ceremonious Religion, we might there find Matter enough for a compleat Diſſertation. We ſhall therefore ſay as little of them as poſſibly we can. [d] It was cuſtomary to ſalute the Hands, and often the very Mouths of the Gods. [e] It likewiſe was uſual to kiſs their Feet and Knees: In ſhort, it was a part of Devotion [f] to kiſs the Doors of the Temples, the Pillars and Poſts of the Gates, [g] the Ground of any foreign Country on their firſt Arrival; and indeed, what would they not have kiſſed? ſince it was ſufficient, for the Extravagance of Superſtition, to find out any odd and fantaſtical Object, to perſuade Mankind to have Confidence in and rely upon it. It is from a Superſtition of the like Nature, that the *Turks* and other Mahometans, who go in Pilgrimage to *Mecca*, [h] kiſs the black Stone

[a] *Dac.* in the Life of *Pythagoras.*
[b] *Plutarch* in the Life of *Camillus*, *Plaut. Curc.*
[c] *Plin.* Hiſt. Nat.
[d] *Vid. Cicer.* 5. *in Verrem Lucret*, Lib. i. *Tacit.* Ann. Lib. xv. *&c.*
[e] *Apul.* Mileſ. 11. *Prudent.*
[f] *Tibul.* Lib. i. *Eleg.* 5. *Arnob.* Lib. i. Virgil *Æneid.* Lib. ii. *&c.*
[g] *Homer.* in Odyſſ. N.
[h] The Mahometans have a great Veneration for this Stone, calling it the Pearl of Paradiſe, which, by its Brightneſs, formerly gave Light to all the Territory of *Mecca*; but the Sins of Mankind, as they tell us, have made it black. *Jacub Ben Sidi* ſays, that *Mahomet* ordered the People to confeſs their Sins before this Stone, and there weep, lament, and implore the divine Mercy, *&c.* The *Kaba*, or Square Chappel, was built by the Angels, according to the Tradition of the Muſſulmans; but was carried by them up to the ſixth Heaven, to be preſerved from the Waters of the Deluge. The *Daba* which they have at preſent, was made by *Abraham*, to whom God ſent the Shadow of the firſt for a Model from Heaven. *Vide* the little Book intitled *Reſpublica Arabiæ.*

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which they call *Hagiar Alaſuad*, and the four Corners of the *Kaba*. The modern Idolaters in the *Eaſt Indies* and *America* [a] obſerve likewiſe that Part of the religious Worſhip which the *Roman* Catholicks have conſecrated in Honour of the Croſs, and Relicks of Saints; the latter have likewiſe conſecrated it on Occaſions of Ceremony; as in the ſprinkling of holy Water, the Prieſt kiſſes the *Aſpergillum*, or holy Water-ſtick; and at the Proceſſion on Palm-Sunday, the Deacon kiſſes the Palm which he preſents to the [b] Prieſt. It would be tedious, if not impertinent, to enlarge upon this Subject, or to be particular as to the Time and Manner of the Prieſt's kiſſing the Altar, of the Kiſſes beſtowed on the Incenſory, Patin, and Chalice, the white Stole, the Prieſt's Hand, *&c.* [c] When People could not with any Convenience kiſs the Object of their Devotion, they uſed to kiſs their own Hands, and ſo throw up Kiſſes to the Gods. This religious Practice is daily obſerved amongſt the *Spaniards* and *Portugueſe*, who croſs their Thumb with the Fore-Finger, and kiſs their Hand afterwards in Honour of any diſtant Image.

As to Muſic in divine Worſhip, it has been in Uſe in all Ages, and the Cuſtom is univerſal. There is ſcarce a Nation in the World, in all Probability, that does not think it their Duty, after their own Mode, to ſing the Praiſes of the ſupreme Being; and it appears that the antient Heathens were of Opinion, that [d] Muſic appeaſed the Anger of their Gods, and brought them down upon Earth: For which Reaſon the Pagan Devotion was generally attended with Concerts of vocal and inſtrumental Muſic. The firſt Muſicians, ſuch as *Linus*, *Orpheus*, &c. were regarded as a kind of Prophets, and in all Probability were at the ſame Time Prieſts, Phyſicians, and Magicians, like the Prieſts of the *Eaſt Indians*, the *Lamas* of the *Tartars*, and the *Bonzes* of *Japan*. But, be that as it will, the *Romans*, the *Grecians*, and the *Egyptians*, had Muſic continually at all their religious Exerciſes, as at Sacrifices, and other ſolemn Rejoicings in [e] Honour of the Gods. [f] Their Hymns were for the moſt part compoſed and digeſted in nonſenſical Terms, and the Eulogium of the Deity was ſometimes as obſcene as it was impertinent. It was cuſtomary to turn into Verſe, and ſing with the moſt ardent Devotion whatever was moſt inconſiſtent and romantic in the Legends of their Gods and Heroes, who were the Saints of the Heathens: For the Unity of a ſupreme Being was a Point generally allowed by them, and all other Deities were look'd upon as ſubordinate to him. Theſe Deities had, each of them, their particular Juriſdictions and Employments; and the Eulogiums or Hymns ſung in Honour to them for the moſt part turned on their Abilities to diſcharge their reſpective Functions, the Bleſſings they beſtowed on their Votaries, their Miracles, *&c.* The *Jews* and Chriſtians have likewiſe conſecrated Muſic to Religion. The former made uſe of Trumpets, Drums, and Cymbals for this Purpoſe, joined with the Voices of the *Levites* and the People. Nothing could be more plain and artleſs than the Muſic of the primitive Chriſtians. They ſung the Praiſes of God with a loud Voice, as the reformed [g] Proteſtants do at this very Day. There are more Ceremonies, more Art, and a greater Variety in the Muſic of the *Roman* Catholicks: But it ſometimes may be lawful to mix the agreeable and uſeful together in Devotion; in caſe theſe Graces are not carried to ſuch an extravagant Pitch as to ſmother, as it were, and ſtifle the Flames of Devotion.

[a] *Vide* the *Hiſtory of the Conqueſt of* Mexico, *the Hiſtory of the* Yncas's, the *Voyages* of *Dellon*, *Tavernier*, &c. to the *Eaſt Indies*.

[b] *Vide* the *Rituals*.

[c] Vide *Apul. Minut. Felix. Job.* ch. xxxi.

[d] Vide *Horace* Od. Lib. i. Od. 36. *Et thure & fidibus juvat placare . . . . . Cuſtodes Numidæ Deos. Arnob. Vos aris tinnitibus & Tibiarum Sonis . . . . . Perſuaſum habetis Deos delectari*, &c.

[e] On this Occaſion they uſed different ſorts of Inſtruments, according to the Deities which they worſhipped.

[f] *Vide* Proofs of this in the Hymns aſcribed to *Homer* and *Orpheus*. *Vide* likewiſe the Hymns of *Callimachus*, and the Chorus's of the antient tragic Authors. *Ariſtophanes* in *Acharnan.* ſpeaks of *Phallic* Verſes ſung in Honour of the *Phallus*, or *membrum virile*, which was carried in Pomp in the *Bacchanalia*. Thoſe Verſes and that Figure muſt needs inſpire a ludicrous Devotion.

[g] In many Places the ſinging of Pſalms is accompanied with Organs.

[a] THE modern Heathens, even the moſt barbarous amongſt them, have Hymns and Muſic, both vocal and inſtrumental, in Honour of their Gods. The greateſt part of the Religion of the *Americans* conſiſts in Dances and Songs, whereby they imagine they appeaſe the Anger of their Gods, and pay the true Tribute of Reſpect which is acceptable to them: A Sentiment which was very antient, and which drew down upon Poets and Muſicians the profound Veneration of all the World in the earlieſt Ages: For then they were look'd upon as the Interpreters of the Gods, and inſpired Perſons; but Religion, however, made no Advancement thereby. The *Jewiſh* Prophets were animated by the Sound of Inſtruments. We have an Example of this in [b] *Eliſha*. [c] *Saul*, who was tormented with an evil Spirit, found Relief by the Charms of Muſic. Without preſuming even to glance at what was ſupernatural or divine in theſe two Inſtances, I will be bold to ſay, that the antient Heathens have endeavoured to effect as ſurpriſing Things by the prevailing Power of Muſic; and if we may credit all that Antiquity has tranſmitted to us relating to the [d] extraordinary Cures of *Zenocrates*, *Thales*, *Empedocles*, &c. the violent Enthuſiaſm of the Pagan Diviners, their Prophecies, and Oracles, they have ſtill done much more ſurpriſing Things: But Truth generally is handed down to us with a large Addition of Falſhood.

THOUGH dancing naturally enough ſucceeds Muſic, yet it would be no eaſy Task to find any juſt Conformity between that and Religion. The Deity, it is true, requires a chearful Service; yet this Chearfulneſs ought to conſiſt in Freedom of Mind, and ſuch an inward Complacency as is the natural Reſult of that Freedom. The greateſt Part of Mankind has no Idea of this kind of Chearfulneſs, and imagine that the only true Gaiety conſiſts in ſprightly Dances and melodious Songs. From this miſtaken Notion it was that the Idolaters introduced ſenſual Pleaſures into religious Worſhip: Wherefore we muſt not be ſurpriſed to ſee Debauchery, and the ſacred Myſteries of Religion go Hand in Hand together; it being the natural Reſult of a Religion wherein the Deity was made to ſerve the Turn, and promote the Intereſt of Mankind. [e] They danc'd about the Statues and the Altars, and [f] invented round Dances out of pure Love and Zeal for their Gods; nay, once a Year they ſent certain Pilgrims to ſome conſecrated Place, in order to dance before the particular [g] Deity whom they intended to honour. Men and Women, young and old, bore a Part in theſe Dances. At *Rome*, the *Salii* themſelves, who were Prieſts of *Mars*, led up the Van round the Altars of the Deity, all the while devoutly ſinging his Praiſes. In ſhort, theſe Dances were ſo much the Taſt of the antient Pagans, that the Poets made no Difficulty of making the Gods themſelves [h] dance. The Idolaters of the *Eaſt* and *Weſt Indies*, and indeed almoſt all Idolaters whatſoever, have the ſame Eſteem for this Cuſtom. The principal part of their divine Worſhip conſiſts in Dances; nay, ſome of them never ceaſe their antic Geſtures till they drop down ſenſeleſs, and raving mad. The Inhabitants of *Braſil*, and other Barbarians, oblige the very Priſoners whom they intend to ſacrifice, to ſing and dance. Can any Thing be conceived more ſavage or inhuman?

[a] We are not here to take the Word *Muſic* in its genuine Signification: For moſt of theſe Idolatrous People rather make a hideous Noiſe than ſing. They know nothing at all of the Harmony, or Charms of Muſic.

[b] Second Book of *Kings*, chap. iv. ver. 15.

[c] It is probable that this evil Spirit was a violent Fit of melancholy Madneſs, which poſſibly Muſic might calm. *Aſclepiades*, a *Greek* Phyſician, cured Phrenſies this Way.

[d] *Zenocrates* healed ſome kind of mad People by the Sound of Inſtruments. *Thales* of *Crete* cured the Plague by playing on the Guitar. *Empedocles* began to ſing, in order to appeaſe the Anger of a furious young Fellow. The Verſes of *Tyrteus* the Poet revived the drooping Courage of the *Lacedemonians*. Moſt of the Oracles were given in Verſe, in the midſt of Tranſports and Fits of Enthuſiaſm.

[e] Vide *Callimachus* in his Hymns, and *Euripides* in his *Iphig.*

[f] V. *Ariſtoph.* in his *Frogs*, &c.

[g] *Vide* Callim. *hymno in Delum.*

[h] *Heſiod* in his *Theogony*, makes the Muſes dance; *Horace* does the ſame by *Venus*, the Graces and Nymphs. And in the Poets, *Diana*, and all the rural Deities are often ſaid to dance.

THE Chriſtians themſelves can ſcarcely ſuppreſs this indecent and licentious Cuſtom in their religious Worſhip. They who have travelled in *Europe*, know very well what ſhameful Abuſes are committed in ſome Countries, in the Celebration of their ſolemn Feſtivals. Neither Dances, Maſquerades, nor the groſſeſt Buffooneries of the Stage, are omitted. Not the Feſtivals of the Sacrament, nor the Paſſion of *Jeſus Chriſt*, are free from them; and on theſe Occaſions there is often ſeen an odd Medley of Penitents and Buffoons, who, all of them, no doubt, pretend to do Honour to the Religion they profeſs.

WE muſt not forget the Crowns which the Antients put on the Heads of their Gods; this too was an Inſtance of a very ſingular Veneration. Particularly it was their Cuſtom, to crown the Houſhold Gods, the Genii, the tutelary or guardian Gods, and thoſe whom they invoked on any emergent Occaſion: But indeed the antient Heathens in general, had no God whom they did not crown out of a Principle of Religion. They deck'd them with Flowers, and offered up Perfumes and Incenſe to them; and all this was nothing but a long Series of *religious Careſſes* due to their Goodneſs. The ſcrupulous Ideas which Men entertain from a Principle of Religion, are of a boundleſs Extent. As all the Actions of Life were depending upon ſome Deity, it was but reaſonable they ſhould pay ſome Regard to the famous *Priapus*, the God of Gardens, a Deity ſo venerable for ſome particular Qualifications. The Ladies that had the leaſt Taſt for Gallantry, offered Crowns and Flowers to him: But the moſt zealous of his Admirers uſed to [a] crown a very remarkable Part of his Body. As that favourite Part was the particular Object of their Gallantry, they, in Gratitude, thought it their Duty to make it likewiſe the Object of their Devotion. They were not contented with crowning the Deities only; but the Prieſts, who ſacrificed, were crowned as well as they, and very often the People too attended the religious Solemnities with Crowns on their Heads. The Crowns which were offered unto the Gods, [b] were oftentimes hung up at the Doors of their Temples. In ſhort, it was a received Cuſtom, both amongſt the *Greeks* [c] and *Romans*, to crown thoſe Deities whoſe Favour they were ambitious of procuring by ſo ſolemn an Acknowledgment of their Pre-eminence. However, it was not deemed ſufficient barely to give them Crowns. To gain their Favour effectually, it was likewiſe neceſſary to pitch upon the choiceſt Trees that ſtood on their Demeſn, and were moſt acceptable to them; and from thence to take the Materials of thoſe Crowns. Thus the Oak was made choice of for *Jupiter*, the Myrtle for *Venus*, the Laurel for *Apollo*, the Pine for *Cybele*, the Poplar for *Hercules*, Wheat-Ears for *Ceres*, the Olive for *Minerva*, Reeds for all River-Gods, Fruit for *Pomona*, the Alder for *Pan*, and Hay for poor *Vertumnus*, whoſe Power and Merit were too inconſiderable to deſerve a better Allotment. But as the leaſt Deity amongſt them had a Vote in the celeſtial Court, it was therefore requiſite that he ſhould wear a Crown too, that when it was his Turn to ſpeak, he might not ſay any Thing inconſiſtent with the Intereſt of the Suppliant, who might have been ſo uncivil as to forget him. As for the illuſtrious *Priapus*, 'tis well known, that his Head was not the Part whereon the Crown was fixed; his extraordinary Talents were ſuppoſed to lie elſewhere, and there he choſe to have the Marks of Veneration, due

[a] *In Liberi ſacris honeſta matrona pudenda virilia coronabat, ſpectante multitudine.* St. Aug. *de Civit.* Lib. viii. c. 21. Another ſaith, *Quæ ſi contigerit fruenda nobis, totam cum paribus Priape noſtris, cingemus tibi men . . . . coronis.* A *Priapus* crowned in this Manner, muſt have been a delightful Sight. I know not whether the Miniſters of the Heathen Religion found their Account in it. Poſſibly it may be imagined that our Age can afford no ſuch Example; But it is a Miſtake: Some Years ago, in a certain Town of *France*, the Women, grieved at not being able to produce any Proofs of their Fruitfulneſs, went and offered up their Prayers to St. *Rene*; but their Prayers alone not proving efficacious enough, they began to fall on him with their Teeth; and their Devotion was ſo great, that they had ſtript the Saint of his Virility, and were going on in this extravagant Manner, to demoliſh him, had not the Biſhop of the Place prevented them, by wiſely putting a Stop to their Zeal.

[b] *Flava Ceres tibi ſit noſtro de rure Corona*
Spicea, quæ templi pendeat ante fores.

[c] Vide *Tibull. Plat.* Πολιτ. *Sophocl. Oedip.* &c.

to

to him, placed. The[a] Performance of that ſacred Office was a Privilege peculiar to the Ladies.

WE ſhall enlarge no farther upon theſe Crowns, which have been the Subject of[b] ſeveral learned Diſſertations. We ſhall with much more Pleaſure endeavour to do Juſtice to the Piety of the *Roman* Catholicks, who have purified what the Superſtition of the Pagans had prophaned. [c] The Images of the immortal Saints have not uſurped theſe Crowns, like the worthleſs Deities of the Heathens: They have only aſſerted and taken what was always their Right, and what the Vicar of *Jeſus Chriſt* hath appointed them to the End of the World, by the Canonization of ſuch as thoſe holy Images repreſent.

IN ſhort, when the Heathens had the good Fortune to be preſerved from Shipwreck, or any other apparent Danger, or to recover from a dangerous Fit of Sickneſs, [d] they ſet up a Picture in the Temple of that particular God whom they had applied to in their Diſtreſs, and to whoſe Mercy and Goodneſs they imagined themſelves indebted for their happy Deliverance. They likewiſe hung up the Cloaths which they had on at the Time of Danger, in the Temples. Pictures are to this Day conſecrated to the Saints, in ſome Part of their Churches, and are as laſting Memorials of the Miracles wrought by them; and theſe Offerings are ſometimes made even in Gold and Silver, *&c.* repreſenting thoſe particular Parts of the human Body, upon which it is imagined that theſe Saints have performed ſome miraculous Cure. But we ſhall ſay very little relating to this Article, preſuming what has been already offered is ſufficient; neither ſhall we enter into a long Detail of ſome private Devotions of Chriſtian Invention. We ſhall therefore only hint at the prevailing [e] Power of *Ave-Maria's*, the Devotion of Chaplets, the Virtue of Beads bleſſed by the Pope, and Indulgences; the Merit of the Roſary, Scapulary and *Agnus Dei's*; [f] and the miraculous Power of the Relicks of the Saints belonging to the Church. All theſe Things are look'd upon [g] as eſſential Parts of religious Worſhip; and we refer the Readers to the Folio Tracts of *Bollandus*, *Papebroke*, *Ribadeneyra*, and all thoſe who have wrote the Lives of the Saints; of *Molanus*, who wrote the Hiſtory of Holy Images; of the Author of a Book intitled, *Sacrarum Ceremoniarum Eccleſiæ Romanæ, Libri* III. and of an infinite Number of other learned Men, whoſe Labours were deſigned for the Conſolation of devout Perſons.

THIS Sketch will be ſufficient, 'tis preſum'd, in a Diſcourſe intended as an Introduction to the *Religious Ceremonies of all the Nations of the World*. It was abſolutely neceſſary for me to give the Reader ſome Idea of an infinite Number of different ſorts of Devotion, which have been practiſed in all Ages, conſecrated in all Religions, and in ſhort, look'd upon as the only Refuge of devout Perſons, who have neither the Courage nor the Virtue which they ſhould have, to be ſimple and plain in the Worſhip of the ſupreme Being.

[a] See the foregoing Page. *Honeſta Matrona pudenda virilia coronabat, ſpectante multitudine.* See St. *Auſtin de Civitate Dei.*

[b] Vide *Paſchalius de Coronis*, and other learned Authors.

[c] The firſt Saints of Chriſtianity are commonly crowned with Rays, which repreſent the Glory they enjoy in infinite Light, and the Brightneſs of their Knowledge, which places them near the ſupreme Being. St. *Dominic*, St. *Francis*, and all the Saints, whom the Piety of the modern Chriſtians has placed in the ſame Rank as the twelve Apoſtles, and the Fathers of the Church, bear likewiſe theſe glorious Tokens, which their Virtue gained them.

[d] *Horat. . . . . me tabula ſacer,*
Votiva paries indicat uvida
Suſpendiſſe potenti
Veſtimenta maris Deo.

There are an infinite Number of Paſſages to this Purpoſe.

[e] According to Father *Sepp*, in his *Account* of *Paraguay*, even the Serpents themſelves are kept in Awe by Virtue of *Ave Maria's*.

[f] There hath been ſomething mentioned hereof in this Diſſertation.

[g] This is true, yet with ſome Reſtrictions.

It is a difficult Task for thoſe who are unacquainted with the World, to act freely, without Affectation, and live amongſt Men in a plain and eaſy Manner. With all their Ceremonies, they find it a hard Matter to paſs in the World for Perſons of an agreeable Converſation. We beg leave to compare ſuch People to thoſe who adhere to all religious Cuſtoms, as if they were the very Eſſence of Religion itſelf. It is painful for them to addreſs themſelves to God without Formality, and to pray to him without Ceremony; and if it ſhould be their unhappy Lot not to get over this outward Oſtentation, one would not eaſily be induced to conſider and eſteem them as Perſons of a ſolid Piety; with which Reflection we ſhall conclude.

An EXPLICATION *of ſeveral antient* MONUMENTS, *referr'd to in the Diſſertation upon religious Worſhip, and repreſented in this* PLATE.

I.

THE FIRST FIGURE repreſents a *Temple of Pomona* in a Wood, or more properly an Orchard. *Pomona* was a Nymph, and afterwards became the Wife of *Vertumnus*, who was look'd upon, by the *Romans*, as the God of Autumn. It was likewiſe their Opinion, that he was concerned in all Contracts relating to Commerce, and that he determined, or altered the Minds of Men in civil Affairs. *Vertumnus* courted this *Pomona* under ſeveral Shapes; yet none of them proved any ways ſucceſsful, till he appeared before her in the Form of a Youth in all his Bloom. Had he been ſo wiſe at firſt, he had ſaved himſelf a World of unneceſſary Trouble.

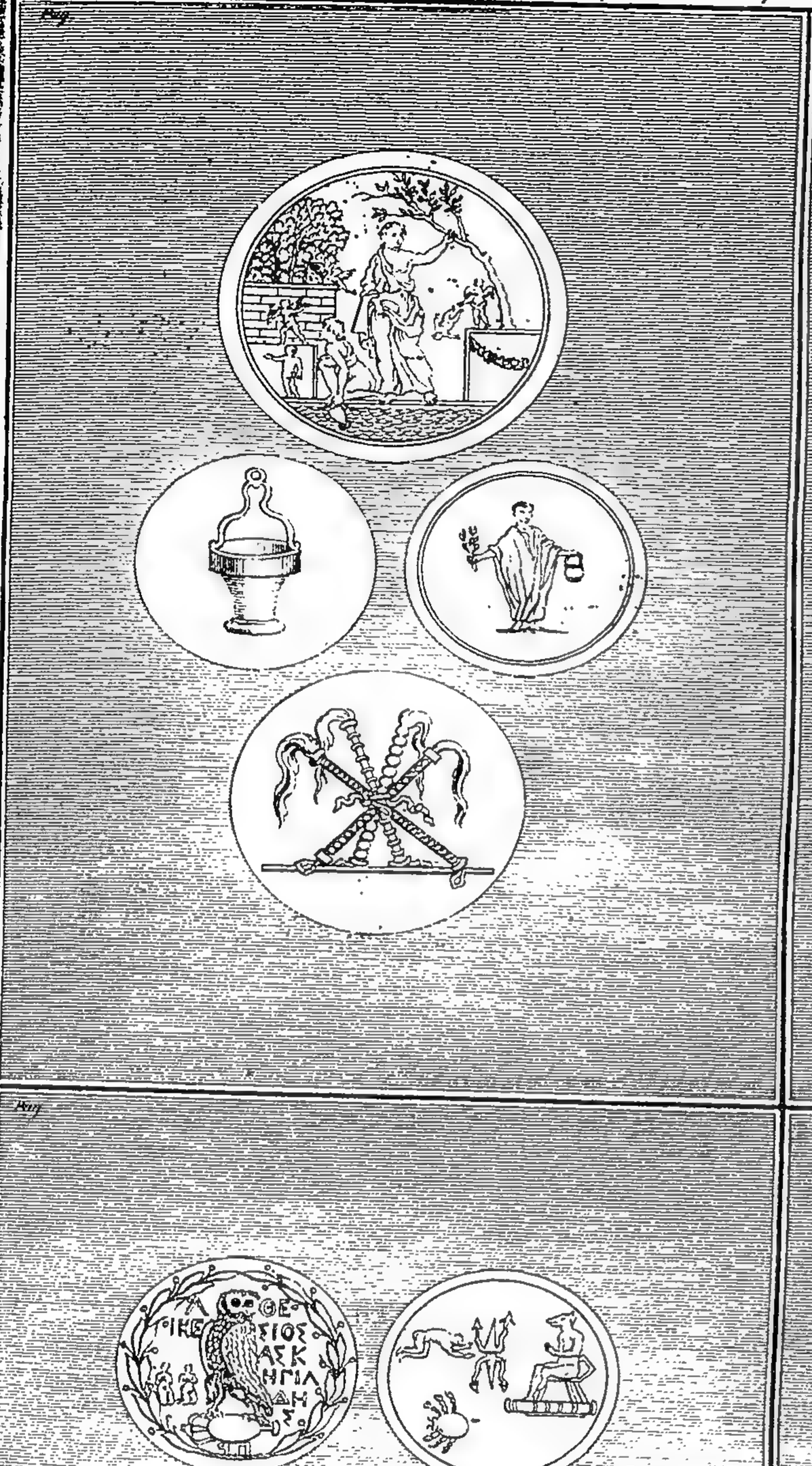
AFTER *Vertumnus* ſucceeded in his Addreſſes, and *Pomona* became his Wife, ſhe was acknowledged as a Goddeſs. She preſided over Gardens; or, more properly, it may be ſaid, that her Juriſdiction extended only over ſome particular Fruits, which were offered up to her in Sacrifice. She was repreſented young and gay, like *Hebe*, and with her Head adorned with Flowers. Her Prieſt, amongſt the *Romans*, was called *Flamen Pomonalis*, and the Regard which was paid him was in Proportion to the Power of the Goddeſs whom he ſerved; for he was ranked amongſt the Prieſts of the moſt inferior Order, and was diſtinguiſhed by the Name of *Flamen*.

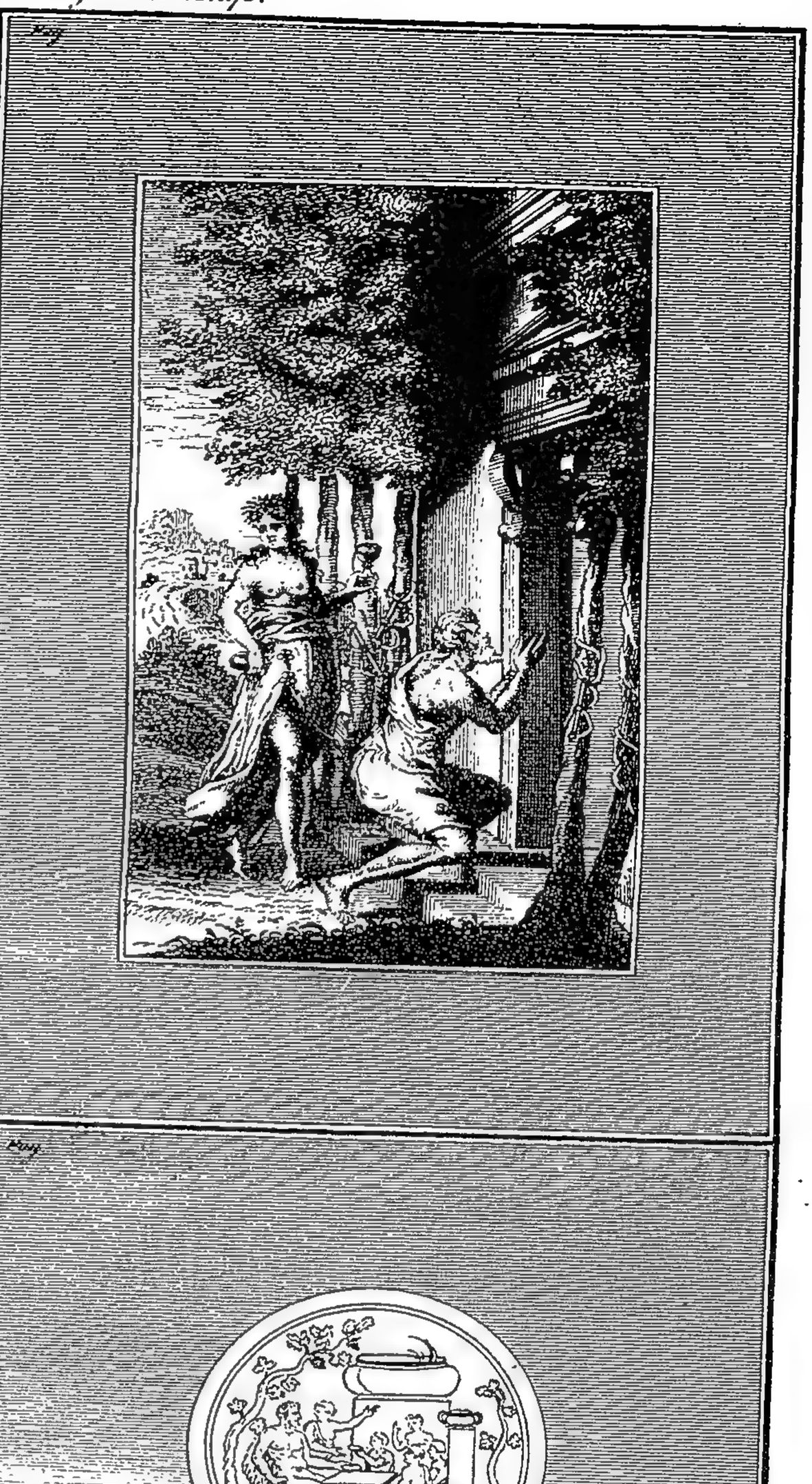
II.

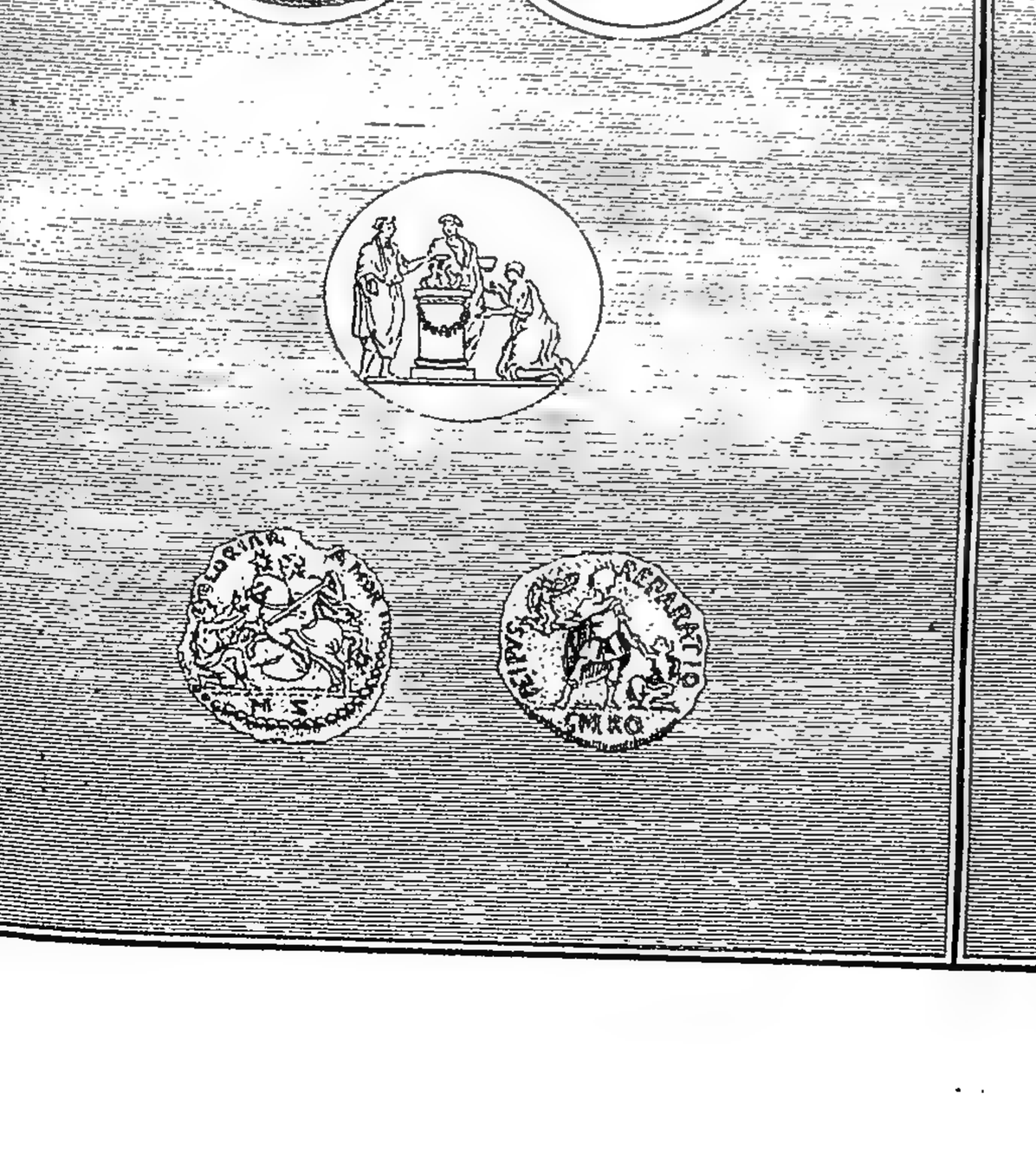
THE various kind of Inſtruments which were uſed in ASPERSIONS, and are repreſented in the Medals placed next the Temple of *Pomona*, were uſed in *Luſtrations*. It would be too great a Digreſſion, barely to mention a part of what relates to ſo curious a Subject, on which *Lomeierus* has obliged the World with a very learned Diſſertation in a large Volume in Quarto. Perſons of all kinds were not indifferently admitted to perform this ſacred Office. For as *Luſtration* was a Ceremony in ſome meaſure practiſed as an Expiation for the Sins of the People in general, or of ſome particular Family, or ſingle Perſon for the Redemption of his Soul from God's Wrath, and his temporal Deliverance from Afflictions, *&c.* it was requiſite, that whoever performed the *Luſtration*, ſhould bear a Character, with reſpect to his Birth, Age, Profeſſion, and ſober Deportment, which became that holy Function. [a] Prieſts, Conſuls, young Boys and Virgins, frequently aſſiſted in this Ceremony. Such Families as had an hereditary Right to any Degree of Prieſthood, were always preferr'd whenever a *Luſtration* was required. This Ceremony was obſerved, at a Perſon's firſt Admiſſion to any Divine Myſtery; and before he might preſume to approach the Gods, or be employed as an Aſſiſtant at any Sacrifice;

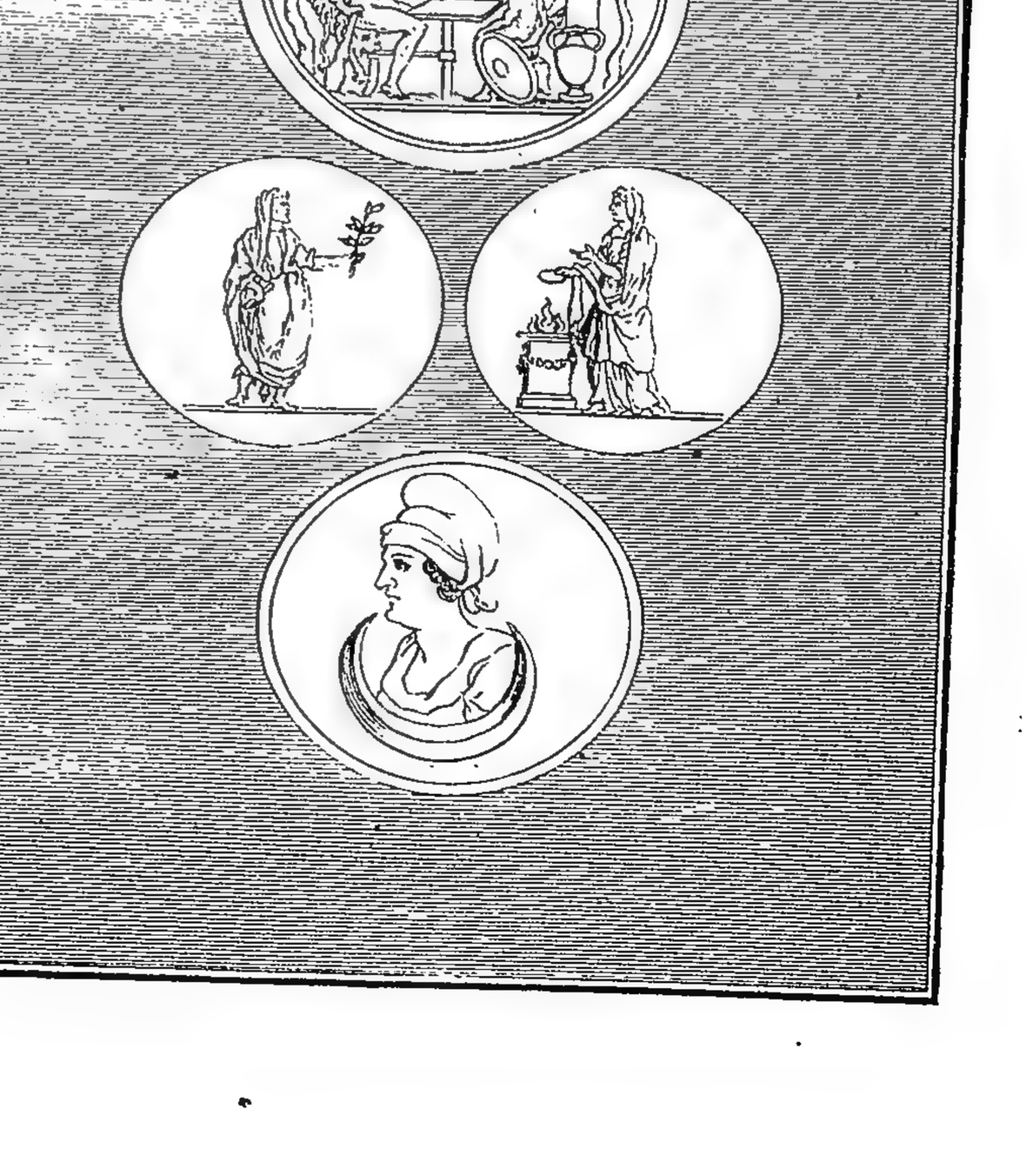
[a] Vide *Lomeierus* in his Treatiſe *de Luſtrationibus*, cap. 13.

TO









it was alſo practiſed after unlucky Dreams and Funeral Rites, in order to their Purification from ſome Pollutions of the Body; but more particularly from thoſe which were generally thought to attend the carnal Converſations of married Perſons.

LUSTRATIONS were performed either by the Means of Water, Fire, or Air: And they always uſed ſuch Water as was naturally conſecrated, if it could poſſibly be procur'd, *i. e.* River, or Spring-water, which were deemed ſacred; becauſe the Gods, Nymphs, and *Genii* reſided in them. If they could not, it was uſual to conſecrate common [a] Water; and the Cuſtom was, to keep large Veſſels full of Water at the Doors of the Temples of the Gods, wherein burning Firebrands, taken from the Altar in Time of Sacrifice, had been quenched. The People uſed to beſprinkle themſelves with this Water; but commonly the Prieſts were the Miniſters of this holy Aſperſion.

LUSTRATIONS by Air, were performed by a Fan, with which they diſperſed the Air for the Purification of Souls. *Oſcillation*, or moving the Body by ſwinging to and fro in the Air, was alſo a kind of Purification.

LUSTRATION, or Purification by Fire, was very frequently uſed amongſt the ancient Pagans. For the Performance of this Ceremony, the Force of Fire, or Smoke only, was uſed. Tryals by ordeal Fire and hot Irons, which were in great Repute in the Church about the eighth Century, in all Probability, took their Riſe from this way of *Luſtration* by Fire. The *Luſtration* performed by Smoke was made with Perfumes. On this Occaſion they uſed Sulphur, Roſin, Incenſe, ſweet-ſcented Herbs, Laurel, *&c.* At connubial *Luſtrations* they made uſe of Fire and Water too; and the ſame was often practiſed at Funerals. Honey was ſometimes uſed inſtead of Water; and for the Attonement of the heinous Sin of Murder, they often mingled Blood with the Water. They alſo made uſe of Eggs, becauſe it was a received Notion, that they contained in them an Abſtract of the four Elements. In ſhort, it would be needleſs to enlarge upon *Luſtrations* performed with human Blood, or with certain Fruits; or upon others which were made with the Blood of [b] Dogs, Cats, and other Animals: Though their Lives were preſerved, yet they continued loaded with the Sins of the People. *Lomeierus*, in his Treatiſe, gives us a very particular Account of ſeveral other *Luſtrations* for Men, Cities, Armies, Fields, Fruits, and living Creatures: To which curious Work we ſhall refer the Reader.

THE Aſperſions performed with Branches of Laurel, Olive, or Roſemary, with a Sprig of Hyſſop, or any other Inſtrument made for that Purpoſe, may all be looked upon as *Luſtrations*.

AFTER theſe Ceremonies of *Luſtration* and Aſperſion were over, the People imagin'd themſelves in a State of Regeneration, and accordingly ranked themſelves amongſt the Number of the Bleſſed. All expiatory Ceremonies concluded with an *Ilicet*, very much reſembling the uſual Benedictions of our Clergy, when they diſmiſs the People. *Ilicet* is a Term uſed for, *depart in Peace*, or *Pax vobis*.

III.

As the Sacrifice of *Hercules* is repreſented in one of theſe Medals, we think ourſelves obliged to ſay ſomething relating to that particular Ceremony. This Deity was ſo condeſcending and indulgent, as to take the trouble upon himſelf to teach too illuſtrious Families that particular Form of divine Worſhip which would be moſt acceptable to him. Theſe two Families, who held the firſt Rank amongſt the *Aborigines*, a

[a] *Lomeierus de Luſtrationibus*, cap. 17.
[b] Id. Ibid. cap. 23.

People of *Italy*, bore the Name of *Potitians* and *Pinarians*. It was the Cuſtom, when they ſacrificed to *Hercules*, to offer up a young Heifer which never had borne the Yoke. The *Potitians* had the Superiority over the *Pinarians*, becauſe the latter were one Day too dilatory in their Attendance, after they were honoured with a ſolemn Invitation to the Sacrifice. When an Oblation was made to him at the Altar called *Ara Maxima*, [a] the whole Congregation were obliged to be bare-headed, to teſtify their profound Veneration for *Hercules*; for as this Deity was repreſented with his Head covered, it would have been an Act of Irreverence and Diſreſpect in a mortal Man, to be covered as he was, or in his Preſence.

THE *Romans* uſed to repair to the *Ara Maxima*, in order to confirm, by a ſolemn Oath, their Promiſes and Contracts.

IV.

PIETY, who preſides over Sacrifices, and for the moſt part over all religious Worſhip, was of neceſſity to be veiled; ſince covering the Head is only intended to fix the Eye on the Object of Devotion, and to prevent all mental Diſtractions. The Manner in which *Piety* is here repreſented to be veiled before an Altar, is almoſt the ſame as that of the *Roman* Ladies, when they paid their Worſhip to the Gods. The Emperor *Severus* is likewiſe veiled in that Medal, where he is repreſented with an Olive Branch in his Hand.

IT was neceſſary, that they who ſacrificed to PUBLICK FAITH, who is here repreſented in a [b] Medal with a Horn of Plenty in her Hand, and a Crown of Laurel on her Head, ſhould be covered with a white Veil. This Veil was an Emblem of that Purity and Innocence, which are the inſeparable Companions of Faith; as the Horn of Plenty is the Emblem of Proſperity, which is generally the Conſequence of this Virtue.

V.

IT was alſo the Cuſtom ſometimes to make uſe of the *Phrygian Cap*, here repreſented in the laſt of the four Medals, that are under *the Temple of Pomona*. [c] Though we are not certain that this Cap was made always after the ſame Form, yet it is generally agreed upon, that it covered a part of the Cheeks, and was tied under the Chin.

VI.

ANUBIS, before whom a Man is repreſented as lying proſtrate on the Ground, was one of the Gods of the *Egyptians*. For they generally appeared under the Figure, or with the Head of a Dog, and his very Name ſeems to intimate what he was; for *Anubis*, according to the Interpretation of ſome learned Authors, ſignifies *one that barks*, and is originally a *Hebrew* Term; *Hanubé* being a *Hebrew* Participle, to which is joined the Aſpirate *H*. This *Egyptian Anubis*, and *Mercury*, are thought to be the ſame Deity. By the Form of a Dog was hieroglyphically repreſented the extraordinary Penetration of the God; no Animal being ſo ſagacious as a Dog, which makes the Emblem very appoſite. The God of Thieves, Merchants, and publick Miniſters, had need of a perfect Sagacity for a proper Diſcharge of their reſpective Adminiſtrations.

ANUBIS, in ſome Medals, is repreſented holding a *Caduceus* in his Hand.

THE four other Medals, which follow that of *Anubis*, repreſent the different Poſtures of Suppliants.

[a] Vide *Serv.* in *Virg: Æneid.* Lib. iii.
[b] *Apud* Roſin. in *Antiquit.*
[c] Vide *Soler.* de Pileo.



AN HISTORICAL

DISSERTATION

ON THE

CUSTOMS and CEREMONIES

OF THE

PRESENT JEWS.

PART I.

CHAP. I.

The Origin of the Customs and Ceremonies of the JEWS; *their several Divisions; and the various Particulars wherein they differ.*

THE Ceremonies and Customs of the present *Jews* are not all of equal Authority; neither are they observ'd by all of them alike; for which Reason they are divided into three Classes. The first contains the Injunctions of the written Law, *viz.* those which are included in the five Books of *Moses*. These Injunctions consist of 248 Affirmatives, and 365 Negatives, which in all amount to 613, and are called *Mizvoth Hatorah*, which signifies, *Commandments of the Law.*

THE second Class relates to the oral Law, or that which was delivered by Word of Mouth; and this Denomination is given to those Comments or Annotations which the Rabbi's and Doctors have made in their Days upon the Pentateuch, and to an infinite Variety of Ordinances and Laws, which they call *Mizvoth Rabanan*, or *Commandments of the Doctors*; and which were collected into one large Volume, called the *Talmud*, of which we shall take particular Notice in the second Chapter of the second Part of this Dissertation.

THE

THE third Claſs includes ſuch Things as Cuſtom hath given a Sanction to in different Times and Places, or which have been but lately introduced: And therefore they call them *Minhaghim*, or *Cuſtoms*. Of theſe three Claſſes then, the firſt and ſecond, which compriſe the written Law by *Moſes*, and the oral Law, tranſmitted from their Doctors by Tradition, are received by all the *Jews* in general, whereſoever ſcattered and diſperſed, without any conſiderable Variation among them in that Reſpect, as appears by the *Talmud*. But as for the third, which has Relation to their Cuſtoms only, they vary very much from one another; becauſe the *Jews*, diſperſed into divers Parts of the World, have fallen into the Names and Manners of thoſe Countries: They differ therefore from each other in this third Claſs only; and principally the Eaſtern, *German*, and *Italian* Nations. In the Eaſtern, I likewiſe compriſe thoſe of the *Morea*, *Greece*, *Barbary*, and thoſe who are called [a] *Spaniſh*; and under the Name of *Germans*, I take in the *Jews* of *Bohemia*, *Moravia*, *Poland*, *Muſcovy*, and others. According to this Order and Diſtinction, therefore, I ſhall endeavour, as far as I am able, to ſhew in this Diſſertation, what is grounded as well upon their written Law, as upon the Commandments of their Doctors, and upon meer Cuſtoms: But I muſt apprize the Reader beforehand, that where-ever he ſhall meet with any Variation amongſt the *Jews*, it has Reference only to their Cuſtoms, to which, without great Difficulty, they will not believe, that the Name of Precept can with any Propriety be given: Though they hold the Precepts of the firſt and ſecond Claſs as eſſential.

CHAP. II.

Concerning their Houſes.

I. WHEN any *Jew* builds a Houſe, he is obliged to leave ſome Part of it incompleat, purſuant to the Directions of the Rabbi's on this Topick, that he may the better remember the preſent Deſolation of *Jeruſalem* and the Temple; and in order to teſtify his unfeigned Sorrow, he muſt expreſs himſelf in theſe Words of the Pſalmiſt: *If I forget thee, O Jeruſalem, may my Right Hand forget her Cunning.* Or, if he builds, he muſt leave at leaſt a Cubit Square of the Wall free from Lime, and write thereon in large Capitals thoſe Words of the Pſalmiſt juſt mentioned; or theſe, *Zecher la Chaban*, which ſignifies *a Memorial of Deſolation.*

II. AT the Doors of their Houſes, Chambers, and all Places of publick Reſort, they fix up againſt the Wall, at the Right Hand of the Entrance, a Reed, or any other Pipe, with a Parchment in it prepared for that Purpoſe, whereon are written after a very correct Manner, theſe Words from *Deuteronomy*: [b] *Hear, O Iſrael, the Lord our God is one Lord*, &c. as far as theſe other Words, [c] *and thou ſhalt write them upon the Poſts of thy Houſe, and on thy Gates.* Then leaving a ſmall Blank on the Parchment, theſe Words are continued: *And it ſhall come to paſs, if ye ſhall hearken diligently unto my Commandments*, &c. as far as theſe Words, *and thou ſhalt write them upon the Door-Poſts of thine Houſe, and upon thy Gates.* This Parchment is rolled up, and encloſed within the Reed, and at the Bottom is written the Name [d] *Sciaddai.* And whenever the *Jews* come in or go out, they touch this Place very devoutly; then kiſs that Finger which touched it; and this is what they call *Mezuza.*

[a] The *Spaniſh Jews*, being baniſhed the Dominions of the King of *Spain*, took Refuge for the greateſt Part of them in the *Levant*, where they remain to this Day.

[b] Deut. vi. ver. 4, 5, 6, 7, 8, 9.

[c] Deut. xi. ver. 13, 14, 15, 16, 17, 18, 19, 20.

[d] This is one of GOD's Names.

III. THEY

III. THEY have neither Picture, Image, nor Statue; neither will they permit any ſuch Repreſentations in their Houſes, much leſs in their Synagogues, and other Places ſet apart for divine Worſhip; conformable to that negative Commandment in the 20th of *Exodus*, and in ſeveral other Places of the Old Teſtament, which expreſly ſaith, *thou ſhalt not make unto thee any graven Image.* But in *Italy* there are abundance of *Jews*, who are not ſo ſtrict and conſcientious, but have both Portraits and Hiſtory Pieces in their Houſes. They avoid, however, having any *Relievos*, eſpecially thoſe where the Bodies are compleat.

CHAP. III.

Concerning their Kitchen and Table-furniture.

I. ALL their Kitchen-Furniture muſt be perfectly new; for if they have been made uſe of by any Perſons beſide their own People, particularly if they are earthen, or have had any Thing warm in them, they are rejected and thrown away; becauſe ſome of their forbidden Meats, which are numerous (as will fully be ſhewn in the ſixth Chapter of the ſecond Part) might have accidentally been put into them, and the Juices thereof might have pierced them. But if theſe Utenſils are of Metal, or Stone, which are not porous like earthen Ware, they may be uſed, after they have been ſet upon the Fire, or thrown into ſcalding Water.

II. WHEN they have purchaſed any of theſe Implements of Houſhold, whether made of Glaſs, Earth, or Metal, they plunge them directly into the Sea, a River, a Well, or into ſome large Quantity of Water, to denote a more than ordinary Neatneſs; conformable to the twenty third Verſe of the thirty firſt Chapter of *Numbers*.

III. They make uſe of a Variety of Veſſels both for the Kitchen and Table, ſome of them being appropriated for Milk, and other Spoon-Meats only, whereof that is one Ingredient; and others for Fleſh; for they muſt not, as I ſhall obſerve in the ſixth Chapter of the ſecond Part, eat both Meat and Milk at the ſame Time.

IV. THEY have alſo particular Kitchen Furniture and Diſhes ſet aſide for the Service of the Paſſover, which, as will appear in the third Chapter of the third Part of this Work, ought never to touch any leavened Bread.

CHAP. IV.

Concerning their Sleep and Dreams.

I. SUCH *Jews* as comply with the Precepts of their Rabbi's, place the Head of the Bed whereon they lie to the North, and the Feet to the South, or the Reverſe; for they ſcruple to place them Eaſt and Weſt, in Obſervance of the Reſpect due to *Jeruſalem*, and the Temple, which were ſo ſituated: There are but few, however, who are now ſo very preciſe.

II. WHEN they lie down to Reſt, they beg of God, in their Prayers, to preſerve them from the Dangers of the Night, to grant them the Enjoyment of a ſweet and uninterrupted Repoſe, and to raiſe them the next Morning, when they awake, in perfect Health. To

theſe Prayers, they add the fourth, fifth, ſixth, ſeventh, eighth, and ninth Verſes of the ſixth Chapter of *Deuteronomy*, and the ninety firſt Pſalm, *Whoſo dwelleth in the ſecret Place of the moſt High*, &c. and the hundred and twenty firſt, *I will lift up mine Eyes unto the Mountains*, &c. and the fifth Verſe of the thirty firſt Pſalm, *Into thine Hand I commit my Spirit.* To theſe ſome of the *Jews* add other Paſſages, according to their different Cuſtoms and Inclinations.

III. THEY lay a peculiar Streſs on Dreams, out of Regard to thoſe of *Jacob*, *Joſeph*, *Pharaoh*, *Nebuchadnezzer*, *Daniel*, and others, mentioned in the ſacred Scriptures; and to that particular Paſſage in the thirty third Chapter and fifteenth Verſe of *Job*, *In Dreams and Viſions of the Night*, &c. *then he openeth the Ears of Men*, &c.

IV. AND indeed they put ſo much Confidence in them, that ſhould any one be made uneaſy by a frightful Dream, particularly *if it has any Relation* to any of the four [a] Kinds which the Rabbi's have explained, he faſts all the next Day in all the Forms of Faſting, of which I ſhall treat more at large hereafter. In ſhort, nothing but a Dream can oblige a Man to faſt on the Sabbath, or on any other ſolemn Feſtival.

V. AT Night after the Faſt is over, the Perſon that dream'd, ſends for three of his Friends before he preſumes to eat, to whom he ſaith ſeven Times, [b] *May my Dream be fortunate!* to which they anſwer at each Time, *Amen, God grant it may be ſo.* After this Ceremony they add ſome Paſſages of the Prophets; and that he himſelf may have ſome propitious Omen of his being in Peace, they repeat to him theſe Words of *Eccleſiaſtes*, [c] *Go thy Way, eat thy Bread with Joy*, &c. then he who has faſted, ſits down to his Supper.

CHAP. V.

Concerning their Clothes.

I. THE *Jews* are ſtrictly forbidden to dreſs themſelves in any Stuffs made of Woollen and Linnen mix'd together. In [d] *Deuteronomy* it is ſaid, [e] *Thou ſhalt not wear a Garment* of various ſorts; and therefore they never ſew a Woollen Veſtment with Thread, nor a Linnen one with Wool.

II. BOTH Men and Women are likewiſe forbidden to diſguiſe themſelves by wearing promiſcuouſly one another's Apparel, [f] *The Woman ſhall not wear that which pertaineth unto a Man, neither ſhall a Man put on a Woman's Garment.* Moreover, the Men are forbidden the Practice of all effeminate Actions, ſuch as Painting, or making uſe of depilatory Plaiſters: The Women likewiſe are injoined not to practiſe ſuch Things as are only proper for the Men.

III. AND this very probably is the Reaſon why Men are forbidden to ſhave their Beards from the Temples down their Cheeks, and even any Part of the Beard; [g] *Neither ſhalt thou marr the Corners of thy Beard.*

[a] Theſe four Kinds of Dreams are, the ſeeing the Book of the Law in Flames; the ſeeing the Day of Abſolution at the Hour of *Neila*, that is to ſay, of the Evening Prayer; the ſeeing the Beams of your Houſe tumbling down, or your Teeth falling out; ſome add, the ſeeing of your Wife with another Man.

[b] This Ceremony concerning Dreams, is related at Length in the Order of the *Jewiſh* Prayers, according to the Ritual of the *Italians* of the *Mantuan* Impreſſion.

[c] Chap. ix. ver. 7.

[d] Deut. xxii. ver. 11.

[e] Levit. x. ver. 19.

[f] Deut. xxii. ver. 5.

[g] Levit. xix. ver. 27.

IV. As

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Arbanam sed.

A

B B Sisith. B B

F

Matsot.

K Mezuza.

E

Simurim.

H

I

Sophar.

G

Lulab.

B. Picart delin.

C. Du Bosc Ex.

an antient Robe of the Jews, which they now wear under their usual cloths, for fear of
viating from the customs where they live, in point of dress. B. Four Strings one at
ch corner. C. One of these Strings of a larger Size, with 5 knots, which represent
e Name of God. D. The Sabbath lamp. E. Unleavenid bread for the celebration of y
sover. F. Common unleavenid bread which they eat during the Festival. G. A branch
Palmes, Willows, and Mirtle, tied together and held in their left hand, to which
ey conjoyn with the right hand, the citron H. and shake all together towards
e 4 winds. I. A Ram's horn which they sound on new-years day, and some other
tivals. K. A stick, or hollow cane fixed on y right check of their doors, wherein they en
e a scrol of parchment containing some passages out of Duter. ch. 6. v. 4. &c. and ch. 9. v. 13.

A. Vêtement que les juifs portoient autrefois, et qu'ils portent maintenant sous
leurs habits ordinaire pour ne point choquer les manieres des pais où ils vivent. B.
les Cordons qui sont aux 4 coins. C. Un desdits Cordons representé plus grand à
5 noeuds qui signefient le nom de Dieu. D. Lampe Sabathique. E. Pain sans levain
avec lequel ils font la Pâque. F. Pain ordinaire sans levain qu'ise mange pendant la
fête. G. Rameau de Palme, de Saule, et de Mirthe, joints ensemble qu'ils tiennet à la main
gauche, et le Citron H. dans la droite qu'ils aprochent l'un contre l'autre, et les agitent vers
les 4 vents. I. Corne de Bellier avec laquelle on sonne aux jours de l'An et aux autres fêtes.
K. Baton, ou Canne creuse attaché aux chambranle de toutes les portes au côté droit, dans
lequel ait renfermé un parchemin où ait ecret les passages du Duter. chap. 6. vers. 4. &c. et chap. 11. v. 13. &c.

IV. With Reſpect to their Dreſs, 'tis with Reluctance that they follow the Faſhions of other Nations, and only comply with them, to prevent their being the Objects of Ridicule. They are not allow'd, on any Pretence whatever, to have a Crown, or any particular Lock of Hair on the Middle of the Head, or any Thing in Reſemblance of it; but in all Countries long Gowns are their favourite Dreſſes.

V. The Women dreſs themſelves according to the Mode of the reſpective Places in which they live, except only on their Wedding-Days, at which Time they wear a ſort of Peruke, or Head-Dreſs of falſe Hair reſembling their own; yet ſo as to preſerve the Faſhion of the Country externally: But ſtill, they induſtriouſly conceal their own Hair.

VI. The Men eſteem it very indecent and diſreſpectful to have their Heads uncover'd; nay, they never practiſe it in their very Synagogues. However, they ſometimes comply with it, as they obſerve it to be an Act of Complaiſance and Civility paid to Perſons of Diſtinction amongſt the Chriſtians.

VII. Every Veſtment which they wear muſt have four Corners, and at each of them a Fringe hanging down, which is called *Zizit*. This Fringe is generally made of eight Woollen Threads twiſted together for that Purpoſe, with five Knots upon each, which takes up half the Length of it. That Part that has no Knots when it is unravelled, falls into a kind of Fringe, [a] *Let them make themſelves Fringes*, ſaith the Law, [b] on the Borders of their Garments.

VIII. This Injunction has no Relation to their Women, and for that Reaſon none of them obſerve it.

IX. Nay very few of the Men themſelves wear theſe four-corner'd Garments now-a-days, to prevent the Contempt and Ridicule of the People amongſt whom they live; but content themſelves with wearing a Piece of ſquare Stuff with a Fringe at each Corner under their other Garments, which they call [c] *Arban Canfoth*, in Commemoration of the Commandments of God; becauſe it is ſaid in the ſame Chapter of *Numbers* at the fortieth Verſe, *That he may remember and do all my Commandments*, &c. But at the Time of divine Service in their Synagogues, they cover their Heads with a ſquare Woollen Veil which they call *Taled*, and has a Fringe at each Corner, of which I ſhall take further Notice in the eleventh Chapter.

X. It is likewiſe a Duty incumbent on the Men always to wear on their Forehead a *Totafot*, ſo called in the Scripture, and which the *Jews* call *Teffilin*, as it is recorded in *Deuteronomy*, [d] *Thou ſhalt bind them for a Sign upon thine Hand, and they ſhall be as Frontlets between thine Eyes.* We ſhall give an Account of their Quality and Form in the eleventh Chapter; but to avoid being ridiculed by the People, for complying with a Thing which they hold as ſacred, and wear with the utmoſt Precaution, they only tie it on in Time of divine Service.

XI. Moreover, to wear a Girdle, or ſome other Thing over their Clothes, to divide the upper Part of the Body from the lower, is, in their Opinion, very decent and becoming.

[a] Numb. xv. 38.
[b] Deut. xxii. ver. 12.
[c] Four Wings.
[d] Chap. vi. ver. 8. ch. xi. ver. 18.

CHAP.

CHAP. VI.

Concerning the Decency which ought to be obſerved when they retire to eaſe Nature.

I. THE Rabbi's have laid down ſeveral Directions relating to the Place deſigned for their neceſſary Occaſions, and their manner of Deportment there, which wholly regard Health, Decency, and Modeſty; grounded upon what is written in *Deuteronomy*, [a] *Thou ſhalt have a Place alſo without the Camp, whither thou ſhalt go forth abroad, and thou ſhalt have a Paddle upon thy Weapon*, &c. *and it ſhall be when thou wilt eaſe thy ſelf abroad*, &c.

II. THEY muſt make it their conſtant Practice to eaſe themſelves every Morning as ſoon as ever they riſe, and then waſh themſelves that they may go clean to their Devotions.

III. WHENEVER they find the leaſt Motion, they muſt comply with it, becauſe the Suppreſſion of it is look'd upon as an Abomination, and a Contradiction to what is written in *Leviticus*, [b] *Ye ſhall not make yourſelves abominable*, &c.

IV. If, on theſe private Occaſions, they ſuſpect that they ſhall be ſeen, they are directed, for Decency's ſake, to conceal themſelves with the utmoſt Precaution. [c] And foraſmuch as at firſt they had no commodious Apartments in their Houſes for that Purpoſe, and were expoſed to publick View, they had various Inſtructions for the Preſervation of a due Decorum. And as that Action was then look'd upon as dangerous, they uſually invoked their Guardian Angels to protect and preſerve them at that Time: But that Cuſtom is now aboliſhed.

V. AFTER this, they are obliged to waſh their Hands, and in a ſhort Ejaculation to return God thanks not only for Man's Creation, but his Preſervation too; ſince the leaſt Obſtacle in their Evacuations might prove fatal: And this, when Neceſſity requires it, they always obſerve.

CHAP. VII.

Concerning their Manner of waſhing their Hands and Face.

I. THEY waſh their Hands and Face every Morning as ſoon as they get up, and never touch any Meat, Bread, Book, or ſacred Thing till this is done.

II. As to the Properties of the Water, and the Manner of uſing it, the Rabbi's, who have refined hereupon, have been over nice, and too tedious in their Inſtructions. But particularly they prohibit the throwing the Water with which they have waſhed themſelves upon the Ground; for it is an unclean Action, according to their Notion, to walk over the Place where it is ſpilt.

[a] Chap. xxiii. ver. 13.

[b] Chap. xi. ver. 44.

[c] They have ſtruck out of the ſecond Edition what follows to *Numb.* v. as uſeleſs, there being now no Occaſion for practiſing it.

III. WHILST

III. WHILST they are wiping their Hands and Face, they repeat the Bleſſing, which I ſhall mention in the ninth Chapter.

CHAP. VIII.

Concerning their Purity.

IN *Leviticus* we read, that he was unclean who touched a dead Corpſe, a Leper, or any creeping Thing, *&c.* and, as ſuch, was denied Admiſſion into the Temple: But ſince the Deſtruction thereof, the *Jews* pretend, that all thoſe Precepts, relating to unclean Things, are aboliſhed. There is an Inſtitution, however, in *Eſdras*, which continued ſome conſiderable Time after, purporting, that he who had ſhed his Seed was unclean: And this is grounded upon what is written in the fifteenth Chapter and ſixteenth Verſe of *Leviticus*: *And if any Man's Seed of Copulation go out from him, then he ſhall waſh all his Fleſh in Water, and be unclean until the Even.* But as the Obſervance of this Injunction would be very difficult and troubleſom on Account of their legal Commerce with their Wives, it is now neglected and laid aſide.

CHAP: IX.

Concerning their Benedictions.

I. THE Rabbi's have directed the *Jews* to bleſs and praiſe Almighty God, not only in their Prayers, and at ſuch particular Times as they receive Favours from him, but even on all Occaſions, and in all their Actions, whether they eat or drink; and, in ſhort, for every Precept of the Law, and of the [a] Rabbi's; which they extend to every Occurrence which is new, or any Thing extraordinary; for they have different Benedictions for all kinds of Things; and as they are ſo numerous, it cannot be expected that we ſhould here give a particular Account of them all. But the Rabbi's have compoſed a large Treatiſe upon this Topick, in which they are all compriſed.

II. IN the Morning, as ſoon as they riſe, they ſay, *Bleſſed be thy Name, O Lord our God, Sovereign of the Univerſe, who giveſt Life unto the Dead, Light unto the Blind, and who ſpreadeſt the Earth upon the Waters,* and many other Ejaculations of the like Nature. When they waſh their Hands, in Compliance with that Precept, they ſay, *Bleſſed be thy Name, O Lord our God, Sovereign of the Univerſe, who haſt ſanctified us by thy Commandments, and who haſt enjoined us to waſh our Hands.* When they apply themſelves to the Study of the Law, *Bleſſed be,* &c. *who haſt given us the Law.* When they eat Bread, *Bleſſed be thou, O Lord,* &c. *who bringeſt forth Bread from out of the Earth.* When they drink Wine, *Bleſſed be thou, O Lord,* &c. *Creator of the Fruit of the Vine.* When they eat of the Fruit which grow upon the Trees, *Bleſſed,* &c. *Creator of the Fruits of the Trees:* When of the Fruits of the Earth, *Bleſſed,* &c. *Creator of the Fruits of the Earth.* When they are refreſhed by any agreeable Smell, *Bleſſed,* &c. *who haſt created ſuch a Thing odoriferous.* When they ſee a high Mountain, or a vaſt Extent of Sea, they ſay *Bleſſed,* &c. *Creator of all Things from the Beginning.* When they ſee, eat, or dreſs themſelves

[a] Beſides the Precepts contained in the Law, the *Jews* have other kinds of Commandments, which they call the Precepts of *Hacamim*, or Wiſe Men; who appointed theſe Precepts each in their Time, according to the different Reaſons they had to ordain them for the Worſhip of God.

in any new Thing, and even at the opening their ſolemn Feſtivals, they ſay, *Bleſſed*, &c. *who haſt made us to live, and ſupported us to this Day.* When any one dies, *Bleſſed*, &c. *Judge of all Truth.* In ſhort, in every Thing, before or after any Action; and ſometimes before and after too, they repeat the ſame Bleſſing to God, imagining, that it is a Sin of Ingratitude to make Uſe of any Thing, or enjoy any Convenience of Life, without firſt humbly confeſſing by ſome Terms of Thankſgiving, that it is wholly owing to his Goodneſs that they hold it, and that he is the ſole Lord and Proprietor of all Things.

III. THEY lie under an indiſpenſable Obligation of repeating a hundred Benedictions at leaſt every Day; and as moſt of the *Jews* ſay them every Morning in the Synagogue with their Prayers, they call thoſe Morning Benedictions, *Meath Beracoth*, which ſignifies *a hundred Bleſſings.*

CHAP. X.

Concerning their Synagogues or Schools.

I. THEY make their Synagogues, which they likewiſe call Schools, either large or ſmall, above or below, in a Houſe, or ſome ſeparate Place, as it ſuits beſt with their Convenience; becauſe it is not in their Power to erect any lofty or magnificent Fabrick. The Walls of theſe Synagogues are all white-waſhed within, and either wainſcotted or hung with Tapeſtry; and all round about are ſelect Paſſages and pious Exhortations, to be attentive at their Prayers. There are likewiſe Seats fixed round, and in ſome of theſe Schools there are little Cheſts, to lock up their Books, Robes, *&c.* In the Middle, or againſt the Walls, there are Candleſticks, or Lamps, hung up to hold Oil or Wax-Tapers, to give Light to the Place. At the Doors ſtand Boxes for Charity, which is afterwards diſtributed amongſt the Poor.

II. AT the Eaſt End in every Synagogue, is an Ark, or Cheſt, call'd [a] *Aron*, in Commemoration of the Ark of the Covenant that was in the Temple: And in this Ark they lock up the Pentateuch in Manuſcript, written upon Vellum, with a particular Ink, and in ſquare Characters which they call [b] *Merubaad*, tranſcribed with the utmoſt Accuracy [c] and Circumſpection from the Original written by *Eſdras*, whereof, we are told, there is a Copy at *Grand Cairo*, which *Eſdras* made from the Hand-writing of *Moſes* himſelf, as is mentioned in the eighth Chapter of the ſecond Book of *Eſdras*: Theſe Tranſcripts muſt be ſo correct, that the Want or Addition of a *Vau*, or a *Jod*, corrupts the Whole, and renders it uſeleſs and invaluable. The Tranſcriber too muſt take Care to obſerve all the numerous Formalities required and commanded by the Rabbi's on this Occaſion. Theſe five Books of *Moſes* are not in the Form of our Modern Books, but like a Volume, or Scroll of the Ancients; that is, written upon Skins of Vellum, not ſewed with Thread, but with the Sinews of ſome clean Beaſt. The Skins, thus ſtitch'd together, and written upon, are rolled on two wooden Sticks, one at each End. The Book, thus rolled up, is covered with a Piece of fine Linen or Silk embroidered, which is generally wrought after the moſt exquiſite Manner by ſome Female Artiſts, wherein they endeavour to exert their utmoſt Skill, which they conſecrate to this Uſe, together

[a] Ark.

[b] Square.

[c] The *Jewiſh* Doctors have invented a vaſt Number of Rules to be obſerved in writing a Copy of the Law for the Uſe of any Synagogue, but moſt of thoſe Rules are trifling Superſtitions. Some of them indeed may contribute towards having a correct Copy; as to that antient Copy, aſcribed to *Eſdras*, it is a mere Fable.

with

with another Silk Cover over that, in order to give it an additional Beauty. Sometimes they are at the Expence of covering the two Ends of the Sticks, which they call [a] *Hezhaim*, and are much longer than the Vellum, with Ornaments of wrought Silver, which have Pomegranates and ſmall Bells faſtened to them, and are, for this Reaſon, called [b] *Rimonim*, over which they ſet a Crown, which either goes quite round it, or half of one only, whic hhangs down before. And this Crown they call [c] *Hatara*, or *Chedertora*: All which is performed according to the Cuſtom of the Country, or the peculiar Fancy of him to whom the Book belongs. In this Ark there are ſometimes twenty of theſe Books, or more, which they call *Sefertora*, or the *Book of the Law*. The *Jews* read them upon their Feſtivals, and at ſome ſtated Hours, of which I ſhall take Notice in its proper Place.

III. THERE is a kind of long Altar of Wood, ſomewhat elevated, either in the Middle or at the Entrance of the Synagogue, whereon the Book is unrolled, when they go to read; and it is likewiſe placed on this wooden Desk, whilſt they are preaching.

IV. ON one Side of the Synagogue there is a Gallery, incloſed with wooden Lettices, where the Women ſit during the Time of divine Service; through which they can ſee very diſtinctly all that is done below, but are inviſible to the Men; neither do they meet together in the ſame Place, leſt ſuch Interviews ſhould obſtruct their Devotions, and engage their Thoughts another Way.

V. THE Situation however, and other Particularities of thoſe Galleries where the Women ſit, vary according to the Countries and People amongſt whom they live; but the Diſpoſition of them is the ſame in all Places.

VI. IN every Synagogue there is a proper Perſon appointed to ſing the [d] Prayers, who is called [e] *Cazan*, and another to keep the Keys, and to ſee that the Synagogue is decent, and in good Order, to light the Lamps and Wax-Lights, and do whatever is requiſite in Time of divine Service. This Man is called [f] *Sciamas*, or *Servant*. Both are maintained at the publick Expence.

VII. IN every City there are more or leſs of theſe Schools or Synagogues, in Proportion to the Number, or the various Sorts of *Jews* who dwell in them. For as the *Levantines*, *Germans*, and *Italians* differ in their Prayers more than any other Point whatever, each of them is deſirous of having a Place for that Purpoſe peculiar to themſelves.

[a] Wood of Life.
[b] Pomegranates.
[c] The Crown of the Law.
[d] The *Jews* pronounce their Prayers in ſuch a Tone as they may be ſaid to ſing them; for even when they read the Text of the Bible they properly ſing.
[e] The *Cazan* with the *Jews*, anſwers to a Reader amongſt thoſe of the P. R. R. The Word *Cazan* is to be met with in the Works of St. *Epiphanius*.
[f] The *Sciamas*, or Miniſter, is almoſt the ſame as was formerly a Deacon; and the *Syrian* Churches call their Deacons by that Name to this very Day, though it is alſo generally applied to all ſuch as officiate at divine Service.

CHAP.

CHAP. XI.

Concerning their Prayers, their Cloaks or Long Robes, their Forehead-Pieces, and the Pentateuch.

I. THE *Jews* go to Prayers three Times every Day in their Synagogues. The firſt four Hours after Sun-riſe are appointed for the Morning Service, which is called [a] *Sciacrid:* The ſecond Service is in the Afternoon, and called [b] *Mincha:* The third, at the Cloſe of the Evening, which they call [c] *Haruid.* But in ſeveral Places, on ſuch Days as are not Feſtivals, the Afternoon and Evening Prayers, for Convenience ſake, are ſaid together at Sun-ſet.

II. THEY muſt not eat, drink, or do any kind of Thing, or ſalute even a Friend till they have been at Morning Prayers: They are obliged, moreover, to waſh their Hands before they enter the Synagogue.

III. AT their firſt Entrance into the Synagogue, they cover themſelves with the [d] *Taled*, which I have already deſcribed, [e] and pronounce the Benediction, [f] *Bleſſed be thou*, &c. Some *Jews* only cover their Heads with a Veil, but others bring it cloſe about their Necks, that no Objects may divert their Thoughts, and that their Attention to their Prayers may be no ways interrupted.

IV. IN the next Place, they put on the Forehead-Pieces, which they call [g] [h] *Teffilin*, as has been already mentioned, and of which take the following Deſcription. They take two Slips of Parchment, and write on them, with an Ink made for that particular Purpoſe, theſe four Paſſages in ſquare Letters, which is executed with great Accuracy upon each Piece: [i] *Hear, O Iſrael*, &c. The ſecond, *And it ſhall be our Righteouſneſs, if we obſerve to do all theſe Commandments*, &c. The third, *Sanctify unto me all the Firſt-born.* The fourth, *And it ſhall be when the Lord ſhall bring thee*, &c. Theſe two Slips of Parchment are rolled up together after the Manner of a ſmall piked Roll, which is wrapped up in a Piece of black Calf's-Skin: After which it is fixed upon a thick ſquare Piece of the ſame Skin, leaving a Slip thereof faſtened to it, of about a Finger's Breadth, and near a Cubit and a half long. One of theſe *Teffilin* is placed on the Bending of the Left Arm, and after they have made a ſmall Knot in the Slip, like a *Jod*, they wind it round the Arm in a ſpiral Line, till the End thereof reaches the End of the Middle Finger: This they call *Teffila Scel Jad*, that is to ſay, *the Teffila of the Hand.* As for the other, they write the four Paſſages before-mentioned upon four diſtinct Pieces of Vellum, which, when ſtitched together, make a Square, upon which they write the Letter *Scin*, and over it they put a ſquare Piece of hard Calf-Skin, as thick as the other, from which proceed two Slips of the ſame Length and Breadth as the former. They put this ſquare Piece upon the Middle of their Forehead, and the Slips going round their Heads, make a Knot behind in the Shape of the Letter *Daleth*, and then hang down before upon the

[a] Mattins.
[b] Nones.
[c] Veſpers.
[d] The Word *Talet* or *Taled*, according to the *Italian* Pronounciation, ſignifies in *Rabinic Hebrew*, a Cloak, or a Robe worn over other Clothes.
[e] Numb. Chap. vii, viii, and ix.
[f] Numb. Chap. x.
[g] Deut. vi. ver. 4, 11, 13.
[h] *Teffilin* in the *Chaldee*, or *Rabinic Hebrew*, anſwers to the *Latin* Word *Precatoria*, becauſe the *Jews* uſe it at the Time of Prayer.
[i] Exod. xiii. ver. 1. and the following Verſes.

Breaſt.

Breaſt. This they call *Teffila Scel Roſch*, which is, *the Teffila of the Head.* Theſe are the Forehead-Pieces, which are uſually put on in the Morning only with the *Taled.* Some of the *Jewiſh* Zealots, indeed, wear them at their Noon Prayers too; but there are very few amongſt them who wear the *Taled* at thoſe Prayers, excepting the Reader.

V. When ten are aſſembled together, and each of them thirteen Years and a Day old at leaſt (for otherwiſe thoſe Prayers cannot be ſung after a ſolemn Manner) then the Cazan, or Reader, goes up to the Table or Altar, or ſtands before the Ark, and begins to ſing Prayers aloud, in which the reſt join, but in a ſofter and leſs audible Voice.

VI. Their Form of Prayer is not uniform amongſt the *Jewiſh* Nations. For, as I hinted before, they vary in nothing ſo much as in this Particular. The *Germans* ſing in a louder Tone than the reſt. The Eaſtern and *Spaniſh Jews* ſing much after the ſame Manner as the *Turks*; and the *Italians* ſoft and flow. Their Prayers are longer or ſhorter, according as their Days are, or are not Feſtivals. And in this Particular too they differ amongſt themſelves.

VII. In the following Particulars, however, they all agree. They ſing *Pſalms* in the Morning, particularly the hundred and forty fifth, which they repeat entirely, *I will magnify thee, O God*; and thoſe that follow, beginning with *Allelujah.* Beſides this, they repeat a Collection of Praiſes to Almighty God, which they always, and at all Seaſons, mix among their Prayers, *viz.* [a] *Cadis*, that is, *Holineſs*; a Hymn to the Creator of the Light and the Day, which they call [b] *Jozer*: That Paſſage of *Deuteronomy*, *Hear, O Iſrael*, ending with theſe Words: *And it ſhall be our Righteouſneſs, if we obſerve to do all theſe Commandments*, &c. which we have already mentioned; and this Paſſage out of *Numbers*, Chap. xv. ver. 38. *Speak unto the Children of Iſrael, and bid them that they make them Fringes*, &c. Theſe three are called [c] *Chiriat Sceman*, and to them are added [d] *Veiaziu*, &c. eighteen Thankſgivings offered up to Almighty God, which they call [e] *Scemona Eſre*, in which, at the ſame Time that they are praiſing him, they implore the divine Goodneſs to beſtow upon them ſuch Things as are moſt neceſſary for them; ſuch as their daily Bread, their Health, the free Exerciſe of their Reaſon, their Liberty, and the Pardon of all their Tranſgreſſions, *&c.* which are firſt ſaid in a low and humble Voice, and afterwards the Cazan, or Reader, ſings them aloud, beginning the hundred and forty fifth Pſalm over again, with ſome Paſſages out of the Prophets, and particularly that of the ſixth Chapter of *Iſaiah*, *Holy, holy, holy, is the Lord of Hoſts*, &c. with the Interpretation thereof, in the *Chaldean* Language. After this, they conclude with a Leſſon and Thankſgiving unto God, for inſtructing them how to ſerve him as they ought, beſeeching him to cauſe all Mankind to worſhip him in one Way, which they call [f] *Halenu le Sabeah.* And this is the Form of their Morning Service.

VIII. On Mondays and Thurſdays they add a ſort of Confeſſion, with penitential Prayers to thoſe after the *Scemona Eſre*; and when any one keeps a voluntary Faſt, he moſt commonly fixes on thoſe Days for that particular Occaſion which they call Days of Juſtice; becauſe the Judges in former Times uſed to hold their Sittings on thoſe Days, with regard to Offences againſt God, as well in great Cities as in Country Towns, and Places adjacent, to which the People flock'd from all Parts, as to a Market.

[a] This Praiſe begins with theſe Words, *May thy Name be exalted and ſanctified.*
[b] This is the firſt Word of the Praiſe, which ſignifies Creator.
[c] The Lecture of, *Hear, O Iſrael.*
[d] And conſtant. This is the Beginning of a Praiſe.
[e] Eighteen, becauſe it containeth ſo many Thankſgivings.
[f] It is our Duty to praiſe.

IX. THE Afternoon Service begins with the hundred and forty fifth *Pſalm*, the *Cadis*, the eighteen Thankſgivings, or *Scemona Eſre*, which are firſt repeated in a low Voice, and then ſung aloud: When the *Cadis* is a ſecond Time repeated, the Prayers are concluded.

X. AT Night they repeat a Hymn to Almighty God, who bringeth on the Night, who delighteth in *Iſrael*, and hath given his Commandments to them; the three Leſſons called *Chiriad Sceman*, a Remembrance or Memorial of their miraculous Deliverance out of *Egypt*, and a ſhort Prayer to God, to keep them in Peace during that Night. After this, eighteen Verſes out of the Prophets, the *Scemona Eſre*, the *Halenu le Sabeah*, and the *Cadis* in a low Voice concludes their Evening Service.

X. THESE are the eſſential Parts of which their Prayers moſt commonly conſiſt. And although they make ſome ſuitable Additions on Feſtivals and other particular Days, as ſhall be obſerved in its proper Place, yet theſe Prayers are always the Foundation of the reſt, both for their Order and Subſtance. And accordingly, in this Particular, there is but a trivial Variation among the ſeveral Nations of the *Jews*, who, as to their Form of Prayer, are almoſt unanimous.

XII. THEY have divided the five Books of *Moſes* into forty eight, or fifty two Leſſons, called *Paraſciod*, or *Diviſions*; and one of them is read every Week in their Synagogues: So that in the Compaſs of a Year, whether it conſiſts of twelve or thirteen Months, as I ſhall ſhew hereafter, they read the whole Book through. On Mondays and Thurſdays, after having ſaid their penitential Prayers, they take the [a] *Sefar Tora* out of the Ark before mentioned, and whilſt that Verſe of the thirty fourth Pſalm, *O praiſe the Lord with me*, &c. and ſome others are repeating, they place it on the Desk, where being opened and unrolled, they deſire three Perſons to read the Beginning of the [b] *Paraſcia*, in the ſame Place with them. And the whole Congregation repeats ſome Words of it, which are preceded and followed with a Bleſſing. After which the Reader gives them his Benediction, and they all promiſe either to beſtow ſomething on the Poor, or to contribute towards the Neceſſaries of the Synagogue, or to remember the Reader, or [c] *Sciamas*. Then the *Sefar Tora* is held up wide open, and the Reader ſhewing the Writing thereof, ſays to the Congregation, [d] *This is the Law which* Moſes *ſet before*, &c. The *Levantines*, indeed, perform this Ceremony firſt of all. After this Declaration, the Book is rolled up and covered, and then ſhut up in the Ark.

XIII. THIS Manner of reading the five Books of *Moſes*, and inviting a greater or ſmaller Number of the Congregation to read it with them, was order'd by *Eſdras*; which is obſerved on all Faſts and Feaſts, of which I ſhall take particular Notice in its proper Place.

XIV. And as each Man, out of a Zeal for Religion, is fond of being employ'd in ſome particular Ceremonies, ſuch as taking the Book out of the Ark, and laying it up again, or any other performed in Time of divine Service, that Indulgence is generally granted to ſuch as are moſt generous and free of their Money; and whatever is ſo collected, is diſtributed, as I ſaid before, either amongſt the Poor, or employed towards the Neceſſaries of the Synagogue.

[a] The Book of the Law.
[b] Section or Chapter.
[c] Servant.
[d] Deut. iv. ver. 44.

CHAP.

CHAP. XII.

Concerning the Prieſts and Levites; *their Preſents and their Tithes.*

I. IN antient Times no Perſons but the Deſcendants of *Aaron*, as we read in *Exodus*, and other Places, were admitted as Prieſts or Miniſters in the Temple. None but they could offer up Sacrifices, make Oblations, burn Incenſe, and, in ſhort, perform any Thing that was requiſite or neceſſary to be done. And, indeed, they were not only allowed a Share of all the Sacrifices, which are ſpecified in the ſame Place, but likewiſe had the Shoulder, Breaſt, and Jaws of every Beaſt that was killed. They had the Firſtling alſo of every Flock, the Exchange given for the Firſt-born of Women; the firſt Fleeces of Sheep, and other Things which belonged to Beaſts; the fiftieth Part of the Harveſt, and of Fruits; a Piece of Dough out of every Maſs of Bread; and all other Advantages ordained in the ſacred Scriptures.

II. THE Office of the *Levites* was to ſing in the Temple at ſtated Times. They were allowed the Tythe of the Harveſt, which they went into the Country to reap.

III. BUT theſe Duties are now ceaſed, unleſs it be with reſpect to ſuch *Jews* as live in the Territories of *Jeruſalem*, and the antient *Judea*. There are very few *Jews* at preſent who enjoy any Lands or Flocks of their own; ſo that though there are ſome, who pretend to be Sons of Prieſts and [a] *Levites*, and to have an indiſputable Tradition of the Truth of their Lineage, notwithſtanding all their Tranſmigrations, yet they have no Pre-eminence, unleſs it be receiving ſome Dues on Account of the Firſt-born, and having uſually the Preference to all others who are invited, as I have before obſerved, to read the [b] Pentateuch in their Synagogues; and their bleſſing the People on their ſolemn Feaſts in theſe Words: *The Lord bleſs thee, and keep thee*, &c. Numbers, ch. vi.

IV. THEY never will touch, if they can poſſibly avoid it, any dead Body, nor come under a Roof where there is one. The *Jews* pay them a Ranſom for their Firſt-born, as I ſhall ſhew more at large in the ninth Chapter of the fourth Part of this Diſſertation.

V. THE Prieſts are not permitted to marry with a Siſter-in-Law, who hath had *Caliza*, as I ſhall explain it in the ſeventh Chapter of the fourth Part, nor with any Woman that has been divorced from a former Husband.

VI. IN ſome few Circumſtances the Prieſts are Superior in Dignity to the *Levites*.

[a] Several of the *Jews* retain, to this Day, the Name of *Cohanim* or Prieſt, though there be no Temple; ſo that the Word *Cohen*, is now but a Title of Honour, and not of a real Prieſt.

[b] Chap. xi. Sect. 2.

CHAP. XIII.

Concerning Agriculture and Cattle.

I. THE *Jews* in all Places are ſtrictly enjoined not to ſow two different ſorts of Seed together, as Wheat and Barley, &c. nor to ſow any Thing with the Seeds of Grapes. [a] *Thou ſhalt not ſow thy Field with mingled Seed,* &c. Neither are they allowed to graft any Tree, as Peach, Apple, Orange-Tree, and the like; or to keep any grafted Trees on their Ground, but they may eat the Fruits thereof.

II. HE that plants a Fruit-Tree, muſt not touch the Fruit of it, till three Years after its firſt Plantation. The Fruit thereof in the fourth Year was formerly dedicated to the Temple, [b] but at this Time they gather it in common with other Fruits.

III. THEY take ſpecial Care to prevent two Animals of a different Species from coupling together, as the Aſs and the Bull, or any other, for the Generation of Mules, according to that Prohibition, [c] *Thou ſhalt not let thy Cattle gender with a divers Kind.* They were likewiſe ſtrictly enjoined not to let them work, draw the Plough or Cart together, [d] *Thou ſhalt not plough with an Ox and an Aſs together.*

IV. WHEN they gathered in their Harveſt, they were under an Obligation to leave ſome Part of it ſtanding at one End of the Field, and likewiſe to leave ſome Grapes in their Vineyards.

V. EVERY ſeventh Year was a Year of Reſt for their Lands, and that Year's [e] natural Produce was always appropriated to the Support of the Poor.

VI. THEY were not allowed to eat, or put to any Uſe whatever, the firſt-born Male of a clean Female, as of a Cow, an Ewe, or of any other ſpotleſs Animal: For formerly it was the Prieſt's cuſtomary Due, unleſs they redeem'd it of him. But this Inſtitution, whether the Animal be ſpotted, or not, is at preſent no where practiſed or regarded. The [f] Firſt-born of an Aſs might be redeem'd by giving the Prieſt a Lamb in exchange for it.

VII. WHOEVER finds a Bird's Neſt, where there are either Eggs or young ones, of that kind which are allowed to be eat, if he takes the Neſt [g], muſt ſet the Dam at Liberty.

CHAP. XIV.

Concerning their Charity to the Poor, and their Benevolence to Animals.

I. NOTWITHSTANDING the *Jews* lie more open and expoſed than any other Nation to Injuries and Inſults; and although but few of them are rich, and ſuch as are, have little in their Poſſeſſion that can properly be called Riches; yet thoſe

[a] Lev. xix.
[b] Lev. xix. ver. 23.
[c] Lev. xix. ver. 19.
[d] Deut. chap. xxii. ver. 10.
[e] Lev. chap. xxv.
[f] Exod. xiii. ver. 13.
[g] Deut. xxii. ver. 6.

few

few ſupply the Neceſſities of their numerous Poor, and ſuccour and relieve them at all Times, and on all Occaſions; ſo that it muſt be allowed that the *Jews* are very tender of and indulgent to their Poor.

II. In all Cities of any Repute the Poor go on the Eve of the Sabbath, and other ſolemn Feaſts, to the Houſes of ſuch as are moſt rich and ſubſtantial; and every Houſe-keeper relieves them according to his Ability. Beſides, the [a] *Parnaſſim*, or *Memunin*, who are proper Perſons appointed for that Purpoſe, ſend them Money conſtantly every Week, but chiefly to ſuch Poor as are aſhamed to beg, and to Widows and other old or infirm People, who are not able to make their perſonal Applications.

III. A Fund is likewiſe raiſed for the Poor out of the charitable Contributions which are put into the Box of the Synagogue, and out of the Money which is collected by the Prieſts in the Time of their divine Service, as in the eleventh Chapter is already mentioned.

IV. When there is a Neceſſity to beſtow a larger Charity than ordinary, either to one of the Poor of the City, whom they know to be a proper Object, or to a Stranger, or on Account of the Marriage of a young Woman, the Redemption of a Slave, or any Thing of the like Nature, the Rulers of the Synagogue direct the Reader to go all round the Congregation, who, as he paſſes by them, ſtill names the Perſons to whom he ſpeaks; ſaying, God bleſs *N.* who will beſtow ſuch or ſuch a Sum towards ſuch a Charity. As the *Jews* do not touch any Money on the Sabbath, and as this Collection is generally made on that Day, ſuch Perſons as are then charitably diſpoſed, oblige themſelves on their Words to give ſuch a Sum to the Reader upon that Account; and this verbal Promiſe is called [b] *Nedava*; which they always take care to diſcharge before the Week is at an End. As ſoon as the Reader has made his charitable Collections, the Sums thereby raiſed are duly diſtributed to ſuch Poor as they were deſigned for.

V. There are alſo in all populous Cities ſeveral Aſſemblies or Clubs, who are very beneficent to their Poor: Some aſſiſt the Sick, others bury the Dead; that Society which collects the [c] *Zedaca*, or ſmall Alms, are generally called *Ghemilud Haſſadim*; that which undertakes the Redemption of Slaves, *Pidion Suevim*; and they who employ themſelves about the Marriage of the young Women are called *Haſſibetuloth*. There are ſeveral other Aſſemblies, more or leſs conſiderable, according to the Number of *Jews* that reſide in each City.

VI. If the urgent Neceſſity of any poor Perſon requires more than they who live in the ſame City are able to beſtow, he makes immediate Application to the principal Rabbi's, who give him a [d] Certificate under their Hands, to this Effect: That *the Bearer hereof N. is an honeſt and good Man, and ſuch as peruſe it are deſired to aſſiſt him.* By Virtue of this Certificate, the Bearer, wherever he goes, if to a Caſtle, a Farm, or any other Place where any *Jews* reſide, is maintained and relieved for a Day or two together; and at his Departure is ſometimes ſupplied with Money to ſupport him on the Road. In every Town thro' which he paſſes he gets a new Certificate, or procures proper Perſons to ſubſcribe the firſt, with which he goes to the Synagogue, in the Name of the *Parnaſſim*, or of the Aſſemblies, or of ſuch other Perſons as are empowered to give him a Warrant. And thus he receives, in the Manner before mentioned, the Subſiſtence and Support which he ſtands in need of.

[a] Thoſe who are appointed to take Care of their Civil Affairs.
[b] Liberality.
[c] Juſtice; the *Jews* ſtile their Alms after this Manner, conformable to the ſixth Chapter of St. *Matthew*, ver. 1. *Ne juſtitiam veſtram faciatis coram hominibus.*
[d] This ſort of Letters was alſo long in Uſe amongſt the Chriſtians.

VII. The [a] *Jews*, in whatever Part of the World they reſide, ſend Alms to *Jeruſalem* every Year for the Relief of the Poor there, who pray for the Welfare of all *Jews* in general. There are likewiſe conſiderable Sums ſent into other Parts of *Judea*, as to *Joppa*, *Tiberias*, and *Hebron*, the Burying-Places of the Patriarchs *Abraham*, *Iſaac*, and *Jacob*, and their Wives.

VIII. Besides theſe public Charities, every Man has free Liberty to relieve the Poor privately, in ſuch Manner, and at ſuch Times as he thinks moſt convenient, and according as his Circumſtances will beſt admit of.

IX. The *Jews* likewiſe imagine that they are doing a laudable Action when they give their Alms and charitable Aſſiſtance to the Poor and Needy of all Perſuaſions, though not *Jews*, nor of the ſame City; becauſe they look upon it as an Act of Humanity, which ought to extend indifferently to all Perſons in general; and, indeed, the Rabbi's give a particular Charge relating thereunto.

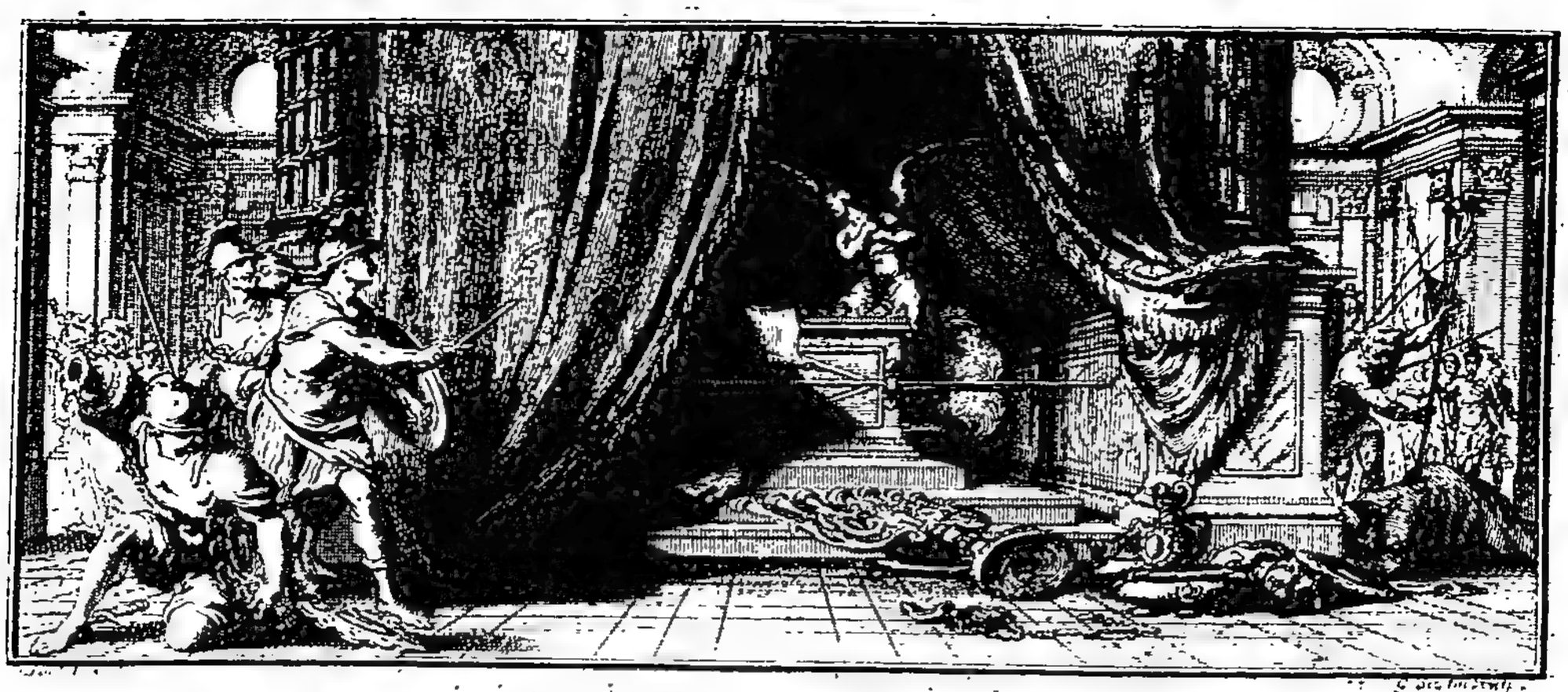
X. By the ſame Motive of Tenderneſs and Compaſſion, they neither torment nor abuſe any Animals whatſoever, and take all the Care they poſſibly can not to put them to a cruel Death; for they look upon them as the Works of God's Hands, according to the Words of the hundred and forty fifth Pſalm, ver. 9. *And his Mercy is over all his Works.*

[a] This is not in the firſt Edition.

The END *of the* FIRST PART.



AN

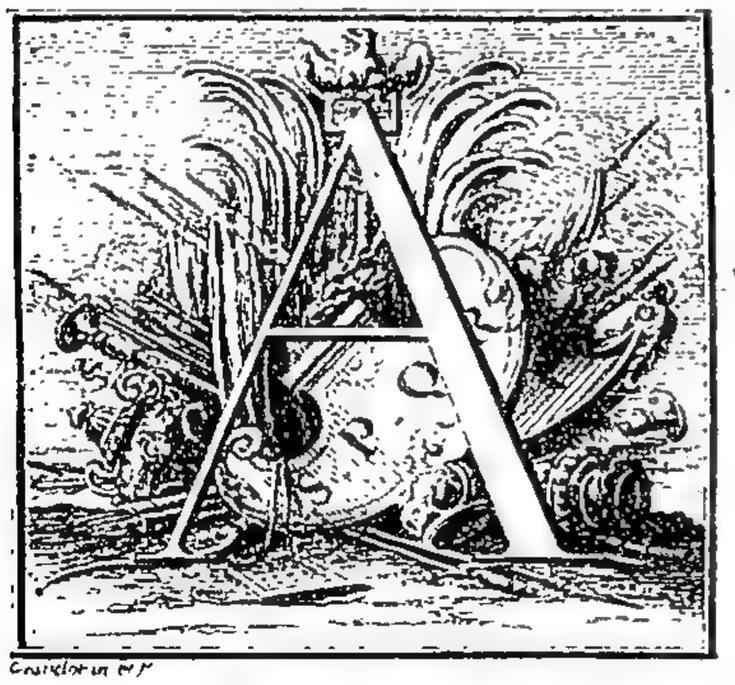


AN HISTORICAL DISSERTATION ON THE CUSTOMS and CEREMONIES OF THE PRESENT JEWS.

PART II.

CHAP. I.

Concerning their Language, Pronunciation, Manner of Writing, and Preaching.



MONG the modern *Jews* there are but few that are able to make any Diſcourſe in *Hebrew*, or the Holy Tongue, which they call [a] *Laſchon Hacodeſch*, in which are written the four and twenty Books of the Old Teſtament. They are as much at a Loſs with reſpect to the *Chaldee*, or the [b] *Targum*, tho' they ſpoke thoſe Languages when they enjoy'd their Privileges, and were in their own Nation. They have very little Knowledge therefore of any other Language than that of the Country whereof they are Natives. Thus the *Jews* of *Italy* and *Germany* talk *Italian* and *Dutch*; and thoſe of the Eaſt, and of *Barbary*, *Turkiſh* and the *Moreſco* Tongues. Nay, they have made thoſe foreign Languages ſo abſolutely their own, that many of thoſe *Jews* who went from *Germany* into *Poland*, *Hungary*, and *Ruſſia*, carried the *German* Language with them into thoſe Countries, and tranſmitted it to their Poſterity. As for thoſe who were forc'd

[a] Holy Tongue.

[b] By the *Chaldaic* Paraphraſes, they mean Interpretations or Comments.

Diſſ

out of *Spain*, and fled for Refuge into the Eaſt, they likewiſe carried the *Spaniſh* Language along with them into thoſe Parts. In *Italy* they uſe both Languages in Imitation of their Fore-Fathers. The major Part of them chuſe to preſide in thoſe Countries, where they are Maſters of the Language. They mingle, however, many corrupt *Hebrew* Words in their Converſation. But few of them underſtand the Scripture thoroughly; and ſcarce any of them, except the Rabbi's, can make a compleat Diſcourſe in the holy Tongue.

II. As to their Manner of Pronunciation, with reſpect to the *Hebrew* Language, 'tis ſo various, that the *Italians* and *Levantines* can hardly underſtand the *Germans*. But none of them pronounce more grammatically, which they call [a] *Dichduch*, or more intelligibly than the *Italians*.

III. THE holy Tongue, it muſt be allowed, lies in a very narrow Compaſs, and is very barren with regard to Words; for as there are no other antient Writings extant but the four and twenty Books of the old Teſtament, the *Jews* are obliged to borrow all their Words from thence. The Rabbi's, indeed, have enlarged it ſufficiently for public Service, by introducing a great Variety of *Chaldee*, ſome *Greek*, and other foreign Words and Expreſſions into it. They have alſo coined ſeveral new Words for the Names of Things, and in every Age their Writers have done the ſame, particularly the better to expreſs their Sentiments upon philoſophical Topicks, and other Sciences, from whence they have borrowed their Terms.

IV. THIS Rabbinical *Hebrew* is generally made uſe of in their Books, Contracts, Journals, *&c.* but as for their Epiſtolary Correſpondence, of what Nature or Kind ſoever, the Generality of them write in the Language of the Country in which they live. Some of them, however, write them in *Hebrew* Letters. The *Jews* of the *Morea* are the only People who ſtill carry on all their Tranſactions in the *Hebrew* Language.

V. THEIR Sermons are compoſed in the Language of the Country in which they live, in order to be more univerſally underſtood. Their Quotations from Scripture, however, and from their Rabbi's, are in *Hebrew*, which the Preacher afterwards explains in the vulgar Tongue, for the Benefit of the more illiterate Part of his Audience.

VI. As every Man has free Liberty to preach, he who intends to officiate in that Character, watches his Opportunity, when the Congregation is ſitting ſilent in the Synagogue; then covering himſelf with his Taled, or ſometimes uncovered, he reſts upon the Desk I have beforementioned, [b] and opens with a Text taken out of the Leſſon that has been read, called [c] *Naſe*, to which he adds a Sentence extracted from the Writings of thoſe learned Men called *Maamar*. After this, he enters upon his Diſcourſe, beginning with ſome Circumſtance ariſing from his Text; afterwards he explains it, and quotes Places out of the Scripture, and brings Authorities from the Rabbi's, for the Confirmation of it. Every one does it after his own Way, which is very different, according to the Nation whereto he belongs.

VII. THEIR Sermons are preached on the Sabbath, and on their ſolemn Feaſts, except when there is a Funeral Eulogium for the Maſter of any conſiderable Family, or for ſome other extraordinary Occaſion, which is generally made upon common Days.

[a] Subtilty, their Grammar conſiſting only in Trifles and ſubtle Reflections.
[b] Part I. chap. viii.
[c] The Subject.

CHAP.

CHAP. II.

Concerning their Studies and Academies, and the Origin and Contents of the Ghemara *or* Talmud.

I. THE beſt Employment they can follow is, in their Opinion, the Study of the Sacred Scripture, and the Interpretations thereupon, according to the utmoſt of their Ability; [a] *And thou ſhalt talk of them when thou ſitteſt in thine Houſe, and when thou walkeſt by the Way*, &c. Some apply themſelves to the Cabala, that is, the myſterious Theology of Scripture. Others employ their Time in the Study of Philoſophy and the other Sciences, both natural and moral; but with this laudable View only, that they may underſtand the Scripture to a greater Degree of Perfection: For unleſs a Man propoſes to make Phyſick his Profeſſion, thoſe Studies are deem'd very pernicious; but in that Caſe, indeed, it is both requiſite and allowable. The Generality of them make it their Buſineſs to underſtand the [b] *Ghemara* or *Talmud*, in thoſe Places where they are permitted to have it; for where they have it not, they endeavour to make themſelves Maſters of the Writings of their wiſe Men, their Paraphraſes, or the Abridgment of the *Talmud*.

II. THEY have particular Academies called [c] *Jeſivod*, erected for that Purpoſe, where the Rabbi's and their Pupils meet for their better Improvement in the Art of Diſputation; but they are ſo irregular in their Practice of it, and ſo noiſy, that one would imagine the Debates in queſtion were Articles of the laſt Importance. They uſually meet there after Morning Prayers; Fridays, the Eves of Feſtivals, Sabbath Days, and Holy-days only excepted.

III. AND foraſmuch as all the Precepts, Cuſtoms, and Ceremonies of the *Jews* are grounded upon the *Talmud*, and have all their Authority from it, it is requiſite that the Reader ſhould be acquainted with its Origin, and have a ſatisfactory Account given him of what it principally contains.

IV. IN the firſt Chapter of this Work I have obſerved, that the *Jews* received the written Law from *Moſes*, and the oral Law; which is an Interpretation of the former, from their Rabbi's, with a Collection of all their Conſtitutions. Whilſt the Temple was ſtanding, the *Jews* were not allowed to write down any Part of this ſecond Law, which was thence called *the oral Law*, as it was taught only by Word of Mouth, and by Tradition.

V. BUT about one hundred and twenty [d] Years after the Temple was deſtroy'd, Rabbi *Juda*, who at that Time was called by the *Jews Rabenu Hacadoſh*, or *our holy Maſter*, on Account of his exemplary Life and uncommon Virtues; this Rabbi, I ſay, who was a Gentleman of Fortune, and a Favourite of the Emperor *Antoninus Pius*, taking notice that the Diſperſion of the *Jews* made them negligent and forgetful of this oral Law, writ down the Tenets, Ordinances, and Traditions of all the Rabbi's to his Time; this he did by way of Epitome, which he called [e] *Miſna*. This Compendium of his is divided into ſix Parts; *the firſt* treats of Agriculture and Seeds; *the ſecond* of Feſtivals; *the third*

[a] Deut. vi. 7.

[b] Perfection. It is a Supplement to the *Miſna*, which is the Text, whereof the *Ghemara* is the Gloſs or Explanation.

[c] The Meaning of this Word is properly *Seſſio*, becauſe the Scholars are ſitting.

[d] The Learned do not agree among themſelves about the Time when the *Talmud* was compiled.

[e] This is what the Fathers have called *Deuteroſis*, or, as it were, *a Repetition of the Law*, which ſerves as a Text to the *Talmud*.

of Marriages, and every Thing relating to Women; *the fourth* of Law-Suits, and of the Diſputes which ariſe from Loſs or Intereſt, and of all Manner of Civil Affairs; *the fifth* of Sacrifices; and *the ſixth* of Things clean and unclean. But this Book being very conciſe, and it created abundance of Diſputes, which, as they daily increaſed, obliged two Rabbi's of *Babylon*, one named *Ravena*, and the other *Ravaſce*, to collect all the Interpretations, Controverſies, and Additions, which have been written upon the *Miſna*, down to their Time, with a Supplement of ſeveral ſhort Hiſtories, Maxims, and memorable Sayings, that they had met with in their Reading; placing the *Miſna* as the Text, and the reſt as an Expoſition, out of which they compoſed the Book called [a] *Talmud Babeli*, or *Ghemara*, which is divided into ſixty Parts, called [b] *Maſſactoth*. Some Years before, one Rabbi *Jocanan* of *Jeruſalem*, had compoſed a Treatiſe of this kind, well known by the Name of *Talmud Geruſalmi*, *Talmud of Jeruſalem*. But this being very conciſe, and written in a diſagreeable Style, the *Babylonian* was preferred, as being more copious and more clear. Upon this laſt, Rabbi *Solomon*, generally called [c] *Raſci*, made ſome Annotations, and an Academy of Rabbi's added ſome Diſputations called [d] *Toſſafoth*. Several Things have been taken out of this *Babylonian Talmud*, and eſpecially out of the three Diſſertations, of the Number of thoſe ſix juſt before mentioned, becauſe thoſe on Husbandry, Sacrifices, and on Cleanneſs or Uncleanneſs, are now no longer practiſed or regarded.

VI. SINCE that Time, ſome of the Popes have forbidden, and others have allowed the Uſe of the *Talmud*. It is at preſent prohibited in *Italy*, where it is neither to be read nor ſeen.

CHAP. III.

Concerning the Promotion of their Rabbi's, their Authority, and their Excommunications.

I. THE Rabbi's are no way ſollicitous for their Degree, but think it vain and ridiculous to ſhew an Over-Fondneſs or Inclination for it: For which Reaſon they never examine them, but when they find a learned and judicious Man worthy to be named a Rabbi, that is to ſay, a Man who hath made the oral Law his principal Study, he is looked upon by the Generality amongſt them as a Doctor, and is therefore called *Cacham*, or *Wiſe Man*. Tho' this is the Cuſtom in the Eaſt, yet in *Germany* and *Italy* they are created by the moſt antient Rabbi's, who either by Word of Mouth, or a particular Form in Writing, call the Candidate *Chaver de Rau*, *his Maſter's Companion*, which Title is beſtowed upon young Men, not ſo well verſed in the Sciences as the old Doctors; or ſometimes they call them *Morenu* or *Rau*, *Preceptor* or *Maſter*.

II. THE *Cacham Rau*, or *Morenu*, determines all Manner of Debates, ſettles what Things are lawful and what unlawful, and paſſes Judgment upon all Religious Concerns; nay, his Deciſion ſometimes is required in Civil Affairs. Theſe Wiſe Men, or Preceptors, perform all Nuptial Ceremonies, and have Liberty to iſſue out their Divorces when they think proper. They preach, when they are duly qualified, and are the Principals of their Academies. They have the uppermoſt Seats in the Synagogues and Aſſemblies. They have a Power to puniſh the Diſobedient, and excommunicate them when

[a] *Talmud* of *Babylon*.
[b] Treatiſes.
[c] *R. Solomon Jarchi*, or, as the *Jews* call him, *Solomon Iſaaki*. He was a Native of *Troyes* in *Champain*, not of *Lunel* in *Languedoc*, as ſome have thought.
[d] Additions.

they

they are obſtinate or perverſe; and for this Reaſon they are every where very much reſpected.

III. When a Perſon is excommunicated, he is curs'd by them in the moſt ſolemn and public Manner, after which no *Jew* can converſe with, or approach him within the Length of a Fathom, or ſix Foot; he is excluded from the Synagogue, and is obliged to ſit barefooted upon the Ground, like one who mourns for the Death of his Relations, till he procures his Abſolution, and a new Benediction from one or more of the Rabbi's.

IV. In their more ſolemn Excommunications, they aſſemble together in the Synagogue, where lighting up ſome black Tapers, and blowing a Horn, they thunder out their Imprecations againſt the Man who hath been, or ſhall be guilty of ſuch or ſuch an enormous Crime; to which the Congregation anſwers, *Amen, So be it.*

CHAP. IV.

Concerning their Oaths and Vows.

I. THEY are ſtrictly enjoined to refrain from ſwearing in vain, or pronouncing any of God's Names without an abſolute Neceſſity, according to the Prohibition in the Decalogue, and fifth Chapter of *Deuteronomy.* [a] Lying and ſwearing falſly are alſo ſtrictly forbidden; according to *Leviticus*, Chapter xix. Verſe 12. *Ye ſhall not ſwear by my Name falſly.*

II. They are very cautious how they make any ſolemn Vows, but when they do, they are obliged to fulfil them. A Husband has Power to give his Wife a Diſpenſation for any Vow of Abſtinence which ſhe hath made to herſelf, though ſhe is willing to perform it; but then he muſt grant it within the Space of four and twenty Hours after he knows of it. A Father has alſo the Privilege of breaking the Vows of his Daughter, in Caſe ſhe is unmarried; according to the thirtieth Chapter of *Numbers*, and fourth Verſe.

III. Nay, a Man or a Woman, who hath taken an Oath, or made a ſolemn Vow, if it be no ways prejudicial to a third Perſon, and they have ſufficient Grounds to repent of their Raſhneſs, may, according to their Tradition, procure a Diſpenſation from a Rabbi of Repute, or from any three indifferent Perſons. He, therefore, who is deſirous to be diſengaged from his Vow, may communicate his Reaſons to a Rabbi, or to three private Perſons, who, if his Reaſons are juſt and approved of, ſhall ſay, *Be thou unbound*, &c. and this ſhall be deem'd a ſufficient Diſpenſation.

[a] Exod. xx.

CHAP. V.

Concerning their Trade, and their Uſury.

I. EVERY Man is obliged, both by their written and their oral Law, to be true to his Word, and not to over-reach or defraud any Perſon whatever, *Jew* or Stranger, and in all their Dealings to comply with the Rules of Commerce preſcribed in ſeveral Places of the Scripture, and particularly in the nineteenth Chapter of *Leviticus*, from the thirty third Verſe to the End.

II. SOME have ungenerouſly aſſerted and written, that the *Jews* are under an Obligation to cheat the Chriſtians, whenever it is in their Power, and think it a laudable Action when accompliſh'd; but this is meer Scandal and Ill-Nature, and only charged upon them to render them Objects of Contempt. So far is this Aſperſion from being true and juſt, that ſeveral Rabbi's have written againſt it; and even our Maſter *Bachii* hath compoſed a Treatiſe in his Book [a] *Cad Achema*, Letter *Ghimel Ghezela*, where he lays down this Propoſition, That it is a much greater Crime to defraud a Perſon who is not a *Jew*, than one who is; becauſe the Action in the firſt Place is wicked in itſelf, and becauſe the Scandal is the greater: For which Reaſon ſuch a Practice is called *Chillul Aſcem*, or *a Prophanation of the Name of God*, which is a Sin of the moſt heinous Nature. If any of them therefore cheat in their Way of Trade, it is to be imputed only to ſuch Perſons as commit the Fraud. For no true *Jews* are guilty of ſuch a ſcandalous Practice; no manner of Deceit being tolerated by the Law, nor in any reſpect whatever countenanced by the Rabbi's.

III. IT is very probable, however, that as they are reduced to a deplorable Condition, by being diſperſed all over the Earth, and almoſt every where debarr'd from the Privilege of holding any Lands, and deprived of all the certain Ways of Commerce, or advancing their Stock, their Souls may have been corrupted, and have degenerated from the primitive Integrity of the *Iſraelites*.

IV. FOR this very Reaſon, they take the Liberty of turning Uſurers, depending upon this Paſſage, [b] *Unto a Stranger thou mayſt lend upon Uſury, but unto thy Brother thou ſhalt not lend upon Uſury.* By the Term *Stranger*, the *Jews* ought to underſtand no others but theſe ſeven Nations, the *Hittites*, the *Amorites*, the *Jebuſites*, &c. whom God had ordained ſhould be ſmitten with the Edge of the Sword. But as the Generality of the *Jews* have no other Way of getting a Subſiſtence, they aſſert that it is lawful for them to lend their Money upon Uſury to all ſuch as are their [c] Brethren only by Nature.

V. [d] THOSE Paſſages therefore of the Rabbi's, which excourage Extortion from Strangers, muſt be underſtood only of the ſeven Nations beforementioned, their Opinion being grounded upon their being ſo often curſed in the Holy Scripture. But it cannot be underſtood of thoſe Nations where the *Jews* are at preſent tolerated, and where they are treated with the utmoſt Humanity, both by the Princes and the People, eſpecially amongſt Chriſtians; ſince it would be a Practice not only repugnant to the written Law, but the Law of Nature it ſelf.

[a] A Buſhel of Meal.

[b] Deut. chap. xxiii. ver. 20.

[c] They not being permitted to hold Lands, or to inherit any Eſtate in Property, think that they are allowed to get their Livelihood by other Means, and that the Reaſon againſt Uſury is of no Force againſt them, as being founded upon the Law of Nature. The firſt Edition ſays, being not deemed by many as Brothers by Nature.

[d] This is not in the firſt Edition, but only in the Copy printed at *Venice*, where it ſeems to have been added on Purpoſe.

CHAP. VI.

Concerning their Contracts, Writings, Witneſſes, Judges, and Judgments.

I. ALL Bargains, Sales, or Agreements are reckoned duly executed, and in full Force and Virtue, when both Parties have touched the Clothes or the Handkerchief of the Witneſſes, which is a kind of Oath called [a] *Kinian Suddar, the Purchaſe of the Cloth.*

II. PUBLIC Notaries are but very little regarded amongſt them, except the Notary, as a Writer, ſtands for a Witneſs, who, with two others, makes any Writings valid and effectual, whether they relate to Commerce, Wills, Marriages, Divorces, or Concerns of any other Nature whatſoever.

III. THAT ſuch Writings may be more authentic for the future, and be in Force at all Times and in all Places, they get three other Perſons, who are appointed Judges of the Affairs therein contained, to authoriſe them.

IV. AND to prevent their Witneſſes from having the leaſt Room to prevaricate, they muſt undergo an Examination in Preſence of their Adverſary, or the Perſon who is thought guilty.

V. THE principal Rabbi's are commonly Judges of the Controverſies which ariſe amongſt the *Jews*, let the Occaſion be what it will; or otherwiſe the Parties by Agreement chuſe ſome of their Friends for Arbitrators.

VI. THE Rabbi's form their Judgment on what is written in [b] *Choſen Hamiſpath*, or in the Collection of Caſes adjudged, called [c] *Sheeloth Veſcivuoth*, extracted for the greateſt Part from the twenty firſt Chapter of *Exodus*; which begins thus: *Now theſe are the Judgments which thou ſhalt ſet before them*, with what follows to the End of the twenty third Chapter, and from the Beginning of the twenty ſecond of *Deuteronomy* to the End of the twenty fifth. To theſe the Judges add their Sentiments, drawn from the Reaſon of the Thing, having always a peculiar Regard to the Perſon, the Caſe, and Point of Time.

VII. As for Criminal Caſes, they are entirely ſubmitted to thoſe Princes under whoſe Government they live, the Authority of the Rabbi's extending no farther than to excommunicate ſuch as tranſgreſs againſt any of their Ceremonies, as in the third Chapter of this ſecond Part I have before obſerved.

[a] This Chapter was omitted in the firſt Edition.
[b] The Breaſt-Plate of Judgment. It is the Title of Part of an admirable Book concerning the *Jewiſh* Law, &c.
[c] Queſtions and Anſwers.

CHAP. VII.

Concerning ſuch Meats as are always prohibited, and their Manner of eating.

I. THEY are not permitted to taſte the Fleſh of any four-footed Beaſt, unleſs it parts the Hoof, and chews the Cud, as the Cow and the Sheep: But they never eat Rabbets, Hares, or Pork. They eat no Fiſh without Scales or Fins, no Birds of Prey, nor Reptile, there being an expreſs Prohibition againſt them, in the eleventh Chapter of *Leviticus*.

II. WHATEVER they eat, therefore, muſt be dreſſed by *Jews*, and the Utenſils, as I have already obſerved, belonging to their own People, for fear of their Pollution by any forbidden Meats. Nay, [a] they are ſo ſcrupulous, as to refuſe to make uſe of another Man's Knife.

III. THEY never eat the Fat of Beef, Lamb, or Kid, as is directed at the End of the third Chapter of *Leviticus*. Neither do they eat the Sinews of the Thigh, it being prohibited at the End of the thirty third Chapter of *Geneſis*. For which reaſon they take out all the Fat and Sinews with the utmoſt Precaution; and in ſeveral Places in *Italy* and *Germany* they will not eat the Hind-quarter, becauſe very few are capable of taking out the Sinew and Fat in a proper Manner.

IV. [b] THEY never eat the Blood of a four-footed Beaſt, nor of a Bird, nor ſo much as an Egg, if there be the leaſt Drop of Blood in it. It is, perhaps, for this Reaſon, that that they are not allowed to partake of any terreſtrial Beaſt, or Bird, whoſe Throat hath not been cut open in order to drain the Blood.

V. IN ſlaughtering any Beaſt, they pitch upon ſome skilful Perſon, becauſe there are various Circumſtances to be obſerved upon that Occaſion. They muſt make choice too of the moſt proper Time, have a Knife that is very ſharp, and without Notches, that the Blood may flow out as faſt as poſſible, without the leaſt Interruption; falling either upon the Ground, or upon Aſhes, with which they cover it as ſoon as they have done.

VI. THEY are not allowed to cut off any Part of a living Beaſt, or eat it, whether raw or roaſted.

VII. THEY muſt not kill a Cow and her Calf on the ſame Day; neither muſt they kill an Ewe or a Goat, and their Kids at the ſame Time, if they know it.

VIII. [c] IF any ſuch Beaſts or Birds as they are permitted to eat, happen to die of themſelves, or are killed any otherwiſe than as beforementioned, they muſt not taſte them.

IX. IN like manner, if a Bird has been prick'd by a Thorn or a Needle, or any four-footed Beaſt has accidentally an Impoſthume, or vitiated Lungs, all which they pry narrowly into, after the Beaſts are dead, they never eat of them, according to the Prohi-

[a] Part I. chap. iii.
[b] Levit. chap. xvii. ver. 10, &c.
[c] Lev. xvii. ver. 15.

bition

bition at the End of the twenty third of *Exodus*, and in other Places of the ſacred Scripture.

X. If a living Beaſt has accidentally had a Bone broken in one of thoſe Limbs which the Rabbi's have pointed out, or has been dangerouſly wounded, they muſt eat no Part of it.

XI. For the better Obſervance of the Law before mentioned relating to the Blood, they leave their Meat in Salt for an Hour, before they put it into the Pot, that all the Blood may come out. Otherwiſe they can eat no Meat, unleſs it be roaſted: And as the Liver is full of Blood, they broil it well upon the Coals, before ever they boil it.

XII. *There is nothing worth our Obſervation, with reſpect to their eating Fiſh;* for they are not forbidden to eat their Blood, nor commanded, when they are dead or vitiated, to throw them away.

XIII. They muſt not eat both Fleſh and Cheeſe, or Milk, at the ſame Meal; becauſe it is written, [a] *Thou ſhalt not ſeethe a Kid in his Mother's Milk.* This they underſtand of all kinds of Beaſts, and of any Milk whatſoever. And they are ſo far from dreſſing their Meat with any Thing whereof Milk is an Ingredient, that they never mix both in a Meal, neither do they eat Fleſh and Cheeſe at the ſame Hour; becauſe there might poſſibly remain ſome Fleſh between the Teeth, they ſay, that might mingle itſelf with the Cheeſe. But if they eat Cheeſe ſome time before, they may eat Meat afterwards.

XIV. For this Reaſon, the Veſſels uſed for Meat are never made uſe of for Things compoſed of Milk, each one having its peculiar Mark of Diſtinction; nay, they have different Knives for each Purpoſe. If, by Accident, they dreſs either of theſe Eatables in ſuch Veſſels as belong to the other, they not only avoid taſting it, but likewiſe, if it be an earthen Veſſel, either break it, or throw it aſide as uſeleſs.

XV. They never eat any Cheeſe, unleſs they have firſt ſeen it in the Curds, leſt there ſhould be any Milk of a forbidden Beaſt, or any Part of the Skin mixed with the Curds, which might be reckoned both Fleſh and Cheeſe, as alſo leſt the Milk ſhould have been warmed in a Veſſel already uſed in boiling ſome forbidden Meat; they therefore ſet a particular Mark on thoſe Cheeſes whoſe Curds they have ſeen made.

XVI. It was an ancient Order of their Rabbi's, that they ſhould not eat Fleſh and Fiſh too at one Meal, it being, as they pretended, very unwholſom; but none of the *Jews* at preſent obſerve this Direction.

[a] Exod. xxii. ver. 19. and in other Places.

CHAP.

CHAP. XIII.

Concerning their Drink.

I. SOME *Jews*, according to the Opinion of the antient Rabbi's, imagine that they are forbidden to touch any Wine that has been made or taſted by any Perſons whomſoever, beſides their own People. The *Levantines* and *Germans*, indeed, are curious in this Particular; but the *Italians* think it a Circumſtance not worth their Obſervance. Thoſe Rabbi's, ſay they, who made this Inſtitution, liv'd at that Time amongſt Pagan Idolaters, with whom their People were debarr'd from holding the leaſt Communication, which ought not to be underſtood of thoſe Nations whom thoſe Rabbi's have acknowledged to be no Idolaters, and amongſt whom their People live at preſent.

II. THEY have alſo ſeveral other Cuſtoms; for Inſtance, at the Beginning and End of all their Feaſts, in their Weddings, their Circumciſion, and ſome other public Occaſions, they never fail to thank God for his Goodneſs over the Glaſs before they drink it; whenever they drink, they ſay a ſhort Grace alſo after as well as before. For they have a peculiar Regard for this Liquor, becauſe it is written, [a] *That Wine maketh glad the Heart of Man:* And in another Place, [b] *That it cheereth God and Man.*

CHAP. IX.

Concerning their Manner of making their Bread.

I. AFTER their Bread is kneaded, that is, after they have made a Maſs of Dough about the Bigneſs of forty Eggs, they take a ſmall Piece of it, and make a Cake, which is in lieu of the Firſt-Fruits preſcribed in *Numbers*, chap. xv. ver. 20. *Ye ſhall offer up a Cake of the firſt of your Dough*, &c.

II. THAT Cake was formerly given to the Prieſt, but now it is thrown into the Fire, and left there till it is entirely conſumed.

III. As it is the Women's Buſineſs for the Generality to make the Bread, this is one of the three Precepts which they are particularly directed to obſerve.

CHAP. X.

Concerning their Manner of eating at Table.

I. BEFORE they ſit down to Table, they muſt waſh their Hands as clean as poſſible: The Rabbi's have been very ſcrupulous in this Particular, as well as upon their Manner of waſhing their Hands in the [c] Morning, of which I have already taken ſufficient Notice.

[a] Pſalm. civ. ver. 15.
[b] Judges ix. ver. 13.
[c] Part I. ch. vii.

II. As

II. As ſoon as they are ſeated they generally repeat the twenty third Pſalm, *The Lord is my Shepherd*, &c. After that, the Maſter of the Family takes a whole Loaf, bleſſes it, breaks it, and gives a Bit about the Bigneſs of an Olive to each of his Gueſts; after this Ceremony they may eat as much as they pleaſe: But the firſt Time any one drinks, [a] he is obliged to ſay the Grace which I have before mentioned.

III. THE Rabbi's have written very largely on the Method of their eating with Decency and good Manners: And ſtrictly charge them not to tread upon Bread, or throw it away, or caſt any Eatable of what kind ſoever upon the Ground, that no Favour which God Almighty is pleaſed to beſtow on them ſhould be treated with Contempt.

IV. AFTER their Meal is over, they waſh their Hands again, and remove the Knives from off the Table; becauſe a Table is a Repreſentation, as they think, of an Altar, whereon no Steel ought to be laid; and divers of them ſay the ſame Pſalm which the *Levites* uſed to repeat in the Temple, upon that Day of the Week whereon they happen to be aſſembled, together with the ſixty ſeventh Pſalm, *God be merciful unto us.* If there be three or more in Company that have eaten, one of them takes a clean Glaſs, fills it with Wine, and lifts it up, ſaying, *Gentlemen, let us bleſs him of whoſe good Creatures we have partaken*; to which the others anſwer, *Bleſſed be he of whoſe good Things we have partaken, and who, in his Goodneſs, hath at this Time moſt plentifully fed us.* Then the firſt returns thanks to God, and beſeeches him, that he would give to every one the Neceſſaries of Life, as he gave the Land of Promiſe unto their Forefathers; and that he would alſo rebuild *Jeruſalem.* After this, the Maſter of the Houſe bleſſes all his Gueſts, and prays for Peace: In the next Place, he gives every one of them a little Wine out of his own Glaſs, and drinks the Remainder himſelf; and then they clear the Table.

[a] Part I. chap. 9.

The END *of the* SECOND PART.



AN HISTORICAL

DISSERTATION

ON THE

CUSTOMS and CEREMONIES

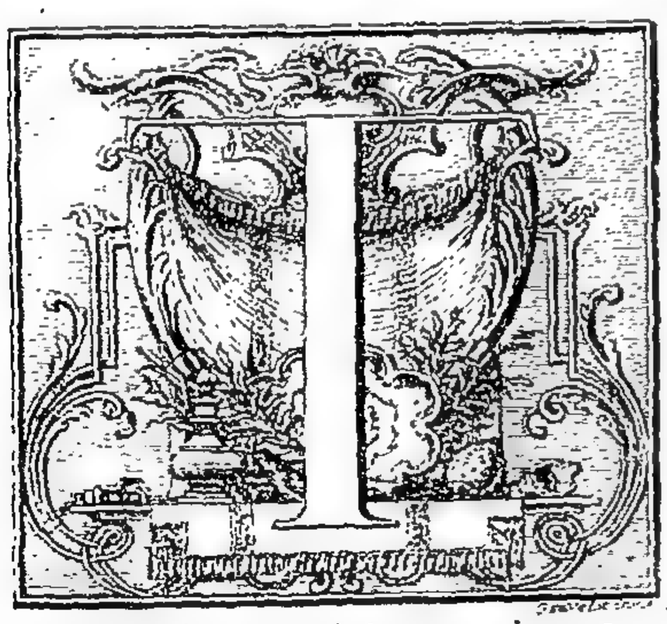
OF THE

PRESENT JEWS.

PART III.

CHAP. I.

Concerning the Sabbath-day.



HERE is no Feſtival which the *Jews* have ſo great a Veneration for as the Sabbath-day; becauſe it was inſtituted and appointed immediately after the Creation of the World, and is mentioned in various Places and at ſundry Times in ſacred Writ, and particularly in the Decalogue, wherein the Performance of the leaſt Thing upon that Day is forbidden, and a general Reſt from all Labours is commanded.

II. THE Rabbi's have reduced all ſuch Things as God hath forbidden to be done on the Sabbath-day to thirty-nine Articles, each whereof has its particular Circumſtances and Dependencies; *viz.* to plow, to ſow, to reap, to bottle, and to tie up the Sheaves, to threſh, to winnow, to ſift, to grind, to bolt, to knead, to bake, to ſhear, to waſh, to card, to ſpin, to twiſt, to weave, to dye, to tie, to untie, to ſew, to break any Thing to Pieces, to faſten with Wedges or Pins, to build, to demoliſh, to beat with a Hammer, to hunt,

to

to fiſh, to kill, to flay, to prepare or ſcrape the Skin, to cut it in order for Working, to write, to eraſe, to make Lines for writing, to kindle, to extinguiſh, to carry any Thing out of Doors into the Street.

THESE are the principal Things forbidden, which take in divers Particulars; as for Inſtance, Filing falls under the Head of Grinding, becauſe both break Bodies aſunder; Curdling of Milk is a kind of Building, for theſe two out of various diſtinct Parts make but one. It is the ſame with the reſt, which are all explained with great Subtilty by the Rabbi's; nay, they even point out the Time when, and the Manner how Things ought to be done.

III. THEY muſt not either kindle their Fire, or extinguiſh it upon this Day, in Compliance with what is written in the thirty fifth Chapter of *Exodus*, Verſe 3. *Ye ſhall kindle no Fire throughout your Habitations upon the Sabbath-day*. Nay, they are not allowed to touch it, nor ſo much as the kindled Wood, which they muſt not ſtir up: Nor are they ſuffered to light up or extinguiſh a Lamp in cold Countries, when they have no hot Stoves; they may employ, however, any Servant that is not a *Jew* to kindle their Fire; if they do not, they either diſpoſe it ſo as that it lights of itſelf, or elſe they ſit in the Cold.

IV. FOR this Reaſon they dreſs no Meat upon the Sabbath; neither are they allowed to taſte any Thing that has been dreſſed, or that grew, or was gathered on that Day.

V. THEY are not allowed to carry any Burden on that Day; ſo that they wear no more Clothes than what is abſolutely neceſſary to cover them, or ſuch other Things as are joined and belong thereunto; becauſe any Thing more would be look'd upon as a Burden or Load. Their Exactneſs extends even to the Garb of their Women, Children, and Servants, and to the loading of their Beaſts, in Conformity to what is written in the Decalogue: [a] *Thou ſhalt not do any Work, thou, nor thy Son*, &c.

VI. THEY are forbidden on this Day to talk of any worldly Affairs; to make any Bargain with reſpect to buying and ſelling; and to give or take by Way of Payment; as it is written in the fifty eighth Chapter of *Iſaiah*, *Thou ſhalt not turn away thy Foot from the Sabbath*, &c.

VII. NEITHER muſt they handle or touch any Thing heavy upon this Day; nor can they take in their Hands any of the Tools of their Trade, or any other Things, the Uſe whereof is prohibited on the Sabbath-day.

VIII. THEY are not allowed to walk above a Mile, that is to ſay, two thouſand Cubits, out of any [b] Market Town or Village.

IX. THE Rabbi's, to prevent the following of Occupations, or doing any Manner of Work on that Day, have added ſeveral other Prohibitions to thoſe before-mentioned, ſuch as touching any Money, riding on Horſeback, ſailing in a Boat, playing on any muſical Inſtrument, or bathing.

X. IN Diſtempers which require the Surgeon's Aſſiſtance only, the Rabbi's are very rigid and auſtere; but with regard to Phyſicians, when they think the Patient is in the

[a] Exod. xx. Deut. v.

[b] The *Jews* can walk as long as they pleaſe on the Sabbath-day, provided they go not out of the Suburbs of the Town wherein they live. They always regard the Suburbs as a Part of the Town, and when they have a Mind to go out of Town upon that Day, they meaſure the Diſtance allowed for walking from the End of the Suburb.

leaſt

leaſt Danger, or after a Woman is juſt brought to Bed, every Thing that is requiſite is allowed without any Reſerve.

XI. WHATEVER therefore is neceſſary for the Sabbath is prepared upon Friday, in Conformity to what *Moſes* ſays concerning Manna, [a] *And it came to paſs, that on the ſixth Day*, &c. To be more expenſive than ordinary on that Day, is look'd upon by them as a laudable Action; ſince it ſhews a peculiar Value and Regard for that ſolemn Feſtival; as it is written in the fifty eighth Chapter of *Iſaiah*, Verſe 13. Nay, their humbling themſelves, and condeſcending to do ſuch Things as are mean and below their Station on the Sabbath, they think an Honour done to the Day.

XII. THEY never engage in any Work on the Friday, but what they can accompliſh with Eaſe before the Evening. About an Hour before Sun-ſet, they take the Proviſion which is intended for the next Day, and depoſit it in a warm Place; after which all Manner of Work is over. In ſome Towns a Man is appointed on Purpoſe, to give Notice about half an Hour before the Sabbath begins, that every one may ceaſe from their reſpective Labours in due Time.

XIII. THE Sabbath, in their Opinion, begins half an Hour before Sun-ſet; and conſequently from that Inſtant all Prohibitions are ſtrictly obſerved. For which Reaſon the Women are obliged to light up a Lamp in a Room, which has generally ſix or four Lights at leaſt, which burn the greateſt Part of the Night. They likewiſe cover a Table with a clean Napkin, and lay Bread thereon, and then cover it with another Piece of Linnen, which is both long and narrow. This Cuſtom is obſerved, they tell us, in Commemoration of the Manna, which fell after the ſame Manner, having Dew above and below it; but none fell upon the Sabbath.

XIV. IN order to begin the Sabbath well, ſome of them will put on clean Linnen, waſh their Hands and Face, and go to the Synagogue, where they ſay the ninety ſecond Pſalm, *It is a good Thing to give Thanks to the Lord*, &c. with their Common Prayers; And to theſe they add a Commemoration of the Sabbath, in theſe Words, taken out of *Geneſis*, [b] *Thus the Heavens were finiſhed*, &c. *And God bleſſed the ſeventh Day*, &c.

XV. THEY go directly home from the Synagogue, and their uſual Salutation to each other afterwards is, *a good Sabbath to you*, and not good Night or good Morrow. Moreover, the Fathers bleſs their Children, and Doctors their Pupils; others add to theſe Benedictions ſeveral Places of the Scripture in Commemoration of the Sabbath, ſome before Meat, and ſome after, according to the Cuſtom of the Place of their Abode.

XVI. WHEN the whole Family is ſeated at Table, the Maſter holds a Glaſs of Wine in his Hand, and pronounces theſe Words out of *Geneſis*, [c] *Thus the Heavens were finiſhed*, &c. In the next Place he returns God Thanks for having inſtituted and appointed the ſtrict Obſervance of the Sabbath, and bleſſes the Wine, then drinks ſome Part of it himſelf, and gives a ſmall Quantity to ſuch as ſit at the Table with him. After this, he repeats the twenty third Pſalm, *The Lord is my Shepherd*, &c. Then he bleſſes the Bread, and gives it round; and they all eat, and amuſe themſelves that Evening and the next Day as agreeably as they can. Supper being over, they waſh their Hands, and obſerve the Ceremonies before mentioned, concerning their manner of eating. Some *Jews*, after they have eaten, repeat the hundred and fourth Pſalm, *Bleſs the Lord, O my Soul*, &c.

[a] Exod. xvi. ver. 22. and 26.
[b] Gen. ii.
[c] *Ibid.*

XVII. THEY never riſe ſo ſoon on the Sabbath as on other Days, and when they go to the Synagogue, they repeat ſeveral Pſalms and Prayers in Commendation of the Sabbath, which are intermixed with their Common Prayers. Then they bring out the Pentateuch, and ſeven Perſons read the whole Section for the Day, and ſome Paſſages out of the Prophets, which have relation to what they read out of the Law. This laſt Leſſon they call [a] *Aftara*, and is uſually read by ſome Youth for his early Improvement.

XVIII. THEN he who holds the Book in his Hands, lifts it up, and bleſſes the whole Audience.

XIX. AFTERWARDS they have a ſolemn Benediction for the Sovereign under whoſe Government they live, wherein they beſeech Almighty God to keep him in Joy and Peace, that all his Undertakings may proſper, that his Dominions may be encreaſed, and that he may love their People, as it is written, [b] *Seek the Peace of the City, whither I have cauſed you to be carried away Captives, and pray unto the Lord for it; for in the Peace thereof ſhall ye have Peace.* Laſtly they repeat another Prayer called *Muſſaf*, that is to ſay, *Addition*, which contains the Words uſed in the Sacrifice, which was perform'd in the Temple on the Sabbath; and therewith the Service concludes.

XX. THEY preach ſometimes in the Forenoon, and ſometimes in the Afternoon, in their Synagogues, or other Places appointed for Divine Worſhip, and take their Text from the Pentateuch, out of the Leſſons for the Day. In their Sermons they recommend Virtue and diſcourage Vice, [c] illuſtrating their Notions, as I have already obſerved, with Paſſages taken from their moſt celebrated Rabbi's.

XXI. IN the Evening they go to the Synagogue again, and join the Remembrance of the Sabbath with their Common Prayers, and three Perſons read out of the Pentateuch the Beginning of the Section for the Week following.

XXII. THEY uſually make three Meals in the twenty four Hours of the Sabbath; the firſt is on the Friday after Evening-Service; the other two on the Day following to honour the Feſtival. The Cloth is never removed during the whole Time.

XXIII. As ſoon as Night comes on, and they can diſcover three Stars of any conſiderable Magnitude, the Sabbath is over, and they are allowed to go to Work; becauſe the Evening-Prayer, which they rather delay than haſten, is then begun.

XXIV. To the uſual Prayer for the Evening, they add a Remembrance of the Sabbath, which is diſtinguiſhed from the other Days of the Week, and the ninety firſt Pſalm, *He that dwelleth in the ſecret Place of the Moſt High*, &c. To which ſeveral Places of Scripture, and ſeveral Benedictions and good Wiſhes are likewiſe added.

XXV. [d] They make the Sabbath laſt as long as poſſibly they can, by prolonging their Hymns and Prayers; ſince 'tis a received Opinion amongſt them, that the Souls of the Damn'd, as well as thoſe in Purgatory, endure no Torments upon that Day.

XXVI. IN the Evening, when the whole Family is come Home, a Taper or Lamp with two Wicks at leaſt, is immediately lighted up. The Maſter takes ſome Wine in a Cup with ſome odoriferous Spices, and after the Repetition of a few Paſſages out of the

[a] That is to ſay *depart*, becauſe after this Leſſon out of the Prophets is read, they go home. The Word is of the ſame Import with our Word *Maſs*, which comes from the *Latin Miſſio*, or *Miſſa*.

[b] Jerem. chap. xix. 7.

[c] Part II. chap. i.

[d] This was omitted in the ſecond Edition.

Prophets;

Prophets; as for Inſtance, that out of the hundred and ſixteenth Pſalm, *I will take the Cup of Salvation*; and that at the End of the eighth Chapter of *Eſther*, *The* Jews *had Light and Gladneſs*, &c. and ſuch like Places, as ſo many ſincere Wiſhes for the Proſperity and good Succeſs of the Week following: He bleſſes the Wine and the Spice, and ſmells to them, to begin the Week with an agreeable Savour. After this, he bleſſes the Light of the Fire that has not hitherto been made uſe of, and then looks upon his Hands and Nails, as a Token that he is going to his daily Labours. What we have related here has ſeveral other Significations in the Writings of the Rabbi's, but the whole is intended to denote that the Sabbath is over, and is from that Moment divided from the Day of Work that enſues, and ſo they conclude. And accordingly the whole Ceremony is called *Abdala*, or *Diſtinction*: At the ſame Time, ſome pour Wine upon the Ground, as an Indication of Mirth; others ſing or repeat Pſalms or Paſſages of the Scripture, as a propitious Omen of a happy Week; after which every one purſues the Dictates of his own Inclination.

XXVII. THEIR uſual Salutation that Night, is, God grant you a lucky Week, and not good Night to you.

CHAP. II.

Concerning the New Moon, the Names of the Months, and the intercalary Month.

I. THE Courſe of one Moon makes the *Jewiſh* Month; the Computation begins with the New Moon.

II. WHEN the *Sanhedrim*, that is to ſay, the Judges of *Jeruſalem*, bore Sway and exerciſed their Authority, two Men were appointed by them on Purpoſe to give Notice of the firſt Appearance of the Moon, and upon their Report to the *Sanhedrim*, publick Notice was given that the Month began from that Day, and thereby they fixed their Holidays with relation to the Times preſcribed for their Feſtivals. But ſince the Temple was deſtroyed, they ſettle it by Computation, and print a Calendar every Year, which ſhews them the New and Full Moons, the Seaſons of the Year, the Feſtivals, *&c.* They ſet down at preſent likewiſe in their Calendars, the Feſtivals of the Chriſtians, that they may know what Days are the moſt proper to trade with them.

III. THE New Moon is a Feſtival, becauſe it is inſtituted and appointed in the Book of [a] *Numbers*; and becauſe there was a new and grand Sacrifice offered on that Day. This Feſtival is ſometimes part of two ſeveral Days, that is, the End of one Day, and the Beginning of the other. They are not debarred from working or trading upon this Day; the Women only lay aſide their Work, and they all indulge themſelves a little more than uſual in their Way of Living.

IV. IN their Prayers they make mention of the firſt Day of the Month, and repeat from the hundred and thirteenth Pſalm to the hundred and eighteenth, upon that Day. They bring out the Pentateuch, and four Perſons read it, to which is added, the Prayer call'd *Muſſaf* [b]. They alſo read the Inſtitution of the Sacrifice, which was formerly offered on this Day.

[a] Numb. x. ver. 10. and xxviii. ver. 11.

[b] *Addition*, as we in our Offices ſay, to commemorate any particular Feſtival.

V. ON

V. On the Eve of the Sabbath after the New Moon, or ſome other following Evening, as ſoon as the Half-Moon is viſible, the *Jews* aſſemble together, and join in a particular Prayer to God, in which they ſtile him the Creator of the Planets, and the Reſtorer of the New Moon. Then, with their Hands devoutly lifted up towards Heaven, they beg of God to deliver them from all Evil, and having remembred King *David*, they ſalute each other, and ſo depart.

VI. The Names of their Months are as follow, *viz. Tiſri*, *Haſſuan*, *Chiſleu*, *Teved*, *Scevat*, *Adar*, *Niſan*, *Jiar*, *Sivan*, *Tamus*, *Au*, *Elul*. *Tiſri*, their firſt Month is the ſame with our *September*; but of this I ſhall diſcourſe more fully when I come to ſpeak of the Beginning of the Year.

VII. They make each Cycle or Revolution to be nineteen Years, that the Solar Years and the Lunar may be equal; and ſeven of theſe nineteen Years have thirteen Months a-piece in them, ſo that every ſecond or third Year contains thirteen Months in it, which is called [a] *Meubar*. When this happens, the Month of *Adar* is reckon'd twice, and plac'd betwixt *February* and *March*; ſo that they have *Adar* the firſt, and *Adar* the ſecond, which they call [b] *Veadar*.

CHAP. III.

Concerning the Paſſover.

I. The fifteenth Day of the Month *Niſan*, which often anſwers to our *April*, is the firſt Day of the Paſſover, which is called [c] *Peſach*, in Commemoration of the *Jews* Departure out of *Egypt*, and continues a whole Week: But ſuch as live out of *Jeruſalem* and its Territories, make it hold eight Days, according to the antient Cuſtom, when the New Moon by the *Sanhedrim*'s Order was proclaimed, as I have already ſaid in the foregoing Chapter, without any Computation. This Feſtival is ordain'd in the twelfth Chapter of *Exodus* [d], and in ſeveral other Places of Holy Writ.

II. The two firſt and two laſt Days of the Paſſover are ſolemn Feſtivals, on which no Perſon is permitted either to work or do any manner of Buſineſs; nay, they keep them as ſtrict as the Sabbath: But they may make a Fire indeed, dreſs their Meat, and carry what Things they want from Place to Place. On the four middle Days they are only oblig'd not to work, but are permitted to touch Money; and there are only ſome few Particulars which diſtinguiſh thoſe Days from their uſual Working-Days.

III. During theſe eight Days they muſt neither eat, nor have any leavened Bread, or any Leaven in their Houſes, or even in their Cuſtody; ſo that they eat none but unleavened Bread all that Time; which Bread they call [e] *Azyma*.

IV. In order to obey this Precept as punctually as poſſible, they ſearch all the Houſe over with the utmoſt Precaution, to clear it of every Thing that is fermented. They pry into every Corner, into all their Trunks and Cupboards on this Account. When the Houſe is ſcower'd, they white-waſh it, and ſupply it with new Table and Kitchen

[a] Intercalated.
[b] And *Adar*, or ſecond *Adar*,
[c] Paſſage.
[d] Exod. xii. ver. 14.
[e] Exod. xii. ver. 15, 16, 17.

Furniture

Furniture, or with ſuch as is reſerved for the Service of this Day only. If they have been uſed before, and are of Metal, they muſt be firſt heated in a Forge, and new poliſh'd before they can be uſed on this Occaſion, becauſe nothing which has touch'd leavened Bread may be made uſe of during thoſe eight Days: For which Reaſon, on the Vigil of the Holiday, the Maſter of the Family ſearches all the Houſe over, to ſee if he can find no leavened Bread. About eleven of the Clock the next Day, they burn a Bit of Bread, to give Notice, that the Prohibition againſt leavened Bread is then begun; and this Ceremony is attended with a particular Declaration, that the Head of the Family has no Leaven in his Cuſtody; that if he has, it is unknown to him, and that he hath done to the utmoſt of his Power to prevent it.

V. IMMEDIATELY after, they fall to making of unleavened Bread, called by them *Mazzoth*, and they make as much of it as they think will laſt during all the eight Days. They take particular Care that their Meal has never been wet, or heated, leſt it may have been damaged. Of this they make flat heavy Cakes in various Forms; and for Fear they ſhould ſwell up, they bake them directly in an Oven, and keep them very neat and clean. Theſe they eat inſtead of Bread during the Holidays. Some of them are made with Eggs and Sugar for the Dainty and the Sick; but theſe are likewiſe void of Leaven, and are called *Mazza Aſcira*, or *rich Cakes*.

VI. ON the Eve of the Paſſover, which is the fourteenth of the Month *Niſan*, the Firſt-born in every Family uſually faſts, in Commemoration of God Almighty's ſmiting upon the Night following all the Firſt-born of *Egypt*.

VII. THEY go to Prayers in the Evening; and at their return Home ſit down to a Table which is duly prepar'd for their Entertainment in the Day Time, and ſet off with all the Elegance and Grandeur that the Circumſtances of each Perſon will well admit of. Inſtead of the Ceremony which was formerly obſerved, in Conformity to what was written in the twelfth Chapter of *Exodus*, viz. *to eat the Lamb with unleavened Bread and bitter Herbs*, &c. they have ſome ſmall Pieces of Lamb or Kid, dreſt with unleavened Bread, and bitter Herbs, ſuch as Celery, Succory, and Lettice, brought to Table in a Diſh, or little Basket, with proper Sauce in a ſeparate little Diſh; all which is provided in Commemoration of the Lime and Bricks which they were obliged to make in *Egypt*. Then each of them holding a Glaſs of Wine in his Hand, ſays the [a] *Hagada*, in which is contained all the long Series of Troubles which their Forefathers underwent in the Land of *Egypt*, and the Miracles which God wrought for their happy Deliverance. After this, they return God Thanks for all thoſe undeſerved Mercies, and ſay the hundred and thirteenth Pſalm, and thoſe that follow, which they call [b] *Hallel*, and then refreſh themſelves. After Supper is over, they continue ſaying and ſinging the Remainder of thoſe Pſalms, and other Hymns, peculiarly adapted to the Solemnity of the Day, and ſo retire to Bed. The Night following the very ſame Ceremonies are repeated.

VIII. THEIR Morning Prayers on this Occaſion are the ſame which they make uſe of upon other Feſtivals, except only the Addition of thoſe Prayers which are proper for the Day, with the Pſalms abovementioned, from the hundred and thirteenth to the hundred and nineteenth. Then they take out the Pentateuch, and five Perſons appointed for that Purpoſe ſucceſſively read the twelfth Chapter of *Exodus*, [c] and the Ordinance of the Sacrifices of the Paſſover. After this, they repeat the Prayer which they call *Muſſaf*; then they read ſome Paſſages out of the Prophets, which bear ſome Relation to what has been read in the Pentateuch; that is, as we have before obſerved, the Leſſon called *Aftara*, in the ſame Manner as on the Sabbath. After they have din'd, they com-

[a] The Narration.
[b] Theſe are Pſalms which begin with Alleluia.
[c] Numb. xxviii.

memorate the Feſtival, and pray for the Prince under whoſe Government they live, after the ſame Manner as they do upon the Sabbath.

IX. THEY obſerve the ſame Ceremonies upon the two laſt Days, excepting, that they do not perform thoſe at the Table on the two laſt Evenings which they did the two firſt.

X. THE Feſtival concludes with the Ceremony which they call *Habdala*, as it is obſerv'd on the Sabbath, with reſpect to the Words, but they omit the Spice; when this is over, they are allow'd to eat leavened Bread.

XI. THEY compute forty nine Days from the ſecond Night of the Paſſover to the Feaſt of Weeks, at which Time they formerly offer'd an Handful of Barley-Ears, call'd *Homer*; from thence they take the Phraſe, *To count the Homer*: [a] *And ye ſhall count from the Morrow*, &c. Every Night, after the Benediction of the Commandment is over, they ſay, now we reckon ſo many Days from the *Homer*.

XII. FROM the Day after the Paſſover to the thirty third Day following, they ſpend their Time in a kind of Mourning; they neither marry, nor dreſs themſelves in any new Clothes, neither do they cut their Hair, or ſhew any Demonſtrations of public Joy; becauſe at that Time, that is, from the Day after the Paſſover until the thirty third Day after, it happened, that there was a great Mortality amongſt the Pupils of Rabbi *Hachiba*, who was one of their moſt celebrated Doctors. And foraſmuch as, after the Death of ſome thouſands, the Sickneſs ceaſed on the thirty third Day of the *Homer*, that Day was called [b] *Lag*, which ſignifies thirty three, if we take the Letters for ſo many Figures. This Day is kept with general Rejoicings, and as a kind of Feſtival, and puts an End to the leaſt Appearance of Sorrow or Concern.

CHAP. IV.

Concerning the Feſtival of Weeks, or Pentecoſt.

I. ON the fiftieth Day of the *Homer*, which is the ſixth of *Sivan*, is celebrated the Feſtival *Shavuoth*, or of Weeks, which is ſo named, becauſe it is kept at the End of the ſeven Weeks, which they compute, as I have already obſerv'd, from the Paſſover. This Feſtival in Scripture is likewiſe called, the Day of the Firſt-Fruits; [c] becauſe the Firſt-Fruits were offered in the Temple upon that Day. It is alſo called the Feaſt of Harveſt; for then they began to cut their Corn. It has likewiſe different Denominations in different Places of the Scripture, and at preſent is obſerv'd for two Days ogether.

II. THESE two Days are obſerv'd almoſt as ſtrictly as the Paſſover Holidays; for no Work is allow'd to be done upon them, neither can they tranſact any Buſineſs, or in ſhort, do any thing more than on the Sabbath, excepting only, that they are allow'd to kindle their Fire, dreſs their Victuals, and carry whatever they want from Place to Place.

[a] Levit. xxiii. Ver. 10. and 15.
[b] L and G, in *Hebrew*, make 33.
[c] Deut. xvi. Exod. xxiii. Lev. xxiii. Numb. xxviii.

III. UPON

III. UPON that very Day their Tradition aſſures them, that the Law was given on Mount *Sinai*: For which Reaſon [a] they adorn their Synagogues, the Places where they read, and even their own Houſes, with Roſes and other gay and odoriferous Flowers, artfully wreath'd in the Form of Crowns and Feſtoons; and of theſe Decorations they are very profuſe.

IV. THEIR Prayers are adapted to the Feaſt, and they read the Account of the Sacrifice made on that Day out of the Pentateuch; as alſo the *Aftara* out of the Prophets, and the Benediction for their Prince; and in the Afternoon there is a Sermon preach'd in Commendation of the Law.

V. WHEN the ſecond Day of the Feaſt is over, the Ceremony of the *Habdala* is performed in the Evening, as we have before obſerved at the Cloſe of the Paſſover; to denote that the Feaſt is concluded.

CHAP. V.

Concerning their New-Year's-Day, and the Month Elul.

I. THE *Talmudiſts* do not agree in fixing the Time when the World began. Some inſiſt, that it was in the Spring, that is, in the Month *Niſan*, which is our *March*; others, that it was in Autumn, that is to ſay, in the Month *Tiſri*, which anſwers to our *September*. This laſt Notion has ſo far prevail'd, that they begin their Year from that Time. And notwithſtanding it is written in the Scripture of the Month *Niſan*, [b] *This Month ſhall be unto you the Beginning of Months*: And according to this way of Computation, they counted thence, the firſt, ſecond, third Month, and ſo to *Adar*, which was the twelfth and laſt Month; yet afterwards they alter'd it, and began their Year with the Month *Tiſri*, or *September*.

II. FROM thence came the Feaſt *Roſch Haſana*, or *New-Year's-Day*, which is kept on the two firſt Days of *Tiſri*; for, in *Leviticus* [c] it is written, *in the ſeventh Month, in the ſeventh Day of the Month, ſhall ye have a Sabbath*, &c. During this Feſtival, as on the two others beforementioned, all manual Operations and Tranſactions in Trade are entirely laid aſide.

III. THEY hold it from Tradition, that on this Day particularly, God Almighty judges the Actions of the Year paſt, and orders all Things that ſhall happen for the Year to come: This Day being, as it were, the very Point of Time of the World's Birth, they imagine that God thereon carefully reviſes all the Occurrences of the preceding Year. From the firſt Day of the Month *Elul* therefore, which is juſt before this, they begin their Penance; and in ſome Places waſh themſelves before 'tis Day, ſay their Prayers, acknowledge their manifold Sins and Iniquities, and repeat ſome Penitential Pſalms. There are many of them who begin their Faſting and Penance upon this Day, and give Alms without ceaſing, until the Day of Abſolution, which I ſhall particularly treat of in the next Chapter. This they continue forty Days, and ſound the Horn on the Beginning of the Month *Elul*, for a Reaſon which ſhall be given in its proper Place.

[a] Exod. xix.
[b] Exod. xii.
[c] Chap. xxiii. Ver. 24.

IV. THESE

IV. THESE Religious Ceremonies are for the Generality obſerved on the Week at leaſt before the Feaſt, and on the Eve thereof, when ſeveral employ their Time in waſhing, and procuring, by Way of Diſcipline, thirty nine Stripes to be given them; as [a] it is written, [b] *Forty Stripes he may give him, and not exceed*, &c. and this is called [c] *Maleuth*.

V. ON the firſt Night of the Year, as they return from the Synagogue, their Salutation is, *May'ſt thou be written in a good Year*; and the Reply is, *And thou alſo*. 'Tis cuſtomary on this Day to bring Honey and leavened Bread to Table, and all ſuch other Things as may preſage a plentiful and pleaſant Year.

VI. THERE are ſeveral of them who on the Morning of theſe two Feaſts go dreſs'd in White to the Synagogue, as an Indication of their Repentance and Purity. Some of the *Germans*, at that Time, wear ſuch Clothes as they intend for their Burial, as a Mark of their Mortification. They have more Prayers on this Feſtival than on any other, on Account of their Wiſhes for a happy New Year, and the free Remiſſion and Pardon of their Sins. They take the Pentateuch out, and five different Perſons read the Account of the Sacrifice which was uſually offer'd on this Day: Afterwards they ſay the *Aftara* out of the Prophets, and then the Benediction for the Prince in whoſe Dominions they live.

VII. AFTER this, they ſound the Horn thirty Times, ſometimes ſlow, ſometimes quick, in Conformity to what it is written in [d] *Leviticus* and in *Numbers*, *It is a Day of blowing of Horns unto you*, &c. This is done, they ſay, to remind them of God's Judgments, and affrighten Sinners, and bring them to Repentance. To this they add the Prayer which they call *Muſſaf*, and ſeveral other Circumſtances appropriated to the Day: And then they ſound the Horn as they did before. After their Return Home, they eat, and after that ſpend the reſt of the Day, in hearing Sermons, and in other Acts of Devotion. Theſe two Days are in all reſpects alike, and in the Evening which cloſes the Feaſt they perform the *Habdala*, as I have before obſerv'd, in ſpeaking of their other Feſtivals.

CHAP. VI.

Concerning the Chipur, *or Day of Forgiveneſs.*

I. AFTER theſe two Holy Days are over, they ſtill continue to riſe before 'tis Day, to ſay their Prayers, and to do Penance until the tenth of the Month *Tiſri*, which is the Faſt of Expiation, and called [e] *Jom Hachipur*, inſtituted in the twenty third Chapter of *Leviticus*. *On the tenth of this ſeventh Month, there ſhall be a Day of Attonement*, &c. and during that Day all Manner of Work is laid aſide, as on the Sabbath; and they obſerve this Faſt with that Strictneſs, that they neither eat nor drink one Thing or another.

II. THEY formerly practis'd a particular Ceremony on the Eve of this Feſtival, which conſiſted in ſtriking a living Cock thrice againſt their Heads, at each Time ſay-

[a] Deut. xxv.

[b] The Scripture preſcribes forty Stripes, but the Tradition in the *Talmud* only thirty nine. St. *Paul* informs us in his ſecond to the *Corinthians*, Chap. xi. Ver. 24. that this Tradition was obſerved in his Time.

[c] Stripes.

[d] Lev. Chap. xxiii. Ver. 24 Numb. xxix. Ver. 1.

[e] Day of Expiation.

ing

ing, let this be ſacrificed in my Stead. This Cuſtom was called [a] *Capara*, but it is now rejected and laid aſide in *Italy* and the *Levant*, becauſe they have acknowledg'd it to be an idle and groundleſs Piece of Superſtition.

III. They indulge themſelves in eating on this Eve, becauſe the next Day is a Faſt. Abundance of them waſh, and have thirty nine Stripes given them, called *Malcuth*. Such as are poſſeſſed at that Time of other People's Effects, if they have any Conſcience, make them Reſtitution. They ask Pardon of ſuch as they have injur'd, and forgive thoſe that have injur'd them. They give Alms, and ſhew for the Generality, all the Demonſtrations of a ſincere Repentance.

IV. Two or three Hours before the Sun ſets they go to Prayers, and then to Supper, but all is over before Sun-ſet. Many of them at this Time dreſs themſelves in New Robes, or put on thoſe Funeral Clothes which I have before mention'd; and in theſe penitential Habits go without their Shoes to the Synagogue, which is on this Night finely illuminated with Lamps and Candles. There each Nation, after their own Manner, repeat ſeveral Prayers and Confeſſions, as a Demonſtration of the Sincerity of their Repentance, which laſt three Hours at leaſt; after which they go home to Bed. Some indeed will ſtay all Night long in the Synagogue, ſaying their Prayers and repeating Pſalms; and in caſe they happen to be ſleepy, they indulge themſelves but a very little Time.

V. The next Morning, ſuch as went Home, repair again by Day-break to the Synagogue, dreſſed as the Day before, and there ſtay till Night, ſaying their Prayers without Intermiſſion, repeating Pſalms and Confeſſions, and beſeeching God to pardon all their Tranſgreſſions. This Prayer is divided into four Parts. That for the Morning they call *Schahhrith*: And that which ſucceeds [b] *Muſſaf*: The Afternoon Prayer they call *Mincha*, and the Evening [c] *Nehila*. At the firſt and third, they take out the Pentateuch and read in it, at ſix of the Clock in the Forenoon and at three in the Afternoon. To this they add the *Aſtara*, or Leſſons out of the Prophets.

VI. After the *Muſſaf*, they read the Account of the Sacrifice, and relate the celebrated Ceremony of the High-Prieſt, who was never ſuffered but on that Day only to enter into the Holy of Holies, to burn Frankincenſe and caſt the Lots upon the two Goats, one of which was for the Lord, and the other for [d] *Hazazel*, as it is written in the ſixteenth Chapter of *Leviticus*.

VII. When it is ſo dark as that the Stars appear, they ſound the ſame Horn which was ſounded on the firſt Day of the Year, to denote that the Faſt is ended. Then, as they are going out of the Synagogue, wiſh one another a long Life, after a very friendly and courteous Manner. They bleſs the New-Moon, as in the third Chapter I have before obſerv'd, and after their Return Home, and the Repetition of the *Habdala*, they break their Faſt ſitting down to Supper.

CHAP. VII.

Concerning the Feaſt of Tents or Tabernacles.

I. ON the fifteenth Day of the ſame Month *Tiſri*, is the Feaſt of Tents, Tabernacles or Booths; which is called *Succoth*, in Commemoration of their Incampment in the Wilderneſs when they departed out of *Egypt*. Thus it is written in the twenty

[a] Expiation.
[b] This is like our Lauds which have been added to our Mattins.
[c] The Cloſe; becauſe that Prayer cloſes that of the Evening, like our Compline, which is ſung after Veſpers.
[d] This is the Name of a Hill whither the Goat uſed to run, and the Hill took its Name from the Goat, for *Azazel* is a Compound Word, ſignifying a running Goat.

third Chapter of *Leviticus*, Verſe the forty ſecond: *Ye ſhall dwell in Booths ſeven Days*, &c. Every one therefore makes a Booth in ſome open Place near his Houſe, which he covers with Leaves, and adorns it all round in the beſt Manner that he poſſibly can. The Rabbi's have been very punctual as to the Faſhion and Nature of theſe Booths, as well as their Dimenſions. They eat and drink in them, and ſome lie all Night in them; or at leaſt ſpend ſo much Time of the Night and Day in them, as they uſed to paſs at Home, during all the eight Days that the Feſtival laſts.

II. It continues nine Days in Reality, whereof the Law inſtituted and commanded ſeven, and an antient Cuſtom has added one, as in the Paſſover which I have before mentioned in the third Chapter of this third Part. Another Day is likewiſe ordain'd over and above for the ſolemn Aſſembly: [a] *On the eighth Day ye ſhall have a ſolemn Aſſembly*, &c. The two firſt, and the two laſt Days of this Feſtival, like thoſe of the Paſſover, which I have before mentioned, are very ſolemn; but the other five are not ſo ſtrictly obſerved.

III. There is nothing particular in the Prayers on this Occaſion, except the Additions proper for the Feaſt. They repeat the *Hallel*, that is, from the hundred and thirteenth, to the hundred and nineteenth Pſalm; and take out the Pentateuch and read in it; after this, they ſay the *Aſtara*, and the Benediction for their Prince: Then follows the *Muſſaf*, and the Leſſon relating to the Sacrifices which were made at this Time, as it is written in the thirty ninth Chapter of *Numbers*, Verſe the thirteenth; *viz.* on the firſt Day thirteen Bulls, on the ſecond twelve, on the third eleven, and ſo on daily decreaſing, which in all makes ſeventy for the ſeven Days; and on the eighth Day, only one.

IV. Upon this Day, they always contrive to ſecure one Branch of Palm-Tree, three of Myrtle, two of Willow, and one [b] of the Citron, perfect and compleat. And during the Repetition of the Pſalms called *Hallel* in the Synagogue, they hold all thoſe Branches bundled up together in their Right Hand, that of the Citron only excepted, which they hold in their Left; and after they have brought all theſe Branches near one another, they ſhake them towards the four Quarters of the World; as it is written in the twenty third Chapter of *Leviticus*, *And ye ſhall take you on the firſt Days the Boughs of goodly Trees, Branches of Palm-Trees*, &c. And as they are ſinging ſome particular Hymns, they move in ſolemn Order once a Day round the little Altar or Desk which is erected in the Synagogue, graſping in their Hands thoſe Boughs and Citron-Branches with their Fruit upon them; this Ceremony being in former Times perform'd in the Temple round the Altar.

V. On the ſeventh Day of the Feaſt, called [c] *Oſaana Rabba*, theſe Boughs are thrown away, and inſtead of them they take Willow Branches, and move in ſolemn Order ſeven Times round, ſinging the twenty ninth Pſalm, *Give unto the Lord, O ye Children of the Mighty*, or *Princes, give unto the Lord Glory and Strength*, &c. This Day is celebrated with much more Solemnity than any of the others.

VI. The ninth [d] and laſt Day is called *Simcha tora*, or a general Joy on Account of *the Law*; becauſe on this Day they have read the whole Pentateuch through, according to the Diviſion which was made for every Week, as in the ſecond Chapter of the firſt Part has been already mentioned.

[a] Numb. xxix. Ver. 35.
[b] The Branch muſt have its Fruit whole and perfect.
[c] To help wonderfully.
[d] This ninth Day was inſtituted by the Rabbi's.

VII. And

VII. And as the Year then concludes, they ſelect two proper Perſons out of each Synagogue, who are called the *Bridegrooms of the Law*: The one, whom they call [a] *Chathan Tora*, reads the Concluſion, and the other, named [b] *Chathan Bereſcith*, begins immediately again; and this they perform with all the outward Demonſtrations of Alacrity and Joy. All their Synagogues obſerve the ſame Ceremony, and the Remainder of the Day is ſpent in innocent Amuſements.

CHAP. VIII.

Concerning their Faſts both obligatory and voluntary.

I. ON the ſeventeenth Day of the Month [c] *Tamuz*, which is our *July*, the *Jews* obſerve a ſolemn Faſt, in Commemoration of ſome particular Afflictions with which formerly their Forefathers were viſited upon that Day at *Jeruſalem*, and becauſe *Moſes* upon the ſame Day broke the firſt Tables of the Law in his Anger, on Account of the golden Calf.

II. All their Faſts which are uſual and ordained begin in the Evening: And they neither eat nor drink till the Stars begin to appear the next Night.

III. At their Morning Devotions on Faſt Days, they add to their Prayers ſome particular Confeſſions, and a Recital of the mournful Calamities which happened on thoſe Days. Afterwards the Pentateuch is brought out, and theſe Words of the thirty third Chapter of *Exodus*, ver. 11. '*And* Moſes *beſought the Lord*, &c. are read to the Congregation: In the Afternoon, at the Prayer called *Mincha*, they read again in the ſame manner: And inſtead of the *Aftara*, that other Paſſage in the fifty fifth Chapter, ver. 6. of *Iſaiah*, *Seek ye the Lord while he may be found*, &c.

IV. There are ſome of the *Jews*, who from the ſeventeenth of the Month *Tamuz* to the ninth of *Au*, (which makes three Weeks) neither eat Fleſh, nor drink any Wine: But this is a voluntary Abſtinence; and they comply with it for no other Reaſon but that all thoſe Days were formerly fatal to *Iſrael*.

V. The ninth Day of the Month *Au*, is a Faſt called [d] *Tiſha beau*. This Faſt is obſerved more ſtrictly than the others: For on this Day *Nebuchadnezzar* burnt the Temple, and on the ſame Day, the Emperor *Titus* burnt it a ſecond Time. It commences on the Eve, about an Hour before Sun-ſet; from which Time, till the Stars begin to appear the next Night, they neither eat nor drink. They go barefooted, or at leaſt without Leather Shoes, and without waſhing themſelves all that Time.

VI. When their Evening Service is over in the Synagogue, they ſit diſconſolate on the Ground, whilſt the Lamentations of *Jeremiah* are read. The next Day the ſame Lamentations are read over again, with ſeveral others which are added to them; and they continue diſconſolate all the Day long; neither are they allowed to read in the Law; but only in *Job*, *Jeremiah*, and ſuch other ſorrowful Books.

[a] Spouſe of the Law.
[b] Spouſe of *Bereſcith*, i. e. of the Beginning of the Law, becauſe the Law begins with the Word *Bereſcith*.
[c] They make *Tamuz* generally anſwer to our *June*. Which is to be obſerved in the following Months.
[d] The ninth of *Auguſt*, or rather of *July*, reckoning *Tamuz* for *June*.

VII. The

VII. THE Sabbath, which is immediately ſubſequent to this Faſt, is called *Necham*, or *Conſolation*. For at the reading theſe Words of [a] *Iſaiah*, inſtead of *Aſtara*, *Be ye comforted, be ye comforted, O my People*, &c. they comfort themſelves with the agreeable Expectation, that both *Jeruſalem* and the Temple ſhall be again reſtored.

VIII. ON the third Day of the Month *Tiſri*, which is the firſt Day after the Feaſt of the New Year, they faſt, as uſual, from one Evening to the next; becauſe *Gedaliah* the Son of *Ahikam*, [b] who was an upright Man, and the only ſurviving Support of the Remnant of *Iſrael*, was that Day kill'd. As this Day is ſet a part for Acts of Repentance, they take this Opportunity to remember that righteous Man; for which Reaſon this Faſt is called [c] *Zom Gadalia*.

IX. AFTER this comes on the Faſt called *Chipur*, or of [d] Attonement, which is celebrated, as I have already obſerved, on the tenth of *Tiſri*, and of which I have treated at large in a preceding Chapter.

X. THEY alſo obſerve a Faſt on the tenth of *Teved*, which is our *December*, becauſe *Nebuchadnezzar* laid Siege to, and afterwards took *Jeruſalem* on this Day.

XI. THE thirteenth of the Month *Adar*, which anſwers to our *March*, is likewiſe obſerved as a Faſt-Day, and called *Purim* [e]. This they keep in Commemoration of *Eſther*, who faſted, as we read in her Hiſtory, on Account of her Misfortunes.

XII. THESE are the Faſts which are ordained and obligatory. If there be any others, they are peculiar to each Nation; as for Example, the *Germans*, who, after the Feaſts of the Paſſover, and of the Tabernacles, obſerve three ſeveral Days as Faſts, *viz.* the two Mondays following, and the Thurſday that intervenes, for Fear they ſhould have offended God in the preceding Feaſts of eight Days Continuance. They faſt on the laſt Day of the Year, for the ſame Reaſon; and ſome of them on the Eve of the firſt Day of every Month.

XIII. IF, for Mortification's ſake, or out of private Devotion, any of them are inclin'd to prolong this Faſt (except it be on Occaſion of ſome particular Dream, which Circumſtance I have already mentioned) their Cuſtom is, before Sun-ſet to ſay, *I will faſt To-morrow*. After this they neither eat nor drink till the ſame Hour the next Evening; to this ſolemn Promiſe they add a Prayer to God, that he would be pleas'd to accept of their Faſting inſtead of a Sacrifice.

CHAP. IX.

Concerning the Feaſt of [f] Hanuca *or* Lights.

I. THEIR antient Sages appointed a Feaſt of eight Days, which begins on the twenty fifth of *Chiſleu*, with us *December*, in Commemoration of the Victory which the *Maccabees* obtained over the *Grecians*. On the firſt Day they light up one Lamp, two on the ſecond, and ſo on till the laſt Day, at which Time they light up eight Lamps. The Occaſion of this Ceremony is this: The Enemies having entered the City,

[a] Chap. xl.
[b] Jeremiah xli.
[c] Faſt of *Gadalia*.
[d] Part III. chap. vi.
[e] Lots or Chances.
[f] This is what we call Dedication.

and

and the Temple and polluted it, *Jonathan* and his Sons drove them out and defeated them. And ſince, at his Return, there was not Oil left ſufficient to light the Lamps of the great Candleſtick, he found juſt enough for one Night only in a ſmall Veſſel; but by a Miracle it laſted eight; which obliged him, in Commemoration thereof, to light as many Lamps as I have before-mentioned. At this Feaſt likewiſe they commemorate *Judith*'s heroic Attempt upon *Holofernes*, though not executed at that Time of the Year, as ſome Criticks have obſerved.

II. DURING theſe eight Days they are allowed to tranſact any Affairs, or perform any manual Operation; for the only Circumſtance in this Feaſt which is extraordinary, conſiſts in the lighting of the Lamps, and the Addition of an Eulogy to their Prayers in Remembrance of this glorious Victory, and every Morning the hundred and thirteenth and following Pſalms, called *Hallel*; as alſo the thirtieth, *I will extol thee, O Lord*, &c. There is alſo ſome trivial Difference in their Eating.

III. THIS Feaſt is called *Hanuca*, a Term which ſignifies *Exerciſe* or *Renewal*; becauſe the Service of the Temple was at that Time renewed, which had been before polluted and profaned.

CHAP. X.

Concerning the [a] *Purim.*

I. ON the fourteenth of the Month *Adar*, which is our *March*, [b] is the Feaſt of *Purim* obſerved, in Commemoration of *Eſther*, who upon that Day preſerved the People of *Iſrael* from a total Extirpation by the Conſpiracy of *Haman*, who was hanged with all his Children. This Feaſt was called *Purim*, becauſe it was written in the ninth Chapter of *Eſther*, *Therefore they called thoſe Days* Purim, *&c.*

II. THIS Feſtival holds two Days, but the firſt only is ſtrictly and ſolemnly obſerv'd. They faſt on the Eve, as I have before mentioned: But during theſe two Days they may traffick, or do any manner of Work; yet on the firſt Day, though under no Obligation, they voluntarily abſtain from both.

III. ON the firſt Night they go to the Synagogue, where, after their ordinary Prayers, they commemorate their happy Deliverance from that fatal Conſpiracy, and read the whole Book of *Eſther*, which is written on Vellum, and rolled up like the Pentateuch. They alſo call it *Meghilla*, or *Volume*. During the reading of it, ſome of them clap their Hands at the Name of *Haman*, as a Teſtimony of their utter Abhorrence and Deteſtation. They obſerve the ſame Ceremonies in their Morning Service, and read on this Day out of the Pentateuch the ſeventeenth Chapter of *Exodus*, ver. 8. *Then came* Amalek, &c.

IV. ON this Feaſt they beſtow their publick Alms upon the Poor, and all Relations and Friends ſend each other ſome Preſents of ſuch Things as are good to eat. Scholars make Preſents to their Tutors; Maſters to their Servants; and Perſons of Diſtinction to their Inferiors. In ſhort, the whole Day is ſpent in Chearfulneſs and Gaiety, as it is, written in the ninth Chapter of *Eſther*, *That they ſhould make them Days of Feaſting and Joy, and of ſending Portions one to another, and Gifts to the Poor*, &c.

[a] Lots or Chances.
[b] Or *February*.

V. On the Evening of the ſecond Day every one provides as magnificent an Entertainment as his Circumſtances will admit of, and they eat and drink more plentifully than uſual. After Supper they viſit one another, and after a friendly Reception, ſpend the Remainder of their Time in all manner of Diverſions.

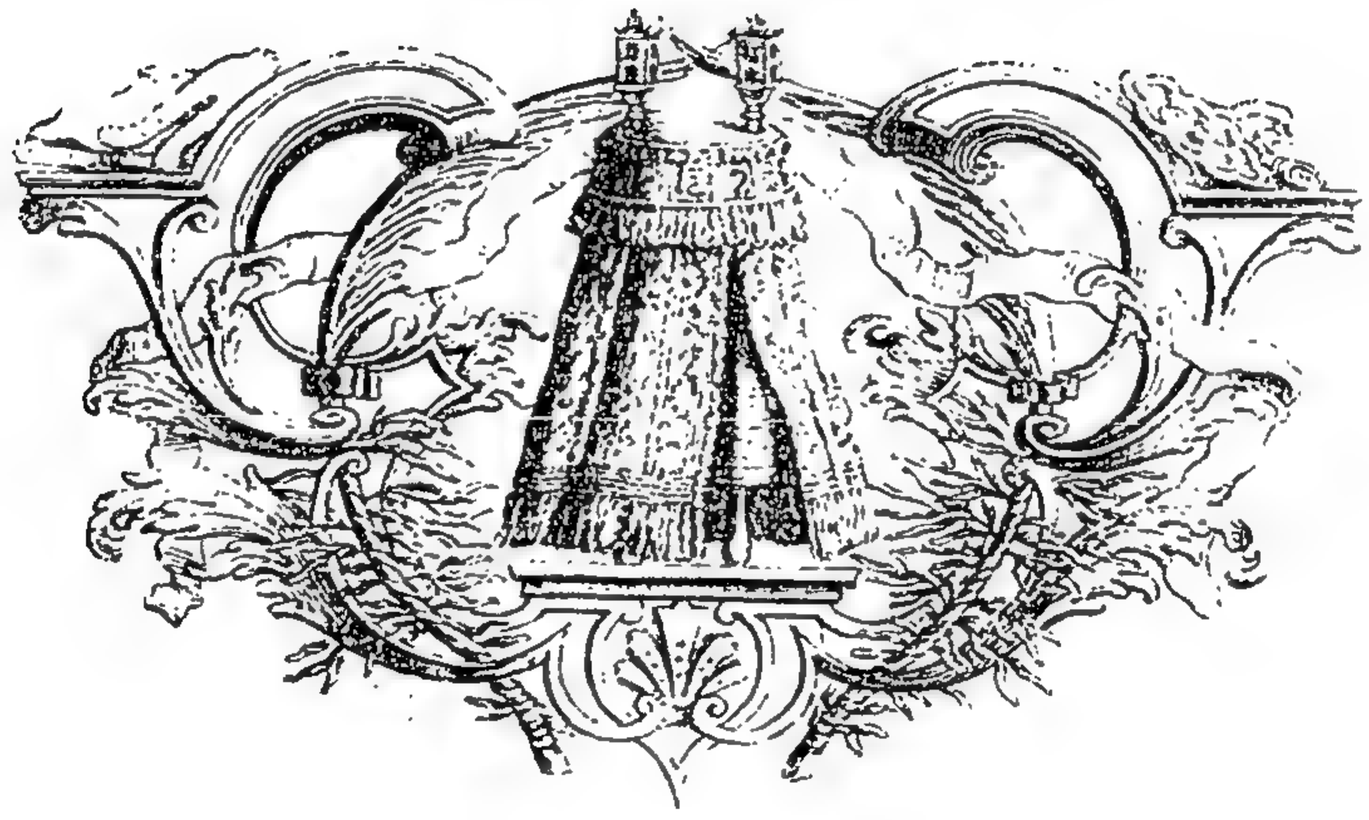
VI. There is no new Leſſon on the ſecond Day, nor is the Feaſt ſo ſolemn; yet they make it a Day of Diverſion.

VII. When the Year conſiſts of thirteen [a] Months, and there are two [b] *Adars*, as I have already obſerved, they call the fourteenth Day of the firſt *Adar*, the little *Purim*. But none of the Ceremonies of the Feaſt are obſerved; for that Day is only nominal.

[a] Part III. chap. ii.

[b] The laſt Month of the Year is reckoned twice in the intercalary Year.

The END *of the* THIRD PART.



AN

AN HISTORICAL

DISSERTATION

ON THE

CEREMONIES and CUSTOMS

OF THE

PRESENT JEWS.

Tranſlated from the

Italian *of* LEO OF MODENA, *a Rabbi of* Venice.

By Monſieur DE SIMONVILLE.



AN HISTORICAL DISSERTATION ON THE CUSTOMS and CEREMONIES OF THE PRESENT JEWS.

PART IV.

CHAP. I.

Concerning illegal Converſation with Women.

THE greateſt Sin which a Man can poſſibly commit with a Woman is, in the Opinion of the *Jews*, to lie with another Man's Wife, or one that was only betrothed. The next to this flagrant Crime is, to have unlawful Converſation with a Relation in the Degrees prohibited by the eighteenth of *Leviticus*. The Children therefore that are thus begotten are called *Manzerim*, or *Baſtards*, [a] and are by no means to be received into any Family: *A Baſtard ſhall not enter into the Congregation of the Lord*. The third is, to have criminal Converſation with a ſtrange Woman, though ſhe be not a *Jeweſs*, (this is founded upon *Eſdras*'s Prohibition) or with a *Jewiſh* Proſtitute. So that neither Reaſon nor the Law allow them to tolerate a common Harlot, as is ſaid in the ſeventeenth Verſe of the ſame Chapter, *There ſhall be no Whore of the Daughters of* Iſrael, *&c.*

[a] Deut. xxiii.

II. It is likewiſe a Sin to have unlawful Converſation with any Woman whatſoever: They are to know no Woman but their Wives; for to lie with a Virgin and not marry her, is a Commiſſion of the Sin of Fornication.

III. They are not allowed to lie with a Woman during her Terms, or Monthly Flowers: *Levit.* xviii. *Thou ſhalt not approach unto a Woman to uncover her Nakedneſs, as long as ſhe is put apart for her Uncleanneſs.* This Prohibition extends, as I ſhall ſhew hereafter, to a Man's Wife as well as any other Stranger whomſoever.

CHAP. II.

Concerning Marriage.

I. EVERY *Jew* is under an indiſpenſable Obligation to marry, and the Time appointed for it by their Rabbi's is at eighteen Years of Age: He who lives ſingle till he is twenty, is reckoned to live in the actual Commiſſion of a known Sin: This is grounded on the Duty of Procreation, in Obedience to that Command which God gave to our firſt Parents: [a] *Be fruitful, and multiply, and repleniſh the Earth.* But when they have Iſſue Male and Female, the Precept is accounted as accompliſh'd. On the other Hand, as a ſingle Man is often ſubject to commit Fornication, they think it a Duty incumbent on him to marry, and remove the Temptation.

II. There are ſeveral Paſſages in the old Teſtament which might be produced to juſtify a Plurality of Wives; and the Eaſtern *Jews* frequently practiſe it; but the *Germans* do not allow it at all, nor do the *Italians* approve of it; and then only comply with it, when after many Years Cohabitation with a firſt Wife they have had no Iſſue by her.

III. They are allowed to marry their Nieces, that is, their Brother's or Siſter's Daughters, and their firſt Couſins for the ſame Reaſon; but a Nephew muſt not intermarry with his Aunt. As for the other Degrees of Conſanguinity which are forbidden, they may be ſeen in the eighteenth Chapter of *Leviticus*.

IV. Some are very cautious how they marry a Woman who has buried two or more Husbands, branding her with the ignominious Title of a *Husband-Killer*; but this is not prohibited, and is leſs to be underſtood of a Man, who may have had two or more Wives.

V. A Widow, or a Woman divorced from her Husband, cannot marry again till ninety Days after the Death of the one, and the Separation of the other, that it may thereby be certainly known whether the firſt Husband is Father of the Child.

VI. If a Man dies, and leaves behind him an Infant that ſucks, the Widow cannot marry again till the Child be two Years old; the Rabbi's having limited that Time, for the better Maintenance and Education of the Orphan.

[a] Gen. i.

CHAP. III.

Concerning Betrothings and Weddings.

I. WHEN the *Jews* have ſettled the Terms of Accommodation, the Marriage Articles are ſigned by the Husband, and the Relations of the Wife; after which the former pays a formal Viſit to the latter, and takes her by the Hand. In ſome Countries the Bridegroom preſents the Bride with a Ring at the ſame Time, and then marries her. But this is not the uſual Practice in *Italy* nor *Germany*. They are often ſolemnly engaged for ſix or twelve Months, and ſometimes two Years, according to the Convenience of the Parties, or the Agreement made between them: During which Time the young Lover pays frequent Viſits to his Miſtreſs, and ſpends his Time in her Company with the utmoſt Familiarity, but with a ſtrict regard to Decency and good Manners.

II. WHEN the Marriage-Day is appointed, (which is uſually at the Time the Moon changes, and in Caſe the Bride be a Maid, or a Wedneſday or Friday, but if a Widow, on a Thurſday) the Bride, if ſhe be free from her Terms, goes the firſt Night into a Bath, and there waſhes herſelf, of which I ſhall take more particular Notice in the following Chapter. But if ſhe be not, all carnal Converſation with her is prohibited till ſhe can waſh; however, the Nuptial Solemnities are ſeldom delay'd upon that Occaſion.

III. SOME inſiſt that the married Couple ſhould faſt on the Wedding-Day, till the Bleſſing be over.

IV. FOR the Solemnization of this Marriage, the Lovers who are thus betrothed, meet at an Hour appointed for that Purpoſe, in a kind of State-Room, and there ſit under a Canopy, whilſt a ſelect Band of Muſick attends, and plays before them; or whilſt proper Children, as is the Cuſtom in ſome Places, move in ſolemn Order round about them, having Torches in their Hands, and ſinging at the ſame Time ſome proper Epithalamium. All thoſe who are of their Synagogue being aſſembled, a *Taled* is put upon the Heads of the Bridegroom and the Bride, which is a ſquare Veil, with thoſe Tufts beforementioned hanging down at the Corners. After this, the Rabbi's of the Place, or the Reader of the Synagogue, or ſome near Relation, takes a Glaſs, or any other Veſſel filled with Wine, and after having bleſſed God *for the Creation of Man and Woman, and the Inſtitution of Matrimony*, &c. gives Part of this Wine to the Bridegroom and the Bride. Then the Bridegroom putting a Ring upon the Finger of his Bride before two credible Witneſſes, who are commonly Rabbi's, ſays, *Thou art my Wife according to the Ceremonies of* Moſes *and* Iſrael. After which the Marriage Articles are read, wherein the Bridegroom acknowledges the Receipt of the Conſideration Money, the Obligation he is under to make his Wife a Jointure, and to maintain and live peaceably with her all the Days of his Life. For the due Performance of all and ſingular the Articles abovemention'd, he gives a Duplicate to his Wife's Relations. After this, more Wine is brought in a new Veſſel, and having ſung ſix more Benedictions, which make ſeven in all, the Bride and Bridegroom drink a ſecond Time, and the Reſidue of the Wine is thrown upon the Ground as a Declaration of their Joy. The Glaſs or Veſſel being empty, the Bridegroom takes it, and breaks it all to Pieces; this moral Ceremony is performed that their Mirth may give them an Idea of Death, who daſhes us to Pieces like a brittle Glaſs or Veſſel, and teaches us not to be proud or ſelf-conceited. In the mean Time all Perſons preſent cry out, *Mazal tou, may it prove propitious*, and then withdraw.

V. In the Evening they make a grand Entertainment for their Friends and Relations: And in ſome Places all the Gueſts who are invited, preſent the Bride with a Piece of Plate; ſome before, and ſome after Supper is over; then follow the ſeven Benedictions before mentioned, and which are before repeated at the Solemnization of the Nuptials; and after this they all riſe from Table.

VI. In Caſe the Bride has waſhed herſelf, ſhe then is put to Bed to the Bridegroom; and if ſhe be a Virgin, as ſoon as the Ceremony is over, the Man gets out of Bed, and can have no more Converſation with her till after an appointed Time, (which I ſhall take Notice of when I ſpeak of married Women) and ſhe has waſhed herſelf a ſecond Time.

VII. On the Sabbath-Day Morning, after the Conſummation of their Marriage, the Bridegroom and the Bride go to the Synagogue together. The Bride is attended by all the Women that were preſent at the Wedding; and at the Leſſons of the Pentateuch, the Bridegroom is deſired to read: Whereupon he promiſes to give liberally to the Poor, and all who come with him follow his good Example. When Prayers are over, the Men wait on the Bridegroom home, and the Women on the Bride; after which they part with Abundance of Courteſy and Complaiſance. The Bridegroom in ſome Places lives the firſt Week with his Wife's Relations, where he amuſes himſelf with his Friends and Acquaintance.

VIII. This is the general Practice in all Weddings, tho' there are ſome little Variations obſerved, according to the various Countries in which they live.

IX. If the Wife dies and has no Iſſue, they are obliged to act according to the Cuſtoms of the Country they live in, which vary almoſt in every Nation.

CHAP. IV.

Concerning the Meaſures a Woman muſt take to obtain a Divorce, and the Puniſhments a Man is liable to who debauches a Virgin.

I. WHEN a Child who is under ten Years of Age, [a] whether her Father be alive or dead, becomes a Widow, and afterwards marries with the Conſent of her Mother or Brothers a Man whom ſhe does not approve of, ſhe may have a Divorce till ſhe attains the Age of twelve Years and one Day, at which Time ſhe is deem'd a Woman. If ſhe declares, that ſhe will not have ſuch a Man, it is ſufficient. And when ſhe has taken two Witneſſes to ſet down her Refuſal in Writing, ſhe may obtain a Divorce, and marry again with whom ſhe pleaſes.

II. A Man who abuſes a Maid by Violence, or any other way, the Judge obliges him to marry her, if the Girl and her Relations are willing to it; nor can he ever be divorced from her, according as it is written in the twenty ſecond Chapter of *Deuteronomy*: Or otherwiſe an Attonement for the Scandal or Injury muſt be made by depoſiting ſuch Sum of Money as ſhall be mutually agreed on between the Parties.

[a] The *Jews* oftentimes marry their Children very young, though the Marriage be not conſummated till they are of a proper Age; theſe are the Matches here meant.

CHAP. V.

Concerning Women in the Time of their Courſes, and their Lyings in.

I. AS ſoon as a Woman is ſenſible of her Impurity, ſhe is under an Obligation to acquaint her Husband with it, who can have no more Converſation with her till the Obſtacle be removed. He can give her nothing, nor take any Thing from her; he can neither eat out of the ſame Diſh, nor drink out of the ſame Glaſs or Cup with her.

II. AT the End of five Days at the moſt, when this Obſtacle is generally removed, (thō' if it ſhould laſt longer they muſt ſtill have Patience) the Wife puts on clean Linnen, lays freſh Sheets upon her Bed, and ſeven Days afterwards pares her Nails, and makes them very clean. She then waſhes and combs her Hair, and goes into a Bath which muſt be of running or Rain Water, and not brought by a Man; it muſt be three Cubits high at the leaſt, and one Cubit broad, or elſe it is deficient and ineffectual. Where they have no Bath, the Woman muſt go to ſome Spring, River or Well, or to the Sea, and there bathe her ſelf ſtark naked, and every Part of her Body muſt touch the Water; nay, if ſhe has only a Ring upon her Finger, that ſhould be ſo cloſe as to prevent the Water running thro' it, her bathing would be inſufficient, the Ring muſt be taken of, and ſhe be oblig'd to waſh her ſelf again. When a Woman therefore goes into the Bath, another attends her, and takes particular Care that the Water ſhall cover her all over. After this, ſhe may converſe with her Husband, till her Impurity returns.

III. WHILST a Woman lies in, ſhe muſt alſo be ſeparated from her Husband ſeven Weeks if it be a Boy, and three Months when 'tis a Girl. In ſome Places the Separation is not of ſo long Continuance. A Week before the Time is expir'd, the Woman puts on clean Linnen, and bathes after the Manner I have already mentioned; and when ſhe has obſerved the Formalities required, ſhe may then converſe with her Husband as freely as before.

CHAP. VI.

Concerning Jealouſy and Divorces.

I. IN Antient Times it was the Cuſtom for a Husband that was jealous to carry his Wife to a Prieſt, who gave her a particular Potion which burſted her in Caſe ſhe was guilty, but if innocent, had no Effect, according as it is written in the fifth Chapter of *Numbers*: At preſent a jealous Husband only entreats his Wife not to ſee the Man who occaſions his Uneaſineſs. But, if after ſuch a gentle Reproof, the Woman continues to diſoblige him, and there are very good Reaſons to ſuſpect her ill Conduct, or if ſhe be found in Company with her Lover, and they are both catch'd in the very Act of Adultery, then the Rabbi's oblige the Husband to divorce her, even againſt his own Inclination, and never to receive her into Favour any more. As to the Manner of his dovorcing her, I ſhall ſpeak more largely in another Place. The Woman however may afterwards marry any Perſon whomſoever, the Man only who was the Cauſe of her Divorce excepted.

II. A HUSBAND [a] may obtain a Divorce upon the leaſt Diſtaſt whatever, altho' her Conduct be never ſo innocent or blameleſs, *Deuteronomy* xxiv. *When a Man hath taken a Wife and married her, and it comes to paſs that ſhe finds no Favour in his Eyes*, &c. Yet they are not to ſue out a Divorce, unleſs they have ſome Reaſons to ſuſpect their Wives Behaviour, or can lay ſome criminal Action to their Charge. For the Rabbi's have preſcribed abundance of Formalities, which require a great deal of Time and Trouble in the Performance, to prevent Men from making an ill Uſe of this Privilege; ſo that frequently they alter their Minds and hearken to Terms of Reconciliation, before the Bills of Divorce can be procur'd, and afterwards live in perfect Love and Unity together.

III. THE Form of the Bill of Divorce which they give their Wives, is called [b] *Ghett*, and is written by a Notary or Proctor, in the Preſence of one or more of their learned Rabbi's. It muſt be written upon Vellum and be rul'd, and contain twelve Lines and no more: It muſt alſo be written in ſquare Characters, with a thouſand other trivial Punctilio's, both as to the Hand, the Manner of writing it, and the Names and Sirnames of the Man and the Woman. Moreover, neither the Notary, nor the Rabbi's, nor the Witneſſes, are allow'd to be any Ways a-kin either to the one or the other.

IV. THIS is the Purport of the *Ghett*, or Bill of Divorce. *Such a Day, Month, Year, and Place*, &c. *I* A. B. *do voluntarily and freely divorce thee, and put thee away, and diſcharge thee* C. D. *who haſt formerly been my Wife; and I do hereby give thee full and free Permiſſion to marry whom thou pleaſeſt*, &c.

V. AFTER the Bill or *Ghett* is thus written, the Rabbi examines the Husband very ſtrictly, and after a very artful Manner, with Intent to find out whether this Diſcharge is procur'd with his own Approbation.

VI. THERE are ten Perſons generally preſent at the ſigning this Letter or Bill, beſides the two ſubſcribing Witneſſes to the Deed, and two to the Date.

VII. AFTER this the Rabbi charges the Woman to open her Hands, and hold them cloſe together, that ſhe may take the Bill and not drop it: Then the Husband after being re-examin'd, gives her the Inſtrument, ſaying, *This is thy Divorce, I put thee away from me, and I give thee free Liberty to marry whomſoever thou pleaſeſt.* The Woman takes the Parchment and delivers it to the Rabbi, who reads it over again, and then the Woman is divorc'd. There are ſeveral other little Punctilio's which have been contriv'd, only to render theſe Divorces more difficult and troubleſom, as I have before obſerv'd, and which I ſhall purpoſely omit, for fear the Reader ſhould charge me with being too tedious and impertinent.

VIII. AFTER this is over, the Rabbi exhorts the Woman not to marry till after the Expiration of three [c] Months, leſt ſhe ſhould prove with Child. Neither the Husband nor the Wife thus divorced can live together again, or be alone; but both of them may marry whom they pleaſe.

[a] This Cuſtom of divorcing Wives has been long uſed in the *Greek* Church.
[b] There is a Treatiſe in the *Talmud* concerning Divorces, entitled *Ghittim*.
[c] Ninety Days.

CHAP.

CHAP. VII.

Concerning the Ibum, *and* Caliza.

I. IF a Husband dies without Iſſue by his Wife, or any other Woman, then his Brother, if he has one living, has a Power over the Widow, and may either marry her himſelf, or permit her to marry any Perſon elſe; as it is ſaid in the twenty fifth of *Deuteronomy*, *If Brethren dwell together, and one of them die, and have no Child, the Wife of the Dead ſhall not marry without unto a Stranger; her Husband's Brother ſhall go in unto her, and take her to him to his Wife.* If a Man dies and leaves ſeveral Wives behind him, his Brother can only diſpoſe of one, but is not allow'd to marry the others; and where there are ſeveral Brothers, the eldeſt has the Title and Preference; tho' any one of them may give the Widow leave to marry again.

II. THE intermarriage with ſuch a Widow they call *Ibum*; for the Meaning of that Term is, *to marry a Siſter-in-law*; and the Brother might marry her without any Formality at all, if it ſuited his Inclination: But the Rabbi's have directed that thoſe Matches ſhould be in the uſual Form; whereupon all the Goods and Chattels of the Deceaſed belong to him; he receives the very Portion the Woman brought to her Brother: In ſhort, ſhe is then reckon'd his own Wife.

III. IN antient Times, ſuch as married their Brother's Widow were more belov'd and reſpected than ſuch as gave them their Liberty to marry whom they pleaſed; but being now become more avaricious and ſenſual, they prefer Beauty and Riches to their Duty; ſo that very few marry their Brother's Widow, eſpecially among the *Germans* and *Italians*, who chuſe rather to indulge the Woman, and leave her to her own Choice.

IV. THIS ſort of Permiſſion to marry they call *Caliza*, or *the looſing of the Shoe*, as it is written in the twenty fifth of *Deuteronomy*, *Then ſhall his Brother's Wife come unto him in the Preſence of the Elders, and looſe his Shoe from off his Foot, and ſpit in his Face.* The Ceremony is thus performed: Three Rabbi's, and two Witneſſes of inferior Degree, go out on the preceeding Evening, and agree upon a proper Place: The Day following, after Morning Service, the Congregation waits on the Rabbi's and the other Witneſſes, who being aſſembled, ſit down, and oblige the Widow and the Brother-in-Law to appear before them, who then make a publick Declaration that the Deſign of their coming was to procure their Freedom and Diſcharge. The principal Rabbi examines the Man, argues with him, and uſes his beſt endeavours to prevail on him to take the Widow for his Wife; but after a Re-examination, and an obſtinate Refuſal to comply, the Man puts on a Shoe that is too big for him, and the Woman, attended by one of the Rabbi's, repeats the ſeventh Verſe of the Chapter before mentioned: *My Husband's Brother refuſeth to raiſe up unto his Brother a Name in* Iſrael, *he will not perform the Duty of my Husband's Brother*: Then the Brother-in-Law anſwers in the Words immediately following; *I like not to take her.* Upon this Declaration the Widow looſes the Shoe, and takes it off; then throws it on the Ground with a ſeeming Reſentment and Diſdain, and ſpits upon the Man, ſaying in *Hebrew*, with a little of the Rabbi's Aſſiſtance, *So ſhall it be done unto that Man, that will not build up his Brother's Houſe, and his Name ſhall be called in* Iſrael, *the Houſe of him that hath his Shoe looſed.* This Form of Words ſhe repeats thrice, and thrice this Anſwer is repeated by the Aſſiſtants, *his Shoe is looſed.* Immediately the Rabbi acquaints the Widow, that ſhe has free Liberty to marry whom ſhe pleaſes; and if ſhe requires a Certificate of the ſame, the Rabbi's readily grant it. Upon a due Examination of this whole Ceremony, every Circumſtance here obſerved plainly appears to be taken from the twenty fifth of *Deuteronomy*.

V. BUT

V. BUT, as in the Caſe before us the Woman can neither recover her Portion, nor marry again without ſuch a publick and legal Diſcharge, ſome Brother-in-Laws are very troubleſom and vexatious, and delay the Ceremony as long as poſſibly they can, in order to oblige the Widow to purchaſe their Compliance. It is cuſtomary, therefore, for a Father, when he marries his Daughter to a Perſon who has any Brothers, to make a previous Contract, that in Caſe of his Deceaſe, the Widow ſhall be ſet at Liberty without relinquiſhing any of her Pretenſions. Some will oblige the Husband, in caſe he happens to prove dangerouſly ill, to grant his Wife a Divorce, that her Brother-in-Laws, after his Deceaſe, may have no Authority over her.

CHAP. VIII.

Concerning Circumciſion.

I. ON the Birth of a Son, the Father is congratulated in the following Terms, *I give you Joy*, by all his Friends and Acquaintance. Some write the Words *Adam* and *Eve* upon ſmall Pieces of Paper, and lay them in each Corner of the Mother's Bed-Room. [a] Others write *Lilit be gone*; and the Names of three Guardian Angels, as a Charm to ſecure the Child from Hurt by any impious Incantations. They are no ways enjoin'd, or obliged to the Obſervance of this Ceremony; but 'tis the Effect only of Superſtition, and a tender Regard for the Infant's Welfare.

II. THE Father lies under an indiſpenſable Obligation to have his Son circumciſed on the eighth Day, in Obedience to that ſacred Command, [b] *He that is eight Days old ſhall be circumciſed among you, every Man-child in your Generations.* The ſame is repeated in the twelfth Chapter of *Leviticus*, *And in the eighth Day, the Fleſh of of his Foreskin ſhall be circumciſed.* This cannot be done till the Expiration of the eight Days; but in Caſe the Child be ſick or infirm, it may be deferred till he is perfectly recover'd.

III. THE Night before the Day appointed for the Circumciſion of the Child is called the *Watch*; becauſe the whole Family then ſits up to take care of the Infant. That Evening, as a Teſtimony of their Joy, is ſpent in all manner of innocent Amuſements; for the Relations and Friends of the Father wait on him, and the Women viſit the Mother on this happy Occaſion.

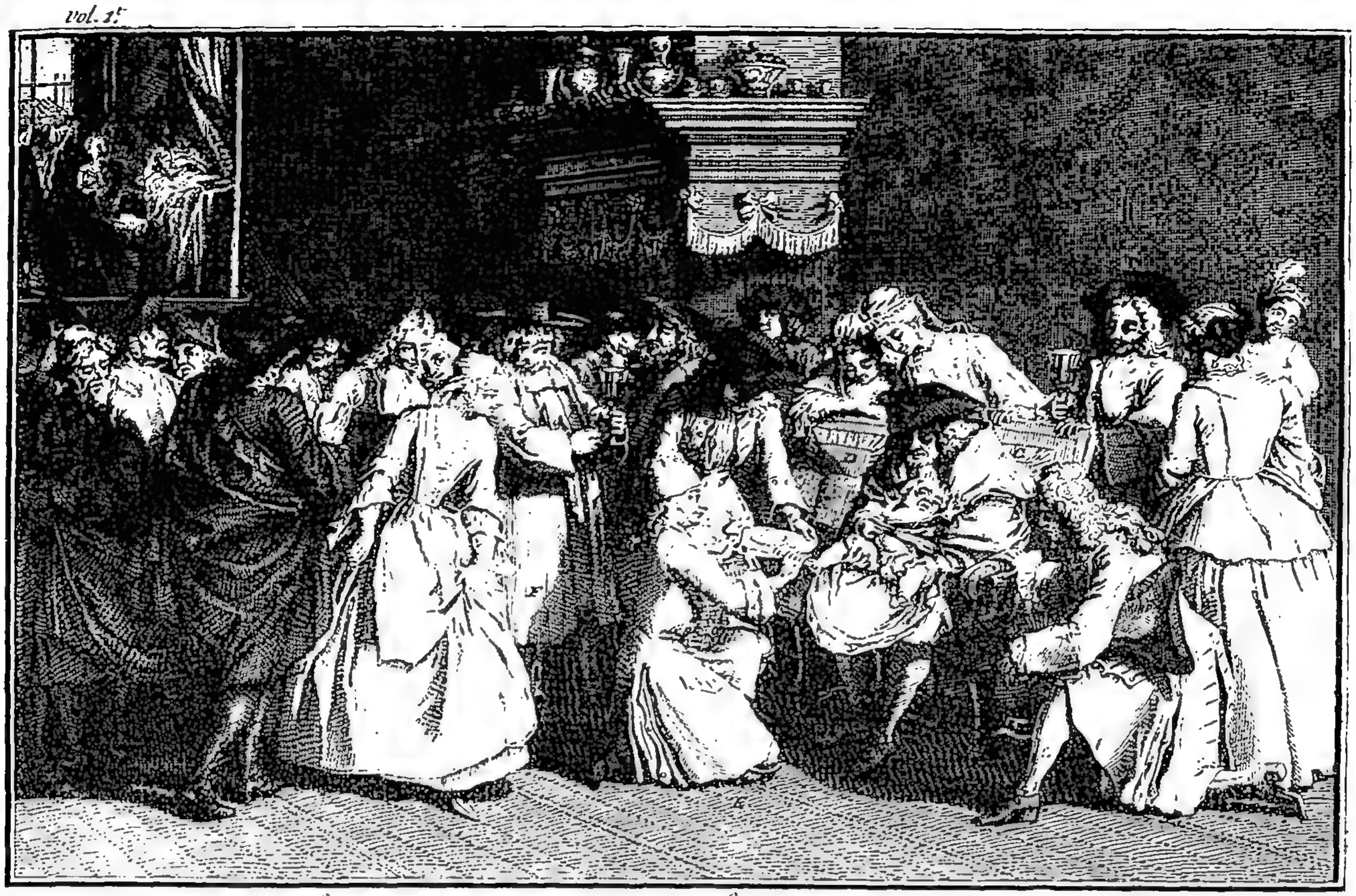
IV. THEY chuſe a Godfather to ſtand for the Child at the Time of its Circumciſion, and a Godmother to carry it to the Synagogue, and bring it back again. Some Relation of the Father's or the Mother's is uſually ſelected for the Performance of this friendly Office. As for the *Molel*, or Circumciſer, they make Choice of ſuch Perſon as they think moſt proper; for any one is allowed to do it that underſtands the Operation. An artful Circumciſer is look'd upon amongſt the *Jews* as an ingenious, valuable Man; and in caſe the Infant's Father is well skill'd in the Operation, he may perform that Office for his own Son.

V. ON the Morning that the Child is to be circumciſed, two Seats with Silk Cuſhions in them, are provided, either in the Synagogue, or their own Houſe, in caſe the Ceremony is to be performed in private: One whereof is laid for the Godfather, who holds

[a] *Lilit*, according to the *Jewiſh* Tales, was *Adam*'s firſt Wife, who being diſobedient, and an eternal Scold, left him, and flew up into the Air by the Means of a magical Incantation. She is taken for a nocturnal Fury, an Enemy to Women in Child-bed, and to new born-Babes; and is what the *Latins* call *Striges Lamiæ*.

[b] Gen. xvii.

the



THE CIRCUMCISION of the PORTUGUESE JEWS.

A. The Child's Father.
B. The Mother and Godmother in a Seperate Room, the Jewish women being excluded from this Ceremony.
NB. These present are Christians.
C. The Godfather holding the Child on his Lap during the Operation.
D. An empty Chair for Elias the Prophet.
E. The Man or he that performs the operation.
F. A Rabin, Relation, or friend holding the cup.

La CIRCONCISION des JUIFS PORTUGAIS.

A. Le Pere de l'Enfant.
B. La Mere dans une autre chambre, avec la Marraine car les femmes juives n'assistent pas a cette Ceremonie.
NB. celles qu'on voit ici, sont des Chretiennes.
C. Le Parrain tenant l'Enfant sur ses genoux, pendant l'operation.
D. Un Siege vuide pour le Prophete Elie.
E. Le Medecin, ou celui qui fait la fonction de Circoncire
F. Le Rabin, un Parent ou un Ami tenant la Coupe



A. Tiroit delin.

C. Du Bosc Fecit.

THE REDEMPTION of the FIRST BORN.

A. A Priest of the Race of Aaron carrying the child away.
B. The father offering money to redeem it
C. The child's mother
D. Then Midwife
E. The Nurse. The rest are Relations, Friends, &c. invited to the Ceremony.

Le RACHAT du PREMIER NE.

A. Un Sacerdotte, ou descendant de la famille d'Aron, emportant l'Enfant.
B. Le Pere offrant de l'argent pour le racheter
C. La Mere de l'Enfant
D. La Sage Femme.
E. La Nourrice. Les autres sont des Parens, et Amis, invitez a cette Ceremonie.

the Child, and the other for the Prophet *Elias*, whom ſome of them imagine to be preſent, though inviſible, at all their Circumciſions, he being more than ordinary ſtrict in the Obſervation of the Law. Abundance of People flock to the Synagogue on theſe Occaſions, and the Perſon who is to perform the Operation comes with a Diſh in his Hand, in which all his Inſtruments and other Requiſites are regularly laid; ſuch as a Raſor, aſtringent Powders, Linnen, Lint, and Oil of Roſes: Some bring likewiſe a Porringer full of Sand, in which they throw the Foreskin as ſoon as it is cut off. They employ themſelves in ſinging Anthems ſuitable to the Occaſion till the Godmother comes, who brings the Infant in her Arms, attended by ſeveral Women; but none of them are allow'd to go any farther than the Door of the Synagogue. There the Godmother delivers the Babe to the Godfather, and immediately all the Congregation cries aloud, *Baruch Aba, the Father is welcome.*

VI. THE Godfather having placed himſelf in the Seat provided on purpoſe for him, lays the Infant on his Knees; and the Circumciſer unwraps the ſwaddling Clothes. Some make uſe of a Pair of Silver Tongs to take hold of that Part of the Foreskin which is to be cut off. Then the Operator taking his Raſor, ſays, *Bleſſed be thy Name, O Lord, who haſt inſtituted for our Uſe the Circumciſion.* Whereupon he cuts off the thick Skin of the Prepuce; and then with his Thumb-Nails tears off a thinner Skin which is left behind. During this Operation the Father bleſſes God, and thanks him for his Appointment of this ſacred Ordinance, and thoſe who ſtand round about him, wiſh him the Happineſs of bringing up his Child till he be of Age to marry. The Circumciſer proceeds, and ſucks the Blood that runs from the Wound two or three Times, and ſpits it out into a Cup full of Wine: Afterwards he takes ſome Dragon's Blood, Powder of Coral, *&c.* which he applies to the Wound in Order to heal it, and binds up the whole with a Bolſter dipped in Oil of Roſes.

VII. THE Operation being over, he takes a Cup of Wine, and after he has bleſſed it, he repeats another Benediction for the Infant, and at the ſame Time gives him ſuch Name as his Father beſt approves of; then he pronounces theſe Words out of the fifteenth of *Ezekiel, I ſaid unto thee, when thou waſt in thy Blood, live,* &c. In the mean Time he wets his Lips with the Wine, into which he had ſpit the Blood. After this they repeat the whole hundred and twenty eighth *Pſalm, Bleſſed is every one that feareth the Lord,* &c. As ſoon as the Service is over, the Godfather returns the Infant to the Godmother, that ſhe may carry him home again, and deliver him ſafe into his Mother's Arms. And all the Congregation at their Departure, ſalute the Father, and kindly wiſh, *That he may be preſent at the Child's Wedding.*

VIII. AFTERWARDS the Perſon who circumciſes the Child, as well as the Goſſips, Friends, and Relations, ſends Sweetmeats, or ſome other Preſents of the like Nature to the Mother. When the Parents happen to be poor, they ſend them Money, but more or leſs according as they are charitably diſpoſed.

IX. ON the ſame Morning the Father entertains the Circumciſer, the Goſſips, his Relations and Friends, in as handſome a Manner as his Circumſtance will admit. At the End of the Entertainment, they add Benedictions and Prayers for the Infant, and beg of God to bleſs him with Health and Proſperity, and give him Grace to live in his Faith and Fear.

X. THE Infant is uſually well in about four and twenty Hours. Some *Jews*, therefore will ſend Sweetmeats and other Preſents to the Parents and Friends of the Child on the third Day, that they may be merry together at his Recovery.

XI. THERE are no Ceremonies when the Child is a Girl, except only that ſhe is carried to the Synagogue as ſoon as her Mother's Month is up; and there the Reader, after a ſhort Benediction for the Child, gives her ſuch Name as her Father has deſign'd her. It is cuſtomary amongſt the *Germans*, for the Reader to go to their reſpective Houſes; and when he has taken the Girl out of the Cradle, he bleſſes her, and gives her the Name; requir'd. If a Male-Child happens to die before Circumciſion, and within the eight Days, ſome *Jews* will circumciſe him with a Reed before they bury him.

CHAP. IX.

Concerning the Redemption of the Firſt-born.

I. THE Firſt-born belongs to the Prieſt, in caſe it be a Boy, altho' as I have already obſerv'd, his Father has at that Time, or has had Children before by another Wife, [a] according to that Injunction, [b] *Sanctify unto me all the Firſt-born.* And afterwards, *All the Firſt-born of Man amongſt thy Children ſhalt thou redeem*, &c.

II. IN Compliance with the ſacred Injunction juſt mention'd, as ſoon as the Child is full thirty Days old, they ſend for one of the Sons of *Aaron*, whom the Father approves of beſt. Several Friends and Relations being aſſembled in the Houſe, the Father brings a conſiderable Sum of Gold and Silver in a Diſh or Baſon, and alſo the Child to deliver him into the Hands of the Prieſt, who turning to the Mother, ſays with a loud Voice, *Madam, is this Boy yours?* To which ſhe replies, *Yes. Had you no Child before this*, continues the Prieſt, *either Male or Female? Or have you ever miſcarried?* To this ſhe replies, *No.* Then adds the Prieſt, *this Child, being your Firſt-born, is my Right and Property.* Whereupon he turns to the Father, and ſays unto him; *If you are inclin'd to have this Child again, you muſt redeem it. This Gold and Silver*, replies the Father, was brought for that Purpoſe: *You have then an Inclination to redeem it*; ſays the Prieſt. *Yes*, ſays the Father, *I have.* Then the Prieſt turning towards the Aſſembly, ſays with an audible Voice, *This Child being a Firſt-born is my Property, according as it written in* the eighteenth Chapter of *Numbers*, Verſe the ſixteenth. *And thoſe that are to be redeemed from a Month old, ſhalt thou redeem according to thine Eſtimation, for the Money of five Shekels*, &c. *inſtead of which I content my ſelf with this.* Then taking two golden Ducats, or more, as he thinks fit, he returns the Child to his Parents. This is alſo a Day of great Joy and Rejoicing.

III. IN caſe the Father or Mother are Deſcendants either of Prieſts or *Levites*, then they are not oblig'd to redeem their Firſt-born.

CHAP. X.

Concerning the Manner of educating their Children, and their coming to Age.

I. WHEN a Child once begins to talk, they firſt teach him to read, and then to tranſlate the Bible into the Language of the Country wherein they reſide, without the leaſt regard to Grammar-Rules, which they call *Dichduch*. But as ſoon

[a] Part I. Chap. xii.
[b] Exod. xiii.

as

as the Child is about ten Years old, then he may ſtudy the Grammar, if his Inclination leads him to it. But the [a] *Jews* in general ſhew little or no Regard to that Branch of Learning, and moſt of them, eſpecially the *Germans*, talk, read and write without any Idea of Grammar-Rules.

II. AFTER this, they make their Youth read ſome of their Commentators upon the Bible, as [b] *Rabbi Salomon*, and an Abridgment of the Ceremonies and Religious Cuſtoms of the Rabbi's, ſuch as [c] *Rabeneu Moſes* and others. Theſe Books are very difficult to be comprehended aright, becauſe they have neither Points nor Vowels; and are written in a quite different Stile from that of the Bible, ſo that they can never be learnt [d] by eſtabliſh'd Rules.

III. SUCH Youth as are forward and ingenious, immediately after their Study of thoſe Books, read the *Miſna* and *Talmud*, which in their Opinion is the beſt Foundation of their future Accompliſhments. Some, as I have obſerved in the ſecond Chapter of the ſecond Part, apply themſelves to other Sciences.

IV. WHEN a Youth is thirteen Years and a Day old, he is look'd upon as a Man, and is under an Obligation to obſerve all the Commandments of the Law. For which Reaſon they are called *Barmizva* by ſome, and by others *Minian*, [e] which ſignifies *Number*. As he is then of Age, he can make Contracts, and tranſact any Affairs of Life without any Dependance on his Guardians, and may act both in regard to temporal and ſpiritual Affairs according to his own Inclination. As to Girls, they are reputed Women at twelve Years and a half old.

CHAP. XI.

Concerning the Reverence and Reſpect due to Relations, &c.

I. CHILDREN, among the *Jews*, think themſelves ſtrictly bound in Duty to honour their Parents. *Honour thy Father and Mother*, ſays the fifth Commandment; and this the Rabbi's have fully expounded, as well with reſpect to the Duties which Children are oblig'd to pay to their Parents during their Lives, as after the Time of their Deceaſe.

II. THEY alſo inſtruct a Father how he ought to behave towards his Son, but more particularly when he is grown up, that he may have no Opportunity of tranſgreſſing againſt the Reverence and filial Reſpect which he owes his Parents.

[a] But few of the *Jews* are for that Reaſon able to teach the old, or the *Rabbinic Hebrew*, for want of Method.

[b] He was a *Frenchman*, and has written Expoſitions on the Bible and *Talmud*. *De Lira* has taken a great many Things from him.

[c] The famous Rabbi *Maimonides* has compoſed a judicious Epitome of the whole *Talmud*, in the *Rabbinical Hebrew*, in a pure and eaſy Stile.

[d] Yet the *Hebrew* of the Rabbi's, altho' it be difficult, may be reduced to Rule and Grammar.

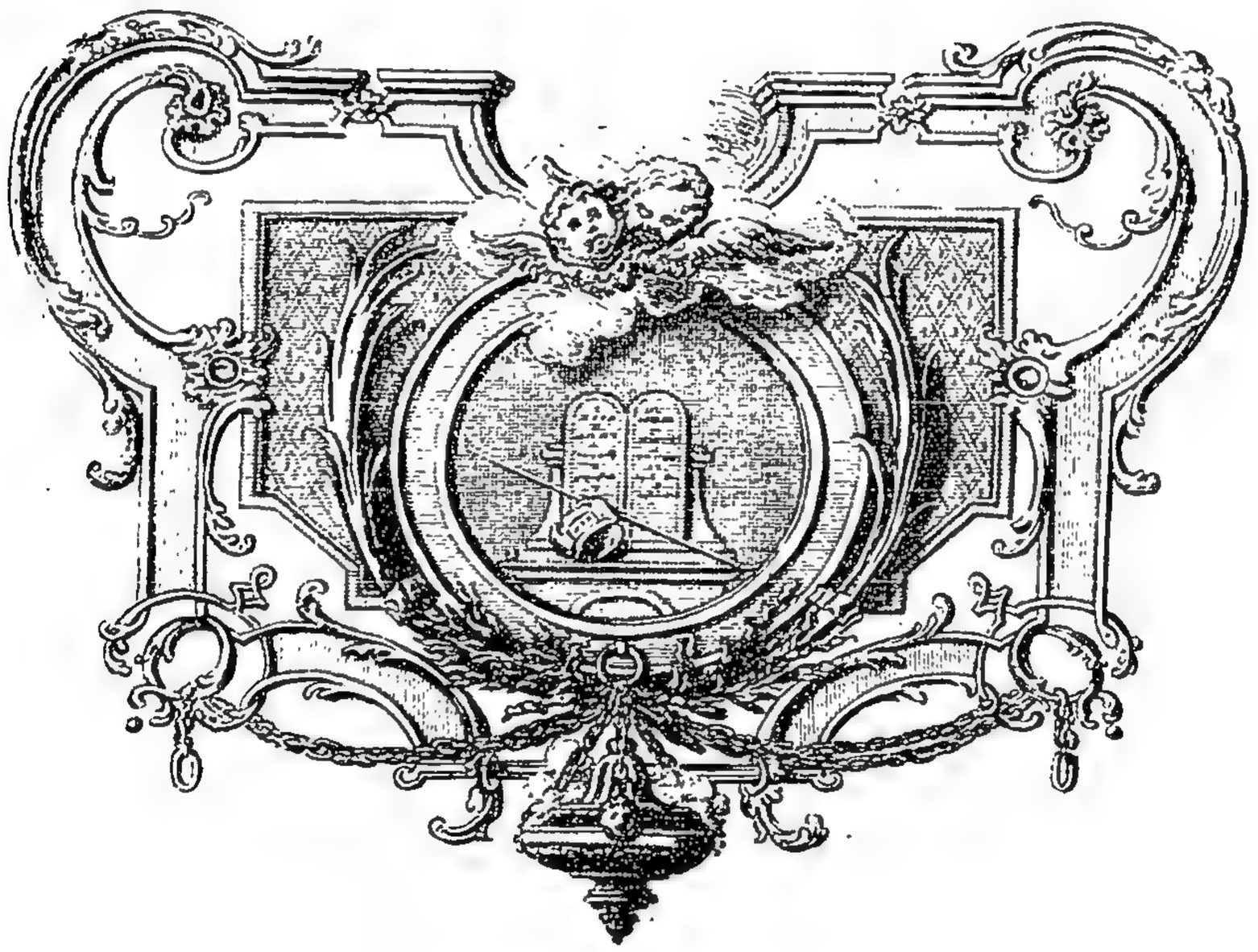
[e] *Minian* ſignifies Number: And there is a Book of *R. Moſes*, intitled, *Minian Hamitſvot*, that is to ſay, the Number of the Precepts which the *Jews* are obliged to obſerve.

III. THEY

III. THEY maintain likewiſe, that by Virtue of the ſame ſacred Direction, we ought to honour an elder Brother and a Mother-in-law. Nay, they are of Opinion, that there is more Reverence and Reſpect due to a ſpiritual Paſtor, than to a natural Parent; the latter only having given us Life, but the former makes that Life both agreeable and happy. They require alſo that every one, both by his Words and Actions, ſhould honour not only pious and learned Men, but [a] the aged, and even ſuch as are not of their own Perſuaſion; becauſe, according to the Rabbi's, they are antient Citizens as it were of the World, have ſeen more Events, and have much more Experience: [b] *With the Antient is Wiſdom, and in Length of Days, Underſtanding.*

[a] Levit. Chap. xix.
[b] Job xii.

The END *of the* FOURTH PART.



AN



Their Manner of Divorce

AN HISTORICAL DISSERTATION ON THE CUSTOMS and CEREMONIES OF THE PRESENT JEWS.

PART V.

CHAP. I.

Concerning the Heretical Jews: *Together with a Supplement relating to the* Caraïtes *and* Samaritans.

I SHALL not here treat of the various Hereſies which broke out ſome ſhort Time before the Deſtruction of the ſecond Temple; my Intention in this Work being only to ſpeak of ſuch Things as are in preſent Practice. Of all the many Hereſies which then prevail'd, there is but one that has [a] been tranſmitted down to us. Such as follow it, are look'd upon as Hereticks by the *Jews*, notwithſtanding they obſerve the Law of *Moſes*, and are called *Caraïm*, a Word derived from *Micra*, which ſignifies, *the pure Text of the Bible*; becauſe they rely wholly on the Pentateuch, [b] and practiſe it in its literal Senſe, without paying the leaſt Regard to the Expoſitions, Paraphraſes, and Precepts of the Rabbi's.

[a] The Author has forgot the *Samaritans* of our Days. See the Supplement.

[b] This is falſe, as you will ſee lower, and particularly in the Supplement, wherein I have corrected many Things againſt the current Opinion concerning the *Caraïte Jews*.

II. SINCE they will not ſwerve from the Letter of the ſacred Scripture, they muſt doubtleſs be reformed *Sadducees*; with this Difference, that the antient *Sadducees* deny'd the Immortality of the Soul, and by conſequence Paradiſe, Hell, Purgatory, the Reſurrection of the Dead, and ſome other Articles which the Moderns maintain. But leſt they ſhould render themſelves odious to all Religions which acknowledge theſe important Truths, they have acquieſced in, and even admitted ſome of the antient Traditions, to make themſelves more acceptable to the *Jews*, whoſe Name they aſſume. I do not queſtion, however, but that they owe their Origin to the *Sadducees*, and that they were of that Sect [a] before they had adopted this new Belief.

III. THERE are ſome of theſe *Caraïtes* at this Day in *Conſtantinople*, *Cairo*, and other Parts of the *Eaſt*, and alſo in *Muſcovy*, where they live according to their own Manner, have their own Synagogues, and obſerve ſuch Ceremonies and Cuſtoms as are peculiar to themſelves; though at the ſame Time they inſiſt that they are *Jews*, and the only true Obſervers of the *Moſaic* Law.

IV. SUCH *Jews* as deviate from their Perſuaſion, they call *Rabbanim*, or *Diſciples of the Rabbi's*. But theſe laſt have a natural Averſion to the *Caraïtes*, and will make no Alliances, nor have any Converſation with them. They call them *Manzerim*, or *Baſtards*, becauſe they keep none of the Precepts of the Rabbi's relating to Marriages, Divorces, or Purifications of Women. Nay, their Hatred is ſo inveterate, that if a *Caraïte* had an Inclination to turn *Rabbiniſt*, the other *Jews* would not conſent to his Admiſſion.

SUPPLEMENT.

Concerning the Caraïtes.

I. IT would be a difficult Task to fix the exact Time when *Caraïſm* began. Father *Morin*, who has treated on this Topick, traces the Origin of this Sect to the eighth Century, ſoon after the *Publication* of the *Talmud*; and imagines, that this large and laborious Work is not near ſo antient as moſt of the *Jews* think it is. In fact, *Caraïſm* took its riſe from the Publication of the *Talmud*. For we do not find that the Word *Caraite* was ſo odious before that Time, as it has been ſince. On the contrary, by the Term *Caraï*, was intended a Perſon who had a conſummate Knowledge of the ſacred Scriptures. So that the Riſe of this Sect proceeded from the learned *Jews* of that Time, who oppoſed a thouſand idle Dreams, which were publiſhed under the ſpecious Name of the Traditions of *Moſes*; altho' moſt of them had no other Foundation than the Pride and Ambition of ſome of their Doctors, who would have palmed their own private Deciſions upon the illiterate Vulgar, as ſo many Oracles delivered upon Mount *Sinaï*. And as thoſe *Jews*, who would not embrace theſe vain Traditions, made uſe of the Scripture for the Refutation of them, which they call *Micra*, they took from thence the Name of *Caraïm*; as we ourſelves have ſeen ſome Proteſtants, who called themſelves *Evangeliſts*, becauſe they would receive no other Authority than that of the Goſpel, and rejected all Traditions whatſoever.

II. BUT ſuch *Jews* as declared themſelves for the *Talmud*, ſtiled theſe others, *Samaritans* and *Sadducees*; not becauſe they were really ſo, but becauſe they imitated them with reſpect to thoſe Traditions, which they would not receive: Though ſince that Time there have been *Jews* who have imagined that a *Caraïte* was in Reality a *Samari-*

[a] This is falſe. See the Supplement.

tan

tan and a *Sadducee:* And they have been the more confirmed in this Error, for want of applying themſelves to Hiſtory and Chronology. The Author of this Work, who very well knew that the preſent *Caraïtes* maintained quite different Doctrines from the *Samaritans*, has raiſed a new imaginary Sect of *Caraïtes* to reconcile this Contradiction; as if the antient Sect were in Reality no other than *Samaritans* and *Sadducees*, and the modern had either altered their Opinion, or at leaſt, were grown more moderate. But this Sentiment of our Rabbi is only grounded on the Ignorance of the *Jews*, as has been obſerved, and the Arguments which he produces, are too weak and inſufficient to ſupport his Notion.

III. OUR modern Criticks have been very groſly miſtaken with Regard to the *Caraïtes*, by too boldly relying on the Authority of the *Jewiſh* Writings; for the *Rabiniſts*, who are their inveterate Enemies, have charged them falſly in almoſt every reſpect. Father *Morin* has acted much more generouſly; for he has made uſe of a Comment upon the Pentateuch which was compoſed by a *Caraïte*; and ſince I have that very Manuſcript in my Cuſtody, I determine here to ſhew my Reader fairly, without any Prejudice or Partiality, in what *Caraïſm* does conſiſt, and wherein the *Caraïtes* differ from the Rabbi's or *Jewiſh* Doctors. I ſhall begin with their Sentiments relating to the Text of the Bible; our Author in this reſpect having confounded them with the *Samaritans*, who acknowledge the Pentateuch only as authentic; and there are ſeveral learned Men at this very Time, who imagine that the Opinion of the *Caraïtes*, as to the Text of the Bible, is vaſtly different from that of the other *Jews*. I cannot conceive where a certain Doctor of the *Sorbonne*, and *Regius* Profeſſor of the *Hebrew* Language, met with what he has lately publiſh'd upon this Topick, relating to the *Caraïtes*. He explains the Word *Caraïm* or *Caraïtes* in the following Terms: *viz. Such as only admit of Conſonants without Points in their Bibles, ſuch Points having, as they imagine, no other Authority than Tradition:* And adds afterwards, *That the* Caraites *have inſenſibly gain'd Ground of the* Jews *in general, but more particularly of the* Talmudiſts *and allegorical Writers; and that thus they were eaſily induced to believe that ſuch Books of the Law as have Points in them are profane.* There is ſcarce one Word of Truth in all that this learned Profeſſor has offered, as will plainly appear by the Sequel of this Diſcourſe.

IV. THE *Caraïte*, who wrote the Comment above mentioned, calls himſelf *Aaron* Son of *Joſeph*, who lived about the Cloſe of the thirteenth Century. He acknowledges that all the Books of the Scripture contained in the Canon of the *Jews* are authentic, and, as the other *Jews* do, allows their Number to be twenty four. The better to diſtinguiſh them from human Traditions, he ſometimes calls them *Prophecies*, thinking it an impious Affront to the Deity to bring his holy Word in Competition with any human Compoſition whatſoever; and herein he ſeverely reproves thoſe *Jewiſh* Doctors, who ſet the Fictions of the *Talmud*, and the idle Chimæras of their Anceſtors, upon the ſame Footing with the Books of the holy Scripture. The *Caraïtes* however, as he plainly ſhews, do not reject, as ſome pretend, all kinds of Traditions, but ſuch only as are falſe and romantic, ſome Inſtances whereof he has furniſhed us with in the Beginning of his Work, where he very merrily expoſes them. He tells us what a whimſical Explication theſe Rabbi's give of the Serpent which we read of in the Beginning of *Geneſis*. For both the Rabbi's and the *Cabaliſts* ſay, *That he was as large as a Camel, and that* Samael [a] *ſat upon him; nay, that God himſelf rode, and diverted himſelf upon his Back.* In the ſame Place he produces ſome other allegorical and *Cabaliſtical* Commentaries of theſe very Rabbi's, which he learnedly confutes, and further adds, *That in theſe, and other Explications of the like Nature, they rely upon no other Authority than the Tradition of their Fathers.* Then breaking out with a religious Zeal againſt thoſe who treat the Word of God ſo diſreſpectfully: *Curſed be the Man*, ſaith he, *whoſe Behaviour is ſo audacious and profane.*

[a] The Devil.

V. To

V. To demonſtrate that they admit of ſuch Traditions as are both rational and well-grounded, he diſtinguiſhes thoſe Traditions which are ſure and antient, from thoſe that are falſe and doubtful. And his Rules for the Authority of Traditions ſeem to be the ſame with thoſe which the learned *Vicentius Lirinenſis* has given us: In ſhort, he not only profeſſes to admit of the Scripture, but alſo to adhere to Reaſon and ſuch Tradition as has been ſure and of old Standing, but not to that of modern Invention. He acquieſces in the Doctrine of the Antients, where none have preſumed to vary it, and where it is conformable to ſuch authentic Writings as have met with the general Approbation of the *Jews*. Upon this Principle they admit of all the Books of the Bible, as well as the *Jewiſh* Rabbi's; and what is ſtill more remarkable, they acknowledge them as they are pointed at preſent; for they have no other Tranſcript than that of the *Maſora*. And whenever they read in a different Manner, it is as Criticks only, in Imitation of the Rabbi's *Juda*, *Jona*, *Abeneſra*, *Kimchi*, *Abenmelec* and other *Rabbiniſt* Grammarians.

VI. OUR *Caraïte*, who is very curious and induſtrious in his Enquiries into the literal Senſe of the Text, frequently quotes the various Lections in order to chuſe out the beſt. And in this Particular he imitates the *Rabbiniſts*, who do the ſame. He ſtrictly obſerves the moſt minute Circumſtances in Grammar, to make out the true literal Senſe. It would be needleſs to produce any Inſtances here; becauſe he obſerves this Method throughout the whole Work.

VII. I SHALL not attempt to confute the Notion of ſuch as imagine that the *Caraïtes* have Tranſcripts of the Bible, which vary from the Vulgar, having already obſerved, that they not only admit, as all other *Jews* do, the four and twenty Books of the Scripture, but that they make uſe of the *Hebrew* Copies alſo, exactly as they now ſtand pointed by the *Maſſorets*.

VIII. As to their Theology, it is no ways different from that of the other *Jews*, except that it is more pure and leſs ſuperſtitious: For they pay no regard to the Explications of the *Cabaliſts*, or their Allegories, which in Reality have no Foundation. Moreover, our *Caraïte* diſcovers very plainly his Sentiments relating to the Nature of the Soul, and a future State, in his Explication of theſe Words of *Geneſis*, *Let us make Man in our own Image. The Spirit of Man*, ſays he, *owes its Riſe and Origin to Things above, and his Body to thoſe which are below. For his Soul*, adds he, *is of an angelic Nature.* And immediately after, *The future State was made for the Soul of Man.* This Notion is directly repugnant to that of the *Sadducees*, and plainly demonſtrates, that all the Errors with which the *Caraïtes* are charged, are the Effects only of Calumny and Detraction.

IX. As to the Ceremonies and Religious Cuſtoms of the *Caraïtes*, they are ſo numerous that to deſcribe them all would require a long Diſcourſe: But I preſume it will be ſufficient in general to obſerve, that the *Caraïtes* reject all the Ordinances of the *Miſna* and *Talmud*, which are not conformable to the Scripture, or cannot be drawn as neceſſary and apparent Conſequences from it. I ſhall content myſelf with producing only three Inſtances. The firſt is relating to the Commandment of *Mezouzot*, or Parchments, which the *Jews* faſten to all the Doors through which they daily paſs. The ſecond, relating to *the Tephilim*, or *Phylacteries*, ſpoken of even in the New Teſtament. The third relates to the Prohibition of eating Milk with Fleſh. Notwithſtanding the two firſt ſeem expreſs and poſitive in *Deuteronomy*, where you have theſe Words; [a] *Thou ſhalt bind them for a Sign upon thine Hand, and they ſhall be as Frontlets between thine Eyes, and thou ſhalt write them upon the Poſts of thy Houſe, and on thy Gates:* Yet our *Caraïte* inſiſts, that this is a figurative way of Expreſſion; and that when God directs the *Jews* to write them upon the Poſts, his Intention was, that at their coming in, and going out, they ſhould always

[a] Deut. vi. and xi.

have

have their Minds intent upon them. And by this Interpretation the *Caraïtes* are exempted from the Obſervance of a vaſt Variety of Ceremonies, or rather Superſtitions, which the *Jewiſh* Doctors have invented relating to the *Mezouzot* and *Tephilim*. Hence it is likewiſe, that the *Caraïtes* laugh at and ridicule the Rabbi's, when they ſee them at Prayers with theſe *Tephilim* on their Foreheads, according to our Deſcription of them in the eleventh Chapter of the firſt Part of this Work; nay, they do not ſcruple to call them *Aſſes with Bridles*. St. *Jerom* ſpeaks of theſe *Tephilim* almoſt in as contemptible Terms; for, in his Expoſition on the Words of the Goſpel, wherein the *Phylacteries* are ſpoken of, he ſays, *The* Phariſees, *by a falſe Conſtruction of this Paſſage, wrote the Ten Commandments of* Moſes *on Parchment, which they rolled up and tied on their Foreheads; making a kind of Crown round their Heads, that they might always have them before their Eyes.*

X. THE third Inſtance is taken from the Prohibition of their Eating Fleſh and Milk Diet at the ſame Meal, grounded on this Paſſage of *Exodus*; *Thou ſhalt not ſeeth a Kid in his Mother's Milk.* But our *Caraïte* regards none of thoſe Traditions which give this Paſſage ſuch a figurative Senſe. For this Place is, in his Opinion, to be explained by that other where it is ſaid of a Bird's Neſt, *Thou ſhalt not take the Mother with the Young ones.* And when the *Jewiſh* Doctors are preſs'd home on this Subject, as I have preſt them myſelf, they anſwer, *Ameru Hachamenu: This is the Interpretation of our Maſters or Sages*; for they imagine that the Deciſion of their Fathers is as authentic as the very Text of the Scripture; and that God himſelf delivered that Explication to *Moſes* on Mount *Sinat*.

XI. I SHALL not treſpaſs on the Reader's Patience any longer, by ſpeaking of their other Ordinances which are innumerable, becauſe moſt of them are no more than Commentaries of the *Jewiſh* Doctors, which the *Caraïtes* deſpiſe. They read the Text of the Bible with a quite different View from that of the Rabbi's, who embrace all the Opportunities they can, to find out new Interpretations. The *Caraïtes* read the Scripture in a rational way, and expound it from the Context, that is, they explain the Senſe of what follows by what precedes. In ſhort, they reject every Thing that has not Scripture, Reaſon, and a Tradition which has never vary'd, for their Foundation.

XII. HOWEVER, the *Caraïtes*, as they are Men of Senſe and Ingenuity, readily comply with the *Jewiſh* Doctors in ſome particular Points of Diſcipline, notwithſtanding they very well know that 'tis no ways conformable to the Scriptures. For Inſtance, they follow their Calendar, and the Computations of Rabbi *Hillel*; becauſe, ſince 'tis abſolutely neceſſary to be determined by ſome Method, they prefer this to any other: Juſt as ſome Proteſtants make uſe of the reformed Calendar, although at the ſame Time they are conſcious it is not perfect and compleat in every Particular.

XIII. THEY not only conform to the *Rabbiniſts*, as to their Method of Circumciſion, but make uſe of them too ſometimes for that very Purpoſe: For Circumciſion is appointed in Scripture, though the manner of its Operation be not particularly ſpecified; hence the *Turks*, as well as *Jews*, circumciſe their Children, but differ in the manner of its Performance. The former, when they have once cut off the Skin, never meddle with it any more; but the latter tear the Edges of the Skin which remain after Circumciſion in ſeveral Places with their Thumb-Nails; and I am apt to believe this is the Reaſon why *Jews* are ſooner heal'd than *Turks* after Circumciſion.

XIV. THE *Caraïtes* make uſe likewiſe of the *Taled*, of which our Author has taken particular Notice in the firſt Part of his Book. Their *Taled* is ſomewhat different however from that of the *Rabbiniſts*; for it is cut in another Form, and the Strings which hang like Tufts, are not like theirs.

XV. To what I have already ſaid of the *Caraïtes*, I ſhall only add, that our *Caraïte* never writes the Name of *Jehovah*, or the *Tetragrammaton*, with the uſual Letters, *Jod*, *He*, *Vau*, *He*, but with theſe three only, *Jod*, *Vau*, *Jod*: And I am of Opinion therefore, that the ancient *Caraïtes* did not read *Jehovah*, as it is written in our modern Tranſcripts, but *Jave*, which Lection *Theodoret* aſcribes to the *Samaritans*: Unleſs we imagine theſe three Letters may be termed a Contraction of the Name of *Jehovah*, as we ſee other *Jews* often write it with two or three *Jods*.

XVI. As to that Aſſertion of our Author, that the *Jewiſh* Doctors have ſuch a natural Averſion to the *Caraïtes*, that they call them Baſtards, and refuſe to make any Alliances with them, or admit them when they are inclin'd to turn Rabbiniſts, it is an undeniable Proof of the great Eſteem which the *Jewiſh* Doctors have for the Traditions of their Fathers. I have heard, however, that in the *Levant*, when a *Caraïte* is deſirous to become a *Rabbiniſt*, and to have Children that may be reckon'd ſuch, they oblige him to marry a Slave, and the Children by ſuch a Wife are not looked upon as *Manzerim*, or Baſtards, but as *Rabbiniſt Jews*.

SUPPLEMENT.

Concerning the Samaritans.

I. THIS very ſurpriſing, that the Author of this Treatiſe ſhould take no Notice of the *Samaritans*; ſince he promiſed to give us an Account of all ſuch Hereticks as are at preſent amongſt the *Jews*. It muſt be confeſs'd that this Breach between them has been of long ſtanding; but as it has been, and ſtill continues to be irreparable, he might have ſaid ſomething one would think about them. I ſhall not here take Notice of the Origin of the *Samaritans*, becauſe it is expreſly ſet forth in the ſacred Scripture; and it is not to be queſtioned in the leaſt, but that thoſe who bear that Name in divers Parts of the World are of the ſame Sect. My Intention is only to ſpeak of theſe laſt, whoſe Memory has but lately been revived in our Time on Account of their Pentateuch, which has been printed in the celebrated Bibles of *M. le Jai*, and the *Engliſh* Polyglot.

II. THE modern *Samaritans* reſide at *Gaza*, [a] *Sichem*, *Damaſcus*, *Cairo*, and other Parts of the *Levant*, in which Places they boaſt of having Prieſts, who are, as they inſiſt, Deſcendants from *Aaron*. Their Temple, or rather their Chapel where they offer their Sacrifices, ſtands upon Mount *Garizim*. *Joſeph Scaliger*, who was acquainted with it, wrote ſeveral Letters to the *Samaritans* in *Egypt*, and to the High Prieſt who reſides at *Sichem*. They reſolved all the abſtruſe Queſtions which he propoſed to them in thoſe Letters; theſe Reſolutions were dated in the nine hundred and ninety eighth Year of *Mahomet*'s *Hegira*, which anſwers to our 1590. but *Scaliger* never receiv'd them.

III. IN their firſt Letter, written in the Name of the Aſſembly of *Iſrael* in *Egypt*, they declare, that they annually celebrate the Paſſover the fourteenth of the firſt Month, upon Mount *Garizim*, and that their High Prieſt at that Time was named *Eleazer*, the Son of *Phineas*, the Son of *Aaron*. They proceed in the next Place to the Solution of thoſe knotty Points which he had propoſed to them; but ſince they are more fully explained in the Anſwer which was wrote in the Name of the High Prieſt *Eleazer*, and of the Synagogue at *Sichem*, directed to the ſaid *Scaliger*, I ſhall only take Notice of this laſt, which will ſufficiently demonſtrate what the *Samaritans* are. The Contents are as follow.

[a] Naplouſe.

I. THE

1. THE *Samaritans* ſtrictly obſerve the Sabbath according to the Commandment in *Exodus*: For no one preſumes to ſtir from the Place where he happens to reſide on that Day, unleſs to the Synagogue, where they read the Law, and ſing Hymns of Praiſes to Almighty God. They do not ſo much as lie with their Wives that Night, neither do they, nor their Servants, kindle any Fire all that Day; whereas the *Jews* break the Sabbath in both thoſe Particulars: For they walk out of Town, kindle their Fires, and converſe with their Wives; neither do they waſh after they have approached them.

2. THE Paſſover is look'd upon s their moſt ſolemn Feſtival, which begins at Sun-ſet, by the Sacrifice preſcribed in *Exodus* for that Purpoſe. They make no Sacrifices, however, but upon Mount *Garizim*, and there they read the Law, and ſay their Prayers; after which the High Prieſt diſmiſſes the whole Aſſembly with his Benediction.

3. THEY alſo obſerve the Feſtival of the Harveſt for ſeven Days; but do not agree with the *Jews* as to the Day of its Commencement; For the *Jews* compute from the next Day after the Celebration of the Paſſover, whereas the *Samaritans* compute their fifty Days from the next Day after the Sabbath, which falls in the Week of the Feaſt of unleavened Bread; and the Feſtival of the Harveſt commences the next Day after the ſeventh Sabbath then enſuing.

4. THEY keep the Feſtival of Expiation on the tenth of the ſeventh Month, and ſpend the whole twenty four Hours in Prayers and Pſalmody, without eating. For every Body faſts but ſuch Infants as ſuck the Breaſt; whereas the *Jews* except all Children that are not ſeven Years old.

5. ON the fifteenth of the ſame Month they keep the Feaſt of Tabernacles upon the ſame Mountain.

6. THEY never delay the Circumciſion longer than eight Days, according as it is ordained in *Geneſis*; whereas the *Jews* frequently do.

7. THEY are under an indiſpenſable Obligation to waſh themſelves in the Morning, if they have converſed with their Wives, or have been otherwiſe accidentally polluted in the Night-Time; and all ſuch Veſſels as are capable of Pollution, become ſo, by their touching them before they have waſhed themſelves.

8. THEY take away the Fat of their Sacrifices, and give the Shoulders, Jaws, and Entrails to the Prieſt.

9. THEY never intermarry, as the *Jews* do, with their own Neices, and content themſelves with one Wife only; whereas the others are indulged by their Laws with a Plurality.

10. THEY believe in God, *Moſes*, and Mount *Garizim*. And whereas the *Jews* (as they ſay) put their Confidence in others, we ſubmit to nothing but what God has expreſly commanded in the Law; who therein made uſe of the Miniſtry of *Moſes*. The *Jews* have forſaken what God has ordained in the Law, to follow the Inventions of their Fathers and their Doctors.

11. THIS is the Purport of the Anſwer made by the Direction of the High Prieſt *Eleazer*, and written by his Secretary *Abzebuta*, the Son of *Joſeph Harmacus*, who reſided at *Gaza*. It is alſo obſerved, that *Eleazer* had a Son called *Phineas*, who followed the ſame Employ in his Father's Preſence; that they always reſide in that holy Place in the

the Sight of God, and that ſuch as have any Doubts to reſolve, reſort to them from all Parts; foraſmuch as they decide all diſputable Matters according to the ſtrict Laws of Equity and Truth.

12. FROM *Aaron* down to themſelves, they compute one hundred and twelve High Prieſts, of whoſe Names they keep a particular Liſt, and peremptorily deny that the *Jews* have any Prieſts of the Family of *Phineas*, and that they are guilty of a groſs Miſtake when they call the *Samaritans*, *Cutheans*; that they are Deſcendants from the Tribe of *Joſeph the Juſt*, by *Ephraim*; that their *Samaritan* Characters are the ſame that God himſelf made uſe of when he wrote the Law, and that he communicated them to *Moſes*. The Anſwer of the Synagogue in *Egypt* makes this remarkable Addition, that the Characters now made uſe of by the *Jews* in writing their Law, *are the impious Invention of* Eſdras, *and accurſed for ever.*

IV. WE might make ſeveral Remarks here upon theſe two Letters, but we ſhall purpoſely decline them, and content ourſelves with this one Obſervation, that the *Samaritans* are not in the leaſt infected with the erroneous Principles of the *Sadducees*, and that in this Reſpect the *Jews* are partial, and do them Injuſtice. What gave Riſe to this Calumny is, that the *Samaritans* will not acknowledge the idle Traditions of the *Jews*, as I have already obſerv'd in ſpeaking of the *Caraïtes*; and this is the Reaſon why the *Jews* confound the *Samaritans* with the *Sadducees* and *Caraïtes*. 'Tis my Opinion, that we cannot at this Time learn the Purity of the *Jewiſh* Law better than from the *Samaritans* of *Sichem*, who, as Father *Moren*, and *M. Peyreſc* have obſerved, ſtill continue according to the antient Inſtitution to ſacrifice on Mount *Garizim*. To ſurvey the Place where they ſacrifice, to obſerve its Form, its manner of Erection, its Order and Proportion, and more particularly to take the Dimenſions both of the Altar and of the Veſſels which are appropriated to that ſacred Purpoſe, would be a very agreeable Curioſity: So likewiſe would it be to ſee their High Prieſt dreſſed in his Pontifical Robes, eſpecially on Eaſter-Day, when he is attended by all his numerous Train of inferior Officers. 'Tis ſurpriſing, methinks, that none of our Travellers have had this Curioſity.

V. PART of the Account which I have here given of the *Samaritans*, is confirmed by the Travels of *Benjamin* the *Jew*. This Doctor, who lived in the twelfth Century, tells us, that in his Time there were but a hundred *Samaritans* in the Synagogue of *Sichem*, two hundred in that of *Egypt*, about three hundred in the Synagogue of *Aſcalon*, and between three and four hundred in that of *Damaſcus*. He likewiſe takes Notice, that they have Prieſts who are the Deſcendants of *Aaron*, and for that Reaſon called *Aaronites*, who never marry, except it be with ſuch Women as belong to their own Family, that they may not confound the ſacerdotal Race with others; that theſe Prieſts make their Oblations on Mount *Garizim*, where they have a Stone Altar, which was erected by the *Iſraelites* after their Paſſage over *Jordan*. He adds, that theſe *Samaritans* are of the Tribe of *Ephraim*, and that the Burying-Place of *Joſeph* the Son of *Jacob*, whom they ſtile their Father, is ſtill in their Poſſeſſion. In ſhort, he ſays, that the *Samaritans* are very cautious how they touch a dead Body, or come near any Burying-Place for fear of Pollution; that they change their Habits when they go to the Synagogue, and waſh themſelves before they put them on.

VI. THE *Samaritans* have Time out of Mind ſtiled themſelves the Deſcendants of the Tribe of *Ephraim*, and the true Sons of *Jacob*, and boaſt of it, as is evident from the Queſtion which the Woman of *Samaria* asked our bleſſed Lord: *Art thou greater than our Father* Jacob? As to their Tombs, beſides the Account which *Benjamin* gives us of the Burial-Place of

of *Joſeph*, the *Samaritans* ſhew thoſe of their Prophets likewiſe which lie round about their Temple; particularly thoſe of *Eleazer*, and *Ithamar* the Son of *Aaron*, and even that of his Grandſon *Phineas*. They pretend alſo to have the Sepulchres of *Joſhua* and *Caleb*, and of two others, named *Abinon* and *Joſeph*, the Sons of *Carath* or *Parath*. They have likewiſe an Inſcription in their Temple, which was wrote, as they tell us, in the fifteenth Year from the going up of the *Iſraelites* into the Land of Promiſe, by the Hand of *Phineas*, who was the Son of *Eleazer*, and Grandſon of *Aaron*.

VII. As thoſe ill-natur'd Reflections which the *Jews* uſually caſt upon the *Samaritans* are inconſiſtent with themſelves, I ſhall not here trouble the Reader with a Confutation of them: For they charge them not only with *Sadduceiſm*, but Idolatry too, in paying divine Adoration to the Image of a Dove in their Temple. Their Calumnies are equally unjuſt, when they charge the *Samaritan* Alphabet with the Want of theſe three Letters, *He*, *Heth*, and *Gnain*; and likewiſe when they ſay, that the *Samaritans*, in the Beginning of *Geneſis*, have written, *Aſima created*, inſtead of *God created*; I my ſelf having had ocular Demonſtration of the Falſhood of that Aſſertion; for we have an *Hebrew* Pentateuch in the *Samaritan* Character, in which thoſe three Letters are now to be met with, ſo that they have thoſe Letters, and likewiſe the Word *Elohim*, *God*, as well as the *Jews*.

VIII. It muſt be acknowledg'd that the *Samaritans* think the Pentateuch of *Moſes* are the only authentic Books of the ſacred Scripture. They have the Hiſtory of *Joſhua* indeed, and ſome few of the other Hiſtories of the Old Teſtament amongſt them; but they vary from ours: Neither do they look on them as Books of divine Authority, becauſe the *Jewiſh* Canon, which has determin'd the Number of the Books of the Bible, is of a much later Date than their Separation, as well as the greateſt Part of thoſe very Books; which were compoſed, as they imagine, with a peculiar Regard to the Poſterity of *David*, and to eſtabliſh it on the Throne. For this Reaſon they call *Eſdras* an Impoſtor, who (according to their Notion) laid aſide the genuine, primitive *Hebrew* Letters, for thoſe which the *Jews* ſtill make uſe of in the writing of the Old Teſtament. And indeed St. *Jerom*, and our moſt celebrated Criticks are all fully perſuaded that the Original *Hebrew* Characters were thoſe of the *Samaritans*, and that *Eſdras*, after the Return from the Captivity, made uſe of the *Chaldee* Characters, in which the Books of the Old Teſtament are at preſent written. It is very probable, that this was done to diſtinguiſh the *Jews* from the *Samaritans* in a more conſpicuous Manner than they were before, and that there might be nothing common between them. It is very probable, likewiſe, that the People had accuſtomed themſelves to theſe Characters during their Captivity, when they learn'd the Language: My Reaſon for this Suppoſition is this, that they were oblig'd at that Time to make a *Chaldee* Paraphraſe on the *Hebrew* Text, in order to underſtand it.

IX. The ſole Difference between the *Samaritan* and the *Jewiſh* Pentateuchs lies in the Characters. *The Samaritans*, ſays St. *Jerom*, *have the Pentateuch written in as many Characters as the* Jews; *they differ only in the Form of their Points*. St. *Jerom* makes uſe of the Term *Apex* to expreſs a *Point*, which is a ſmall Hair-Stroke, with which the *Jews* embelliſh the Top of ſome of their Characters, placing it over them in the Shape of a Crown. Theſe they make uſe of in thoſe Books which are read in their Synagogues, and in their *Mezouzot*. It is very probable, that our Saviour referred to thoſe Hair-Strokes, in that Saying, *Iota unum*, [a] *aut unus apex non peribit à lege*. For the Points which are now in uſe were unknown at that Time.

X. In fine, when I aſſert with St. *Jerom*, that the *Samaritan* Pentateuch is different from that of the *Jews* in its Characters only, I would not be underſtood in a ſtrict Senſe; but they are to be look'd upon as two Tranſcripts taken from one and the ſame Original, which each Nation has copied in ſuch Characters as were peculiar to themſelves:

[a] Matthew.

Tho' it was morally impoſſible, but that in Proceſs of Time ſome Alteration muſt happen in the various Lections. St. *Jerom* has taken the Pains to point out ſome of them, as others were equally induſtrious before him. And it is by the Obſervation of all theſe Circumſtances that the Controverſies which have already been, and continue ſtill upon this Topic, are to be reconciled: For were the *Greeks*, who acknowledge the Pope, deſirous and fond of writing the *Latin* Vulgate in *Greek* Characters, and always have the ſame in common Uſe, I am fully perſuaded that in length of Time, there would be ſome Alteration in thoſe two Tranſcripts.

XI. The *Samaritans* have not only the *Hebrew* Pentateuch in *Samaritan* Characters, but alſo two Verſions of it, one in *Arabic*, and the other in *Syriac* or *Chaldee*, which they call the *Samaritan* Verſion, as if it were a diſtinct Language, tho' it is only a kind of *Syriac* or *Chaldee*, which differs in ſome Reſpects from the common *Syriac*. Thoſe two Verſions are likewiſe written in *Samaritan* Characters, and rang'd with the Text in three Columns. *M. De Pyreſc* had a Tranſcript of theſe Tritapla, altho' ſomewhat imperfect. The *Hebrew-Samaritan* Pentateuch, and the *Samaritan* Tranſlation are printed in *M. Le Jay*'s Bible, and in the *Engliſh* Polyglot, the Characters whereof were taken from that Tranſcript which is depoſited in the Library of the Fathers of the Oratory at *Paris* near the *Louvre*. Theſe printed Tranſcripts however are not ſo beautiful or majeſtic as the Manuſcript. There are Abundance of theſe *Samaritan* Tranſcripts ſtill to be met with in private Libraries. But no Perſon ever made ſo curious a Collection of them as *M. De Pyreſc*: For he had divers Fragments of the Works of ſelect Authors which were wrote in a Language ſomewhat different from the common *Syriac*, tho'it might properly be called *Samaritan*, beſides the Tritapla abovementioned. In ſhort, *Poſtel* aſſures us, that the *Samaritans* have Grammars of their Language.

XII. As the *Samaritans* write the Text of their Pentateuch without Points or Vowels, we cannot determine whether their Manner of reading is the ſame with that of the *Jews*, which is now ſettled by the *Maſſorets*. To hear a *Samaritan* read the Pentateuch, however, would be a curious Amuſement, that we might ſee whether it was in every Reſpect conformable to the *Jewiſh* Manner, which we follow very cloſely, becauſe we have no other. Some Traveller, we hope, who is a perfect Maſter of the *Hebrew* Tongue, will ſome Time or other gratify our Curioſity in this Reſpect, as it might be a ſingular Advantage to the whole Church. It would be needleſs to mention the *Greek* Verſion of the *Samaritan* Pentateuch in this Place, becauſe every one that has any tolerable Knowledge of the *Greek* Fathers, know perfectly well wherein it conſiſts. We are not however to confound the *Samaritans* in general with a particular Sect, whoſe Leader's Name, as the *Arabians* call him, is *Doſitheus*, or *Douſis*. This *Douſis* (if we may believe a *Samaritan*, who has wrote the Hiſtory of his own Nation) altered the Text of the Pentateuch in divers Places, for which he was ſeverely reprimanded by the High-Prieſt. Some of his Diſciples, however, made uſe of his corrupted Pentateuch, as will more fully and at large appear in the Commentaries of *Abraham Echellenſis* upon the Book of *Hebedjeſu*. [a] *Photius* likewiſe takes Notice of one *Doſitheus* or *Doſten*, a celebrated Corrupter of the Sacred Scripture, who was a *Samaritan*, and Contemporary with *Simon Magus*. This Man was the Leader of that Sect of the *Samaritans* call'd *Doſthenians*.

One of our moſt learned and judicious Moderns is of Opinion, that this *Doſitheus* was the Author [b] of our *Hebrew-Samaritan* Pentateuch. But there is no Foundation notwithſtanding to ſupport ſuch a Notion, the *Hebrew-Samaritan* Pentateuch, but lately printed, being the ſame with that which is read in all the Synagogues of the *Samaritans*. I am conſcious, I own, that ſome learned Men who are well verſed in all Matters which re-

[a] In his *Bibliotheca*.
[b] *Uſſerius Armach*.

late

late to the Eaſtern Nations, are aſtoniſh'd to hear it aſſerted, that the modern *Samaritans* have any particular Place on Mount *Garizim* for their Sacrifices; becauſe ſay they, *Pietro dell-Valle*, who had been in Perſon among the *Samaritans* of thoſe Parts, takes not the leaſt Notice of it in his Travels: And that the extreme Poverty to which they have been reduc'd oblig'd them to decline their Sacrifices. But whether we enquire or not into *Pietro della Valle*'s Account of the *Samaritans*, or whether the *French* Tranſlation of his Travels be exactly juſt and faithful to the *Italian*, or even whether *Valle* was ſo curious as to inform himſelf of every minute Circumſtance that related to them, whilſt he was in Perſon amongſt them, all Arguments againſt Facts, which may with Eaſe be indiſputably proved, are idle, and urg'd to no manner of Purpoſe. But that in *Scaliger*'s Time the *Samaritans* at *Naplouſe* had Prieſts is not to be queſtion'd; ſince in their Letter to him, they requeſted that he would ſend them ſome fine Linnen to make proper Veſtments for their High-Prieſt. Several Memoirs likewiſe relating to the Sacrifices of the *Samaritans*, were found amongſt the numerous Papers of *M. De Pyreſc*, who had receiv'd his Inſtructions from ſuch Travellers as he had prevail'd on to viſit the *Samaritans*, on purpoſe to purchaſe ſome of their moſt valuable Books. The ſame *Samaritans* of *Naplouſe* have lately written to ſome of our reverend and learned *Engliſh* Divines, to whom they give the friendly and affectionate Title of their dear *Samaritan* Brethren of *England*. In their Letters they inſiſt, that they have a High-Prieſt of the Race of *Phineas*, and that their Prieſts in general are Deſcendants of *Levi*. And in their laſt Letter, which was written in 1676, they inform them of the much-lamented Death of their High-Prieſt, and at the ſame Time entreat them to aſſiſt them under their preſent Calamity, to ſend their Oblations to the ſacred Mount *Garizim*, to furniſh them with Veſtments for their Prieſts, and laſtly, to ſend their charitable Contributions to the Sepulchres of their Fathers. Father *Morin* likewiſe, who had been curious in his Enquiries relating to the *Samaritans*, has aſſured us, that they ſtill ſacrifice on Mount *Garizim*, and that the Authority of their High-Prieſt, who reſides at *Naplouſe*, extends over all the *Samaritans*, to whom he annually by his Circular Letters gives timely Notice of the Paſſover, and the other ſolemn Feſtivals, which he expects ſtrictly to be obſerv'd.

CHAP. II.

Concerning their Divinations and Sorceries.

I.[a] THE *Jews* look upon it as a very heinous Sin to put the leaſt Confidence in any Prediction of what Nature or Kind ſoever, be it by Aſtrology, Geomancy, Chiromancy, or any other Sorceries and Divinations.

II. BUT it is ſtill in their Opinion a more heinous Sin to delight in Necromancy, magical Incantations, or Deluſions, Theurgy, the Conjuration of Angels or Devils, or the Conſultation of the Dead, in Expectation to receive Anſwers from them; and in ſhort, to do any of thoſe Things which are forbidden, and particularly ſpecified in the eighteenth Chapter of *Deuteronomy*.

III. THEY are likewiſe commanded not to cut their Skin, and put Ink, or any other Colours whatſoever upon it, *Leviticus*, Chap. xix. *Ye ſhall not print any Marks upon you.*

IV. THE Rabbi's have alſo forbidden many other Superſtitions, which were in Uſe among the[b] *Amorites*, and ſtiled *Darche Ha-Emori.*

[a] This Chapter was omitted in the firſt Edition.
[b] The Ways of the *Amorites.*

CHAP. III.

Concerning their Proſelytes.

I. [a] WHEN any one has an Inclination to become a *Jew*, three Rabbi's, or others of Authority and Reputation, are oblig'd to examine him very ſtrictly, to find out if poſſible, the true Reaſon of this Reſolution, and to obſerve whether Intereſt and not Religion be the real Motive. For when they perceive 'tis with any ſuch View, they diſcharge him, repreſenting to him at the ſame Time that *Moſes*'s Law is very ſevere; that its Followers are at preſent in an abject and deſpicable Condition, and that 'tis more for his Advantage to continue a Member of his own Church.

II. IF after ſuch a friendly Exhortation, the Man ſtill requeſts to be admitted, they circumciſe him; and, when he is healed, waſh his whole Body in Water in the Preſence of the three Rabbi's who before examin'd him. After the Performance of this Ceremony, he is look'd upon to be as perfect a *Jew* as themſelves.

CHAP. IV.

Concerning their Precepts which peculiarly relate to the Women.

I. WHATEVER the Men are enjoin'd, by negative Precepts, to refrain from, the Women are under the ſame Obligations. But as for the Affirmative Precepts, the Rabbi's have agreed that no Woman is obliged to obſerve ſuch as require an eſtabliſh'd Time for their Execution; their Opinion in this Particular being grounded on the Delicacy and Tenderneſs of the Sex, the Obedience due to their Husbands, and the Duty they are bound to pay them.

II. THESE three following Precepts therefore are all that are recommended to the Women in particular; the firſt is, to avoid their Husbands with the utmoſt Care and Precaution in the Time of their monthly Pollutions, and to bath themſelves before they converſe with them again. The ſecond is, after they have kneaded their Bread, to make a Cake, and throw it into the Fire; tho' in former Times it was an Offering which was made to the High Prieſt. [b] The third and laſt is, as I have already obſerved, to light the Friday Night's Lamp for the Eve of the Sabbath.

III. THERE are ſome amongſt them, however, who are more warm and zealous in their Devotions than the Men; and who not only take Care to train up their Children in the Way that they ſhould go, but uſe their utmoſt Endeavours, likewiſe, to reclaim their Husbands from a vicious Courſe of Life.

[a] This Chapter was left out in the ſecond Edition.
[b] Part III. Chap. *i.*

CHAP. V.

Concerning their Slaves.

THE antient *Jews* made a great Diſtinction between their Slaves; ſome of them being *Hebrews*, and ſome *Canaanites*: But at preſent they purchaſe none except it be in the Eaſtern Parts, and in *Barbary*. Such as are poſſeſs'd of them, make them do all menial Offices, and either keep them, or ſell them, according to the Cuſtom of the Place where they live; and in Caſe their Slaves are deſirous to become *Jews*, they circumciſe and waſh them, and then make them free.

CHAP. VI.

Concerning their Confeſſion and Penance.

I. THEY have no other Form of Confeſſion, than that which they make to God himſelf in their Prayers. They moſt commoly have one ready compoſed and alphabetically digeſted, which they call [a] *Viddui*. Every Letter denotes ſome grievous Sin to which they are naturally addicted: But ſuch as are Men of Ingenuity enumerate the Particulars, and take Notice of the various Kinds of them, and the aggravating Circumſtances with which they are attended.

II. MONDAYS and Thurſdays are the ſtated Days ſet apart for making theſe ſolemn Confeſſions; and on every Faſt-Day they are likewiſe repeated: As alſo in private on the Faſt of Expiation, of which I have already given the Reader a ſufficient [b] Deſcription. They repeat likewiſe their Confeſſion every Night and Morning in Times of Sickneſs, and when they are expoſed to any apparent Dangers.

III. THE Days appointed for Penance commence on the firſt of the Month *Elul*, and hold till the Day of Expiation; but it is more cuſtomarily obſerved from their New-Year's-Day to the Day of Expiation aforeſaid. All Times are equally proper for ſuch whoſe Minds are uneaſy, and their Conſciences accuſe them. Such as have not a ſufficient Capacity to diſcharge this Duty aright of themſelves, conſult ſome Rabbi, and beg his Aſſiſtance; or if they have Underſtanding enough, they apply to Treatiſes written upon the Subject of Penance, and there they are inform'd what Penance is moſt proper for their peculiar Sins, whether Abſtinence, Faſting, Scourgings, Benefactions to the Poor, Prayers, or Good Works, to make an Attonement, as far as they are able, for the Sins which they have from Time to Time committed.

[a] Confeſſion.
[b] Part III. Chap. vi.

CHAP. VII.

Concerning their Sickneſs and their Death.

I. THEY look upon it as a very laudable Action, and a bounden Duty to viſit the Sick, and to aſſiſt them in the Time of their Diſtreſs.

II. WHEN any one is apprehenſive that his Life is in apparent Danger, he ſends for about ten Perſons, more or leſs, as he thinks moſt convenient, one of whom at leaſt muſt be a Rabbi; and then in a ſolemn Manner repeats the general Confeſſion which I have juſt now mentioned in their Preſence; and then makes a Prayer, in which he humbly begs of God, if it be his bleſſed Will, to reſtore him to his former State of Health; or, if not granted, he then recommends his Soul to him, and prays that his Death may be accepted as an Expiation for his Sins. If his Conſcience is over-charged with any Sin, or he has any Secret which he would willingly reveal, he declares it to the Rabbi. After all this he begs Pardon of God,' and of all ſuch as he has at any Time offended, and forgives likewiſe all ſuch as have offended him, and even his moſt inveterate Enemies. In Caſe he has any Children, or Domeſticks, he calls them to his Bed-ſide, and gives them his Benediction; and if his own Father or Mother be preſent, he receives their Bleſſing. If he has an Inclination to make his Will, and to diſpoſe of that worldly Eſtate with which God has been pleaſed to bleſs him, he has free Liberty to execute it in ſuch Manner as he himſelf thinks moſt convenient.

III. THERE are ſome who take care to have a publick Prayer put up for them in the Synagogue, and change their Name, as an Indication of their Change of Life. At ſuch Times they promiſe and beſtow their Charity to the Synagogues as well as to the Poor.

IV. WHEN the Perſon who is ſick is in Danger of Death, or juſt expiring, they never leave him alone, but watch with him Day and Night: For to be preſent at the Separation of the Soul from the Body, eſpecially if the Perſon be a learned or pious Man, in their Opinion, is not only a laudable but a meritorious Action: For it is written in the forty ninth Pſalm, ver. 10. *That he ſhould not ſee the Grave*, &c. The Perſon who is preſent when the ſick Man gives up the Ghoſt, according to the ancient Cuſtom, tears ſome Part or other of his Garments.

V. THERE are ſome of them, who at ſuch a Time will throw into the Street all the Water which they have in the Houſe, or can find in the Neighbourhood. This is accounted an ancient Cuſtom, denoting that ſomebody lies dead not far from the Place.

CHAP. VIII.

Concerning the Dead, and their Funerals.

I. AS ſoon as any one is dead, his Body is laid upon the Ground in a Sheet, his Face is cover'd, and a lighted Taper is ſet by his Head.

II. A PAIR of Linnen Drawers is immediately provided, and ſome Women ſent for to ſew them; who for the moſt part perform this friendly Office out of Charity and good Will: After this, the Corpſe is thoroughly waſhed with warm Water, in which Camomile and dried Roſes have been boiled. In the next Place, a Shirt and Drawers are put on, and over them ſome put a kind of Surplice of fine Linnen, a *Taled* or ſquare Cloak, with

with the Strings which hang at the Corner of it, and a white Cap on his Head. Thus dreſſed, he is laid in a Coffin made on Purpoſe, with one Linnen Cloth under, and another over him. If the Party deceaſed be a Perſon of any conſiderable Faſhion, his Coffin is made in ſome Places with a piked Top; and if a Rabbi, a conſiderable Number of Books is laid upon it. Then the Coffin is covered with black, [a] and carried out of the Houſe.

III. THEN all the People croud round about it; and ſince the Attendance on a Corpſe, and the Conveyance of it to the Grave is look'd upon as a very meritorious Action amongſt them, they all carry it upon their Shoulders by Turns ſome Part of the Way. In ſome Places the Mourners follow the Corpſe with lighted Flambeaux in their Hands, ſinging ſome melancholy Anthem as they march along. In others this Ceremony is omitted; the Relations, however, who are in Mourning, accompany the Corpſe in Tears to the Grave.

IV. AFTER this ſolemn Manner the Dead are carried to the Burial-Place, which is moſt commonly a Field ſet a-part for that Purpoſe, called *Beth Hachaim*, or *Houſe of the Living*, the Dead being look'd upon as Living, on Account of their immortal Souls. When the Deceaſed is laid in his Grave, in caſe he was a Perſon of any extraordinary Merit, there is a proper Perſon preſent who makes his Funeral Oration. As ſoon as this Eulogium is over, they repeat the Prayer called *Ridduc Addin, the Juſtice of the Judgment*, which begins with theſe Words of *Deuteronomy*, Chap. xxxii. ver. 4. *He is the Rock, his Work is perfect; for all his Ways are Judgment*, &c.

V. A SMALL Bag of Earth is depoſited under his Head, the Coffin is nailed up, and convey'd to a Grave dug on Purpoſe, as near the Place as conveniently may be, where the Family of the deceaſed are interred. In ſome Countries, when a Coffin is brought within a ſhort Space of the Grave, ten Men go in a ſolemn Manner ſeven Times round it, repeating a Prayer for his Soul; but in other Parts this Ceremony is not obſerved. The neareſt Relation rends ſome little Part of his Garments, and then the Corpſe is put into the Grave, and covered with Earth, and each Friend throws in a Handful upon the Corpſe till the Grave is filled up.

VI. [b] THE *Jews* account it a Sin, either in Man or Woman, to tear their Fleſh, or their Hair on this melancholy Occaſion, either when they weep over the Deceaſed, or at any Time afterwards; for in *Deuteronomy* Chap. xiv. it is written, *Ye ſhall not cut yourſelves*, &c.

VII. AT their Departure from the Grave, every one tears up two or three Handfuls of Graſs, and throws it behind him, repeating at the ſame Time theſe Words of the ſeventy ſecond Pſalm, , ver. 6. *They of the City ſhall flouriſh like the Graſs of the Earth.* This they do by way of acknowledgment of the Reſurrection. Then they waſh their Hands, ſit down, and riſe again nine Times ſucceſſively, repeating the ninety firſt Pſalm, *He that dwelleth in the ſecret Place of the moſt High.* After this they return to their reſpective Places of Abode. Theſe are the uſual Ceremonies of the *Jews* at their Funerals; and if there be any Variation, it is only in a few trivial Particulars.

[a] This Cuſtom, as well as many others which our Rabbi takes Notice of, are uſed in ſome particular Places only. And the *Jews* obſerve even ſome of the Cuſtoms of the Places wherein they live.

[b] This is not in the firſt Edition.

CHAP.

CHAP. IX.

Concerning their Mourning, their Prayers, and Commemoration of the Dead.

I. WHEN the neareſt Relations of the Party deceaſed are return'd home from the Burial, be they Father, Mother, Child, Husband, Wife, Brother, or Siſter, they directly ſeat themſelves on the Ground; and having pulled off their Shoes, refreſh themſelves with Bread, Wine, and hard Eggs, which are immediately brought before them; according as it is written in the thirty firſt of Proverbs, ver. 6. *Give ſtrong Drink unto him that is ready to periſh, and Wine to thoſe that be of heavy Heart*, &c. He whoſe uſual Place it is to crave a Bleſſing on their Meals, introduces a proper Word or two of Conſolation. In the *Levant*, and in ſeveral other Places, the Friends of the Deceaſed frequently ſend in Proviſions for ſeven Days ſucceſſively, Morning and Night, to ſome of his neareſt Relations, for the ſumptuous Entertainment of ſuch Gueſts as they think proper to invite; and on a Day appointed for that Purpoſe, they themſelves partake of the Feaſt, and condole with them.

II. WHEN the dead Body is convey'd away from the Houſe, his Coverlid is folded double, his Blankets are rolled up, and laid upon a Matt; afterwards a Lamp is lighted up at the Bed's Head, which burns for a Week without any Intermiſſion.

III. SUCH as are ſo nearly related to the Deceaſed as I have abovementioned, reſide in the Houſe for a Week together, and during all that Time ſit and eat upon the Ground, except on the Sabbath-Day, on which they go with a ſelect Company of their Friends and Acquaintance to the Synagogue, where they are more generally condol'd with, than at any other Place. During theſe ſeven Days, they are not allowed to do any Manner of Buſineſs; neither can the Husband lie with his Wife, and ten Perſons at leaſt go every Night and Morning to pray with them under their Confinement. Some add to their Devotions on this ſolemn Occaſion the forty ninth Pſalm, *Hear this all ye People*, &c. and afterwards pray for the Soul of their deceaſed Friend.

IV. THEY dreſs themſelves in ſuch Mourning as is the Faſhion of the Country in which they live, there being no divine Direction relating thereunto.

V. AFTER the Expiration of the ſeven Days, they leave the Houſe, and go to the Synagogue, where ſeveral of them order Lamps to be lighted, procure Prayers to be ſaid, and promiſe their charitable Contributions for the Soul of the Deceaſed. This Ceremony is repeated at the Cloſe of each Month, and likewiſe of the Year: And if the Perſon who is dead be a Rabbi, or a Man of Worth and Diſtinction, they make his *Eſped* upon thoſe Days, that is, a Funeral Harangue in Commendation of his Virtues.

VI. A SON for the Generality goes daily to the Synagogue, Morning and Night, and there repeats the Prayer called [a] *Cadiſh*, for the Soul of his Father or Mother, eleven Months ſucceſſively; and ſome of them faſt annually on the Day of their reſpective Deaths.

VII. IN ſome Places they ſet a Monument over the Grave, and cut the Name of the Deceaſed upon it; as alſo the Day, Month, and Year of his Deceaſe, and a Line or two, by Way of Encomium.

[a] Holy.

CHAP. X.

Concerning Paradiſe, Hell, and Purgatory.

I. SINCE the Reader has been already inform'd that the *Jews* pray for the Souls of their deceaſed Friends, I think my ſelf obliged to give him ſome Reaſon for that Practice. They are of Opinion that there is a Paradiſe, which they call [a] *Gan Heden*, and that ſuch Souls as are in that happy State enjoy the beatific Viſion. As for Hell, which they call [b] *Gbehinnam*, they imagine that the Souls of ſuch as are wicked are burnt there in raging Flames, and endure other inconceivable Torments: That ſome of them have no hopes of Mercy, and ſuffer thoſe Pains for ever and ever; whilſt others, however, are doom'd only to remain there for a certain Term. This they call Purgatory, which, as to the Place, is the ſame as Hell, and only differs from it in the ſhorter Duration of its Torments.

II. [c] THEY believe, that all ſuch *Jews* as are not Hereticks, and have not offended againſt the Commandments of the Rabbi's, are diſcharged from Purgatory within a Year at fartheſt; and theſe they imagine make up the greateſt Number. For there are very few, according to their Notion, who remain in Hell on Account of their Sins for ever and ever.

CHAP. XI.

Concerning the Metempſychoſis, or Tranſmigration of Souls; and likewiſe concerning the Reſurrection, and the laſt Day of Judgment.

I. SOME *Jews* are of Opinion with *Pythagoras*, that Souls tranſmigrate from one Body to another, which they call [d] *Ghilgal*, and produce ſeveral Paſſages of Scripture, principally extracted from *Eccleſiaſtes* and *Job*, for the Confirmation of it. But this Doctrine is not for the Generality received; neither is a Man look'd upon as a Heretick, whether he believes it, or thinks it idle and romantic.

II. THEY acknowledge the Reſurrection of the Dead; and it is one of the thirteen Articles of their Creed, firmly to believe that the Dead ſhall riſe again at the laſt Day; and that God will at that Time pronounce an univerſal Judgment on all Mankind, both in Body and Soul, according as it is written in *Daniel*: [e] *And many of them that ſleep in the Duſt of the Earth ſhall awake, ſome to everlaſting Life, and ſome to Shame and everlaſting Contempt.*

[a] Garden of Pleaſure.
[b] It is thus pronounced in the *Chaldee*; but in the *Hebrew*, *Gehinnom*. It is the Valley of the Children of *Hinnom*, ſo famous in the Bible; from thence came the Word *Gehenna*.
[c] This was left out in the ſecond Edition.
[d] Revolution. As if the Souls were perpetually revolving from one Body to another.
[e] Daniel xii. 2.

CHAP. XII.

Concerning the thirteen Articles of their Belief.

SINCE [a] I have already given the Reader an Account of the Ceremonies and religious Cuſtoms of the preſent *Jews*, I think I have nothing more to do, than in this laſt Chapter, to tranſcribe the thirteen Articles of their Creed, which contain all that they believe, according to what Rabbi *Moſes* [b] the *Egyptian* has ſaid of it, in his Commentaries on the *Miſna*, in the Diſcourſe *Sanedrin*, Chap. *Helec*, which the *Jews* have receiv'd without any Oppoſition.

I. THAT there is One God, the Creator of all Things, and firſt Principle of all Beings, who is Self-ſufficient and independent, and without whom no created Being can ſubſiſt.

II. THAT God is One, and indiviſible; but of an Unity peculiar to it ſelf alone.

III. THAT God is an incorporeal Being, and that he has no bodily Quality of any Kind whatever, which either is poſſible, or can any ways be imagin'd.

IV. THAT God is eternal, and that all Beings except himſelf had once a Beginning.

V. THAT none but God is the Object of divine Adoration; and that no created Being ought to be worſhipped as a Mediator or Interceſſor.

VI. THAT there have been, and ſtill may be Prophets duly qualified to receive the Inſpirations of the ſupreme Being.

VII. THAT *Moſes* was a Prophet ſuperior to all others; and that God Almighty honour'd him with a peculiar Gift of Prophecy which was never granted to any of the reſt.

VIII. THAT the Law left them by *Moſes* was the pure Dictates of God himſelf, and that nothing therein contain'd relates in the leaſt to *Moſes*, and by Conſequence the Explication of thoſe Commandments, which were handed down to them by Tradition, came entirely from the Mouth of God, who delivered it to *Moſes*.

IX. THAT this Law is unchangeable, nor [c] can there be the leaſt Addition to, or Diminution from it.

X. THAT God perfectly knows, and governs all the Actions of Mankind.

XI. THAT God rewards thoſe who obſerve his Law, and ſeverely puniſhes ſuch as are guilty of the leaſt Violation of it; that eternal Life is the beſt and greateſt Reward, and the Damnation of the Soul the moſt ſevere Puniſhment.

XII. THAT a Meſſiah ſhould come, more deſerving than all the Kings that have ever lived; that altho' he thinks proper to delay his Coming, no one ought on that Account to queſtion the Truth of it, or ſet an appointed Time for it, much leſs produce Scripture for the Proof of it, ſince *Iſrael* will never have any King to rule over it, but one that ſhall be of the Line of *David* and *Solomon*.

XIII. THAT God ſhall raiſe the Dead, as we have already obſerv'd. Theſe are their Fundamental Articles, and thus I conclude my Diſſertation on their Practice and Belief.

[a] This whole Chapter was left out in the ſecond Edition.

[b] This is the ſame Perſon who is called, *Maimonides*, or *Rambam*; that is, Rabbi *Moſes Ben Maimon*, who was the moſt learned and leaſt ſuperſtitious of all the *Jews*.

[c] See the Supplement where this pretended Immutability of the Law is diſcours'd of, which the *Jews* generally oppoſe to the *Chriſtians*.

The END of the FIFTH PART.

A SECOND

DISSERTATION

ON THE

CEREMONIES of the *JEWS.*

In which thoſe CEREMONIES, and the

DISCIPLINE

OF THE

CHRISTIAN CHURCH

are compar'd together.

Intended as a SUPPLEMENT to the firſt DISSERTATION.

By *F. SIMON.*



A SECOND

DISSERTATION

ON THE

CEREMONIES of the *JEWS.*

CHAP. I.

An ENQUIRY *into the firſt Principle of Religion wherein both* Jews *and* Chriſtians *agree.*

BOTH *Jews* and *Chriſtians* agree in this Particular, that each of their Religions are grounded as well upon the Word of God as upon Tradition. We may ſay, at the ſame Time, that both of them acknowledge but one Fundamental Article of Belief, which they call Revelation, or the Word of God revealed unto Mankind. For be this Word written or not, it is ſtill the ſame, if it be certain that it comes from God. For which Reaſon, the *Jews* never ſcruple to put their Traditions in Competition with the Law of *Moſes*; nay, they inſiſt, that the written Law, if once ſeparated from the *Oral Law*, or Tradition, would be no more than a Lamp without Light, or a Body without a Soul. They are obliged to believe under Pain of Excommunication, that God dictated to *Moſes* every Syllable which is contained in the Pentateuch; and farther, that he delivered to him likewiſe on Mount *Sinaï*, the Explication of that Law which was preſerved amongſt them, as they pretend, without Interruption from his Time, till at laſt they were under an indiſpenſable Obligation to ſet it down in Writing. [a] *Moſes*, writ ſeveral Copies of the Law before his Death with his own Hand, and gave one to every

[a] *Ramban* in his Preface to the Treatiſe *Jad. Hazeha.*

Tribe; and one in particular which he put into the Ark. Afterwards he communicated, *Vivâ Voce*, the Expoſition of the ſaid Law to the *Sanhedrim* of his Time. *Joſhua* likewiſe after *Moſes*'s Death, taught that Expoſition which was receiv'd immediately from God to the Elders in his Days; and his Succeſſors did the ſame to others; ſo that if what the *Jews* ſay be taken for granted, their Religion is to this Day in its native Purity. But tho' their Principle relating to Traditions may be true in general, yet it is no difficult Task to demonſtrate the Falſhood of it, by examining into each Particular; for not only the Prophets, and our Saviour have condemned ſeveral of their Traditions; but their own Doctors likewiſe have diſagreed about the true Succeſſors, who have preſerved thoſe Traditions, and of which we have ſeveral Catalogues made by ſeveral Authors. This alone may juſtly create a Jealouſy, and make them leſs worthy our Notice and Regard.

It muſt be acknowledged however, that for the Preſervation of a Religion in its Purity, it is abſolutely neceſſary to admit of this Principle of Tradition in general, as the Author of the Diſcourſe intitled *Cozri*, has made appear by ſeveral undeniable Arguments, which plainly demonſtrate that the various Opinions of Philoſophers and Heretics relating to Religion proceed from the Inſtability of their Principles, they not being founded on any conſtant Tradition. As to thoſe *Jewiſh* Traditions which our Saviour rejected, his Intention was only to aboliſh ſome falſe ones, which the *Rabbiniſts* had added to the old; and when this our bleſſed Maſter refers us to the written Law, *Scrutamini Scripturas*, we muſt not ſuppoſe that his Aim was to refer us to the bare Text of Scripture, but to that Text as interpreted by the Doctors, who were the Succeſſors of *Moſes*. [a] *They ſit*, ſays he, ſpeaking of thoſe Doctors, *in* Moſes's *Seat*; *all therefore whatſoever they bid you obſerve, that obſerve and do*; and this in Conformity to the Words of the Law. [b] *If there ariſe a Matter too hard for thee in Judgment, thou ſhalt come unto the Prieſts, the* Levites, *and unto the Judge that ſhall be in thoſe Days.* And if we diligently examine the Teſtimonies brought by the Apoſtles from the Old Teſtament to confirm their Doctrine, it will plainly appear, that they quoted them in no other Senſe than that which was generally receiv'd in their Time. St. *Irenæus*, *Tertullian*, and the reſt of the Primitive Fathers of the Church, referred to that very Tradition in their learned Diſputations and Debates with Heretics, and to the Epiſcopal Succeſſion in the moſt celebrated Churches, and particularly to that of *Rome*, which they own was eſtabliſh'd by thoſe great Apoſtles St. *Peter* and St. *Paul*. And ſeveral we ſee, who were preſent at the Council of *Trent*, for this Reaſon never ſcrupled to make the old Traditions as authentic as the Holy Scripture, and regard them as Revelation. [c] *Tanto le Tradizioni quanto le Scritture ſon Parole di Dio e primi Principii della Fede, con accidental Differenza trà loro, che quelle rimaneſſero Scritte ancora ne' Libri, e queſte ſolamente ne' Cuori.* This Manner of Expreſſion is exactly conformable to that of the *Jews* when they ſpeak of their Traditions; and *Tertullian* formerly aſſerted that the Sacred Scripture was the ſole Right and Property of the Catholic Church: *Scriptura Sacra Eccleſiæ Catholicæ Poſſeſſio eſt propria*: And the *Jews* inſiſt, that the Synagogue is the ſole Miſtreſs of thoſe Holy Writings, and that other Nations have the Letter only, and not the Spirit of them. But to confeſs the Truth, there is ſuch a Number of Traditions at preſent amongſt the *Jews*, that the whole Life of *Moſes* would have been too ſhort to have taken them from God on Mount *Sinaï*, where they imagine he took them in the Compaſs of forty Days which he paſſed on the Mount. This is not ſo much the Fault of Tradition, conſider'd in itſelf, as of thoſe with whom it has been entruſted: We muſt therefore look upon this favourite Maxim of the *Jews*, *Halakah le Moſce mi*

[a] Matt. xxiii. 2.
[d] Deut. xvii.
[c] *Palavic.* Hiſt. of the Council of *Trent*, Chap. xiv.

Sinaï,

Sinaï, It is a Deciſion received by Moſes *on Mount* Sinai, to be no more infallible, than this other Principle which our own Divines are ſo fond of, *This is an Apoſtolical Tradition*; ſince it is demonſtrable, that both the one and the other are fallible; and that even in the firſt Ages of Chriſtianity, there were ſome learned Men who have conferr'd the pompous Title of Apoſtolical Traditions on ſome Tenets which were Heterodox and of their own Invention. Wherever the *Jews* can demonſtrate that any Precept has been received among them without Variation from *Moſes*'s Time, no one without Prejudice and Partiality will diſpute the Truth of that Tradition. [a] *Vincentius Lirinenſis* would have the Catholicks regulate their Faith by the ſame Maxim; for he propoſes that ſuch Things as have been receiv'd in all Places, at all Times, and by all Mankind ſhould be admitted as Articles of their Belief: *Id teneamus quod, ubique, quod ſemper, quod ab omnibus creditum eſt.* For which Reaſon, the Fathers of the Council of *Trent* have recommended to us ſuch Traditions only as infallible, which we have directly receiv'd from our Bleſſed Saviour by his Apoſtles, [b] or from thoſe Apoſtles to whom the Holy Spirit had revealed them, and which were tranſmitted to us without any Diſcontinuance.

In ſhort, the *Jews* notwithſtanding their extraordinary Zeal for theſe Traditions, which they pretend have been tranſmitted to them by their Forefathers, and their Support of them with that Obſtinacy, as to imagine that 'tis their Right and Duty to kill ſuch as oppoſe them; yet they could never determine to their own Satisfaction, who thoſe Authors were by whom they were tranſmitted; which very plainly appears by a Compariſon of ſuch Treatiſes as have been publiſh'd upon this Subject: As for Example, the Commentaries made on that, intitled, [c] *Pirke Avoth, the Chapters of the Fathers. Iſaac Abrabanel* has uſed his utmoſt Endeavours, indeed, to juſtify this Tradition, which they pretend to be uninterrupted, but fail'd in the Attempt. His Controverſy was with Rabbi *Moſes*, who had written a Treatiſe relating to ſuch as were to be join'd together. Neither *R. Joſeph Hajon, R. David Ganz*, the Author of *Juhaſin*, or *the Book of Genealogies*, nor thoſe other *Jews* who have diſputed on this Queſtion, agree amongſt themſelves: So that in order to preſerve their Connection, moſt of them are obliged to maintain that ſome of their Rabbi's lived for ſeveral Ages, the better to cement the broken Links of the Chain of their Succeſſion. The *Jews* in this Particular have had one Advantage above other Nations, nay, above the *Greeks* themſelves; for herein they have fearleſs and undaunted impoſed upon the whole World. Their Treatiſes are full of romantic Tales; and that there ſhould be any *Chriſtians* now-a-days who ſhould give Credit to their Dreams and idle Chimæra's, particularly with Regard to their Traditions, is very wonderful and ſurpriſing. They generally agree in this, however, that from *Joſhua*, who ſucceeded *Moſes*, till *R. Juda*, ſirnamed the Saint, who firſt made a Collection of all their Traditions, and wrote them down, there was firſt an Aſſembly or Set of Elders, who received the Expoſition of the Law from *Joſhua*; that the Prophets ſucceeded this antient Body, the firſt of whom was *Samuel*, and that the grand Aſſembly or Synagogue held under *Eſdras*, and partly compoſed of Prophets, ſucceeded them. [d] *R. Moſes de Cotſi*, a learned *Jew*, in order to make this Chain of Tradition compleat, and at the ſame Time to demonſtrate that it continued uninterrupted during the Captivity of the *Jews* at *Babylon*, introduces ſome illuſtrious Perſons who were of the Tribes of *Juda* and *Benjamin*, and carried Captives to *Babylon*; nay, he aſſures us, that theſe very Captives founded there the celebrated Academy of *Nahardea* on the *Euphrates*; which with their Traditions were afterwards preſerved, and the latter taught to ſuch as returned with *Zerobabel* and *Eſdras* from *Babylon* to *Jeruſalem*, where an Academy was erected in Imitation of that at *Nahardea*, which ſtill ſubſiſted, becauſe all the *Jews* did not return to *Jeruſalem*. To conclude, theſe their Traditions were tranſmitted down from *Eſdras*, who

[a] Vincent. Lir. adv. Hær. c. 3.
[b] Concil. Trid. Seſſ. 4.
[c] *Abrav.* in his Preface on *Nahalot Avoth.*
[d] *R. Moſes de Cotſi* in his large Treatiſe on the Precepts of the Law.

was

was the Leader of the *Aſſembly*, which is generally called the Great, till the Time of this *R. Juda*, of whom we have already ſpoken, who made a Collection of them towards the Cloſe of the ſecond Century, under the Empire of *Commodus*, or, as ſome ſay, under *Antoninus Pius*. For my Part, I cannot ſee any Reaſon why we ſhould believe the *Jews* in the following Particular, more than in many others, *viz.* That their Tradition, as they pretend, during all that Time received no Variation; unleſs they ſhould produce ſome authentic Records to ſupport that Aſſertion.

CHAP. II.

Concerning the Theology of the Jews, *with ſuitable Reflections thereupon.*

THE whole *Jewiſh* Creed is compriſed in thirteen Articles, called by them the Fundamental Principles of their Religion; and in this they follow *R. Moſes*, Son of *Maimon*, who digeſted theſe Principles into Order; the firſt of which relates to the Exiſtence of the ſupreme Being; the ſecond to his Unity; the third to his Spirituality, and the abſolute Impoſſibility of his being Corporeal; the fourth to his Eternity, a Perfection peculiar to himſelf alone; the fifth to the Service and Adoration due to him alone; the ſixth to Prophecy, *viz.* that there have been Prophets and may be more amongſt the *Hebrews*; the ſeventh to the peculiar Prophecy of *Moſes*, which was above the Degree of Prophecy communicated to the reſt of the Prophets. The eighth abſolutely determines that the Law of *Moſes* came not from himſelf, but that God was the ſole Author of it; and was graciouſly pleaſed likewiſe afterwards to expound it. The ninth ſpecifies, that this Law is immutable, and that no Perſon whatever is permitted to add to, or diminiſh it. The tenth eſtabliſhes God's Providence, and his peculiar Regard and Affection for all his Creatures. The eleventh implies, that God will be the ſure Rewarder of all thoſe who obſerve the Precepts of the Law, and the ſevere Puniſher of all thoſe who dare to tranſgreſs it. The twelfth ſpecifies, that the Meſſiah will come, and that altho' the Time thereof may be prolong'd, and muſt not be determin'd, it ought however to be depended on as abſolutely certain. The thirteenth and laſt relates to the Reſurrection of the Dead. Theſe thirteen fundamental Principles of the *Jewiſh* Religion diſtinguiſh them from all other Nations, as the ſole Favourites of the Almighty, and his true Children, to whom he promiſed the Inheritance; and for this Reaſon they account all ſuch as deny theſe Principles, abominably wicked, and deſerving Death itſelf. The *Jews* therefore would doubtleſs be much to be feared even at this Day, were they inveſted with Power; for although they outwardly acknowledge that the *Chriſtians* are not to be look'd upon as abominably wicked, ſince they believe the Unity of the divine Being as well as the *Jews*; yet the *Chriſtians* in their Opinion are perfect Idolaters, becauſe they maintain the Doctrine of the Trinity, and thereby multiply, as they think, the Godhead, by a Multiplication of its Perſons. Notwithſtanding the *Jews* for the Generality embrace the Opinion of Rabbi *Moſes*, relating to theſe thirteen fundamental Principles of their Religion, yet there are ſome of their Doctors, and amongſt other [a] *R. Haſdai*, *R. Joſeph Albo*, and *Don Iſaac Abrabanel*, who do not follow it in every Particular. Their Scruples are worthy our Notice, as they may contribute very conſiderably towards the clearing up of the Chriſtian Religion. In the firſt Place then, they ſay, that it is no eaſy Matter to underſtand that Article aright, which eſtabliſhes the Adoration of one God only; and at the ſame Time prohibits all Addreſſes to any other, either by Way of Mediation

[a] *R. Haſdai* in the Treatiſe *Or Adonai*. *R. Joſ. Albo* in the Treatiſe *Ikkarim*. *R. Abrabanel* in the Treatiſe *Roſamena*.

or

or Interceſſion; ſince the *Jews* in their Neceſſities make their ſolemn Applications to the Angels.

SECONDLY, the Article relating to the Immutability of the Law ſeems repugnant to that which God himſelf has practiſed from the Beginning of the World, he having at firſt preſcrib'd peculiar Laws, and prohibited the eating of any Fleſh. Afterwards he gave quite other Commandments to *Noah*; then he ordered *Abraham* to be circumciſed; and laſtly, *Moſes* received from God ſeveral other Commandments. From whence it ſeems unreaſonable to aſſert, that there ſhould be but one Law only, and that not ſubject to the leaſt Variation. Neither can it be alledg'd, that there can be no Addition to, or Diminution of it; ſince it is evident, that *Solomon* and others after him added many Things to it; but this Prohibition relates only to particular Perſons, who upon their own private Authority can neither add to the Law, or take one Tittle or Jota from it.

THIRDLY, the Article relating to the coming of the *Meſſiah* does not appear to be fundamental, for *R. Hillel* maintained, that the *Jews* ought to live no longer in Expectation of their *Meſſiah*, becauſe he came according to his Sentiments in the Days of *Hezekiah*. This Doctor, however, was not the leſs a Member of the *Jewiſh* Communion on that Account.

FOURTHLY, there are many other Things which ſeem to deſerve a Place among the fundamental Articles of the *Jewiſh* Belief; ſuch as God's various Attributes, which *R. Moſes* has omitted, where he treats of the Grounds and Principles of Religion; and moreover, the World's Creation, Man's Free-will, his Belief of ſuch Miracles as are comprehended in the Law; the Soul's Immortality, Prayers, the Uſefulneſs of Penance, and ſeveral other Points which the *Jews* are under an indiſpenſable Obligation to believe; from whence it is evident, that there are many more Articles of their Belief which *R. Moſes* hath omitted. It muſt be confeſs'd, however, that the ſame Rabbi doth ſpeak of other Articles in another Place. But his Intention in all Probability was to take Notice of the principal and fundamental Articles only; and *Abrabanel* has endeavoured to juſtify him much after this Manner.

IT will be proper here to ſhew the ſeveral Methods which the Jews have at ſeveral Times practiſed for the Explication of their Theology. The antient *Jews* for the Generality have had Recourſe to Fables and Alluſions, with which they have ſo embelliſh'd their Books, that there is a kind of Mythology amongſt them as well as amongſt the Pagans; and their having ſeveral Conſtitutions, which prohibit the reading of the Philoſophers and other prophane Authors, has contributed very much, in my Opinion, to the Ignorance of the antient *Jews*. Some of them, however, have applied to the *Platonic* Philoſophy, in which they have blended their own idle Chimæra's, from whence their *Cabaliſtic* Learning principally proceeded. We muſt likewiſe aſcribe ſeveral of thoſe Ways of Expreſſion which frequently occur in their old allegorical Writings, and are much the ſame with thoſe the Chriſtians make uſe of to explain the Myſtery of the Trinity, to this Study of the *Platonic* Philoſophy.

BUT after the *Arabians* had ſpread the Philoſophy, but more particularly the Logic and Metaphyſics of *Ariſtotle* into ſeveral Provinces, ſome of the *Jews*, who were not ſo very ſcrupulous, applied themſelves cloſe to thoſe Studies; and at the ſame Time tranſlated this Philoſopher's Works out of *Arabic* into the *Hebrew* of the Rabbi's. From that Time the Theology of the *Jews* ſeems perfectly chang'd, at leaſt their manner of explaining it, which created ſuch great Diſorders amongſt them, that ſuch as had applied themſelves to the reading of the antient Books, and the Traditions of their Fathers, were highly offended to ſee their Theology over-run with Metaphyſics, and their Authority ſub-

mit to Reaſon. When *R. Moſes* publiſhed his Book, entitled *Moreh Nevokin*, ſome of their other Doctors accuſed him with having corrupted their Religion, by introducing too much Philoſophy into it, as the Letters of the chief Rabbi's of thoſe Times, and thoſe of *R. Moſes* himſelf too plainly demonſtrate. The *Jews*, however, have gradually accuſtomed themſelves to theſe kinds of Subtilties, and at laſt approved the Writings of that Rabbi. It is certain, with reſpect to the other Articles of the *Jewiſh* Belief, that they not only reverence Angels as we do, but pretend to be well acquainted with their Names and diſtinct Employments. Thoſe Names, however, were for the moſt part invented by their *Cabaliſtic* Divines, who gave them ſuch diſtinct Titles as ſuited beſt with the Effects which they were thought to be the Cauſe of; we ought therefore to diſtinguiſh what they believe from what they do not, concerning Angels. [a] They believe, that all Things here below are ſubſervient to the Powers above, and that every Kingdom is dependent on ſome Angel or other, reſerving only the *Hebrews*, who directly rely upon God, and want not the Aſſiſtance of a Mediator. The fifth Article of their Belief is underſtood in this Senſe, according to *R. Moſes*, in his Expoſition whereof he ſays, that no Power but God alone is to be the Object of our Adoration, or reverenc'd as a Mediator or an Interceſſor.

WHAT the *Jewiſh* Doctors ſay in their Writings relating to Angels, is not always to be taken in the literal Senſe, it being little elſe but Allegories and Fables invented at Pleaſure by ſuch People as made a wrong Uſe of their vacant Hours, and of the eaſy Credulity of the illiterate Vulgar; not to mention the Introduction of their Names for the Solution of ſome Difficulty or other, as the antient Poets brought in their Gods on the like Occaſions. Theſe very Doctors were the Projectors of the *Cabaliſtic* Art, which is a chimerical Science, without the leaſt Foundation: And therefore ſuch *Jews* as apply themſelves to it are for the moſt part Enthuſiaſts, and ſo poſſeſſed with their own divine Fancies, as to imagine that by the Aſſiſtance of this Art they are able to work Miracles at their Pleaſure.

THEIR *Cabala* is divided into ſpeculative and practical. This laſt they make uſe of for the Operation of their imaginary Miracles, which they accompliſh by the Pronunciation of ſome particular Names of God, and of Angels, or ſome Verſes out of the Pſalms, applicable to their Purpoſe. The *Jews*, particularly thoſe of *Poland*, and ſome other Places in the North, are in this reſpect ſo ſuperſtitious, that in caſe any of them are accidentally condemned to Death, they have Recourſe to this practical *Cabala*; but we do not find it has prov'd of any great Advantage to them, except in the hiſtorical Diſſertations which they have publiſhed relating to the Miracles performed by it; nay, ſometimes it unluckily falls out, that their Judges, being ignorant of the Vanity of that Science, paſs Sentence on them, and puniſh them as Conjurors. In Reality, the idle Reſults of Magic, which we find in *Agrippa*, and ſome other modern Authors, who have been look'd upon as celebrated Magicians, are generally extracted from the *Jewiſh Cabala*, to which other fabulous Amuſements have been added, the better to impoſe upon and delude the unthinking Vulgar.

FOR the better Explication of the *Jewiſh* Belief relating to the Adoration of Angels, to whom they pretend no Supplications ought to be made, either as Mediators or Interceſſors, it is requiſite to obſerve, that this does not ſeem intirely conſiſtent with their own Writings; in which we find ſeveral Prayers directed to Angels, to implore their Aid and Aſſiſtance. *Joſhua* bowed down to an Angel, and the *Jews* themſelves acknowledge St. *Michael* as their Leader and Patron; nay, they are ſo accuſtom'd to attribute all Things to their Angels, particularly when they talk in the Style of the *Cabaliſtic* Doctors, that they own them as the Authors of moſt of their Actions. There were none but the *Sad-*

[a] *R. Abrabanel Roſamana.*

ducees

ducees that denied the Exiſtence of Angels, as if what *Moſes* had ſaid of them was all an Allegory: But our bleſſed Saviour himſelf has condemned this Sect, and approved of the general Belief of the *Jews*, relating to the Exiſtence of Angels, which was afterwards confirmed by the Apoſtles, and receiv'd by the whole Church.

In ſhort, the *Jews* believe alſo that there is a Hell, a Purgatory, and a Paradiſe: And tho' it be difficult to prove theſe three Articles of their Belief by any formal Quotations from the Law of *Moſes*, yet no one will preſume to deny them. It is of no great Importance whether their Purgatory be a ſeparate State, rather than a ſeparate Place from that of Hell, as the *Chriſtians* in the *Levant* diſtinguiſh it; it is ſufficient for them to acknowledge that there is a Paradiſe, where the Souls of the Righteous are perfectly happy, and a Hell, where the Souls of the Wicked are miſerably tormented in unquenchable Fire, and other inconceivable Puniſhments; and that ſome are conſign'd to thoſe dreadful Torments for ever and ever, and others only for a certain Seaſon. But I cannot conceive what ſhould induce the Rabbi's to imagine, that thoſe *Jews* who are not Heretics, or have not offended againſt ſome principal Point of the Law, remain in Purgatory but one Year only. For thus they not only attone for all trivial Offences in Purgatory, but flagrant Crimes too, for which they are doubtleſs detained a much longer Time; this the *Jews* account as their peculiar Privilege; for being (as they ſay) the true Children of God, it is for their Sakes in particular that he has made another World, out of which all other Nations are excluded by them, except ſuch as acknowledge the Unity of a God, and ſome other Fundamental Articles contain'd in their Writings: For we muſt not ſuppoſe that the *Jews* are ſo rigid, as abſolutely to damn all other Nations who will not embrace their Law. This general Harmony in Religion throughout the World was reſerv'd for the Time of the *Meſſiah*, and in this they entirely agree with us.

It would be needleſs to make any Reflections here upon the Affinity which there is between the Belief of the *Jews*, and that of the *Chriſtians*, relating to moſt of the Articles already mention'd: For doubtleſs the Chriſtian Religion took its Riſe from that of the *Jews*, which muſt be accounted its Baſis and Foundation: And St. *Auſtin* ſays, that in Reality they are but one and the ſame Religion. For which Reaſon our bleſſed Saviour aſſures us, that he did not come to deſtroy the Religion of the *Jews*, but to compleat and perfect it; and what is ſtill more remarkable, is, that he has left no Writings behind him for the Confirmation of his new Law, but what ſtill adds a greater Luſtre and Beauty to the old One. The moſt learned *Jews* themſelves agree with us in this, that the *Meſſiah* will add new and more ſhining Perfections to the Law of *Moſes*.

CHAP. III.

Concerning the Morality of the Jews, *compared with that of the* Chriſtians.

THE *Jews* have no other Foundation of their Morality than that of the Decalogue, and the *Chriſtians* are indebted to them for it. The Love of God, before all other created Beings, is recommeded to them by their Doctors as ſtrenuouſly as it is to us, with this Reſtriction, that moſt of their Remarks have ſomething peculiar in them, and are very affected, or rather ſuperſtitious, which is no Defect however in their Law, but is entirely to be attributed to their Doctors.

We do Injuſtice to the *Jews*, in my Opinion, when we aſſert, that they acknowledge no other Righteouſneſs than that which conſiſts in the Ceremonies of their Law; as if they imagin'd, for Inſtance, that they had atton'd for their Sins, when they had waſh'd their Bodies with the Element of Water. They ſincerely believe, on the contrary, that all external Ceremonies were ordained only as ſo many Inducements to internal Holineſs. Their Faſtings and other external Mortifications muſt be internal too, and proceed from the Heart; and they think likewiſe, that beſides an outward and ceremonial Penance, if I may be allow'd the Expreſſion, we ought alſo to have a true Sorrow for, and a ſincere Repentance of our Sins, if we are deſirous to ſatisfy divine Juſtice. That this is the Belief of the *Jews*, is too plain to need a Proof, ſince moſt of their Books which treat of Morality and Repentance abound with theſe Maxims. I thought proper to make this Obſervation, that they might not be ſo freely cenſur'd as they commonly are, with being bound down to the Letter of the Law, without regarding the true Senſe and Meaning of it. They inſiſt, on the contrary, that in our Reſearches into the Meaning and Spirit of the Law, there is no Neceſſity for us abſolutely to decline and forſake the Letter, which is an Admonition, as it were, with reſpect to the internal Senſe of the Law itſelf.

But the *Jews* have very probably reformed their Doctrine relating to the true Spirit of the *Moſaic* Law, by the Aid and Aſſiſtance of thoſe beautiful Inſtructions which they have drawn from the various Diſſertations of the *Chriſtians*. When our Bleſſed Saviour ſays to his Diſciples, in his Diſcourſe on Charity, that [a] he gives them a new Commandment, he only revives the old one, which had been ſhamefully corrupted by the falſe Expoſitions of their Doctors. As for Example, the Love of our Enemies is as ſtrongly enforc'd by the Old, as it is by the New Teſtament; but it was requiſite that our Lord ſhould revive that Injunction, becauſe the *Jews* at that Time had laid aſide the Practice of it; for which Reaſon he ſays to his Diſciples, *Mandatum novum do vobis, ut diligatis Invicem.* Their [b] Doctors, in order to give them an adequate Idea of the high Eſteem which they have of Charity towards their Neighbours, affirm that the World is eſtabliſh'd on three Foundations, *viz.* the Law, Prayer, and Mercy. We may very well ſay, however, that they are fonder of, and adhere more ſtrictly to the Ceremonies of their Law, than to the real Performance of any good Actions; and the Reaſon is this, becauſe the vaſt Variety of Precepts with which they are over-burthen'd principally conſiſt in external Acts.

The abject Condition to which they have been reduc'd for theſe many Ages contributes very much towards making them more wicked; particularly ſuch as live in *Europe*, unknown, and in Obſcurity; ſome of whom imagine that if a *Jew* can keep his Religion to himſelf, without making any external Profeſſion of it, it is ſufficient. Many of them, deluded by this Principle, think it no Sin to embrace the Chriſtian Religion, whilſt at the ſame Time they are in their Hearts as perfect *Jews* as ever. There are in *Spain* a great Number of theſe hypocritical *Chriſtians*, whom even the Rigour of the Inquiſition there will never be able to reform, becauſe there is no Nation ſo fully convinc'd of their Religion as the *Jews* of theirs. In *France* indeed there are not ſo many of them, and they have good Reaſons for not coming there.

We ought likewiſe to attribute to the abject Condition in which they are at preſent the uſurious Contracts which they are daily engag'd in: For as they are not permitted to purchaſe Lands, and poſſeſs any real Eſtates amongſt us *Chriſtians*, they are oblig'd to improve their Money ſome other Way in which they traffick, as the reſt of the World do in other Commodities: And this Practice might probably be innocent enough in

[a] John xiii. 34.
[b] Treatiſe of *Avoth*, or of the Fathers.

Caſe

Caſe their Law had not prohibited all Manner of Uſury: But they reſtrain this negative Commandment, and pretend that it extends no farther than to their own Brethren They readily lend them Money therefore, not only without any Proſpect of Advantage, as our Lord has directed with Reſpect to his Diſciples in the Goſpel; but they will not receive the leaſt Intereſt for it, tho' freely offer'd, under any Pretences whatſoever. This Practice is inviolably kept up even amongſt the *Caraïtes*; which plainly demonſtrates, that they take the Prohibition of *Moſes* relating to Uſury in the ſtricteſt Senſe, at leaſt with Reſpect to their own People. As to the *Chriſtians* indeed, ſince, as I have obſerv'd above, they account them Idolatrous Multipliers of the Deity, they imagine they have a Right by Conſequence to deſtroy them as much as poſſibly they can. They upbraid us likewiſe with not ſtrictly complying with the Prohibition of Uſury on any Account by our Lord himſelf; and inſiſt, that even Contracts authoriſed by any Government whatever are uſurious according to that Prohibition. So far are they from applying the Law of Uſury to ſuch only as are in Neceſſity, and the Objects of our Compaſſion, that they poſitively inſiſt, it is as much an uſurious Act to take Intereſt from the Rich, as it is from the Poor.

CHAP. IV.

Concerning the Commandments, Conſtitutions, and Judgments of the Jews.

THE Apoſtle St. *Peter* very juſtly call'd the Ceremonies which were obſerved amongſt the *Jews* under the Old Teſtament, a Yoke, which neither they, nor their Fathers could ever bear; [a] *Jugum quod neque nos, neque Patres noſtri portare potuimus*: Yet the *Jews* even now, look upon them as a peculiar Bleſſing from God towards their Nation, and a Prerogative of their Religion above all others in the World. They admit however, that it is not abſolutely neceſſary for the Attainment of eternal Life to obſerve them all; it being impracticable for them, whilſt without a Temple and without Sacrifices, to keep a great many of them.

THEY divide the Commandments or Precepts of the Law into ſix hundred and thirteen principal Ones, which are ſubdivided into an infinite Number leſs obligatory, and with all the Artifice and Judgment imaginable deduced from them. Theſe ſix hundred and thirteen Commandments are contained, as they conceive, in this *Hebrew* Word *Tora*, i. e. Law, the Letters whereof, conſider'd as Numerals, make up ſix hundred and eleven; and the better to account for the two remaining Precepts, [b] they inſiſt, that God himſelf gave the two firſt which relate to his Unity, [c] and to the Prohibition of paying divine Adoration to any Images or Statues. So that according to this Notion, by thoſe Words of *Deuteronomy*, [d] Moſes *commanded us a Law*, is underſtood the ſix hundred and eleven Commandments only; but this is nothing more than a Subtilty of the *Cabala*, which they call *Gematric* [e]. The moſt learned of the Rabbi's therefore are of Opinion, that the Words of the Law, wherein the Unity of God is ſpoken of, do not expreſs a Precept peculiar and ſeparate from the others, but that they are uſed as an Introduction, as it were, to the whole Decalogue[f]. Some other *Jews*, by the Aid of a Nicety not unlike that of

[a] Acts xv. 10.
[b] *R. Bechai* upon the Law.
[c] *Eliezer Pirke.*
[d] Deut. xxxiii. 4.
[e] *Mecilta Raſci Albo. Abrab.*
[f] *R. Abraham Seba.*

the *Cabala*, pretend that theſe ſix hundred and thirteen Precepts of the Law are all compris'd in the Words of the Decalogue, which they ſay includes ſix hundred and thirteen Letters. But foraſmuch as there are in Reality ſix hundred and twenty Letters, ſome have alſo extended their Precepts to the ſame Number. But there is no Neceſſity to dwell any longer on theſe Niceties, which ariſe from the Philoſophy of *Pythagoras* and *Plato*, altho' it muſt be acknowledg'd, that Reflections of the ſame Nature are to be met with in the Works of thoſe Fathers of the Church, who had apply'd themſelves to the Study of the *Platonic* Philoſophy. They do not however lay ſuch a Streſs on thoſe myſterious Numbers as the Rabbi's do, who have made, as we have already obſerv'd, an Art of it, which they call the *Gematric*, or Geometric *Cabala*.

THEY farther divide theſe ſix hundred and thirteen Commandments into two hundred and forty eight affirmative, and three hundred and ſixty five negative ones. The two hundred and forty eight Affirmatives, according to the *Jewiſh* Doctors, anſwer to the ſame Number of Members which are to be found, as they imagine, in a human Body: And foraſmuch [a] as it is written in the Book of *Eccleſiaſtes*, that *to keep God's Commandments is the whole Duty of Man*; they add, that all the Members of a Man are ſupported and maintain'd by theſe Commandments; as if each Limb anſwer'd to ſome particular one. As for the three hundred and ſixty five Prohibitions, they make them anſwer the three hundred and ſixty five Days of the Solar Year; ſince we lie not only under an indiſpenſable Obligation to accompliſh the Law of God according to the *Jewiſh* Expreſſion, with all our Limbs, that is, with all our Strength, but likewiſe all the Days of our Lives. Were theſe Numbers invented only to remind us of that Obligation which we lie under to love God with all our Hearts, we could not with Juſtice charge the *Jews* with Superſtition on that Account; and moreover, the idle Chimæra's of the ancient Heretics, which were founded on much the ſame Principle, would not probably appear ſo ridiculous, as when they are literally underſtood. It was in this Manner that *Baſilides* compris'd an infinite Number of Secrets under the Word *Abraxas*, a Word artfully coin'd to repreſent the Number three hundred and ſixty five, according to the Characters of the *Greek* Alphabet, and to denote the three hundred and ſixty five Days of the Year at the ſame Time. We might with Eaſe explain ſeveral other myſterious Fictions of the old *Gnoſtics*, who often agree with the Rabbi's on this Subject, by the ſame Method. But this we preſume would be look'd on as too great a Digreſſion.

THERE is alſo another Diviſion of the Precepts of the Law, according to the various Names which *Moſes* made uſe of to expreſs them. Theſe Names are, *Mitſvoth*, *Commandments*; *Hukim*, *Inſtitutions or Ordinances*; and *Miſpatim*, *Judgments*. They call thoſe, *Mitſvoth* or *Commandments*, the Reaſon whereof is clearly expreſſed in the Text of the Law itſelf: As for Inſtance, the Reaſons why the *Jews* are under an Obligation to obſerve the Paſſover and keep the Sabbath are plainly ſpecified in the Pentateuch. Their Inſtitutions on the other Hand, or Ordinances, called *Hukim* in *Hebrew*, do not compriſe at the ſame Time the Reaſon of them in the very Terms of the Law. God thought proper to conceal it from the *Jews*. In ſhort, the Judgments which *Moſes* calls *Miſpatim*, are Commandments of the Underſtanding, as the Rabbi's expreſs themſelves, and ſuch as our own Reaſon would dictate to us, even tho' they were omitted in the Law.

BESIDES theſe Precepts compris'd in the Law of *Moſes*, the *Jews* acknowledge ſeveral others, which they call the Injunctions of the *Hacamim*, that is, of their *Wiſemen*, or *Doctors*, whom they indulge with the ſame Liberty of making new Laws or Statutes as *Moſes* had, as any particular Times and Occaſions might require. This Privilege is

[a] Eccleſ. xii. 13.

grounded

grounded on the Words of God himſelf, who directs them to conſult the Elders of the *Sanhedrim* for the Reſolution of ſuch Controverſies or Debates as might ariſe from the Law. *Moſes* was the firſt who made divers Inſtitutions of this Kind, in the Conſiſtory of his Time. His Succeſſor *Joſhua* did the ſame; and ſo did thoſe who ſucceeded him in that Dignity. For which Reaſon the *Jews* imagine that they lie under as great an Obligation to obey the Ordinances of the *Sanhedrim*, as the Commandments of the Law, tho' the Conſtitutions of the former are inferior to thoſe of *Moſes*: The Reaſon which they give for this is very plain; for they pretend that thoſe Elders were under the immediate Influence of the Spirit of God, and by Conſequence, infallible in their Reſolutions. Under the Name of *Wiſemen*, they compris'd not only the Elders of their *Sanhedrim* or Conſiſtory, but alſo thoſe Prophets who had ariſen amongſt them at various Times, and who had an indiſputable Right to a Seat in their Aſſemblies.

CHAP. V.

Concerning the grand Conſiſtory or Sanhedrim *of the* Jews, *and the Place where it was held. Several Explanatory Remarks upon this Subject, with regard to what is obſerved amongſt the* Chriſtians.

THE *Sanhedrim* or grand Conſiſtory of the *Jews*, as I have already obſerv'd, takes its Riſe from *Moſes*. It was compos'd of ſeventy one Elders, one of whom was honour'd with the Title of Principal or Preſident; [a] and the *Jews* ſtill call ſuch a Perſon *Hamaſci*, the *Prince*. Beſides this Principal, there was another or Vice-Principal, call'd *Ab*, or Father of the *Sanhedrim*. As for the others, they all bore the Title of Elders or Senators alike. As to the Manner of ſeating themſelves, it was in a ſemi-circular Form, in the midſt whereof ſat the *Naſci*, or Principal of the Aſſembly, and at his Right-Hand the Vice-Principal, and the others according to their Degree on each Side of the *Naſci*. Some add a third Elder, whom they called *Hacam*, *Wiſeman*, without any other Addition, who ſat upon the Left of the Principal: So that the *Naſci*'s Deputy, and this *Hacam* were like two Aſſiſtant Counſellors. It was proper to take Notice of their Manner of Sitting, becauſe that Practice was tranſmitted to the Synagogues from theſe Conſiſtories, and afterwards, as we ſhall ſee hereafter, to the Churches or firſt Aſſemblies of the *Chriſtians*.

THIS *Sanhedrim* could be held no where but at *Jeruſalem*, in a Place called *Liſcat Hagazit*, the *Stone Conclave*, which was contiguous to the Temple, or rather a Part of it; as our Councils for the moſt Part aſſemble in Churches. This *Liſcat Hagazit* was much the ſame Thing with that which was formerly called at *Conſtantinople*, *In Trullo*. The Talmudiſts call it a *Baſilica*, and all Cauſes of any conſiderable Importance were finally determined in that Place: This Remark gives Light to thoſe Words of St. *Luke*, [b] *It cannot be that a Prophet ſhould periſh out of* Jeruſalem. When any Point was in Debate which Tradition could not abſolutely determine, each Elder had a definitive, as well as a deliberative Vote.

WHEN the *Jews* returned from *Babylon* to *Jeruſalem*, the holding of one of theſe great Conſiſtories was abſolutely neceſſary for the better Settlement and Regulation of the Affairs of State. It conſiſted, according to their Opinion, of one hundred and twenty of their prin-

[a] *Rambam* in his Treatiſe of the *Sanhedrim*.
[b] Luke xiii. 33.

cipal

cipal Men, over whom *Eſdras*, ſirnamed the *Scribe*, ſat as the *Naſci* or Preſident. They add likewiſe, that in this grand Aſſembly were preſent the Prophets *Haggai*, *Zachariah*, *Malachi*, and ſeveral other great Men who were inſpired by God, as *Daniel*, *Nehemiah*, *Mordecai*, *Zorobabel*, *Azariah*, *Miſhael* and *Ananiah*. Altho' we ought not to regard every trivial Circumſtance which the *Jews* have taken Notice of relating to this Aſſembly, yet we may in general conclude, that Prophets and other illuſtrious Perſons were permitted to ſit there with the Elders or Senators.

THERE was nothing more pompous and majeſtic in the Commonwealth of the *Hebrews*, than this *Sanhedrim*, which (according to the *Jewiſh* Manner of Expreſſion) had the Power of making *Such la Tora, a Hedge to the Law*, becauſe they had an Authority of interpreting it, as at certain Times and on certain Occaſions they thought moſt proper. [a] In this Senſe *R. Moſes* calls it, *The Foundation of the Oral Law*, and the Pillar of ſound Doctrine: For which Reaſon, ſuch as refuſed to ſubmit to it were accounted Rebels and excommunicated Perſons. To this our bleſſed Lord alludes, when he pronounces the following Sentence againſt ſuch as hereafter will not ſubmit to the Deciſion of the Church or of the Congregation: [b] *Sit tibi ſicut Ethnicus & Publicanus.* And indeed, if we compare the Diſcipline of the Church in its Aſſemblies or Councils with that of the Synagogue, we ſhall find the Difference betwixt the one and the other but very ſmall. In the firſt Place, our bleſſed Lord in the Eſtabliſhment of his new Law (being the ſupreme Legiſlator, of which *Moſes*, who was no more than the Interpreter, was the Type) was no ways inferior to *Moſes* in his Qualifications; and as *Moſes* had left the ſame Power to *Joſhua*, and to the Elders of his Time, relating to the Expoſition of the Law, our Lord likewiſe conſtituted St. *Peter* to be his Succeſſor, and the *Naſci*, or Principal of his Church; and St. *Paul* dignifies ſome of the Apoſtles with the Title of Pillars; *Jacobus & Cephas, & Johannes qui videbantur eſſe Columnæ.* The Catholics aſcribe to their Councils a certain Infallibility, which they allow to be in the Church, in the very ſame Manner as the *Jews* were fully perſuaded of the Infallibility of their *Sanhedrim*. * In this Particular they have imitated the Apoſtles and Elders, over whom St. *Peter* preſided as their *Naſci*, or *Prince*, (holding by a divine Right this Primacy in the Church) when they ſent to their Brethren of *Antioch*, *Syria* and *Cilicia*, the Reſolutions of their Aſſembly: [c] *Viſum eſt*, ſay they, *Spiritui ſancto & nobis*; by which Words they ſhew'd that they were divinely inſpired.

THE Biſhop of *Rome*, who is St. *Peter*'s true Succeſſor, has alſo ſucceeded him as *Naſci* or Principal of the Church. But we ought by no Means to limit or confine the Place of this Infallibility or Inſpiration to *Rome*, as the *Jews* reſtrain'd it to *Jeruſalem*. Neither is it true, that the ſole Council of the Pope, in Conjunction with his Clergy, perſonate the ancient Conſiſtory. The whole Church alone, of whom St. *Peter*'s Succeſſor is the *Hannaſci* or *Prince*, is the Repreſentative of that *Sanhedrim*. In this Senſe the ancient Fathers of the Church, ſpeaking of the Biſhop of *Rome*, always preferred him before the other Biſhops, *Prærogativam Suffragii*. Beſides, as all the Elders in the *Jewiſh Sanhedrim* had a deciſive Voice; ſo in our Councils, the Biſhops have alſo a caſting Voice as well as the Pope, who is the *Naſci*, or Principal. The Reaſon why the Conſiſtory of *Rome* has not the ſame Power under the new Law, as the *Sanhedrim* of *Jeruſalem* had under the old, is, that the Religion which the Meſſiah was to eſtabliſh was not to be limited to a ſmall Spot of the Earth, as the *Jewiſh* Religion had been: And herein they themſelves agree with us. Neither can it at this Time be ſaid, [d] *Notus in Italia Deus*, as it was heretofore, *Notus in Judea Deus*. Thus the Chriſtian Religion

[a] *Rambam.*
[b] Mat. xviii. 17.
* The Author ſpeaks here, and in all other Places as a Catholic, which is to be obſerved.
[c] Acts xv. 28.
[d] Pſalm lxxv, (or lxxvi.)

being

being confined to no one particular Place, but on the contrary, being ſpread all over the habitable World, *In omnem terram exivit ſonus eorum*; [a] the grand Conſiſtory, which we call General [b] Councils, cannot be compoſed but by ſummoning all the Elders who have been the Succeſſors of the Apoſtles; that is, the Biſhops over whom the Pope is *Hannaſci* or Principal, as Succeſſor of St. *Peter*. The Queſtion therefore ſo often propoſed in the Schools, whether the Councils are ſuperior to the Popes, or they to them, is altogether groundleſs, as well as perfectly uſeleſs; ſince the Councils, which are the Repreſentatives of the antient *Sanhedrim*, are Aſſemblies which ought to conſiſt of the Principal and Elders, that is, of the Pope and Biſhops; this Queſtion was principally controverted during the Schiſm, at which Time we ought to argue after a quite different Manner.

THE Authority of the grand Conſiſtory, or *Sanhedrim* of the *Jews*, continued in Being as long as the Republic; only that their Rabbi's make ſome Diſtinction with reſpect to Inſpiration, during its Subſiſtence. Moſt of them believe that Prophecy, or divine Inſpiration, ſubſiſted till the fortieth Year of the ſecond Temple, to which another kind of Inſpiration ſucceeded, called by them *Bathkol, the Voice's Daughter*, which is frequently mentioned in the *Talmud*. There ſeems to be a very plain Alluſion made to this *Voice's Daughter* in the New Teſtament; where it is ſaid ſome *Voices* were heard in the Air, as if they came from Heaven. When the *Jews* had no longer any Form of Government, and they were ſcattered all over the Earth, they obſerved no other Maxims but thoſe which had been laid down by the preceding grand Aſſemblies. For this Reaſon, they collected all thoſe Ordinances with the utmoſt Care, is in the Sequel of this Diſcourſe, when we come to treat of their *Talmud*, which with them is much the ſame Thing as a Compilation of the Canon Law with us, will more fully appear. [c] Rabbi *Moſes* indeed aſſures us, that even after the Compilation of the *Talmud*, there were ſeveral other Conſiſtories held. But thoſe Aſſemblies were provincial only, and by Conſequence of no Authority, but in the Province where they were held; for the grand Conſiſtory of *Jeruſalem* only could oblige the whole *Jewiſh* Nation to obſerve its Deciſions. Theſe Conſiſtories held by the *Jews* in ſome Provinces, may very well be compar'd with our provincial Councils. But we ſhall ſay no more relating to the *Sanhedrim* of the *Jews* and their other Aſſemblies. We ſhall treat, however, in its proper Place of their Diſcipline during all the Time of their Captivity, and by what Means their Religion has been preſerv'd in the midſt of all their Misfortunes.

CHAP. VI.

Concerning the Synagogues of the Jews, *and the Officers or Miniſters of thoſe Synagogues; the Riſe of our Churches or firſt Aſſemblies; the firſt Inſtitution of our Biſhops and Prieſts.*

THERE were ſeveral private Synagogues in *Jeruſalem* beſides the Temple, which are taken Notice of in the New Teſtament, particularly that of the *Alexandrians*, and ſome others. [d] The *Jewiſh* Doctors taught the Law in thoſe Synagogues, which were likewiſe made uſe of as Seminaries for the Education of Youth; and this was their uſual Practice in the Time of *Jeſus Chriſt* and his Apoſtles, who aſſembled there as well

[a] Pſalm xviii. (or xix.)
[b] Epiſtle to the *Romans*, Chap. x. 18.
[c] *Rambam* Preface to *Jad. Hareca.*
[d] Acts vi.

as the reſt of the *Jews*, to hear the Interpretation of the Law, and the Lectures of their Doctors. As the Synagogue was the Place likewiſe for hearing Cauſes, and pronouncing Judgment, the ſame manner of ſitting was obſerv'd as was uſed in the great Conſiſtory. There was in the firſt Place therefore a Principal, called in *Greek Archiſynagogos, the Principal of the Synagogue*, whom the preſent *Jews* call the Principal of a *Kahal*, that is, a Congregation. All ſuch as ſat on each Side of this Principal in a Semi-Circle, as before-mentioned, aſſum'd the Title of *Zekenim*, *Elders*, and at their Feet upon other Seats ſat their Pupils, who ſtudied the Law.

THESE Pupils, who were called *Talmide Hakamim*, *The Pupils of the Wiſemen*, were divided into three diſtinct Claſſes. Thoſe of the firſt, were elected to fill the vacant Places of the *Hakamim* or *of the Wiſemen*; thoſe of the ſecond, were advanced to the firſt, and thoſe of the third, to the ſecond. The People ſat in the Area, which anſwered to the Body of our Churches, ſo that the Principals and Elders of the Synagogue ſat with their Backs towards the People, who were ſeated in the Area either on Mats or Carpets. When St. *Paul* tells us that he was brought up at the Feet of *Gamaliel*, he means, that he was once the Pupil of that learned Doctor, ſitting at his Feet amongſt his other Pupils. The Author of the Annotations on St. *Paul*'s Epiſtles, which ſome have attributed to St. *Ambroſe*, fully and very conciſely explains what we juſt now hinted relating to the Synagogues of the *Jews*. *Hæc*[a] *Traditio Synagogæ eſt*, ſays this Author, *ut ſedentes diſputent ſeniores Dignitate in Cathedris, ſequentes in Subſelliis, noviſſimi in Pavimento ſuper Mattas.*

IF our Painters had entertain'd a right Idea of the Diſpoſition of the Synagogues, they would never have repreſented our bleſſed Lord ſitting in the midſt of the Doctors in a Seat conſpicuous above the reſt, as if he had been the Principal of a Synagogue, though but twelve Years old; which Notion was founded on theſe Words of St. *Luke*, [b] *Invenerunt illum in Templo ſedentem in medio Doctorum, audientem illos, & interrogantem eos.* He ſat on one of the lower Seats amongſt the other Pupils, and he had the free Liberty to propoſe what Queſtions he thought proper as a Pupil, ſince thoſe Places were Academies in reality, where Youth were at once inſtructed both in their Law and their Traditions, which is practiſed to this very Day. They diſtinguiſh therefore their Schools by two different Names, one whereof was called *Beth-Hammikra, the Houſe or Place of Reading*; becauſe in that the Text only of the Law was read; the other was called *Beth-hamidras, the Place of Expoſition or Enquiry:* Whereby the *Jews* pretend to have preſerved the two Laws, which *Moſes*, according to them, received upon Mount *Sinaï*, *viz.* the Written Law, that is, the Pentateuch, and the Oral Law, which comprehends their Traditions. But our bleſſed Lord plainly demonſtrates to them, that on ſeveral Occaſions, under the ſpecious Title of Traditions, they had ſhamefully corrupted the Law by their falſe Interpretations.

LET us come now to the firſt Churches or Aſſemblies of the *Chriſtians*, who could not hold any in their Infancy, but under the Name of *Jews*, the Emperors not having indulg'd them with that Privilege. All Laws therefore made relating to the *Jews*, either favourable or ſevere, were equally applied to the *Chriſtians*, who were accounted at that Time as a particular Sect of the *Jews*, much like the *Phariſees* or *Sadducees*. By this Means the Apoſtles, inaſmuch as they took Refuge under the *Jews*, were able to preach their Doctrine without much Difficulty, and without being cenſur'd as Innovators. St. *Paul* himſelf ſometimes acted after the ſame political Manner, openly declaring that he was a *Jew*, and of the Sect of the *Phariſees*, [c] *Ego Phariſæus ſum filius Phariſæorum.* 'Tis therefore no ſuch ſurpriſing Thing, that the primitive Chriſtians, the moſt of whom

[a] *Ambroſ.* Comm. in Ep. ad Cor. i. 14.
[b] Luc. ii. 46.
[c] Acts xxiii. 6.

had

had been *Jews*, and who for the moſt part aſſembled at the Temple and in the Synagogues as well as they, ſhould in their firſt Aſſemblies obſerve the ſame Diſcipline as they did. This will ſtill appear more evident by the Parallel we ſhall draw between them.

As there was in every Synagogue a Principal, or Superintendant appointed to preſide over the other Elders; ſo in the Chriſtian Aſſemblies there was likewiſe a Superior, whom ſome of the Fathers of the Church have likewiſe nominated the *Preſident*, though for the moſt part he is diſtinguiſh'd by the Title of Elder or Biſhop in the Books of the New Teſtament. Such as were of the firſt Degree in the Synagogues were commonly called *Zekenim*, *Elders*, in Imitation of the ſeventy Elders whom *Moſes* had appointed to be the Judges of the *Sanhedrim*. Even he who preſided over the reſt aſſumed the Name of Elder, being only, as it were, their Dean or Superior. In the firſt Aſſemblies of the *Chriſtians*, ſuch as were of the firſt Degree, aſſumed likewiſe the Name of *Presbyteri*, *Elders*, or *Prieſts*. The Principal or Biſhop, who was the Superior of thoſe Elders, took alſo the Title of an Elder; and for this Reaſon, the Name of Biſhop is ſometimes confounded with the Name of Prieſt or Elder in the New Teſtament. And thus ſuch as were ignorant of the original Senſe and true Meaning of the Word *Prieſt*, have falſly imagined, that there was no Difference between Biſhops and Prieſts in the earlieſt Ages of the Chriſtian Church.

The Council of the firſt Chriſtian Aſſemblies was for no other Reaſon called *Presbyterium*, or *a Council of Elders*. The Biſhop preſided in it as the Principal and firſt Elder, ſitting in the midſt of the others, in the Manner before-mentioned. *In Cathedrâ ſeniorum laudent eum*, ſays the royal Prophet. The Prieſts or Elders, who ſat on each Hand of him, had each their reſpective Seat as Judges, and on that Account are called *Aſſeſſores Epiſcoporum*, by the Fathers of the Church. Nothing of any Importance was put in Execution till it had been firſt controverted in this Aſſembly, where the Biſhop made but one Body with the other Elders or Prieſts; becauſe the Authority, which is now called *Epiſcopal*, was not dependent on the Biſhop alone, but on all the Elders jointly, that were under the Biſhop: And this Practice was obſerv'd at *Rome* likewiſe for ſeveral Ages.

The Name of *Cathedral Church*, in all Probability, is deriv'd from this antient Manner of ſitting in the primitive Churches, or firſt Aſſemblies of the Chriſtians; and it is for this Reaſon, that the Feſtivals of the Chair of St. *Peter* both at *Rome* and *Antioch* are ſtill obſerved, they being the two Cities where that bleſſed Apoſtle ſat as Principal over a ſettled and determinate Conſiſtory. But it muſt be obſerv'd, that by the Term *Cathedral Church*, I do not mean a Cathedral Church or Temple, according to the preſent Acceptation of the Word. *Eccleſia*, originally meant no more than an Aſſembly, and it is well known, that 'till the Reign of *Conſtantine*, the *Chriſtians* were not permitted to build Temples for their publick Service. What ſome Writers, and particularly the *Spaniards*, ſay, relating to the Antiquity of their Cathedral Churches, which they pretend were erected in the Time of the Apoſtles, is very idle and ridiculous; a Cathedral Church in thoſe Days being no more than the See of a Biſhop, attended by a certain Number of Elders: But if we are to give Credit to the new Breviary of the *Carmelites*, there was a Church erected on Mount *Carmel* in Commemoration of the bleſſed Virgin *Mary*, by thoſe Prophets who were the Succeſſors of *Elias*, and viſited the Virgin, which Favours ſhe very graciouſly return'd. But this is idle, and impertinent to the laſt Degree.

This Conformity of Diſcipline between the Church and the Synagogue will be ſtill more conſpicuous, if we reflect on the antient Cuſtoms of the Church. For Example, in former Times, the Biſhops only had the Care and Management of Schools; and it is

not

not to be queſtioned, but that as the *Jewiſh* Synagogues were Schools in which the Law was expounded, and that there were Schools erected near the Synagogues; ſo the Biſhop and Elders, or Prieſts, in the ſame Manner had the Care and Direction of Schools amongſt *Chriſtians*; there having been Schools from the earlieſt Ages of Chriſtianity in the City of *Alexandria*. In moſt Cathedrals there are ſtill ſome viſible Remains of this Cuſtom, where there are Offices to which the Care of Schools is annexed. At *Paris*, for Example, this Duty is incumbent on the Chanter, and on the Chancellor at *Rouen*. The Council of *Trent* had ſome Intentions to reſtore the Uſe of thoſe Schools, under the Name of Seminaries, which are of a quite different Nature from thoſe which moſt of the Biſhops in *France* are daily eſtabliſhing in their Dioceſes. The Deſign of the Fathers of that Council was not, that thoſe who were devoted to the Prieſthood ſhould learn nothing but a few Ceremonies for the due Adminiſtration of the Sacraments; but that thoſe Seminaries ſhould be real Nurſeries for the Education of Youth in Virtue and good Manners, and that when they were grown up to Years of Maturity, they might prove of Service to the Church.

CHAP. VII.

A Continuation of that Conformity which is viſible between the Church and the Synagogue. Some other Offices of the Synagogue.

THE Church has had this likewiſe in common with the Synagogue, that in its Infancy the *Chriſtians* would admit of no other Judges but the Tribunal of the Biſhop and Elders, to decide the Differences which ſometimes would ariſe amongſt them. For which Reaſon, St. *Paul* forbids the Faithful, whom he calls Saints, (a Term the *Jews* likewiſe beſtow'd upon themſelves) to make their Applications to any other Judges than the Elders of the Aſſembly, on whom he confers the Name of *Wiſemen*, which is the ſame Appellation which the *Jews* gave to their Doctors. [a] *Is it ſo, that there is not a* Hacam *or* Elder *amongſt you*, ſays this holy Apoſtle, *no not one that ſhall be able to judge between his Brethren? Sic non eſt inter vos ſapiens qui poſſit judicare inter Fratrem ſuum?* They are widely miſtaken, I think, who have thus tranſlated St. *Paul*'s Words: *Is it ſo, that there is not a* Wiſeman *amongſt you?* For the Term *Wiſeman*, is in this Place a Title of Office, and ſignifies a *Hacam* of the Aſſembly, that is to ſay, an Elder or Doctor.

THE Chriſtian Church has likewiſe viſibly copy'd after the Synagogue in the Ordination of her Miniſters, by laying their Hands upon them, which the *Jews* call *Semica* to this very Day. So that conſtituting a Man a Doctor, or impoſing Hands on him, are ſynonymous Terms amongſt them. *Moſes* was the Inventor of this Ceremony, for he laid his Hands on *Joſhua* who was appointed his Succeſſor, as well as on the other Elders of the *Sanhedrim* who were immediately afterwards filled with the Holy Ghoſt. In Imitation of *Moſes*, the Principals of all the Conſiſtories, after *Moſes* and *Joſhua*, likewiſe practiſed this Impoſition of Hands on ſuch as were elected Elders of the *Sanhedrim*. The *Jewiſh* Doctors however obſerve, that it was not abſolutely requiſite to have recourſe to the *Naſci*, or Prince of the *Sanhedrim* on this Occaſion; but that the Elders who had once received that Impoſition had a Right and Title to practiſe the ſame Ceremony on others, and that it muſt be performed by three, in the ſame Manner as it was appointed in the Infancy of the Church, that there ſhould be at leaſt three Biſhops preſent when a Biſhop was to be ordained. Beſides this Impoſition of Hands, in Proceſs

[a] 1 Cor. vi. 5.

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of Time they thought proper to ſubjoin ſome Words to that Ceremony, which expreſs'd the Action that was performed; as for Inſtance, *I impoſe my Hands on thee*; or, *let my Hands be impoſed on thee*; which is entirely conformable to our Manner of Ordination and Adminiſtration of the other Sacraments.

THERE was alſo in the Temple, and afterwards in the Synagogues, a Miniſter or Officer, in every Reſpect reſembling the Deacons of our Church, who was called the *Sciamas*, or Miniſter of the Temple, and the *Syrians* make uſe of this Word *Sciamas* to ſignify their Deacons and other inferior Miniſters to this very Day. The *Jews* generally call him *Hazan*, becauſe his chief Employment is to inſpect into every Thing that is done in the Synagogue, and eſpecially the reading of the Law: For which Reaſon the Deacons of the Church are not only to provide all Things convenient in the Aſſembly, but are alſo appointed to read the Goſpel; which Cuſtom is ſtrictly obſerved amongſt us to this very Day.

WE do not find in the Books of the new Teſtament, that the Apoſtles ordained any other Miniſters beſides thoſe before-mentioned, *viz.* Biſhops, Prieſts, and Deacons. But under the Appellation of Deacon all inferior Miniſters ought to be comprehended; as indeed the Word *Deacon* in *Greek* imports all ſorts of Miniſters. The *Syrian* Churches commonly make uſe of but one Word to ſignify all ſuch Miniſters as are inferior to Deacons; and the *Jews* do the ſame; for the Word *Hazan* ſometimes denotes the Porter of a Synagogue. The *Levites* performed that Office in the Temple; 'twas their proper Buſineſs to open and ſhut the Doors, and ſing in the Desk whilſt the Sacrifices were offered.

THIS very Diſcipline has been tranſmitted from the Temple of *Jeruſalem*, and from the Synagogues to the Church, where the Porters and Singing-Men are likewiſe eſtabliſh'd; but it happened afterwards, that they who were oblig'd to apply themſelves ſolely to the Miniſtry of the Goſpel, were alſo conſtrain'd to ſing: And indeed ſinging is now the principal Employment of the Canons, who were formerly the Biſhop's Aſſiſtants, as Elders, compoſed with him what was then called the *Presbyterium*.

CHAP. VIII.

Some Remarks on the Prayers of the Jews, *and their Conformity with thoſe of the* Chriſtians.

THE *Jews* have a vaſt Variety of Prayers, whereof they have made divers Collections; and though they have at all Times been under an indiſpenſable Obligation to pray to God, yet, during all the Time they had Sacrifices in the Temple, they had not, in all Probability the ſame Forms of Prayer as they now have in their Synagogues. The Prayers which they uſe at preſent may be called a Supplement to their antient Sacrifices; and for this Reaſon they have given the Title or Name of ſmall Temples to their Synagogues. And as two Sacrifices were offered every Day in the Temple of *Jeruſalem*, one in the Morning, and the other in the Evening, ſo they have Morning and Evening Service in their Synagogues, to correſpond with thoſe two Sacrifices. Beſides theſe, there was another Sacrifice offered up on Holidays, for the Solemnity of the Feſtival; and for this Reaſon they add a new Prayer on Feaſt-Days called *Muſaph*, that is, *Addition*. It is farther remarkable, that they have not only Morning and Evening-Service, to repreſent the Morning and Evening Sacrifice, but Prayers too for the Night, which were inſtituted inſtead of thoſe which remained after the Evening Sacrifice.

THE Chriſtians have a ſtated Time for their Prayers; and though they are obliged to pray to God without ceaſing, *ſine intermiſſione* [a] *orate*, as the Apoſtle expreſſes, yet they have their appointed Hours for publick Prayer; and theſe Prayers in common have more Efficacy, and are more acceptable to the Almighty. Our bleſſed Saviour, it is true, principally preſcribed private Prayers; but he did not thereby ſhew any Diſlike to publick Prayers, ſince he was frequently preſent at them amongſt the *Jews*; he cenſured only the Pride and Affectation of ſome *Jewiſh* Doctors, who prayed in Publick, to be ſeen of Men, *ut videantur ab hominibus.*

IT ſeems pretty plain, however, that our bleſſed Lord [b] did abſolutely diſapprove of thoſe long Prayers which the *Jews* made publickly in their Synagogues, when he commanded his Diſciples not to uſe ſuch Prayers as the Heathens did, who vainly imagined, that they ſhould be heard the ſooner for their much ſpeaking. He preſcribes even the Form of their Prayers, rejecting all the reſt as tending but little to Edification. *Sic ergo orabitis, Pater noſter qui es in cælis.* After this manner therefore pray ye, *Our Father which art in Heaven*, &c. To this I anſwer, that it is not probable that *Jeſus Chriſt* aim'd at an entire Condemnation of all the Prayers which the *Jews* generally uſed in their Synagogues, but thoſe only of ſome particular Rabbi's, who were every Day inventing new ones. Theſe, and theſe only, in my Opinion are condemned by *Jeſus Chriſt*, and in order to induce his Diſciples to lay them entirely aſide, he gave them a Set Form for their private Devotions, but never forbad them to aſſiſt at publick Prayers in the Synagogues.

AND this very Fault ſome Chriſtians themſelves are guilty of; for which Reaſon the Councils were under an Obligation to condemn ſome Prayers which had been introduced into the Office of the Church, by ſome Perſons who compoſed them according to their own Imaginations. Neither muſt we imagine, that the Uniformity of Prayer now in the *Latin* Church has been always the ſame; for the Monks and Friers are as much diſtinguiſhed from the reſt of the Clergy by their Offices, as by their reſpective Rules, in which they imitate the antient *Jewiſh* Doctors, who compoſed private Prayers for their Pupils, beſides the publick which were authorized by the Synagogues.

THE *Jews* have likewiſe ſeveral Ways of praying, which they expreſs by various Terms. [c] St. *Paul*, in his firſt, Epiſtle to *Timothy*, ſeems to have alluded to theſe Terms, therein exhorting them *to offer up Supplications, Prayers, Interceſſions, and Thankſgivings for all Men.* He might have ſaid Prayers only, had there been no ſuch Diſtinction at that Time as there is now in the *Jewiſh* Books of Prayer: For they call *Bakaſot, Petitions, Requeſts*, or *Supplications*, which St. *Paul* expreſſes by the Word *Deeſis.* They give the Name of *Tephillot* to what the ſame Apoſtle calls *Proſeuchas, Vows*, or *Prayers*, &c.

ST. *Auſtin*, who never had any Recourſe to the *Jewiſh* Rituals, has uſed his utmoſt Endeavours to diſtinguiſh all thoſe various kinds of Prayers which are expreſſed in the *Latin* Verſion of the New Teſtament by thoſe Terms *Obſecrationes, Orationes, Poſtulationes, gratiarum Actiones.* He explains them with reſpect to the Prayers which were then uſed in the Church, and are ſtill retained to this very Day. [d] *We ſhall call thoſe Prayers*, ſays that holy Doctor, *Orationes, which are uſed in the Celebration of the Sacrament, before the Conſecration of the Offering on the Altar; as alſo thoſe which are uſed at the Bleſſing and Conſecration:* But notwithſtanding theſe two kinds of Prayers are in reality diſtinct, and the Conſecrations are called Bleſſings and Thankſgivings by the *Jews*, yet it would be more proper, in my Opinion, to explain thoſe various Terms by thoſe va-

[a] 1 Theſſ. v.
[b] Mat. vi. 7.
[c] 1 Timothy ii. 1.
[d] St. *Auſt.* Ep. to *Paulin.*

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rious kinds of Prayers, which were uſed at that Time in the Synagogues of the *Jews*: for St. *Paul* doubtleſs means, that Chriſtians ſhould pray for Princes, and for all ſorts of People in their publick Aſſemblies, in the ſame manner as the *Jews* then did in their Synagogues.

I SHALL not here enlarge on ſome other Prayers, common both to *Jews* and *Chriſtians*: Such, for example, as they make uſe of before their Journey by Land, or Voyage by Sea. The Chriſtians were under no Obligation to imitate the *Jews* in ſuch Prayers, the Dangers which Men are at ſuch Times expoſed to ſufficiently admoniſhing them that they have Occaſion for God's Aſſiſtance and Protection. I ſhall only obſerve, that the *Jews* and the *Catholicks*, in their Prayers rely alike on two Things, *viz.* on the Mercy and Goodneſs of God, and on the Innocence and Piety of their Forefathers. For which Reaſon, the *Jews* mention *Abraham*, *Iſaac*, *Jacob*, and ſome others, both Patriarchs and Prophets. *Do thou, O God*, ſay they, *vouchſafe to hear us, and grant us ſuch and ſuch a Favour, through the Merits of all thoſe juſt and holy Men who have ſprung up every Generation amongſt the* Iſraelites. *Le maan zecout col hatſadikim ve habaſidim ſcehajou becol dor neemanim al Iſraël.*

NOR is it neceſſary to expatiate on the Difference that there is among the *Jewiſh* Common-Prayer-Books. It is ſufficient to make this general Obſervation, that they have different Cuſtoms with Reſpect to this Point as well as we, and that ſuch Cuſtoms are ſet down in the Beginning of each *Seder Tephillot, Order of Prayers.* The *Spaniards*, for Inſtance, add theſe Words, *ceminhag kahal kados ſepharad, according to the Cuſtom of the* Spaniſh *Aſſembly.* The *Italians* ſay, *according to the Cuſtom of the* Italian *Aſſembly.* The *German*, *Poliſh*, and other Nations obſerve the ſame Method: Under the Denomination of *Germans*, the *Poliſh Jews* are included, becauſe their Cuſtoms are the ſame.

To the preceding Remarks, I ſhall only add, that neither Men, Women, nor Children, can be excuſed from making their humble Supplications to God; ſince we may pray according to the Obſervation of the Rabbi's at any Time, and ſince this Nation is not confined to any particular Hour. St. *Paul*, in all Probability, alluded to this Reflection of the Rabbi's, when he exhorted the [a] *Theſſalonians* to pray to God without ceaſing; not that they were to ſpend their whole Time in Prayer, but becauſe they might pray at all Hours, and at all Seaſons.

THEIR Prayers commonly begin with Thankſgivings for Mercies received, and ſo proceed to ask of God ſuch Things as they ſtand in need of. They may begin, if they think proper, with Petitions, and then proceed to praiſing God and bleſſing his holy Name. Our bleſſed Saviour himſelf ſeems to have followed the former Method in the Prayer he has left us; for it begins with the Exaltation of the Name of God. *Our Father which art in Heaven, hallowed be thy Name*, &c. And the Petitions follow, *viz. Give us this Day our daily Bread*, &c. Several other Remarks might be made relating to the Prayers of the *Jews*; but my Intention is to mention only thoſe which are the moſt eſſential, and ſuch particularly as may illuſtrate the Chriſtian Religion.

[a] 1 Theſſ. v. 17.

CHAP.

CHAP. IX.

Concerning the Bleſſings uſed amongſt the Jews; *and their Reſemblance with thoſe of the Chriſtian Religion.*

THE Commandment for bleſſing God amongſt the *Jews*, is not a mere Injunction of their Doctors, but a Precept in the Law, wherein it is ſaid, [a] *When thou haſt eaten and art full, then thou ſhalt bleſs the Lord thy God for the good Land which he hath given thee.* [b] And no one can be diſpenſed from it, any more than from praying, for we may bleſs God at all Times. But as the *Jewiſh* Doctors are extreamly ſubtle and nice in their Explications of the Law, *R. Moſes* is of Opinion, that they are only obliged by the Words of the Law to bleſs God after they have eaten, and finiſh'd their Meal, on Account of theſe Words in the Text, *When thou haſt eaten and art full.* The Generality of the Rabbi's, however, preſcribe Bleſſings both before and after eating, which Injunction they have extended to a great many other Things.

THE ſame Cuſtom of bleſſing both what was to be eaten and what was to be drank was tranſmitted from the Synagogues to the firſt Aſſemblies of the Chriſtians; *Whether therefore ye eat or drink*, ſays St. *Paul*, [c] *whatſoever ye do, do all to the Glory of God.* Theſe Benedictions are alſo called Thankſgivings or Praiſes; and thus we are to underſtand thoſe other Words of St. *Paul* in the ſame Place; *If I by Grace be a Partaker, why am I evil ſpoken of for that for which I give Thanks.* Our bleſſed Saviour himſelf likewiſe ſtrictly obſerved theſe Bleſſings; which is evident from his bleſſing the five Loaves in the Wilderneſs, [d] *Benedixit illis.* The Benedictions which he pronounced on the Bread and Wine ſeparately at his Celebration of the laſt Paſſover with his Apoſtles, are related with the very ſame Circumſtances as are to be met with in the *Jewiſh* Rituals. For which Reaſon I ſhall principally inſiſt on this, and at the ſame Time demonſtrate wherein our bleſſed Lord followed the *Jewiſh* Form, when he pronounced theſe Words over the Bread which he bleſſed, *This is my Body*, &c.

IN the firſt Place then we ſhall obſerve, that the Perſon of the greateſt Dignity amongſt the *Jews* always pronounces the *Baraca*, or Benediction on the Bread and Wine; for which Reaſon our bleſſed Lord performed it himſelf, being with his Diſciples as their Maſter and their Doctor. St. *Luke*, who gives a more particular Account of this Tranſaction, than either St. *Matthew* or St. *Mark*, takes Notice of two Cups, over which our Lord pronounced this Bleſſing, becauſe the *Jews* in reality at the Celebration of the Paſſover, begin with the Bleſſing of a Cup which is filled with Wine; and this firſt bleſſing of the Cup is called for Diſtinction-ſake, *the Bleſſing of the Cup uſed in eating*. They drink four Cups at this Feaſt, but bleſs only the firſt and the laſt; all the *Jews*, except the *Germans*, who repeat the Benedictions over all the Cups, comply with this Cuſtom.

As to theſe different Cuſtoms now obſerved amongſt the *Jews*, be they as they will, it is very probable, however, that our Lord followed the Practice of his own Age, and that St. *Luke* related it juſt as it was tranſacted, whilſt the other *Evangeliſts* only make mention of it in general. St. *Luke*, 'tis true, has here uſed an Expreſſion very familiar amongſt the *Hebrews*, who often repeat the ſame Thing; and I am conſcious ſome will ſay, that by theſe two different Cups, he expreſly intended two different Paſſovers of our

[a] Deut. viii. 10.
[b] *Rámbám's* Treatiſe of Bleſſings.
[c] 1 Cor. x. 31.
[d] Luc. ix. 16.

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Saviour with his Diſciples; as if he had obſerved the Ceremony of the Paſſover according to the antient Law in the firſt, and from thence taken Occaſion to inſtitute the Paſſover of the new Law. But this has not the leaſt Foundation from the Text of the Goſpel, and it is more natural to ſay, that our bleſſed Lord celebrated the Paſſover in the ſame Manner as was practiſed at that Time amongſt the *Jews*, nay even to ſuch a Punctilio that all the three *Evangeliſts* call the Wine which was in the Cup, *The Fruit of the Vine*, in Conformity to what we ſtill read in the *Jewiſh* Ritual: *Bleſſed be thou O Lord our God, King of the World, for having created the Fruit of the Vine, bore peri hag gephen.*

It is moreover very probable, that our Lord, after he had bleſſed and broken the Bread according to the *Jewiſh* Cuſtom, imitated alſo the *Jews* in theſe Words, *This is my Body*; for they ſay in the *Chaldee* or *Syriac*, when they eat unleaven'd Bread, *Ha lahma ania di acalou abbatana be area Miſraim. This is the Bread of Affliction, which our Fathers did eat in the Land of* Egypt. There are ſome of them, however, who repeat theſe Words in their Mother Tongue, and others who ſay them in any Language that is underſtood by all who are then preſent. But our bleſſed Lord and Maſter ſignified to his Diſciples, that they were no longer required *to eat that Bread of Affliction*, which their Fathers had eaten when they came out of *Egypt*; but that being the Author of a New Covenant, he gave them his own Body and Blood inſtead thereof. *Take ye*, ſays he to them, *and eat*; *what I give unto you is my Body*; and after he had bleſſed the Wine which was in the Cup, he gave them that conſecrated Wine, as the *Jews* generally call it; that is, which was really changed into his Blood, and ſaid unto them, *drink ye all of it, for this is my Blood, the Blood of the New Covenant*; in Alluſion to thoſe Words of *Moſes*, [a] *Behold the Blood of the Covenant, which the Lord hath made with you*; *Hic eſt ſanguis fœderis quod Dominus pepigit vobiſcum*, which he pronounced for the Confirmation of the Covenant which God had made with the *Iſraelites* in the Old Teſtament. As then the Blood of the Victims under the old Covenant was truly ſhed, ſo we ought not to queſtion but the Blood of *Jeſus Chriſt*, who was the true Paſchal Lamb, was alſo ſhed for the Confirmation of his New Covenant with us. [b] *Hic eſt ſanguis meus Novi Teſtamenti qui pro multis effunditur in remiſſionem peccatorum.*

To conclude, our bleſſed Lord ſeems to have alluded to the ſame Way of Expreſſion already mentioned, when he aſſures us in the ſixth Chapter of St. *John*, that he is the Bread of Life; [c] *I am*, ſays he, *the Bread of Life*; *he that cometh to me ſhall never hunger, and he that believeth on me ſhall never thirſt.* This Phraſe is much the ſame with that we find in the *Hagada* or *Hiſtory*, which the *Jews* repeat at the Celebration of the Paſſover. *This is the Bread of Affliction which our Fathers did eat in the Land of* Egypt, *whoever is hungry let him come and eat*; *whoever are poor and needy, let them come and partake of the Paſſover*; that is, let them eat of the Paſchal Land for the Preſervation of their Lives. [d] *This is the Bread which comes down from Heaven*, adds our Saviour in the ſame Place, *that a Man may eat thereof and not die.* As what was repreſented only under Types and Figures in the Old Teſtament were verified in him, *hæc omnia in figuris contingebant illis*, he took frequent Opportunities of inſtructing the *Jews* therein, by raiſing their Minds to Heaven by metaphorical Expreſſions, which at the ſame Time were the genuine Senſe of the Scripture when he ſpoke to them; as for Inſtance, when he tells them, that tho' their Fathers had eaten Manna, [e] yet they were dead, becauſe in reality moſt of them died in the Wilderneſs, and ſo did not enjoy the Land of Promiſe; and that he on the contrary was the true Bread of Heaven, which contained in it everlaſting Life, whereof the Land of Promiſe was the Type only.

[a] Exod. xxiv. 8.
[b] Matt. xxvi. 28.
[c] John vi. 35.
[d] Ibid. ver. 50.

CHAP. X.

Concerning the Feſtivals of the Jews, *and their Conformity with thoſe of the* Chriſtians.

SINCE the Chriſtian Religion differs not in the eſſential Part of it, from that of the *Jews*, and ſince they both tend to the ſame End, it is not to be wonder'd at, that the Chriſtians obſerve moſt of the Feſtivals of the *Jews* according to their own particular Manner: I ſay according to a particular Manner of their own, becauſe they have retained nothing that is barely ceremonial: As for Inſtance, there is a wide Difference between the Paſſover of the Chriſtians and that of the *Jews*, the latter being only the Type of the former. This St. *Paul* intimates to the *Corinthians*, when he exhorts them to celebrate the Paſſover, [a] *with the unleavened Bread of Sincerity and Truth*; and at the ſame Time reminds them, that they have no other Paſchal Lamb but *Jeſus Chriſt*. *Paſcha noſtrum immolatus eſt Chriſtus*. We ſing, moreover, the *Hagada* or Hiſtory of that Feſtival in our Churches, and this in Conformity to the *Hagada* of the *Jews*. And as in their Hiſtory of the Paſſover, they take Notice of the Difference between this Night and the other Nights of the Year, ſo the Chriſtians likewiſe bleſs that Night when *Jeſus Chriſt* triumphed over the Grave, *hæc Nox eſt in qua deſtructis Vinculis Mortis Chriſtus ab inferis Victor aſcendit*. The *Jews* acknowledge in their *Hagada*, that they were the Slaves of *Pharaoh* in *Egypt*, from whence the Lord their God delivered them with a high and mighty Hand; and the Chriſtians make the ſame Acknowledgment, when they bleſs Almighty God for their Redemption on this Night from Sin and the Tyranny of the Devil, of which *Pharaoh* was the Figure. In ſhort, the more fully to demonſtrate wherein the Paſſover of the Chriſtians does conſiſt, they have added, by way of Alluſion to the Paſſover of the *Jews*, the following Words, *hæc ſunt Feſta Paſchalia in quibus verus ille Agnus occiditur, cujus Sanguine poſtes Fidelium conſecrantur*.

THE Chriſtians obſerve likewiſe the Feaſt of Pentecoſt, but after another Manner than the *Jews*. For it was on this Day that God gave the Law to the *Iſraelites* upon Mount *Sinaï*, which was all in Flames, on Account of the Lightning and Thunder that ſurrounded it; and on the ſame Day the Apoſtles likewiſe received the new Law, being filled with the Holy Ghoſt, who deſcended on them with a great Noiſe, as it is written in the *Acts* [b] of the *Apoſtles*. Thus the Pentecoſt of the Chriſtians was principally ordain'd for the keeping holy that Day on which the new Law was imprinted by the Holy Ghoſt on the Hearts of the Apoſtles, in the ſame Manner as the antient Law was delivered to *Moſes* upon that Day on Tables of Stone.

BESIDES theſe two grand Feſtivals, which, as has been already hinted, the *Jews* and Chriſtians equally obſerve, *Saturday* was for a long while kept by the Church, (particularly the *Eaſtern* Church) as a Day of ſolemn Aſſembly, as well as *Sunday*: For which Reaſon, the old Canons prohibited all faſting on that Day, becauſe Gaiety and Chearfulneſs, and not Sorrow and Sadneſs were intended to be indulg'd on ſuch Days. The Chriſtians however never obliged themſelves to obſerve ſuch Ceremonies as were merely *Jewiſh* in their Celebration of the Sabbath, but rather ſhew'd a Regard to the Creation of the World, which was the Cauſe of its Inſtitution. And as this Cauſe was not in the leaſt dependant on the ancient Ceremonies of the Law, they thought themſelves under an equal Obligation with the *Jews* to obſerve and keep holy that Day; as it is appointed in the old Book of Conſtitutions, which they attribute to St. *Clement*; *Ye*

[a] 1. Cor. v. 8.
[b] Acts ii.

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ſhall keep as holy Days, both Saturday *and* Sunday, *the firſt being conſecrated in Remembrance of the Creation, and the other of the Reſurrection.*

THERE are ſtill ſome Remains of that antient Ceremony in the *Latin* Church, in the Office for *Saturday* in Paſſion Week, and the Eve of the Pentecoſt, which may properly be called the two grand *Saturdays* of the Chriſtian Religion, as the *Jews* called the *Saturday* of the Paſſover, *Sabbath gadol, the grand Saturday.* In our Churches the Service is the ſame on thoſe two Days as it was formerly on all the other Days of public Aſſembly. They then publickly read ſomething out of the Law and the Prophets, in Conformity to the preſent Cuſtom in the Synagogues. As for Inſtance, the Leſſon for the *Saturday* in Paſſion Week begins with theſe Words in the firſt Chapter of *Geneſis*, *In Principio creavit Deus Cœlum & Terram*; to denote, that on that Day we commemorate the Creation. After which that Paſſage out of *Exodus* is read, wherein is particularly deſcrib'd the Victory of the *Iſraelites* over *Pharaoh's* Hoſt, at their Paſſage thro' the Red-Sea.

I SHALL not here take Notice of the other Places in the Scripture which are read in the Office of that Day, becauſe every one may conſult the Book itſelf. What principally deſerves our Obſervance, is, the Application which the Church makes of it, in the Appropriation of that Leſſon to her ſelf, taking every individual Tranſaction under the Old Teſtament to be only a Type of the Myſteries fulfilled under the New. In the Prayer which is added to the Words of *Geneſis*, wherein mention is made of the Creation of Man, ſhe takes Notice of his ſecond Creation, that is, his Redemption. *O God*, ſays the Church, *who ſheweſt thy Power in the Creation of Man, and who haſt ſhewed it ſtill more in redeeming him: Deus qui mirabiliter creaſti Hominem, & mirabiliter redemiſti.* In the other Prayer, added to the Words of *Exodus*, wherein is commemorated the Paſſage thro' the Red-Sea, ſhe likewiſe ſubjoins, as in the firſt Prayer, the Truth to the Type, humbly beſeeching Almighty God, that as he deliver'd the *Hebrews* from their Captivity in *Egypt*, ſo he would likewiſe be pleaſed to ſave all Nations by the Waters of Baptiſm.

THE ſame Obſervation may eaſily be made in the Office for *Saturday* before *Whit-Sunday*; for then we read the Law and the Prophets, as on the *Saturday* in Paſſion Week; and becauſe the *Jews* received the Law on that Day, [a] we read that Part of *Exodus* wherein the Manner in which God gave his Law on Mount *Sinaï*, is particularly mentioned. In Proceſs of Time, 'tis true, there have been conſiderable Alterations in the Office of the Church, and the ſame Regularity was not obſerved at the Beginning as is at preſent: It has always been the Cuſtom however of the whole Church to read Leſſons out of the Law, the Pſalms of *David*, the Prophets, or ſome other Book of the Old Teſtament, according to the various Feaſts; to which afterwards they added a Leſſon out of the Golpels, or the Epiſtles of St. *Paul*.

IF there has been any Difference, it was inconſiderable, and the Cuſtoms of the Synagogues vary as much, according to the various Countries, as the Manner of performing the Offices of the Church vary from each other. The Church and the Synagogue agree in this, that they have peculiar Prayers both for ordinary Feſtivals, and peculiar for ſuch Days as we now call *Feriæ*; and beſides theſe, they have other Prayers likewiſe appointed for more ſolemn Feſtivals. The Synagogue, 'tis true, has this Advantage over the Church, that it is more antient, and the firſt alſo to whom God communicated his holy Word. *Illis*, ſays St. *Paul*, ſpeaking of the *Jews*, [b] *credita ſunt Eloquia Dei.* But this Advantage is of little Importance, ſince the antient Law expected

[a] Exod. xix.
[b] Epiſt. to the *Romans*, chap. iii.

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its Perfection from the Meſſiah; who was to renew it, and remove all its Defects. No Man, for Example, will ſay, that the Out-lines of a Picture are more perfect than the Painter's laſt Touches, which finiſh and give it all its Beauties. It is the very ſame as to the Law, with reſpect to the Goſpel; the former is in Reality but the Out-lines, and always continued in that State, till at laſt our bleſſed Lord came to complete that Work, which till then remained imperfect. [a] *Finis enim Legis Chriſtus.*

FROM what has been ſaid, the Reaſons are very plain, why the Chriſtians have retained ſome of thoſe Feaſts, which ſeemed to be peculiarly adapted to the *Jewiſh* Religion; and why they commemorate thoſe ancient Feaſts in their Office to this very Day. If it be true, that *Jeſus Chriſt* came not, as he himſelf ſays, into the World to deſtroy the Law, [b] but to fulfil it, it was abſolutely neceſſary to preſerve ſo much of the Law as was not barely Ceremonial. And for this Reaſon, we have retained the Books of the Old Teſtament, out of which we read our Leſſons as well as the *Jews*: But as for their Rituals, they could not be obſerv'd, ſince the Ceremonies of the Law were not to ſubſiſt intire after the coming of the *Meſſiah*. And the Church has reſerved only that Part of it, which might be appropriated to the Uſage of the new Law.

CHAP. XI.

The State of the Jews *after the Deſtruction of* Jeruſalem, *and upon what Principles they governed themſelves in Points of Religion. Concerning their* Talmud, *and the Manner of its Compoſure.*

IT is very evident, that the Religion of the *Jews* was to ſubſiſt no longer intire after the Deſtruction of *Jeruſalem*, which was the Seat of the *Sanhedrim* or grand Conſiſtory, to whoſe Deciſions all the *Jews* were under an indiſpenſable Obligation to ſubmit. For which Reaſon, the Rabbi's in their Hiſtories, principally endeavour to ſhew, that notwithſtanding the deplorable Condition to which their Nation was reduc'd, by ſo many Baniſhments into divers Kingdoms, they had not loſt however their Traditions, becauſe they imagine their famous Schools or Academies, where thoſe Traditions have been always taught, have preſerv'd them. Tho' they could boaſt no longer of any infallible Conſiſtories, yet they inſiſt that they ever had a Succeſſion of Men who took upon them the Dignity of *Naſci*, or Principal of the *Sanhedrim*, and there are ſome Perſons amongſt the *Jews*, even to this Day, who aſſume that Title to themſelves only as a Mark of Honour.

THE *Talmud* takes Notice of two Leaders or Heads of the Tribe of *Judah*, whereof one was in *Paleſtine*, and the other in the Territory of *Babylon*. The *Jews* go ſo far as to trace the Genealogies of theſe two Leaders, and ſome of them pretend that the *Meſſiah*, whoſe coming they live in Expectation of, is to deſcend from the laſt of theſe imaginary Commanders.

As theſe Men rul'd over all the *Jews* during their Baniſhment, and there were ſeveral celebrated Schools eſtabliſh'd in thoſe Places, ſuch *Jews* as could no longer conſult

[a] Rom. Chap. x. 4.
[b] Mat. Chap. v. 17.

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the Oracle of the *Sanhedrim*, had Recourſe from all Parts to theſe two Schools, which ſubſiſted, according to their Account, till the Year 1040. And altho' their Deciſions were not of equal Authority with the Decrees of the grand Conſiſtory, yet they were in great Repute amongſt all the *Jews*, who were diſtinguiſh'd into Eaſtern and Weſtern. The *Babyloniſh* School took the Name of Eaſtern, and the *Paleſtine* of Weſtern.

THE *Jews* therefore, obſerved as near as poſſibly they could, the ſame Diſcipline after the Deſtruction of *Jeruſalem*, as they had done before. And as they were ſcatter'd and diſpers'd into various Countries, they choſe ſeveral Leaders to rule over them in their Baniſhment, whom for this Reaſon they ſtiled *Princes or Commanders of the Exiles*. Theſe Princes or Commanders are mentioned in the Laws of the Emperors, under the Name of Patriarchs. They ſent Commiſſioners called *Selihim* or *Apoſtles*, as far as their Juriſdiction extended. They likewiſe had Prieſts or Elders with them, who were appointed to decide all Controverſies and Debates that aroſe upon Matters of Religion. The Emperors tolerated theſe Sorts of Tribunals amongſt the *Jews*, and even honoured their Patriarchs and Miniſters with divers Privileges; but as this *Jewiſh* Government in the Dominions of thoſe Princes might have been attended with pernicious Conſequences, it was thought proper entirely to ſuppreſs it. They have, however, to this Day in ſeveral Places Officers or Civil Magiſtrates: But then they dare not exert their Authority, nor puniſh the Rebellious, leſt it ſhould come to the Ear of thoſe Princes whom they are oblig'd to obey.

BY this means indeed they may have preſerved at leaſt ſome Part of their Diſcipline; but as it was impoſſible to preſerve ſuch a Variety of Traditions as they had amongſt them, they thought it requiſite to write them down, notwithſtanding, they were to be taught only by Word of Mouth. And ſince it might have been objected, that it was irrational to imagine, that ſuch a Number of Traditions could have been preſerved for ſo many Ages, and in the total Subverſion of their Government, they have artfully enough ſuppos'd that a particular Set of Wiſemen or Rabbi's taught thoſe Traditions from Time to Time in their ſeveral Ages, even from *Moſes* to the Perſon who firſt put them into writing. Some of them indeed (and amongſt others Rabbi *Moſes*) add that each Principal of the *Sanhedrim* kept private Memorandums of thoſe Traditions, which however were publiſhed by Word of Mouth only. And ſuch as received them from the Mouth of thoſe Doctors, committed them to writing for their own private Improvement and Information.

RABBI JUDAH therefore, who was, as is generally acknowledg'd, the firſt Compiler of theſe Traditions, only made a Collection of them from the various Manuſcripts which were extant in his Time, and which he conſulted with the utmoſt Care and Induſtry. This Doctor, who was the *Naſci* or Preſident of the *Sanhedrim*, lived in the ſecond Century under both the *Antonins*: But the *Jewiſh* Hiſtorians differ as to the Time when he finiſh'd this Collection, which was univerſally received by the *Jews*, and taught without Diſtinction in the Schools of *Paleſtine* and *Babylon*. This Collection has from that Time been a Guide for the *Jews* in all religious Debates, and was called the *Miſna*, that is, the *Repetition*, or rather *Expoſition* of the written Law. The Stile of it is very perſpicuous, but very laconic. And ſince the *Naſci* or Princes of the Conſiſtories had given various Deciſions upon the ſame Subject, *Rabbi Judah* gives an Account of them all; which makes his Work obſcure, and ſometimes unintelligible; for he does not always point out the Opinion which he beſt approves of, and which ought to be follow'd. Some of the *Jews*, however, have cleared up this Obſcurity in ſome meaſure, by ſetting an Aſteriſm, or ſome other particular Mark, to the Names of thoſe Rabbi's, whoſe Deciſions have the Sanction of a Law. And more-

over, there are Editions of the *Miſnajot*, in which the Deciſions, which are to be their Rule and Guide, are carefully diſtinguiſhed.

THE Treatiſe entitled the *Miſna*, which we have juſt before mentioned, and which is now the Text of the *Talmud*, being written in ſo conciſe a Stile that it cannot anſwer all the Difficulties which daily occur relating to the Law, the Doctors who ſucceeded Rabbi *Judah*, added ſome ſhort Remarks or Annotations to it, whereof ſome were called *Toſiphetot*, *Additions*, by way of Supplement : The others are entitled *Barajetot*, that is *Gloſſes beſide the Text*. But theſe ſhort Commentaries not being yet ſufficient to reſolve all the Queſtions propoſed upon the Law, it was thought requiſite to compoſe a more copious Expoſition of the *Miſna*, which they call *Gemara* or *Perfection* ; and this *Gemara* is in Reality what the *Jews* now call the *Talmud*.

As they had two celebrated Schools, as abovemention'd, and as the *Miſna* was taught in both, ſo they have compoſed two Kinds of *Talmuds*. The firſt is that of *Jeruſalem*, whereof the Founder is ſuppoſed to be Rabbi *Johanan*, Preſident or *Naſci* of the School which was in *Paleſtine*. The Time when he flouriſh'd is not preciſely determin'd ; and the *Jews* themſelves are divided in their Sentiments about it ; for ſome imagine that he was living towards the End of the third Century ; and others towards the End of the fourth. The ſecond *Talmud* is called the *Talmud* of *Babylon*, becauſe it was compoſed by Rabbi *Aſſe*, who was Preſident of a School in that Country, at the Beginning, or, as ſome ſay, about the Middle of the ſixth Century ; others, however, pretend it was written about the Beginning of the fifth Century. However juſt theſe ſeveral Opinions of the *Jewiſh* Writers may be, who indeed ſeem to ground them on the various Times when the *Talmud* was written, they all agree in this, that the *Talmud* of *Babylon* was compoſed at leaſt a hundred Years after that of *Jeruſalem*. Moreover, when they ſpeak of the *Talmud*, they for the moſt part mean that of *Babylon*, which is more copious and extenſive than that of *Jeruſalem*, which they ſeldom make uſe of, as being too conciſe and too obſcure.

THE *Gemara* or *Babyloniſh Talmud*, which is the Rule by which the *Jews* are directed in all their Ceremonies and Affairs both Civil and Criminal, is compos'd in the *Chaldean* Language as it was then written, which is difficult to be underſtood, on Account of its Deviation from the antient *Chaldean*, which was ſpoken with much more Purity at *Babylon*. But beſides this Inconvenience, in reſpect of Language, it abounds with a vaſt Number of uſeleſs and impertinent Queſtions and Stories, or rather fictitious and romantic Amuſements, which the illiterate Vulgar imagine to be true. But a Man of the leaſt Penetration may with eaſe diſcover, that they are nothing more than Allegories invented by injudicious Men, and fit for no other Purpoſe than to expoſe the *Jews* to Contempt and Ridicule. There are palpable Errors in this *Talmud* of theirs, even with reſpect to Hiſtory and Chronology : But ſuch *Jews* as are Men of any Underſtanding, give no Credit to theſe kind of Facts, without a ſerious Enquiry into the Truth of them. But it would be look'd upon as a Crime, or a Kind of Apoſtacy, not to admit of their Deciſions or Expoſitions of the Law, for which they have as high a Veneration as if they came directly to them from the Mouth of *Moſes* himſelf. *Halacah la Moſce mi Sinaï*, is their Favourite Expreſſion ; *This is a Tradition which God delivered to* Moſes *from Mount* Sinai : And under this ſpecious Name of Tradition, the *Jews* have received the impertinent Tales which their Doctors have impos'd on them, as if God himſelf had revealed them. They are not permitted ſo much as to enquire into the Veracity of them, unleſs they are fond of falling into the Hereſy of the *Caraïtes*. If any one demands a Reaſon for all theſe Gloſſes of their Forefathers, which ſeem at leaſt to deviate ſo very much from the Text of the Law, the only Anſwer they give is this ; *Ameru hacamenu* ; that is, *Our Wiſemen or Rabbi's have ſaid ſo.*

CHAP.

CHAP. XII.

Concerning the Succeſſion of the Jewiſh *Rabbi's who came after the* Talmud. *Some Reflections on the Riſe of thoſe idle and impertinent Traditions which are contained in the* Talmud. *Concerning their Cuſtoms and local Practices.*

THE whole Body of their Tradition being compris'd in that Collection entitled the *Talmud*, their Rabbi's who liv'd afterwards were diſtinguiſh'd by the Name of *Seboreans*, that is, Perſons who offer their Opinions, becauſe in Reality their Deciſions had not the Weight or Authority of a Law with them. Rabbi *Moſes*, however, does not once mention theſe ſpeculative Rabbi's in the Introduction to his Abridgment of the *Talmud*, but proceeds directly to thoſe who bear the Title of *Geonim*, or *Excellent*, on Account of their ſuperior Knowledge of the Law. Theſe *Geonim*, who lived in the Territory of *Babylon*, compoſed ſeveral Books for the Expoſition of the *Gemara*, and were conſulted by the other *Jews* from all Parts: But the *Arabians* having made themſelves Maſters of that Country, and having deſtroy'd all the Schools which were eſtabliſh'd there, the *Geonim* flew for Refuge into *Europe*, and particularly into *Spain*, where Rabbi *Iſaac Alfes*, who lived about the Time when theſe *Geonim* declin'd, made an excellent Collection of the Deciſions of the *Gemara*, without taking any Notice of the uſeleſs and impertinent Cavils and Queſtions which were in it.

THE *Jewiſh* Doctors who ſucceeded Rabbi *Iſaac Alfes*, took upon them the Name of *Rabbanim*, amongſt whom Rabbi *Solomon Iſaaki* of *Troyes* in *Champegne* was the moſt celebrated for his Knowledge of the *Talmud*. And indeed, the *Jews* prefer his Annotations upon that Book before all others, and for this Reaſon have honour'd him with the Title of Head of the Interpreters. This is the ſame Rabbi *Solomon* whom our *Jews* generally call *Jarhi*, and who is the famous Author of *Delira*. It would be to no manner of Purpoſe to mention here ſeveral other Rabbi's who have made Annotations on, or abridg'd the *Talmud*. Such as are fond of this Kind of Study, ſhould prefer above all others, that excellent Abridgment which Rabbi *Moſes*, the Son of *Maimon*, compoſed in a very pure, eaſy and intelligible Stile. To this Doctor may be added *R. Moſes*, ſirnam'd *Cotſi*, from the Place of his Nativity, who, in a particular Treatiſe, has fully explain'd every Article which relates to the ſix hundred and thirteen Precepts or Commandments of the *Jews*. But we have dwelt long enough on the *Talmud*, and thoſe Rabbi's who have given any Interpretation of it: We ſhall therefore proceed to make a few ſerious Reflections on that important Subject.

IT muſt be ackowledg'd that the Traditions now compriſed in the *Talmud*, or at leaſt a conſiderable Part of them, are very antient; ſince the primitive Fathers of the Church have not only ſpoken of them in general under the Name of *Deuteroſes*, which is a ſynonimous Term with *Miſnajot*, but have alſo quoted ſome of them *verbatim*, as they are at preſent to be met with in the Books of the *Jews*. For our better Satisfaction, we need only peruſe the Writings of *Origen*, St. *Epiphanius*, and St. *Jerom*, but particularly the laſt, who quotes a vaſt Number of them in his Annotations chiefly on the Prophets. The *Jews*, in all Probability, invented moſt of thoſe Traditions when they had no ſettled Oracle to conſult; and that ſome time after their Return from *Babylon* to *Jeruſalem*, their Rabbi's were fond of gaining Applauſe by their new Interpretations of the Law.

THESE

THESE new Interpretations divided them into various Sects, which afterwards affected to differ, as much as poſſible, from each other, which is a common Practice on ſuch Occaſions. The *Phariſees*, who preſerved the Law with the Traditions of their Fathers, enlarged their Number, in order to oppoſe, with the greater Warmth and Zeal, the Opinions of the *Sadducees*, who, on the contrary, would admit of none. Theſe two Sects could never keep up a Medium, which would have been to obſerve with all the Punctuality imaginable ſuch Traditions as were requiſite for the Expoſition of the obſcure Paſſages in the Law, and for the Maintenance of Diſcipline and Decorum in their Government. This was the Reaſon that induc'd our bleſſed Lord, not only to reprove the *Sadducees*, who ſubverted the moſt valuable Part of the *Jewiſh* Religion, by rejecting all Traditions whatſoever, but the *Phariſees* too, who had made the Religion of their Fathers ridiculous, by their additional Traditions, which very much deviated from the Text of the Law.

FROM hence, in my Opinion, aroſe all thoſe Fables and idle Allegories now compris'd in the Books of the *Talmud*. The *Phariſees* becoming at laſt the moſt prevailing Sect amongſt the *Jews*, during the Time of their Diſperſion, the Patriarchs and Preſidents of their moſt conſiderable Schools ſpread this Doctrine throughout all the Countries where there were any *Jews*. There were but a very few Rabbi's who were Schiſmaticks, and with Obſtinacy and Perverſeneſs oppoſed this vaſt Number of Traditions; being impatient to ſee ſuch a Number of idle Chimera's ſtand in Competition with the Text of the Law. For which Reaſon, they were called by the Name of *Caraïtes*, that is, a particular Order of Men, who hold the Text of the Scripture, though at the ſame Time they reject only ſuch Traditions as they imagine were ill-grounded: And even at preſent they read the Books of the *Talmud*, to which they conform themſelves in moſt Things which relate to Decency and Order.

ALTHOUGH the *Jews* pretend that their Traditions had never appeared in Writing, if it had not been for the Misfortunes of the Times, yet it would have been very difficult for them, as they were ſo numerous, to avoid it. And indeed their principal Traditions, thro' Careleſſneſs are loſt, and amongſt others thoſe which related to their Sacrifices: Nay, they are perfect Strangers to the Names of ſeveral Animals, which they are prohibited by their Law to eat, and yet, notwithſtanding their Ignorance, they have now the Aſſurance to affirm, that they have preſerved the Law of *Moſes* in its Purity and Perfection, with the very Interpretation of it, which he received from the Mouth of God upon Mount *Sinaï*.

BUT if we will but ſearch with the leaſt Application imaginable, into the ſeveral Collections which the *Jews* have at different Times made of their Conſtitutions, we ſhall find nothing extraordinary in them, nothing but what may be met with in other Religions, which have their Ceremonies, and in other Books in which their Diſcipline is compris'd: So that there is no Neceſſity on that account to aſcribe them to God, as their Author. It is very probable therefore, that theſe Collections were made by the Heads or Preſidents of their celebrated Schools, and afterwards diſperſed all over their whole Nation, on account of their intrinſic Merit. The Rabbi's after this, pretended, in order to give them a greater Sanction, that the Deciſions compriſed in thoſe Books were delivered to *Moſes* with the Text of the Law; but they have brought down ſo many Follies and extravagant Fancies from Mount *Sinaï*, that this alone is ſufficient to prevent our giving any Credit to thoſe very Things, which otherwiſe in themſelves carry an Air of Truth along with them.

BESIDES theſe Conſtitutions compriſed in the *Talmud*, and to which all the *Jews* are forced to ſubmit, they have ſome certain Cuſtoms, which differ according to the different Countries in which they live. Theſe local Cuſtoms are called *Minhagim Cuſtoms*; and in order

order to retain them the better, they have written ſeveral particular Treatiſes for that Purpoſe. Theſe Cuſtoms are evident, and eaſy to be obſerv'd even in their Prayer Books, wherein there is a Variation either as to the Order, or to the Things themſelves. The Rabbi's have likewiſe treated of their *Dinim*, or *Judgments*, which may be reduced to Cuſtoms; becauſe the *Jews* vary alſo in them, and becauſe thoſe *Dinim* only contain ſome plauſible Reaſons why a Ceremony may be perform'd in one Manner rather than another.

CHAP. XIII.

Concerning the Books made Uſe of in the Synagogues; and the principal Study of the Jews.

WE have already obſerved, where we treated of the Prayers of the *Jews*, that they have Books written after various Modes, wherein all thoſe Prayers are collected. Every Nation, in this Particular, follows its own Cuſtoms, which is no Hindrance however to their agreeing in what relates to the Body of Prayers in general. Beſides theſe Books of Devotion, which they call *Sedec Tephillot*, or *Order of Prayers*, they have another Book, entitled *Mahazor*, which not only includes their Office for the whole Year, but alſo ſelect Verſes or Anthems, which they ſing in their Synagogues on particular Sabbath-Days, and other Holy-Days; and theſe Verſes are very hard to underſtand, on Account of their Style, which is very conciſe, and very intricate. I ſhall here ſay nothing of the *Sefer Tora*, or *Book of the Law*, whereof there are always divers Copies in every Synagogue, written in a very ſingular Manner, and with a ſuperſtitious Exactneſs. As for Example, if the Parchment on which the Law is to be written be prepared by a Chriſtian, or even by a Heretic *Jew*, or a *Samaritan*, it would be accounted profane, and could never be made uſe of for this Purpoſe. It is abſolutely neceſſary, therefore, that a profeſſed *Jew* ſhould prepare it, according to a particular Meaſure, both with reſpect to the Height of the Roll, the Size of the Page, and the Diſtance of the Lines. They obſerve the antient Manner of writing their Books upon long Rolls, and I ſhould not blame them for their Exactneſs in marking the Diviſions of the ſmall Pages or Columns, in which the Books intended for the Service of the Synagogues are written, if they did not give ſuperſtitious Reaſons for their Conduct in that Reſpect: Whereas it is evident, that all thoſe Meaſures were invented with no other View but the making their Volumes appear more beautiful and uniform.

THEY are alſo very curious in their Preparation of the Ink intended for the writing thoſe Books. It muſt be made after a peculiar Manner, and the Rabbi's have ſet down the particular Ingredients of which it muſt be compoſed. Nothing that glitters muſt appear upon it, ſuch as Gold or Silver, nor in ſhort, any gawdy Colour whatſoever. So that if any one of the *Sefer Tora's*, or Tranſcripts of the Law, appropriated for the Uſe of the Synagogues, ſhould contain one Letter only of another Colour from that Ink which is compoſed for that particular Purpoſe, that *Sefer Tora* would be looked on as profane, and would never be made uſe of in any of their Synagogues.

THEY obſerve likewiſe, the ſame Rules with reſpect to ſome other ſmall Volumes, which are alſo read in their Synagogues upon ſtated Days. They have, for Example, the Book of *Eſther*, which they call *Megillah Eſther*, the *Volume of Eſther*, written upon a Roll, of the ſame Size as the Book of the Law: And what is very remarkable in theſe Books, which are thus dedicated to the Service of the Synagogues, is, that the bare Letters of the *Hebrew* Alphabet are ſeen only without any of thoſe Points or Vowels, which are printed in the *Hebrew* Bibles, and determine how they ſhall be read. In this they have retained in all

Probability the antient Manner of writing their Books before thoſe Points or Vowels were invented. There are none of thoſe Accents to be ſeen in them for the Diſtinction of the Matter, which direct the *Jews* at this Time in the Manner of reading the other Bibles, which are not ſet apart for the Service of the Synagogues; for they have no other Accents but thoſe which at the ſame Time ſerve to elevate or depreſs the Voice when they read, or more properly, when they ſing the Words of the Law. They are obliged, therefore, to practiſe a conſiderable Time, before they can read without Heſitation in the Synagogues, where they admit of no Books with Points or Accents, like their other Tranſcripts of the Scripture, whether in Print or Manuſcript.

As to the principal Study of the *Jews*, they think themſelves, above all Things, obliged to apply themſelves to the Study of the Law, and the Traditions compriſed in the *Talmud*. Their Synagogues ſerve them for Schools on this Occaſion, and there are very few *Jews* but what can read the Books of the Law diſtinctly, and even repeat ſome Part of it by Heart; nay, but what have read ſome of the Diſcourſes of the *Miſna*, which is, as it were, the Text of the *Talmud*. *As ſoon as a Child*, ſay they, *hath attained the Age of five Years, he ſhould be taught to read the Text of the Law, and at fourteen, to read the Miſna.*

THEIR Method in the Education of their Children is very different from ours; for they are taught the *Hebrew* Language, and the *Chaldee* too, in ſome meaſure, without the leaſt Idea of the Rules of Grammar; about which they never concern themſelves: For which Reaſon we ſeldom find a *Jew* who can inſtruct others in what he knows himſelf of the Bible and *Talmud*; becauſe all the Knowledge which moſt of them have therein is grounded only upon conſtant Practice.

WHEN they have attained to the Age of thirteen, they learn the Commandments, which are very numerous: And if they have leiſure, when they are fifteen, they apply themſelves to the Study of the *Gemara*, or the *Talmud*; but there are not many *Jews* who have a perfect Knowledge, or can give a ſatisfactory Account of it; notwithſtanding it is publickly taught amongſt them, at leaſt in thoſe Parts where they are at Liberty to read it. We have nothing in our Academics that can equal the Warmth of their Debates, when they are arguing upon any Topic of the *Talmud*; for they have always their Reaſons *pro* and *con*, which they ground upon the Authority of their Fathers, and in theſe Controverſies they are ſo hot, and exaſperated one againſt another, that to hear them, one would imagine they were perfect Mad-men. *Gens Ratione furens & Mentem paſta Chimeris.*

As the *Jews* ſeldom apply themſelves to the Study of polite Literature; nay, as their Fathers have eſtabliſh'd Laws which have forbid them to read the Philoſophers, they ſeldom or never regard the Art of thinking; and this makes them ſuch religious Bigots, having entertain'd from their Infancy an infinite Number of Prejudices, from which it is almoſt impoſſible ever to reclaim them. And though the *Talmud* abounds with a Parcel of idle and romantic Stories; yet they pay as ſuperſtitious a Veneration to it, as if God himſelf had delivered it to their Fathers: So great is the enthuſiaſtic Folly of the *Jewiſh* Vulgar. For I do not ſpeak of thoſe who know better, and yet are obliged to look upon that Book as the Rule of their Faith, as well as the reſt; for their Neglect of it would be deem'd impious and heretical. *Loquuntur cum multis, ſed ſapiunt cum paucis.*

CHAP.

CHAP. XIV.

Concerning the Books now extant amongſt the Jews; *and whether they may in any reſpect be ſerviceable to the* Chriſtians.

THERE have been ſeveral Catalogues of the *Jewiſh* Books already publiſh'd under the Title of the *Rabbinical Library*. I might here take the Opportunity to furniſh the Reader with a new Set which have never been taken Notice of: But it would be more acceptable, in my Opinion, to ſhew what uſe may be made of them, than barely to name them. There is ſcarce any Science, it is true, but what has been treated of in Rabbinical *Hebrew*, tho' it muſt be confeſs'd, that very few of the Diſcourſes are any ways correct; for with reſpect to Arts and Sciences, the *Jews* have only tranſcrib'd the Books of the *Arabians*, which they have tranſlated after their own Manner. The Writings of the *Jews* therefore are only to be conſulted, in my humble Opinion, with regard to their Religion; and that too with Diſcretion, unleſs we are willing to approve of, and receive for Truth all their wild and romantic Fictions.

In order to make a judicious Inquiry into this Affair, we muſt conſider the *Jewiſh* Religion in it ſelf, according to its Conformity with that of the Chriſtians: And if we do ſo, it is evident, that ſuch Books as only treat of *Judaiſm*, can be of no great uſe to the Chriſtians. As for Example, of what Advantage would it be to them to know how the *Jews* are oblig'd to pitch their Tents or Tabernacles, at their Celebration of the Feſtival which bears that Name? It is ſufficient for them to know wherein that Feaſt conſiſts, and the occaſion of its Inſtitution: Which may be eaſily diſcovered from the Text of the Bible, or the Annotations, if any Thing is intricate and obſcure. The ſame may be ſaid with reſpect to all the other *Jewiſh* Feſtivals on which the Rabbi's have diſcourſed after a very nice and peculiar Manner. And as the *Miſna*, and *Gemara*, for the Generality, contain very little beſides theſe kind of Subtilties, they can be but of ſmall Service to *Chriſtians*, unleſs it be with reſpect to ſome particular Treatiſes, in which ſome Ceremonies and Cuſtoms are to be met with which are like our own, and may give us ſome Light towards the Expoſition of ſome particular Paſſages of the New Teſtament. For my own part, I ſhould be contented with the Abridgment of the *Talmud* by Rabbi *Moſes*, without ever conſulting either the *Miſna* or *Talmud*, which we may wholly reſign to the *Jews*, unleſs we read thoſe Books with a View only to expoſe and ridicule them, and convince them how unaccountably partial and prejudic'd they are in Favour of the Traditions of their Fathers. We need only read the Works of Rabbi *Moſes* for this Purpoſe, which are not perfectly free from theſe vain Amuſements, tho' ſome have aſſur'd us, that he was the only *Jewiſh* Author that ever wrote without Romancing. *Solus inter Judæos neſcit delirare* R. Moiſes. It muſt be acknowledged, that his Treatiſe is not ſo full of Abſurdities as thoſe are which the other Rabbi's have publiſh'd; but however it muſt be allowed, that he is ſometimes guilty; for otherwiſe he would be no ſtanch *Jew*. We may find, it is true, ſeveral Scripture Paſſages explained in the *Talmud* by the ancient *Jewiſh* Doctors; but very few of them have a literal Expoſition. Each Rabbi is fond of ſhewing the Brightneſs of his Genius by Allegories and childiſh Alluſions, which are below the Dignity of the Subject. Whenever they do follow the literal Senſe, 'tis after a *Jewiſh* Manner, and in Conformity to their Ceremonies; ſo that thoſe Books can be of uſe to the *Jews* only, for the Explication of the Scriptures, or rather to confirm them in thoſe religious Prejudices which they have already imbibed.

THEY have ſome other Books which may be of ſingular Service to the Chriſtians for the Expoſition of the Old Teſtament: Such as their Annotations on the literal Senſe of the Bible, tho' they are but very few. For moſt of the *Jewiſh* Authors, and particularly ſuch as are the moſt ancient, have choſen rather to keep cloſe to the allegorical Senſe, than to interpret the Text; ſo that thoſe celebrated Annotations, entitled *Zohar*, and for which the *Jews* have ſo great a Veneration, as alſo the *Medraſcim*, with other allegorical Obſervations, can be of no Service to any but the *Jews*. The Collection of the Rabbi's which was firſt inſerted in the great *Venetian* Bible, of which there are ſeveral Editions, and afterwards in *Bayle*'s, may be of ſingular Service towards the better Underſtanding the literal Senſe; to which are added the Annotations of *Don Iſaac Abrabanel* upon the major Part of the Scriptures. I might likewiſe here mention ſeveral other *Jewiſh* Writers who have literally expounded the Text of the old Teſtament; but this laſt Commentator in a manner contains them all.

As to their Divinity, in my Opinion, we ought to read only the Works of ſuch as have commented on the chief Articles of their Religion; and were I to make my Choice out of their Books of that Nature, which are very numerous, I ſhould prefer the *Sepher Ikkarim*, or *Book of Principles* of *Joſeph Albo*, a *Spaniſh Jew*, and a few others written by particular Rabbi's, who have examined into the Elements of Rabbi *Moſes* upon this Subject, and amongſt others *Don Iſaac Abrabanel* before mentioned, and Rabbi *Haſdai*. But above all Things we ought carefully to enquire into the Reaſons which they urge to prove, that as God himſelf is unchangeable, ſo the Law which he has once delivered, ought likewiſe to be ſubject to no Variation; for thereby they pretend to demonſtrate, that the Chriſtians ought not entirely to have aboliſhed the Ceremonies of the Law of *Moſes*. But the Objections which they themſelves raiſe in this Particular, and which they are not able to reſolve, is a plain Teſtimony that their Principle is erroneous. It would be convenient, moreover, to conſult ſome other Rabbi's who have written on the Principles of the *Jewiſh* Religion before Rabbi *Moſes*, and particularly, the Treatiſe of *Saadias Gaon*, entitled *Sepher Emunoth*, or, *The Book of the Faith*. For altho' that Work was compos'd at a Time when the *Jews* were more fond of the romantic Fictions of the *Talmud*, than of the Interpretation of their Divinity; and altho' this Author is very incorrect, we may however find (by the Compariſon of his Sentiments with thoſe of Rabbi *Moſes)* that the Divinity of thoſe *Geonim*, or *excellent Men*, did not exactly agree with that of the preſent *Jews*. Theſe *Jewiſh* Theologiſts write not only relating to their own Doctrine, but often undertake to refute the Chriſtian Faith: And for this Reaſon their Books may give us ſome light into ſuch Matters of Controverſy, as have been more learnedly debated, and more particularly by Rabbi *Lipman*, in a Treatiſe of his entitled *Sepher Nitſahon*, that is, *The Book of Victory*.

I SHALL not here amuſe the Reader with a long Catalogue of the moſt valuable Books written by ſuch Authors as have made divine Treatiſes according to the Cabaliſtic Principles, becauſe none of them have one Grain of common Senſe in them. And yet it is ſurprizing to think what a Number of *Jews* there are, (and particularly in the *Levant)* who apply themſelves to the ſpeculative *Cabala*. What ſeems moſt rational in this Science, is the Interpretation of the Attributes or Properties of God, for Example, his Unity and Eternity: But they ſay nothing however that is agreeable upon this Subject, but what is collected from the Philoſophy of *Plato*, to which they have added other Subtleties of their own, to ſuit the Principles of that Philoſophy to their Law. There is a very ſmall Treatiſe, publiſh'd under the Title of *Sepher Jetſira*, or, *The Book of the Creation*, which they look upon as the Plan of that Divinity, and which ſome of them imagine to be compoſed by the Patriarch *Abraham*, as containing the whole Syſtem of the Divinity of the antient Patriarchs; tho' in Reality, there is in it nothing that is valuable or ſolid. But the *Jews*, who have ſince that Time written upon this

this Ground-work, either by Annotations upon this ſmall Treatiſe, or by entire Diſcourſes of Cabaliſtic Divinity, have mightily extolled the wondrous Secrets of that divine Science, even to that Degree, that there have been many of the Chriſtians, and ſome even now, who give credit to all the boaſted Myſteries of the *Jewiſh Cabala*. In the Catalogue of *Jewiſh* Books, which formerly belonged to *Johannes Picus*, Count of *Mirandola*, there are Abundance of theſe kind of Writings, and I don't queſtion but that the *Jews*, who were more ſtudious to enrich themſelves than the Library of that young Nobleman, palm'd ſeveral ſuppoſititious Diſcourſes of the ſame Kind upon him. Such however as have any Time to trifle away, and are deſirous to be inſtructed in the Principles of that Science, may peruſe the Works of Rabbi *Moſes Cordovero*, who has made an Abridgment of them, under the Title of *Pardes Rimonim*, that is, *The Garden of Pomegranates*. But if they will not be contented with that Abridgment, and are willing to go to the Bottom of that Science, they may conſult the following Books, *viz. Meppetah Hakkabala*, *The Key of the Cabala*, *Sud Sudot*, *The Secret of Secrets*, *Sepher Bahir*, *The illuſtrious Book*, and *Sepher Happelia*, *The Book of Wonders*. I ſhall ſay nothing of the practical *Cabala*, which is very erroneous; tho' ſuch as profeſs that Art boldly aſſert, that they have frequently experienced the Truth of it, taking a Pleaſure in deluding thoſe who are inclin'd to believe them upon their Words. To this practical *Cabala* we ſhall refer all thoſe Books which have been written by them, relating to the Influence of the Stars upon ſome particular Figures, which have given Riſe to their *Taliſmans*, the Magic Power of their Characters, and many other Things of the like Nature, which have no other Foundation than the extravagant Whimſies of the Cabaliſtical Doctors, who apply themſelves to Geomancy, Palmeſtry and Phyſiognomy.

THE *Jews* have alſo abundance of philoſophical Treatiſes, having tranſlated all the Works of *Ariſtotle* into the Rabbinic *Hebrew*, with the Annotations of *Averroes*, and ſeveral other *Arabian* Authors upon that Philoſopher. Some Authors too are to be met with among them, who have compos'd Treatiſes of Logic, Natural Philoſophy, and Metaphiſics; but they have ſervilely copied the Principles and Method of *Ariſtotle*, or rather of the *Arabian* Philoſophers, who have wrote large Comments on that Author. Their Books of Philoſophy therefore can be of little uſe to any but their own Nation, unleſs indeed by their Means we may recover ſome of the *Arabian* Authors, whoſe Works are almoſt loſt and very ſcarce, and which are eaſily to be found amongſt the *Jews* who have tranſlated them. The Works of *Averroes* himſelf, which are now in Print, were tranſlated from the Rabbinic *Hebrew*, and not from the *Arabic*. They have likewiſe ſome Works under the Name of *Ariſtotle*, which we have not in *Greek*; but in all Probability they were counterfeited by the *Arabians*, and afterwards tranſlated by the Rabbi's. The *Italian Jews* have alſo tranſlated ſome Diſcourſes of that Philoſopher from the *Latin*; but we need not in my Opinion conſult thoſe Tranſlations, in order to improve our ſelves in the *Ariſtotelian* Philoſophy, which we may read in *Greek*, or at leaſt in *Latin*, having ſeveral Tranſlations of his Works which are far more correct and valuable than thoſe of the Rabbi's.

A COMPLETE Library might be made of ſuch *Jewiſh* Authors as have treated on Mathematics, and Medicine: But moſt of their Works are only paraphraſtical Tranſlations from the *Arabian* Text. For Inſtance, with reſpect to the Mathematicks, they have tranſlated *Ptolemy*'s *Almageſt*, together with the Abridgment of it from the *Arabic*. And beſides thoſe, we have the Works of *Alphraganus*, with ſeveral other Compoſitions of the like Nature in Rabbinic *Hebrew*. We muſt not however do them ſo much Injuſtice as to inſinuate that they are mere Tranſlators, they having alſo compoſed divers Treatiſes of Arithmetic, Geometry, Aſtronomy, and Aſtrology, in Imitation of the *Grecians* and *Arabians*. *Aben-Eſra* himſelf, who is one of their moſt learned Commentators on the Scripture, has written upon all the Branches of the Mathe-

Mathematics; as alſo, a particular Treatiſe upon the *Aſtrolabe*, entitled *Sepher Aſtrolab le Eben-Eſra*. Rabbi *Mardochai-ben Comtino*, who has treated on the ſame Subject, entitles his Book, *Sepher tikkon celi hannechoſet*, that is, *A Treatiſe upon the Compoſition of the brazen Inſtrument*. This Rabbi has likewiſe written a Diſcourſe on Geometry and Aſtronomy.

As the *Jews* have for a long Time followed the Mathematician's Scheme for the Regulation of their Calendar, and do not now compute the firſt Day of the Moon from the Day of her *Phaſis*, or firſt Appearance, they have been oblig'd to have Recourſe to Aſtronomical Tables to regulate their Feſtivals. For this Purpoſe we may conſult the Treatiſe of Rabbi *Iſaac Ben Joſeph*, which bears the Title of *Jeſud Olam*, or, *The Foundation of the World*, and the Aſtronomical Tables of *Emanuel Ben Jacob baal haccenaphaim*; to which we may add the Calendar of the *Hebrews*, publiſh'd by *Munſter*.

As for their Treatiſes on Medicine, which are likewiſe very numerous amongſt the *Jews*, they are for the moſt Part Tranſlations only from the *Arabians*, and even from ſome of our Chriſtians who have wrote on that Subject. They have, for Inſtance, taken the Works of *Hippocrates* and *Galen* from the former: And moreover, tranſlated almoſt every Phyſical Diſcourſe that has been written in the *Arabic* Language into Rabbinical *Hebrew*, tho' there are not many of them to be met with in Print, which makes them more difficult to be purchas'd in *Arabic*, than the Rabbinical *Hebrew* Tranſlations. They have alſo tranſlated into the ſame Language the medicinal Works of the latter, whom they ſometimes mention, but thoſe of *Montpelier* in a more particular Manner.

THERE have been *Jews* who have underſtood the *Greek* and *Arabian* Languages well enough to tranſlate the Aphoriſms of *Hippocrates*, with an Expoſition of *Galen* from *Greek* into *Arabic*: At leaſt a Tranſlation of that Kind is aſcribed to Rabbi *Hanam Ben Iſaac*, which was afterwards tranſlated into Rabbinical *Hebrew*, with additional Remarks by Rabbi *Nathan* from the *Arabic*. To conclude, I ſhall not here take notice of ſeveral Diſcourſes on Chirurgery, which are likewiſe extant among the *Jews*, as well as a great Number of Botanical Treatiſes, treating of medicinal Herbs and Plants; there being no great Probability that our Phyſicians or Chirurgeons will ever conſult them upon this Occaſion.

CHAP. XV.

Remarks on ſome other Books, written in Rabbinical Hebrew.

RHETORICK and Poetry have for the moſt Part been treated with Contempt by the Rabbi's, ſo that they have very few Orators or Poets amongſt them; for the Rabbinical *Hebrew* is but a barren Language: For which Reaſon, their Preachers ſeldom or never ſtudy the Art of Elocution; but for the moſt Part apply themſelves cloſely to Morality, on which however they diſcourſe after another Manner than we do, becauſe they therein compriſe that Multitude of Precepts which they think themſelves under an indiſpenſable Obligation to obſerve; from whence ariſe a thouſand Controverſial Points which they determine with all the Subtilty and Artifice imaginable. As they acquieſce entirely in the Authority of their Fathers, they conſult their *Talmud* upon

upon all Emergencies, and very often thoſe particular Authors, who have written ſelect Treatiſes, entitled *Scheelot Veteſchuvot*, that is, *Queſtions and Anſwers*, wherein their Caſes are more readily reſolv'd.

As to their Poetry, every one knows that it can boaſt of no Antiquity amongſt the *Jews*, at leaſt in the Manner it is practis'd at preſent, and which they have reduced to an Art Time out of Mind, in Imitation of the *Arabians*. I remember I myſelf have ſeen ſeveral Years ago an Abridgment of all their Philoſophy compoſed in that kind of Verſe by Rabbi *Abraham ben Meſullam*. They have alſo ſeveral Hymns, in Commemoration of ſome of their moſt ſolemn Feſtivals, in their Prayer Books, called *Mahazor*, as we have already hinted in another Place. Nay, moſt of the *Jews* prefix Verſes to their Works; and there are ſome of them make whole Orations in Metre. Their Verſes, however, will never dignify them with the Title of Poets. There never was a Nation that publiſh'd more Fables than the *Jews*, or was fonder of Fictions even at thoſe Times when they had not a Poet amongſt them.

THEY have likewiſe their Hiſtorians and Chronologiſts, tho' their Number is but ſmall, and thoſe very careleſs and remiſs, even in ſuch Affairs as very nearly concern them. No Wonder, therefore, if they are much more ſo in their Hiſtories of other Nations, whoſe Treatiſes they copy without the leaſt Judgment, and are very partial and unjuſt in their Tranſlations. How many Fables, for Example, do we find in the Book of *Joſippus* or *Ben-Gorion*, which were taken, notwithſtanding, from the real *Joſephus?* That Circumſtance alone, ſhould any *Jew* attempt to write a Hiſtory, would be ſufficient to make any one ſuſpect the Veracity of his Relations. When I ſpeak of the Hiſtorical Writings of *Ben-Gorion*, or of the ſpurious *Joſephus*, I would not have it thought that I attempted to include the Abridgment publiſhed by *Munſter*, nor that other Edition, ſtill more copious, which he has publiſh'd with the *Latin* Verſion; but the Edition of *Conſtantinople*, which *Munſter* himſelf did not give us complete, there being many Omiſſions therein at the Beginning and End, and indeed throughout the whole Work.

THEIR Chronological Treatiſes, entitled *Seder olam Rabba*, that is, *Great Chronology*, and *Seder olam Zutta*, an *Abridgment of Chronology*, as well as their *Sepher Hakkabala*, or *Books of Traditions*, which is one of their moſt ancient Hiſtories, contain but a very few Things that are worthy of Obſervation. Rabbi *Ghedalia*, who compoſed a Chronological Hiſtory, under the Title of *Scalſcelet Hakkabala*, or, *The Chain of Tradition*, has encumber'd it with a prodigious Number of idle Tales and Fables; the principal Aim of the *Jews* in their Hiſtories being, in reality, no other than to demonſtrate the Succeſſion of their Doctors and Schools, and more vigouroufly to refute the Doctrine of the *Caraite Jews*, who refuſe to ſubmit to ſuch a vaſt Number of Traditions as the *Jews* have among them, and which ſeem to have ſo little Foundation. This was the only Motive that induced *R. David Ganz* to write a complete Body of Chronology, and bring it down to our own Times; tho' indeed, in the ſecond Part of it, he principally enlarges upon the Chronology of other Nations. But as the *Jews* in general have very little Knowledge of our Hiſtory, ſo they are for the moſt part guilty of egregious Miſtakes in their Tranſlations of our Authors; ſo that it is in vain to conſult their Books for real Facts, of which we may have better Information from other Authors. The Treatiſe, entitled *Juhaſin*, that is, on their *Deſcents*, is a Collection only from various Hiſtorians; but there are very few valuable Tracts in that Collection, the *Jews* not having Capacity enough to make a judicious Choice.

THEIR Succeſs has been equally bad whenever they have undertaken the Hiſtories of other Nations, having only tranſlated their Books, and abridged them without any Diſcretion, which is evident by the Epitome they have given us in *Hebrew* of the Hiſtories of the Kings of *France* and the *Ottoman* Emperors, though it gives but a very lame and

and conciſe Account of the latter. The Title of this Hiſtory, which is conceiv'd in the following pompous Terms, *Sepher dibre hajamin lè malche Tſorphat u malche Beth Ottoman Hatturg*, does indeed, at firſt View, preſent us with an Idea of ſomething very extraordinary; but in reality the Performance is very mean and contemptible. But as moſt of the *Jews* are great Travellers, and Maſters of ſeveral Languages, they might oblige the World with ſome excellent Hiſtories, if they would give themſelves the Trouble. One of the moſt judicious *Jewiſh* Authors that we have, is, in my Opinion, *R. Azarias*, an *Italian* by Birth, and yet he has not given us any particular Hiſtory, but only quoted ſome Hiſtorical Occurrences in a Treatiſe, entitled *Meor-enaïm*, that is to ſay, *The Light of the Eyes*. He often has Recourſe to our Chriſtian Authors, of whom he ſeems to have a better Idea than any other *Jew*.

As to Grammar, the *Jews* are indiſputably more learned in that Science than in any other: And yet they looked upon it with Contempt for a long Time, not having bent their Thoughts that Way till near the ninth Century, when the *Arab* Grammarians flouriſhed, whoſe Example they ſoon followed, and indeed excelled them in a ſhort Time by the Subtilties which they invented in this Art. But to confeſs the Truth, moſt of the Rules which the *Jewiſh* Grammarians, but particularly the Moderns have publiſh'd, are of very little if any Service.

THEIR moſt celebrated Grammarians are *R. Juda*, *R. Jonas*, *R. Aben-Eſra*, *Moſes*, and *David Kimhi*: The two firſt wrote in the *Arabic* Language, and their Works were afterwards tranſlated into Rabbinical *Hebrew*; but never printed as ever I heard of. The grammatical Works of *Aben-Eſra*, a learned *Spaniſh Jew*, are in great Repute, and are to be met with, printed at *Venice* in a Collection of ſeveral Grammarians. The Grammar of *R. David Kimhi* has notwithſtanding been almoſt univerſally approved, becauſe it is written more methodically, and becauſe he is a more plain and intelligible Author than any of the other *Jews*. And for this very Reaſon his *Hebrew* Dictionary is preferred before all others; and indeed, but very few conſult any other. Such, however, as are deſirous of underſtanding the *Hebrew* Tongue to Perfection, muſt ſtudy and read with Attention all the grammatical Compoſitions of *R. Elias Levita*, which contain a vaſt Variety of beautiful Reflections, both moral and divine, which are indeed abſolutely neceſſary for the underſtanding of the ſacred Scripture.

I SHALL not here enlarge on the Rabbinical *Hebrew*, that is to ſay, on the Language in which the *Jews* have written for ſeveral Ages; ſince there is no Grammar of it extant, and likewiſe ſince that Language varies according to its various Writers. The Grounds of the Rabbinical *Hebrew*, it is true, were taken from the *Hebrew* of the *Old Teſtament*, which every one has copied as cloſely and accurately as he could; but the *Spaniards* have intermixed Words of their own with it, and the *French*, and all other Nations have done the ſame in their reſpective Languages. If any one, however, is a perfect Maſter of the *Hebrew* of the Bible, he may underſtand with Eaſe the Writings of the moſt celebrated Rabbi's, who have made literal Annotations on the ſacred Scripture; for they have but a very few particular Expreſſions, which by Practice may quickly be attain'd; and beſides there are ſeveral Dictionaries, that explain the foreign Words which occur in any Language whatſoever. The *Jews* for the moſt part conſult the Dictionary, called *Aruc*, which the *Conſtantinopolitan Jews* abridg'd under the Title of *Aruc hakketſer*, that is to ſay, *The little Aruc*. And in this Dictionary the Words of the *Talmud* are all to be met with: But as it is written in Rabbinical *Hebrew*, it will be of but little Service, unleſs to thoſe who have already attain'd a conſiderable Knowledge of the Rabbi's; for which Reaſon I ſhould rather recommend to my Readers the Dictionary of *David de Pomis*, an *Italian Jew*, printed at *Venice* in the Year 1587. This Dictionary has one peculiar Advantage, which is, that it is printed in two Columns, the

the firſt whereof gives the *Hebrew* Words of the Bible, with their Explanations in *Latin* and *Italian*, and the other the Rabbinic *Hebrew* Words, which he calls *Foreign Dictions*, to diſtinguiſh them from thoſe that are purely *Hebrew*. And to this he has added an Interpretation, written firſt in Rabbinical *Hebrew*, and then in *Latin* and *Italian*; ſo that by the Aſſiſtance of this Dictionary, any one may learn the Language of the Rabbi's with much more Eaſe than by the large *Talmudic* and *Rabbinic* Dictionary of *Buxtorf*, which is more copious and extenſive.

CHAP. XVI.

Concerning the Uſefulneſs of the Hebrew *Language, and whether a Divine ought to ſtudy it; with ſome Reaſons for queſtioning the Neceſſity of it.*

IT is impoſſible, if we will believe St. *Jerom* and St. *Auſtin*, for us to acquire a perfect Knowledge of the ſacred Scriptures, which contain the chief Grounds of our Religion; without being well verſed in the *Greek* and *Hebrew* Languages, and thereby enabled to conſult the Originals, whenever we are at a Loſs. I ſpeak, ſays St. *Auſtin*, to ſuch as underſtand the [a] *Latin*; who ought alſo to have a competent Knowledge of the *Greek* and *Hebrew*, that in caſe any Difficulties ariſe they may be able to conſult the Originals which have been tranſlated into *Latin*. *Latinæ quidem linguæ Homines quos nunc inſtruendos ſuſcepimus, & duabus aliis ad Scripturarum cognitionem habent opus, Hebræâ ſcilicet, & Græca, ut ad exemplaria præcedentia recurratur, ſi quam dubitationem attulerit Latinorum interpretum infinita varietas.* When any civil Concern is to be determin'd before a Judge, the Copy only of a Deed is never regarded, but the Original itſelf muſt be produced; in Matters of Religion however it is not ſo; for many of our Divines are too lazy to conſult the Original Authors, but ſit down contented with ſuch Tranſlations of them as are either defective or obſcure.

I MUST confeſs, indeed, that it may be alledged in favour of the preſent Age, that it is needleſs to have Recourſe to the Originals, ſince the Council of *Trent* has pronounced the *Latin* Verſion to be authentic; and moreover the numerous Tranſlations which have been made into divers Languages, from the very Text of the Bible itſelf, may in ſome meaſure ſupply the Place of Originals. To which we may add, that an infinite Number of Men, who were eminent and learned in the Oriental Languages, have explained whatever appeared difficult in the Style of the Scripture. This ſeems to me the moſt plauſible Excuſe that can be made in Behalf of ſuch Divines as neglect the Study of the *Hebrew* Language, and are perſuaded, that if, on the one Hand, it be not altogether uſeleſs, at leaſt, on the other, that Deficiency may be ſupplied by ſhorter and leſs troubleſom Expedients.

BUT without our being obliged to give the Reaſons which induced the Fathers of the Council of *Trent* to declare the antient *Latin* Verſion authentic, it is impoſſible for the *Vulgate* to have a greater Authority at preſent than the *Greek* Verſion of the *Septuagint* had in the primitive Ages of the Church, ſince it was thought to be inſpired and prophetic to the Time of St. *Jerom*, who was the firſt that began to queſtion its divine Authority. The primitive Fathers, however, always had Recourſe to the *Greek* Tranſlations from the original *Hebrew*, for the Interpretation of the Scripture. Could they have con-

[a] St. Aug. Lib. ii. of the Chriſt. Doct. Chap. ii.

ſulted the Originals themſelves, they would indiſputably have done it; ſince they teſtified ſo great a regard for the indefatigable Labours of *Origen*, who had rang'd thoſe antient *Greek* Tranſlations in diſtinct Columns with the Verſion of the *Septuagint* in the Middle. The Annotations of the *Greek* Fathers upon the Old Teſtament cannot be read, but we ſhall frequently find the Names of *Aquila*, *Symmacus*, *Theodotion*, with other antient Tranſlators, and the *Samaritan* Commentator too, who had tranſlated likewiſe the Pentateuch into *Greek* for the particular Service of the *Samaritans*.

IT may be ſaid, that we likewiſe have now the ſame, or indeed greater Helps, for the Explication of ſuch Difficulties as occur in the *Vulgate*, ſince we have ſeveral good *Latin* Tranſlations from the Original. But this very Circumſtance makes the Knowledge of the *Hebrew* Language ſtill more neceſſary, in order to determine which of all thoſe Tranſlations ought to be preferred, as St. *Auſtin*, in the Words already quoted, has judiciouſly obſerv'd. Beſides, how many dubious and obſcure Expreſſions are there, whereof we cannot rightly determine the Senſe, but by having Recourſe to the Originals? Not but that all theſe various Verſions ſerve in a great meaſure to clear up thoſe Difficulties; and altho' in St. *Auſtin*'s Time there was a *Latin* Tranſlation likewiſe, then called *Antient* and *Vulgate*, yet he rightly approved of the other Tranſlations, which were almoſt innumerable. *Latinorum interpretum*, ſaith he, *infinita varietas*. But notwithſtanding all theſe Helps, a Knowledge of the *Hebrew* Tongue, is, in his Opinion, abſolutely neceſſary, in order to conſult the Originals, or, as that pious and learned Man expreſſes himſelf, *Ut ad exemplaria præcedentia recurratur*. It is very difficult to have a perfect and clear Idea of the Force and Propriety of *Hebrew* Words by Tranſlations only, even allowing them to be faithful and correct, every Tongue having its peculiar Idioms, which for the Generality loſe their Beauty when tranſlated into another Language. It would be an eaſy Matter to produce ſeveral Inſtances, but that would be too great a Digreſſion; and beſides, I imagine every one is already convinced of this Truth by his own Experience.

I SHALL only add, that this Application to the Study of the *Hebrew* Language habituates the Mind to a greater Accuracy and Readineſs in the Style of the Scripture, as will be very evident by a Compariſon of St. *Jerom*'s Annotations, and the Old Teſtament, with thoſe of the other Fathers, who lived before or after him. How many trivial Queſtions do we meet with in the Writings of ſome Divines, for want of Judgment or an Inability to conſult the Originals of the Scripture? Some of the moſt curious and inquiſitive among them embaraſs and confound themſelves extremely to find out whether Man is born with one original Sin only, or with many; which critical Enquiry ariſes from the following Words in the *Vulgate*; *In iniquitatibus conceptus ſum & in peccatis concepit me mater mea*; but the *Hebrew* Text, where it is written, *In iniquitate & in peccato*, ſolves the Queſtion beyond all Diſpute.

HERE we might with Propriety enough produce ſome Inſtances of the happy Diſcoveries which have been made in the Scripture, principally in our own Age, through the Knowledge of the *Hebrew* Language; but it would be tedious, if not triflng, to expatiate on a Subject which has already been ſufficiently demonſtrated. Cardinal *Cajetanus* was ſo fully perſuaded of the Neceſſity there was to underſtand the *Hebrew* Language, for the better Expoſition of the Books in the Old Teſtament, that although he was not of a proper Age at that Time to apply himſelf to the Study of it, yet he conſulted with, and procur'd the Aſſiſtance of ſuch as were moſt learned in that Tongue, whether *Jews* or *Chriſtians*, for the Completion of the Annotations which he has written upon thoſe Books. It would be beſt, therefore, to ſtudy betimes the *Hebrew* Language, when the Memory is more capable of Exerciſe than the Judgment.

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THE ſix Fathers of the Society, who, by their Principal's Order, compoſed a Book entitled *Ratio atque Inſtitutio Studiorum*, recommend amongſt other Things to all ſuch as for the future ſhall devote themſelves to the Study of the ſacred Scriptures, to examine with the utmoſt Care the Words of the *Hebrew* and *Greek* Text, and reconcile them if poſſibly they can with the *Latin* Verſion, [a] *Hebræa quoque & Græca explicanda ſunt atque examinanda, cum vel à Latina Vulgata editione diſcrepare videntur ad eorum conciliationem quoad ejus fieri poterit.* At the ſame Time they complain that the Study of the Scripture was ſhamefully neglected by their Society; for each Member, ſay they, principally applies himſelf to School Divinity, as if any one could be a complete Divine without a perfect Knowledge of the ſacred Scriptures. Such kind of Divines therefore are called by them *mutilos & mancos Theologos.* They cannot endure ſuch Preachers as ſtudy ſcholaſtic Learning only, becauſe they deliver nothing but their own Sentiments to the People, or if they do quote any Paſſages of the Scripture, they ſeldom or never give them their proper Senſe. As this is the Foible of moſt of our preſent Preachers, it will not be amiſs, I preſume, to repeat here the very Words of the Book as they ſtand in the Edition publiſh'd at *Rome: Concionatores etiam Scholaſticis tantum imbuti ſtudiis, non rarò in ſuis evaneſcunt cogitationibus: De Scripturis verò, quas vix primoribus labris deguſtârunt, aut nihil afferunt in medium, aut parum ad rem, alienis gloſſis & fucatis argutiis Scripturam adulterantes.*

CHAP. XVII.

Inſtructions for attaining the Hebrew *Tongue with Eaſe in a ſhort Time.*

THERE is no Language, I dare venture to aver, can be acquired with leſs Difficulty and in leſs Time than the *Hebrew*; for the Number of Words therein are but ſmall, all of them being compriſed in the Books of the Old Teſtament; and the Grammar Rules requiſite for the attaining of it but very few: For which Reaſon the eaſieſt and moſt conciſe Grammars ſhould at firſt be choſen; as for Example, the Compendium of *Schickardus*, entitled *Horologium Schickardi*, and *Buxtorf*'s Abridgment of the *Hebrew* Grammar. I recommend theſe two Epitomes to young Students, becauſe every Thing that is neceſſary to be known is contained in them. On the contrary, as the *Jews* have refined too much upon Grammar, the ſhorteſt is the beſt, provided that every Thing abſolutely requiſite be there clearly and fully explained, and free from all Obſcurities, *Brevis eſſe laboro, obſcurus fio.*

IN the firſt Place, as to the Manner of Reading the *Hebrew*, a Student has no Need to trouble himſelf about the Pronunciation of ſome particular Letters, there being no eſtabliſh'd Rule for them amongſt the *Jews*, who pronounce the *Hebrew* variouſly according to the various Countries in which they live. Was I to make my Choice, however, of any particular Pronunciation, I would prefer the *Spaniſh* before that of all the other *Jews*, becauſe it is more ſimple, and comes nearer to the Manner of the Antients. But it is ſufficient to obſerve here in general, and only for our better Information therein, that a Student may follow that Method, if he thinks convenient, after he has attained to a perfect Knowledge of the *Hebrew*. For at firſt he ought to regard the Pronunciation of the Grammarian only whom he has made choice of for his Guide.

[a] *Ratio Stud.* printed at *Rome* 1586.

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SECONDLY, as it is cuſtomary for the *Jews* to uſe particular Points inſtead of Vowels, which are diſtinguiſh'd into long and ſhort, he ſhould principally take notice of the one and the other, for ſeveral of the Grammar Rules which are difficult and perplex'd, may by that Means be avoided. As for Example, without having Recourſe to all that the Grammarians have ſaid concerning the *Dageſh*, the *Sheva*, and other trivial Niceties, it is ſufficient to know, that in the Pronunciation of the *Hebrew* Language, the Long only, and not the Short, is always to be dwelt on; and for this Reaſon the Letter which follows the ſhort Vowel muſt be doubled, and mark'd with a Point called *Dageſh*: Or if it follows a *Sheva*, the *Sheva* muſt not be dwelt upon. The Word *Dibber* is therefore pronounced with a double *B*, becauſe there being a ſhort Vowel under the *D*, it by Conſequence attracts the other Letter after it, that a ſhort Vowel may not be dwelt upon. It is the ſame with Reſpect to the *Sheva*, when it follows a ſhort Vowel; and for this Reaſon, the Grammarians ſay, it is not then pronounced, but only after a long Vowel. But without expatiating on all the trivial Rules of Grammar, which only overburthen the Memory and confound the Underſtanding, it is ſufficient to know, that the Pronunciation always dwells on the long Vowel, and never on the ſhort.

As to *Hebrew* Nouns, whether Subſtantives or Adjectives, they are attended with little or no Difficulties; but the Verbs indeed, whereof there are a great Number of Conjugations, are more intricate and perplex'd. It may be ſufficient at firſt, however, to learn them in the Groſs, that when the Student wants the Interpretation of any Book in the Old Teſtament, he may ſearch for them under their reſpective Conjugations. By this Means, he will learn them in a very ſhort Time, and even without any Fatigue; and moreover, whilſt he is thus practiſing, he will make a conſiderable Progreſs in the Knowledge of the Language.

No one can well conceive how advantageous it is to enter upon a Language with the Explication of Authors; which ſhould be done as ſoon as the Student has the leaſt Notion of Grammar, or indeed as ſoon as he is able to read. To what Purpoſe for Example, do we firſt read a whole Grammar throughout; in the next Place, learn with Exactneſs the Genders, Declenſions, and the like? as is the Cuſtom at preſent in our *Latin* Schools, where *Deſpauterius* is learn'd for many Years together, and for the moſt Part without the leaſt Improvement, for want of applying the Rules to Practice. Would it not be more advantageous to Children, to give them at firſt the moſt general and conciſe Rules of the Grammar, and afterwards lead them into the Conſtruction of Authors? They would by this Means at once learn the Rules and the Uſe of them too, which they would much more eaſily comprehend than the Rules alone without Exerciſe. For in ſhort, after the Loſs of a great deal of precious Time, we muſt come to that at laſt, and of all thoſe Rules we only retain ſuch as we learned whilſt we were exerciſing ourſelves in the Conſtruction of Authors.

WHOEVER has a Mind therefore to apply himſelf to the Study of the *Hebrew* Language, ought to follow the Method which I have here preſcrib'd, and, as much as poſſible, avoid reading any *Hebrew* Grammars, which are generally overloaded with an exceſſive Number of Rules. It will not be amiſs, however, for a Student to read them when he begins to have a perfect Idea of that Language. For then thoſe numerous Rules will no longer perplex his Mind: But Tyro's ought to have this Maxim conſtantly in Remembrance, *Uſus multus, Præceptiones paucæ, Much Exerciſe, and few Rules.* And for the more eaſy Attainment of this Practice by Reading, all Sorts of Books ought not to be promiſcuouſly read; but the hiſtorical Books of the Bible being eaſier than the others, ſhould be read the firſt: And even ſome of them ought to be preferred before others.

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Moses, of all the *Hebrews*, wrote in the beſt and moſt eaſy Stile, and ſhines particularly in his Book of *Geneſis*; and what may be of great Aſſiſtance to ſuch as are deſirous to learn the *Hebrew* Language, is, that in the firſt Chapter of *Geneſis*, he frequently repeats the ſame Words and Expreſſions, by which Means they may with Eaſe and Pleaſure be retained. And tho' there are in theſe firſt Chapters of *Geneſis* a great Number of theſe Kind of Repetitions, yet there are likewiſe a vaſt Quantity of Words compris'd in them. After this, great Progreſs may be made in the *Hebrew* Language in a little Time, with Reſpect to the hiſtorical Books of the Bible, becauſe the Stile of them is very plain and eaſy. But as to the other Books, which are written either in a more conciſe or a more figurative Stile, it is quite another Thing; for which Reaſon, it is moſt adviſable to obſerve ſome Order and Regularity in the reading them.

It would be better, in my Opinion, to read the *Pſalms* before *Eccleſiaſtes*, the *Proverbs*, or the *Canticles*. Theſe three laſt Books are written in a very conciſe Stile, and are difficult to be underſtood, without the Reader's ſupplying ſomething himſelf in ſeveral Places. And as the *Pſalms* may be ſaid to be a Medium, as it were, between Hiſtory and thoſe Books, the conciſe Stile will thus by Degrees grow eaſy and familiar. After theſe, the Prophets may be read, which are rather more difficult in their Conſtruction, on Account of the Subjects they treat of, than in their Expreſſions, which are more figurative however than any other Part of the Bible, becauſe the Prophets were the *Jewiſh* Orators: And for that Reaſon, they often employ all thoſe Figures peculiar to Orators; this we ſee principally in *Iſaiah*, who is doubtleſs the moſt eloquent of all the Prophets. The Book of *Job*, whoſe Thoughts are dreſt in the boldeſt and ſublimeſt Figures, not to mention his Way of ſpeaking by half Words only and Sentences, ought to be reſerv'd for the laſt Leſſon. It might not perhaps be amiſs to ſhew here which of the Tranſlations of the Bible are the beſt and moſt uſeful towards attaining the Knowledge of the *Hebrew* Language; but as this would require too tedious a Diſcuſſion, I ſhall adviſe my Reader rather to conſult a learned and judicious Maſter, that is able to conduct him to his Journey's End, than to apply to ſuch Books as cannot give him a ſatisfactory Anſwer, and to which conſequently he will in vain propoſe thoſe Difficulties which he meets with.

CHAP. XVIII.

Concerning the Liturgies and Maſſes of all the Chriſtians *throughout the World.*

Though we have already given ſome Account of the Origin of ſeveral Ceremonies obſerved by the Chriſtians, ſo far as they relate to the *Jews*, and principally as to what belongs to the Prayers and Offices of the Church, yet ſtill we ſhall here give you a complete Diſcourſe upon the Maſs, which the Chriſtians in the *Levant* call *Liturgy*, and which is the Principal Office of our Religion, that the various Ceremonies which are practiſed in various Churches, may be more fully known and underſtood. But notwithſtanding all thoſe Cuſtoms, they all agree in the Subſtance of this Office, which takes its Birth from the *Jewiſh* Synagogues, and was imitated by the Apoſtles in their firſt Aſſemblies.

The Term *Liturgy* was taken from the New Teſtament, wherein it generally ſignifies an Office or public Miniſtry; and is applied in this Senſe to the Miniſtry of the Goſpel, as well, with reſpect to preaching, as to the Adminiſtration of the holy Sacraments. [a] For

[a] Epiſtle to the *Romans*, Chap. xv. Ver. 16.

which Reaſon St. *Paul*, to teſtify that God had elected him for this ſacred Miniſtry, ſpeaking to the *Faithful* at *Rome*, ſays, that God had graciouſly vouchſafed to chuſe him to be the *Leitourgos*, or *Miniſter* of *Jeſus Chriſt*, to preach his Goſpel unto all Nations. But the Eaſtern Church has confined this Word to the particular Office of the Maſs, which they call *Liturgy*.

If we conſider this Office of the Liturgy in its Origin, it muſt be allowed to have been at firſt, like all other Offices, more plain and ſimple; to which, in Proceſs of Time there were ſome Additions made, but ſtill without any eſſential Alterations. The Liturgy has always conſiſted of particular Prayers, accompanied with Praiſes and Thankſgivings, which were ſolemnly repeated over the Bread and Wine for their Conſecration, by tranſubſtantiating them into the Body and Blood of the Son of God, by Vertue of the ſacramental Words which the Prieſt pronounced, in Imitation of our bleſſed Lord's Action at the *Paſſover which he* celebrated with his Apoſtles. They brake the Bread afterwards and diſtributed it to ſuch as were preſent at the Ceremony, at which the Prieſt or Elder preſided, juſt as amongſt the *Jews* the Father of a Family, or the moſt proper Perſon at the Table, bleſſes the Bread, and then the Wine in the Cup, and after he has taken ſome Part of both himſelf, diſtributes them to his Friends and Acquaintance round about him.

There is no Queſtion but that our Lord, when he bleſs'd or conſecrated the Bread and Wine at his laſt Supper with his Diſciples, according to the Relation of the Evangeliſts, followed the Cuſtom which the *Jews* obſerved in thoſe Days at the Celebration of the Paſſover. He made uſe of Prayers, Benedictions, and Thankſgivings, as they did when they performed the Ceremony of the Paſchal Lamb, which was called the Sanctification or Conſecration of the Paſſover. For which Reaſon, our Lord commanded his Apoſtles to obſerve that Ceremony for ever in Commemoration of him, as the *Jews* did that of the Paſſover, in Commemoration of what had been tranſacted when they came out of *Egypt*. And what ſtill makes theſe two Ceremonies more conformable to each other, is, that as the Paſſover of the *Jews* is a lively Repreſentation of what was tranſacted at their Departure out of *Egypt*, when their Deliverance from the Bondage they were then under was accompliſh'd; ſo the Office of the Liturgy amongſt the Chriſtians includes the principal Myſteries of their Religion, particularly that of the Death and Reſurrection of our bleſſed Lord, who has delivered them from the Captivity of Sin. This is conſpicuous in all the Writings of the *Greek* Authors who have treated on the Liturgy.

Besides theſe Prayers, Praiſes, Benedictions and Thankſgivings, wherein the Liturgy properly conſiſts, the Epiſtle and Goſpel are read, which were formerly attended with ſome Paſſages extracted from the Pſalms and the Prophets, whereof there ſtill remain ſome Inſtances in the Maſs, which having been ſince abridg'd, ſome particular Verſes only of the Pſalms are read; whereas formerly they were ſung or repeated from the Beginning to the End. What we now call the Anthem, was in former Times the whole Pſalm, which was ſung throughout, and whereof we now only recite a Verſe or two. The Term *Anthem* is derived from the *Greek* Word *Antiphona*, becauſe thoſe Pſalms were repeated alternately in the Aſſemblies. For this Reaſon likewiſe, we find ſome particular Verſes of the Prophets and other Books of the Bible in the Maſs, which being ſhortened, at this Time only compriſe a Part of what was formerly longer. This is evident in the Anthem called *Offertorium*, and which for the moſt Part contains only a Verſe or two of a Pſalm: Inſtead whereof in the Primitive Church the whole Pſalms were ſung whilſt the People were making their Oblations.

We muſt obſerve however, that the Reading of the Books of the Old Teſtament, the Epiſtles and Goſpels, and the ſinging of Pſalms, are not appropriated to the Office of the Maſs in particular; for at all Times, when the Primitive Chriſtians aſſembled, thoſe Books

Books were read, as by the Epiſtles of St. *Paul*, and the Works of the Holy Fathers plainly appears. It is not therefore (as we have already obſerved) to be queſtioned, but this Cuſtom took its Birth from the *Jewiſh* Synagogues, where the Law, and ſome Paſſages of the Prophets were read with due Attention. It is very probable, that the Cuſtom of Reading the Epiſtle and Goſpel in the Desk came from thence likewiſe, where the Reader ſtands in a Place made in that Form, and ſomewhat elevated above the reſt.

In ſhort, if we will but reflect ever ſo little on the antient Manner of performing the Liturgy, as we find in the Books of *Juſtin Martyr*, and other Fathers of the Church, we may plainly perceive that the greateſt part of it proceeds from the Cuſtoms which the *Jews* obſerved in the Synagogues, and which were handed down to us from them by the Apoſtles in the firſt Aſſemblies of the primitive Chriſtians. But ſome Alterations have been made by Degrees according to the Situation of the Place; yet not ſo, but that all the various Liturgies which are ſcattered and diſperſed throughout all the Parts of the World, agree in all eſſential and fundamental Points with the primitive Liturgy. We come now to an Inquiry into the Particulars of this Variety of Maſſes or Liturgies.

We may divide them in general into Eaſtern and Weſtern. Under the Name of the former, we ſhall include the Liturgies of the *Greeks* and *Melchites*, which are the Source and Origin of all the other Eaſtern Liturgies; thoſe of the *Chaldeans* or *Syrians*, which are the *Neſtorians*, the *Jacobites*, and *Maronites*; thoſe of the *Cophti*, or the Chriſtians of *Egypt*, and thoſe of the *Ethiopians*; the Liturgies of the *Armenians* written in the old *Armenian* Language; thoſe of the *Iberians* or *Georgians*; thoſe of the *Mingrelians*, compoſed in their own Tongue; the Liturgies of the *Albanians*, the *Sclavonians* and *Muſcovites*, to which we may add the *Circaſſians*, and other Chriſtian Inhabitants of *Tartary*. From all which we may eaſily judge how numerous thoſe Chriſtian Nations are, who obſerve the Eaſtern Form in their Liturgies to this very Day.

This Difference of Form between the Eaſtern and Weſtern Chriſtians, with reſpect to their Liturgy, conſiſts principally in one particular Prayer, which the former call the Invocation of the Holy Ghoſt; and in which, according to them, the Conſecration of the Bread and Wine, in ſome meaſure conſiſts, and not in theſe Words only, *This is my Body*, *&c.* This Prayer or Invocation is the ſame almoſt *verbatim* in the Liturgies of all thoſe Nations juſt mentioned, whereas it is not to be met with in one of the *Latin* Maſſes in Uſe among the Weſtern Chriſtians. Under the Name of *Latin* Maſſes, we likewiſe include ſuch Churches as have formed their Worſhip according to that of *Rome*; Part of the *Sclavonians*, for Example, who inhabit the Borders of *Dalmatia*, have tranſlated the *Roman* Office into the *Sclavonian* Language, and made their Liturgy conformable to it. The *Greeks*, likewiſe, under the Juriſdiction of the *Latin* Biſhops, have introduced ſome Alterations into the antient *Greek* Liturgy. We may ſay the ſame Thing of the Liturgies of the *Maronites*, of Part of the *Neſtorians* and *Armenians*, who have alſo conformed their Liturgies to a nearer Reſemblance with the *Latin* Maſs; but theſe Alterations are very viſible, if we will but take the Pains to compare them with other Liturgies of thoſe very Nations, and to ſeparate them from what peculiarly belongs to the Rites of the Eaſtern Church.

As to the firſt Authors of the Liturgy, and the Language in which it was firſt written, there have been many Things advanced upon this Subject that have not the leaſt Air of Truth in them. All the Liturgies we have, in all Probability, came firſt from the *Greeks*; for the Expreſſions of them are *Greek*, and ſeem to have been tranſlated from thence. We are not to imagine, however, that the Apoſtles celebrated the Liturgy in the

the *Greek* Language as it is at preſent, full of Expreſſions and Terms which were not uſed in the primitive Times of the Church. But from the Obſervation which we have now made, that all the Liturgies ſeem to have been tranſlated from the *Greek*, we may juſtly infer, that the *Greek* Churches were the firſt who compoſed a Body of Liturgies, whereon the other Chriſtian Nations afterwards regulated theirs. It is likewiſe very probable, that the Apoſtles, in their firſt Aſſemblies, celebrated the Liturgy in *Greek*, ſince the *Greek* Language was in thoſe Days more univerſal than any other in the Empire, and many underſtood it even at *Rome*. Beſides, the *Greek* Tongue was ſpoke in moſt of the firſt Churches, which were founded by the *Apoſtles*; and for this Reaſon, they never wrote to the Faithful, even to thoſe that were at *Rome*, but in that Language.

To this we may add, that in the firſt Aſſemblies of the Chriſtians, the New Teſtament was read in *Greek*, before all Nations had made a Tranſlation of it into their reſpective Tongues; and I do not queſtion in the leaſt, but that the Pſalms were likewiſe ſung or recited in that very Tongue, ſince the *Greek* Verſion of the *Septuagint* was read at that Time in moſt of the Synagogues.

THE *Syriac*, 'tis true, was the Mother Tongue of moſt of the Apoſtles, and in all Probability the *Jews* of *Jeruſalem*, and the other neighbouring Countries, read the *Hebrew* Bible in their Synagogues; but at moſt, this only proves that ſome of the Primitive Chriſtians celebrated the Liturgy in the *Chaldee* or *Syriac*, and that the Leſſons taken out of the Prophets, and the Rehearſal of the Pſalms were performed at their Aſſemblies in the *Hebrew*; which is nothing, if compared with all the other Parts of the World, where the *Greek* Language was in Uſe. Beſides, there was not at that Time a Body of Liturgies compoſed in the *Syriac* or *Hebrew*, as ſome Authors have reported. Nothing can be more falſe and groundleſs than what thoſe Authors pretend to maintain, that St. *Peter* and ſome of the other Apoſtles celebrated Maſs in *Hebrew*; for the *Hebrew* Language had then been long out of Uſe amongſt the *Jews*. Now St. *Paul* tells us, that in the firſt Aſſemblies of the Chriſtians, the Liturgy and other Prayers were celebrated in a Language which was underſtood by thoſe Congregations; and this likewiſe is confirmed by Cardinal *Bona*, who aſſures us, that the Apoſtles read the Prayers of the Liturgy in the Language of that Country where they happened to reſide.

WE ought not, however, to conclude with that Cardinal, that the Apoſtles were really the firſt Authors of all the Liturgies, which were publiſhed in ſo many various Languages throughout the univerſal Church: For it is very certain, that the Liturgies in the *Chaldee* or *Syriac* Language, as thoſe, for Example, of the *Neſtorians*, the *Jacobites* and *Maronites*, are not the ſame Liturgies which the Apoſtles might have performed in that Language in the Diſtrict of *Jeruſalem*; becauſe the *Syriac* of thoſe Liturgies is widely diſtant from the *Syriac* which the Apoſtles ſpoke in their Age and Country: Beſides, theſe *Syriac* Liturgies, as we have already obſerved, were tranſlated from the *Greek*. This, likewiſe, ought to be obſerved, in regard to all the other Liturgies.

SHOULD we admit it to be true, that the Apoſtles celebrated the Liturgy in the Language of thoſe Churches which they founded, we cannot conclude from thence, that they are the real Authors of all the Liturgies which now go under their Names in the Eaſtern Churches. A tranſient View of thoſe Liturgies will ſoon convince any one that they could not be in Uſe till many Ages after the Apoſtles. The *Greeks* have three celebrated Liturgies, which bear the Names of St. *James*, St. *Baſil*, and St. *John Chryſoſtome*; but the two laſt only are in common Uſe amongſt them. Were we curiouſly to inquire into the Reaſons why thoſe Names were given to theſe three Liturgies, we ſhould find no others but what are aſcribed to a very uncertain and worthleſs Tradition; for the moſt learned *Greeks* themſelves do not agree in this Particular. This Opinion is grounded,

I am ſenſible, upon the Authority of *Proclus*, who aſſerts, that St. *James* was the firſt Author of the *Greek* Liturgy, and that ſeveral Additions by Length of Time having been made to this Liturgy, St. [a] *John Chryſoſtome* and St. *Baſil* thought proper to make an Abridgment of it, from whence aroſe the Names of the Liturgies of St. *John Chryſoſtome* and St. *Baſil*. But nothing of *Proclus* can be produced, in which this is quoted: There is indeed a Fragment in which it is mentioned, but whether that be his or not we are not [b] certain. The Author, who printed at *Rome* ſeveral *Greek* and *Latin* Diſcourſes of this *Proclus*, Archbiſhop of *Conſtantinople*, ſpeaking of this Fragment, ſays, that the Perſon who tranſcrib'd the *Greek* Liturgies, made an Abſtract only of ſome Letters or Diſcourſes of *Proclus*, which he placed before the Liturgies to give them the greater Sanction, and that he quoted *Proclus* as he thought proper himſelf, but not directly as he found them in the Text.

It ſeems but reaſonable, however, that this Fragment of *Proclus* ſhould be looked upon as genuine, or at leaſt, that what is mentioned therein is not grounded on the bare Teſtimony of a Tranſcriber, who endeavoured to raiſe the Credit of thoſe Liturgies he was then about to publiſh: For the *Greek* Biſhops, who aſſembled in the ſixth Council, ſtyl'd *In* [c] *Trullo*, aſcribe that Liturgy to St. *James*, which we have under his Name; and the major Part of the *Greek* Authors ſince his Time, not only do the ſame in regard to that Liturgy, but to the other two likewiſe, which they really believe to be St. *John Chryſoſtome*'s and St. *Baſil*'s. To which I anſwer, that the Fathers of that Council followed the common Notion in this Particular, which had only a popular Tradition for its Foundation, and was never thoroughly enquir'd into.

This is ſo true, that *Theodorus Balſamon*, being requeſted by Letters to give ſome Information whether the Liturgies read in the [d] Churches of *Jeruſalem* and *Alexandria*, under the Names of St. *James* and St. *Mark*, were genuine, ſent the following Anſwer, *That neither the Sacred Scriptures, nor any Council had aſcrib'd the Liturgy which bore the Name of St.* Mark, *to him; that the thirty ſecond Canon of the ſingle General Council* In Trullo *had aſcrib'd to St.* James *that Liturgy which went under his Name: But that the fifteenth Canon of the Apoſtles, and the fifty ninth Canon of the Synod of* Laodicea, *in their Catalogue of the Books of the Sacred Scriptures, compoſed by the Apoſtles, and appointed for the Service of the Church, took no manner of Notice of the Liturgies of either St.* James *or St.* Mark. Many more Inſtances of this Kind might be produced to prove that neither St. *James* nor any of the Apoſtles were the Authors of thoſe Liturgies which now go under their Names. *Euſebius* and St. *Jerom*, who have made correct Catalogues of the antient Eccleſiaſtical Writers, would never have omitted the Liturgies attributed to the Apoſtles, if there had been any of them in their Time.

'Tis ſtrange, methinks, that *Leo Allatius*, and Cardinal *Bona* ſhould believe that the Liturgy which goes under St. *James*'s Name, and is the Foundation of all the reſt, was really genuine and has only been ſince enlarged. But the Arguments which they have brought to ſupport ſuch an Aſſertion are not at all concluſive. It is more reaſonable therefore to ſay, that neither St. *James*, St. *Mark*, St. *Peter*, nor, in ſhort, any of the Apoſtles, are the Authors of thoſe Liturgies which are ſaid to be theirs, their Names having been made uſe of with no other View than to give a Sanction to the Liturgies which by Degrees were introduced into the ſeveral Churches; and which have no other Authority than the Cuſtom which has always been obſerved in all Churches (from the very Time of the Apoſtles) of compoſing Prayers and Thankſgivings in ſuch Manner as is above ſet forth.

[a] Procl. Lib. de Trad. Div. Liturg.
[b] Vincent. Ricard.
[c] Can. 32.
[d] *Theod. Balſ.* Jur. Græc. Rom. Lib. V.

As to the Liturgies which are attributed to St. *John Chryſoſtome* and St. *Baſil*, it cannot be peremptorily aſſerted, that they are the Authors of them; for the Church of *Conſtantinople*, and the other *Greek* Churches, had their Liturgies long before. Theſe two Fathers might very probably have made ſome ſmall Reformation in the antient Liturgies; though we cannot abſolutely prove it. In ſhort, in the Conſtitutions which bear the Name of St. *Clement*, there is a very ancient Form of Liturgy; but there is no Likelihood that he was the Author either of that, or of the Conſtitutions.

SINCE we have ſaid thus much of the *Greek* Liturgies, it is to little Purpoſe to enlarge on thoſe of the other Eaſtern Churches, which have only tranſlated the *Greek* Liturgies into their own Language, and publiſhed them under various Names, to give them the greater Sanction. There are a far greater Number of Liturgies written in *Chaldee* and *Syriac* than in *Greek*. The *Jacobites* themſeves have above forty, which are all different, and under different Titles. The *Maronites*, who publiſhed their * *Miſſal* at *Rome* in the Year 1592, printed but twelve Liturgies in it, notwithſtanding they have a much greater Number, and moſt of them in common with the *Jacobites*. This was not taken Notice of, in all Probability, when that *Miſſal* was printed with ſome Amendments; for the Liturgy of *Barſuſanus*, a celebrated *Jacobite*, was inſerted in it.

THE *Chaldeans*, who have a Liturgy of St. *James* compoſed in their own Language, and tranſlated from the *Greek*, for the moſt part believe, that this Liturgy is the Source and Origin of all the reſt, and that it was really compoſed by St. *James*, whoſe Name it bears: Yet, ſince they offer no Reaſon for it, they are not to be regarded. A popular Tradition is all they depend upon, without enquiring whether it be Fact or not. The *Miſſal* of the *Neſtorians*, of which I once had a Copy, does not contain ſuch a Number of Liturgies; but that which is the moſt remarkable of them, in this *Miſſal*, which the *Neſtorians* who live about *Babylon* commonly uſe, is one that goes under the Name of *Neſtorius* himſelf, and is much longer than any of the reſt. If *Neſtorius* did really write a particular Liturgy, it was without all Diſpute in *Greek*. And indeed, this is the Opinion of *Ebed-Jeſu* in his Catalogue of Eaſtern Writings, wherein he takes Notice that the Liturgy of *Neſtorius* was tranſlated from the *Greek* into either the *Chaldee* or *Syriac* by *Thomas* and *Maraba*. The ſame *Neſtorians* have two other Liturgies in their *Miſſal*, one whereof is attributed to the twelve Apoſtles, and is widely diſtant from that which bears the ſame Title in the *Miſſal* of the *Maronites*. We muſt not, however, believe that theſe two Liturgies were in reality compoſed by the Apoſtles; but it is very probable that they were ſo called, from their being read on thoſe Days which were conſecrated in Commemoration of the Apoſtles.

THE Chriſtians of the *Indies*, who are generally known by the Name of the Chriſtians of St. *Thomas*, are likewiſe of the Sect of theſe *Neſtorians*. They acknowledge only one Patriarch, whom they call the Patriarch of *Babylon*, whoſe Juriſdiction extends as far as the *Indies*: For which Reaſon, the ſame *Neſtorian Miſſal* is to be met with at *Goa*, *Cochim*, *Angamala*, and all over the *Indies*, wherever there are any Chriſtians of St. *Thomas*. But we are to obſerve, that *Alexis Meneſes*, a Monk of the Order of St. *Auſtin*, a celebrated Miſſionary in thoſe Countries, who was afterwards conſtituted Archbiſhop of *Goa*, and who aſſumed the Dignity of Primate of the Eaſt, cauſed ſome Copies of it to be amended, pretending that their Liturgies were very erroneous. But after a very careful Examination of them, I found none in them, except that they give *Neſtorius* the Title of *Saint*. There was no Neceſſity, in my Opinion, for ſo great an Alteration as he made in the *Latin* Tranſlation of that Liturgy, which is attributed to the Apoſtles, and is printed by itſelf in the *Bibliotheca Patrum*.

* A Maſs-Book.

[a] THE Author of the Hiſtory of *Alexis Meneſes* has likewiſe inſerted that Maſs of the *Neſtorians*, with an Introduction, amongſt *Meneſes*'s Works: And to ſhew the Neceſſity there was of amending that Liturgy, he aſſures us there were ſome Things in it which *oppoſed the Reality of the Sacrament in the Euchariſt*, before a *Neſtorian* Archbiſhop had amended it, who re-eſtabliſhed the Form of the Conſecration, in which it was aſſerted, that the Body of our Saviour was only figuratively contained in the Sacrament of the Euchariſt: And that none ſhould doubt for the future that the real Preſence, and true Body of our Lord was in that Sacrament, theſe following Words, ſays he, were added; *Hoc eſt in veritate corpus meum: Hic eſt in veritate calix ſanguinis mei, qui pro vobis & pro multis effundetur in debitorum propitiationem & in peccatorum remiſſionem.*

BUT I will venture to affirm, that in the genuine Manuſcript *Miſſals* of the *Neſtorians*, written even before *Meneſes* went to the *Indies*, and which are at this Day uſed by thoſe *Neſtorians*, called *Schiſmatics*, there is nothing like thoſe pretended Errors. It very often happens, that the Miſſionaries are partial and unjuſt in their Accounts of the Eaſtern Chriſtians; for they have not attained to a perfect Knowledge of Divinity, and for that Reaſon condemn whatever is not agreeable to their Sentiments as heretical and erroneous. But this I intend to demonſtrate in a particular Treatiſe by itſelf.

THE *Jacobites*, as I have already obſerved, have alſo a great Number of Liturgies compoſed in the ſame Language as thoſe of the *Neſtorians*: Yet it is no difficult Matter to diſtinguiſh the one from the other in the Manuſcript Copies; not only becauſe they make uſe of different Characters, but different Expreſſions too, particularly in ſpeaking of the bleſſed Virgin, whom the *Neſtorians* always call the *Mother of Chriſt*, and never the *Mother of God*, as the *Jacobites* and *Maronites* do. Beſides, theſe *Jacobites* are not very faithful and exact in their Quotations of the genuine Words of our Saviour, as they are written in the Goſpel. In a Manuſcript Copy, for inſtance, of one of their Liturgies, which they aſcribe to *Matthew* the Paſtor, we read that our Lord *took leavened Bread, wherein was concealed the Myſtery of Life.* In the ſame Liturgy, inſtead of theſe Words, *This is my Body*, it is, *This is my Fleſh.* In another Liturgy, which they ſay is St. *Peter*'s, we read, *This Bread is my Body*, and not *This is my Body.* But theſe Variations, and ſome others of the like Nature, generally proceed from their making no Scruple to inſert their Expoſition of our Lord's Words, inſtead of the Words themſelves.

THERE was alſo a *Miſſal* printed at *Rome* in the *Chaldee* or *Syriac*, which contained twelve Liturgies, under the Names of St. *Xyſtus*, Pope of *Rome*, St. *John Chryſoſtome*, St. *John* the *Evangeliſt*, St. *Peter*, the chief of the Apoſtles, St. *Dennis*, St. *Cyril*, *Matthew* the Paſtor, *John* the Patriarch, ſirnamed *Suſan*, St. *Euſtathius*, St. *Maruta*, Metropolitan of *Tagrita*, St. *James* the Apoſtle, and Brother to our Saviour, St. *Mark* the *Evangeliſt*, with a ſecond Liturgy of St. *Peter*, the chief of the Apoſtles. The *Maronites* and *Jacobites* believe, that all theſe Liturgies were really compoſed by thoſe to whom they are attributed, in which Particular they give manifeſt Proofs of their Ignorance and Credulity.

THERE was alſo another Book printed by itſelf about the ſame Time at *Rome* in *Chaldee* or *Syriac*, for ſuch as officiate at Maſs, and anſwer the Prieſt, or rather celebrate the Liturgy along with him: For it is cuſtomary with all the Eaſtern Chriſtians, in this particular Ceremony, to ſpeak almoſt as much as the Prieſt himſelf, who offers up the Sacrifice: And that they might the better underſtand what they ſaid, this Book is printed in two Columns, and one of them is *Chaldee*, and the other *Arabic*. Nay, ſome Part of the Rubrics of this *Miſſal* is likewiſe publiſhed in *Arabic*: Which has not been obſerved in the Liturgies, unleſs in that aſcribed to St. *Cyril*, which is alſo publiſhed in *Chaldee* and *Arabic*; becauſe it was generally believed, that the *Chaldean* Prieſts, who celebrated the

[a] Orient. Hiſt. concerning the Progreſs of *Alexis Meneſes* in the Reduction of the Chriſtians of St. *Thomas*.

Liturgy

Liturgy in the *Chaldee*, muſt doubtleſs underſtand that Language, which is as familiar to the *Maronites*, as the *Latin* is to us. The *Arabic* is at this Time their Native Language, and there are ſeveral of their Prieſts who can read indeed the *Chaldee* Liturgies, but are at the ſame Time perfect Strangers to the Language.

If any one, however, is ſo curious as to conſult a *Chaldee Miſſal*, which is accurate and correct, according to the Practice of the *Maronites*, he muſt have Recourſe to the Manuſcript Copies, and rather to thoſe which the *Jacobites*, than thoſe the *Maronites* themſelves made uſe of: Becauſe the Miſſionaries who have from Time to Time been ſent to Mount *Libanus*, have made ſuch Alterations in them as they thought proper. It was needleſs, in my Opinion, to correct this *Miſſal* in the Edition publiſh'd at *Rome*, becauſe that Improvement principally falls on the Prayer, call'd the Invocation of the Holy Ghoſt. Now it is undeniably true, that this very Prayer or Invocation is to be found in the *Greek* Liturgy; and that the very *Greeks* who reſide at *Rome* are permitted to make uſe of that Liturgy. I could ſay much more relating to the Liturgies of the *Maronites*, but as I have already wrote a particular Treatiſe upon that Subject, I ſhall purpoſely decline it.

The *Ethiopian* Liturgies ought not to ſtand in Competition with thoſe called *Chaldean* or *Syriac*, notwithſtanding the *Ethiopians* call the old *Ethiopian* Language *Chaldean* or *Ethiopian*; thoſe Liturgies varying conſiderably from each other, both in their Contents, and the Language in which they are written. *Francis Alvares*, who frequently officiated at the Maſs of the *Ethiopians*, and lived ſome Time amongſt them, aſſures us, that their Liturgy is very conciſe, and widely diſtant from the *Ethiopian* Maſs, printed in the *Library of the Fathers*, which is much more copious and extenſive. The *Ethiopians* therefore have in all Probability two Sorts of Liturgies; ſome ſhort, and ſome long, and on common Days make uſe of the ſhorteſt, and principally that which is attributed to *Dioſcorus*, Patriarch of *Alexandria*, and printed in *London* both in the *Ethiopian* and *Latin* Languages. [a] Some *Ethiopian* Maſſes have likewiſe been printed in the *Ethiopian* Tongue at *Rome*, where may be found with two others, that, entitled *Canon univerſalis Ethiopum*. It is remarkable, that in the Year enſuing, a *Latin* Tranſlation of that Liturgy was alſo printed at the ſame Place, and reprinted ſome Time after in the *Library of the Fathers*.

But I cannot conceive the Reaſon why the Author of that *Latin* Verſion has not followed with any tolerable Exactneſs the *Ethiopian* Original, from which he frequently deviates without any Manner of Occaſion. It is viſible, however, that in the Prayer, called the Invocation of the Holy Ghoſt, he attempted to make his Verſion agreeable to the Clergy of *Rome*, and to the *Latin* Divines, who are of Opinion the Conſecration is over, as ſoon as ever that Invocation is begun. But the *Ethiopians* believe, as all the Reſt of the Eaſtern Chriſtians do, that the Conſecration is not entirely over, till the Words of the Invocation are concluded. And indeed the *Ethiopians*, who have printed the *Ethiopian* Text of this Liturgy, have not thought proper to reform that Part of it.

When the *Ethiopians* procur'd thoſe Liturgies to be printed at *Rome*, they doubtleſs endeavoured as much as in them lay to be thought Orthodox, and conformable to the Opinion of the Church of *Rome*; in order (at leaſt in outward Appearance) that their Church might be united to it, they ſtanding at that Time in need of their Aſſiſtance, becauſe of the Wars they were then engag'd in. The Liturgies therefore which they have printed ſhould be read with due Precaution, and compared with ſome of the beſt Manuſcripts, by which they ought to be corrected and reform'd.

[a] In 1548.

They

THEY have other Liturgies beſides theſe, under the Names of St. *John* the *Evangeliſt*, St. *James*, St. *John Chryſoſtome*, the bleſſed Apoſtles, St. *Cyril*, St. *Gregory*, and ſome anonymous Authors. And thus the *Ethiopians* boaſt of their Liturgies being very antient, as if they were in Reality written by thoſe very Perſons whoſe Names they bear: But it is remarkable, that the *Ethiopian* Church has been long dependent on that of the *Copti* in *Egypt*, from whom ſhe has received the moſt eſſential Part of her Offices.

THESE *Copti* have alſo particular Liturgies compos'd in the *Coptic* Language, which at preſent are only made uſe of at divine Service, becauſe but few People underſtand it, and the *Arabic* is now more univerſal. This *Coptic*, which *Kircher* the Jeſuit pretends to be a native Language, independent of all others, has received a vaſt many Improvements from the *Greek*, and ſtill retains all the Characters, with a prodigious Quantity of their Words. There are three of their Liturgies to be met with in the *Library of the Fathers*, which are attributed to St. *Baſil*, St. *Gregory*, and St. *Cyril*, and were tranſlated by a *Maronite* of Mount *Libanus* from an *Arabic* Verſion. But whether that Tranſlator made uſe of bad Copies of thoſe Liturgies, or had not a perfect Knowledge of the *Arabic*, it is very certain, that his *Latin* Verſion is very erroneous. We muſt obſerve, however, that as the *Coptic* is underſtood but by very few, the *Copti* generally join an *Arabic* Verſion to thoſe Liturgies compos'd in *Coptic*, for the better Underſtanding them, though at the ſame Time their Liturgy is read in *Coptic*.

Victorius Scialac, a *Maronite*, and Author of the *Latin* Verſion of thoſe *Coptic* Liturgies, obſerves, that the lateſt *Coptic* Liturgies have been rectified and reform'd by the *Latins*, ſince the Union of the *Coptic* Church with that of *Rome*, in the Time of *Clement* VIII. But there is no Appearance of Truth in this Aſſertion; becauſe that Union which they pretend happened under Pope *Clement* VIII. did not prove to be real. It muſt be acknowledg'd, that by a Peruſal of theſe Liturgies any one may eaſily perceive that they were taken from the *Greek*.

THE Liturgies alſo that are in Uſe amongſt the *Armenians*, might in my Opinion be rang'd amongſt thoſe of the Eaſtern Church; for they likewiſe read the Prayer, called the Invocation of the Holy Ghoſt, [a] at their Celebration of the Maſs. A Copy of this Maſs has been printed at *Rome* in the *Armenian* Language with a *Latin* Verſion; but the Cenſors at *Rome* have made ſeveral Alterations in it, and in ſome Places without any Manner of Occaſion. For which Reaſon, that Abſtract of the *Armenian* Maſs, which is inſerted at the End of the firſt Volume of the Treatiſe, entitled *The Perpetuity of the Faith*, is not conformable to thoſe Alterations; tho' the *Armenian* Patriarch who ſent this Abſtract was of the *Latin* Communion, and even then reſided at *Rome*. Biſhop *Uſcanus*, who gave another Abſtract of the *Armenian* Liturgy to the Author of *The Perpetuity of the Faith*, ſeems to pay a greater Regard to the Improvements made by the *Roman* Cenſors; for after having publiſhed his Abſtract conformable to their Corrections, he is content with ſaying only, that there are others whoſe Liturgies follow a various Reading, as if that Variation proceeded from a Diverſity of Copies, and not from the *Roman* Cenſors. Beſides theſe *Armenian* Liturgies, compos'd in the *Armenian* Language, I very well remember, that I formerly met with a large Manuſcript, which contain'd ſeveral *Syriac* Liturgies according to the Practice of the *Jacobites*, amongſt which was one compos'd in the *Syriac* Tongue, according to the Manner of the *Armenians*. After a ſtrict Examination, I found it was only an Abridgment of the *Greek* Liturgy, which was attributed to St. *James*; and this is very conformable to what

[a] In the Year 1642.

ſome of the antient Hiſtorians have ſaid relating to ſome Part of the *Armenians*, who formerly made uſe of the *Syriac*, as well as the *Armenian* Language.

THE *Armenians*, according to *Galanus*'s Hiſtory, aſſert, that the Author of their Liturgy and other Prayers, was one of their Patriarchs, whom they named *John*, and who liv'd ſome time after the Council of *Calcedon*. But I have ſaid enough on the Liturgies that are in Uſe in the Eaſtern Churches, my Deſign being only to give a ſuccinct Account of them. But before I conclude this Diſcourſe, I ſhall only add, that M. *Brerewood*, who has written a Chapter particularly upon thoſe Liturgies, in his Diſcourſe on various Religions, has made ſeveral Miſtakes; as for Inſtance, when he pretends, out of a Compliment to the Opinion of the Proteſtants, to ſay, that there are but three Nations, where the Liturgy is celebrated in a Language which is underſtood by none but the Learned, *viz.* the *Greek*, the *Latin*, and the *Chaldee* or *Syriac*. But he did not conſider, that the *Copti* of *Egypt* celebrate their Liturgy in the old *Coptic*, which ſcarce any one underſtands; that the *Ethiopians* alſo celebrate their Liturgy in the old *Ethiopic*, which is widely diſtant from the vulgar Language. Beſides, the *Armenian* Tongue, in which the Liturgies of the *Armenians* are compos'd, is not altogether the ſame with that which is at this Time ſpoken by the *Armenians*. We proceed now to the Liturgies or Maſſes of the Weſtern Church.

CHAP. XIX.

Concerning the various Liturgies or Maſſes of the Weſtern Church.

MOST Authors who have treated on the Maſs of the *Latins*, believe St. *Peter* wrote it, and that it has received ſome few Amendments only by Length of Time; but that prodigious Number of Maſſes which has ever appeared throughout the Weſtern Churches, and particularly in that of *Italy*, is a plain Demonſtration, that St. *Peter* never left behind him any particular Form of Maſs for the Uſe of the Church of *Rome*, any more than for that of *Antioch*, of which likewiſe he was Biſhop. Is it poſſible, that *Euſebius* and St. *Jerom*, who take particular Notice of the Epiſtles of this Holy Apoſtle, ſhould ſay nothing of this Maſs of St. *Peter*, if it were true, that he had really compos'd it? The Notion of ſuch, therefore, as make him the Author of the *Latin* Maſs, is rather grounded on a very uncertain Tradition, than on any ſolid and ſubſtantial Reaſons.

[a] THE Popes long complained of the too great Diverſity of Offices made uſe of in moſt of thoſe Churches, which were indebted for their Belief to the Church of *Rome*. Pope *Innocent* I. ſays, in one of his Epiſtles, *That* Italy, Gaul, Spain, Africk, Sicily, *and the neighbouring Iſlands, are in Duty bound to conform themſelves to the Church of* Rome *in their Offices, ſince ſhe is the Mother Church; and all of them*, continues he, *ought implicitly to obſerve what St.* Peter *has eſtabliſh'd in the Church of* Rome, *and what ſhe has ever practis'd; whereas on the contrary, they act according to the Dictates of their own vain Imaginations.* But we don't find, that St. *Gregory the Great*, who was notwithſtanding one of the moſt zealous Advocates for the Holy See, took any great Pains to introduce an Uniformity of Offices into ſuch Churches as had received their Faith from that of *Rome*. [b] In his Letter to *Auſtin*, who was

[a] *Innocent* I.
[b] *Greg.* I. Ep. ad *Aug.*

then

then in *England* for the Propagation of the Goſpel, he tells him, that he was free to follow the Cuſtoms either *Rome*, *Gaul*, or any other Church; becauſe indeed of a Diverſity of Offices or Ceremonies can never prejudice the Fundamentals of Religion.

THE Uniformity which now appears in the *Latin* Maſs and other Offices did not always ſubſiſt. *Charlemagne*, in Complaiſance to the Popes, left no Means unattempted to bring the various Offices of ſeveral Churches to a Conformity with that of *Rome*. His Succeſſors likewiſe uſed their utmoſt Endeavours to introduce the *Roman* Office into all their Dominions. But notwithſtanding all their Zeal, and all the Intereſt which the Popes had made to accompliſh it, they were oppoſed by thoſe Churches which they were attempting to ſubject to the *Roman* Cuſtoms, with the utmoſt Courage and Reſolution. Each Nation argued as warmly againſt it, as if there had been an open Attempt to oblige them to forſake the Religion of their Fathers.

I SHALL not here attempt to give an Account of all the various Maſſes in Uſe in ſeveral of the Weſtern Churches, becauſe we have little more than Fragments left of moſt of them; but ſhall only ſhew, that the *Roman* Maſs was formerly celebrated in very few Places beſides *Rome*, and that even there ſome Alterations were made in it; the Maſs in Uſe at preſent, which we inſiſt to be according to the *Roman* Ritual, not being the antient *Roman* Maſs in it's Purity, but an Abridgment only.

To begin with *Italy*, the Church of *Milan* had in former Times a Maſs, and even an entire Office different from that of *Rome*, Part whereof remains in Uſe to this Day. It is generally called the Office, according to the *Ambroſian* Ceremony, in Contradiſtinction to that of the *Roman*. Some Authors, who have treated on this *Ambroſian* Maſs, have ſhewed us, at the ſame Time, wherein it varies from that of *Rome*. *Walafrid Strabo* aſſerts, that St. *Ambroſe* compos'd it, and that he ſo contriv'd it, as that it might not only ſerve his Church of *Milan*, but all the other Churches of his Dioceſe The Church of *Milan*, however, in all Probability, even before St. *Ambroſe*'s Time, had an Office different from that of *Rome*, as well as the other Churches of *Italy*, which was more pliant and ready to conform to the *Roman* Rite than that of *Milan*, which ſhelter'd herſelf under the Authority of St. *Ambroſe*.

EVEN at *Rome* there was a prodigious Diverſity of Offices, as *Peter Abalard* has very juſtly obſerved. Of all the Churches in *Rome*, [a] ſaith this Author, the *Lateran* Church alone preſerved the antient *Roman* Office; all the other Churches had their various Offices. *Radulf* of *Tongres*, ſpeaking of the *Roman* Office, has likewiſe obſerved, that there were two different Sorts of Offices at *Rome*, one ſhort, and the other long; and that the latter, which was an Abridgment only of the other, was celebrated in the Pope's Chappel, whereas the former was properly the *Roman* Office. He afterwards adds, that the Pope's Officers frequently alter'd or abridg'd that Office as they thought proper, for the Convenience of the Pope and his Cardinals; and that the Friers of the four leſſer Orders choſe that Abridgment in Conformity to the Court of *Rome*. It is eaſy to imagine, that by ſuch a Proceedure their Intention was to obey the Rule left them by their Patriarch, and to follow the *Roman* Order. In ſhort, the ſame Author obſerves, that Pope *Nicholas* III. totally abrogated that antient *Roman* Office, which was the true Office of *Rome*, to give a Sanction to that of the Friers of the leſſer Order: For which Reaſon, new *Miſſals* and other Office-Books were introduced in Lieu of the old Ones, which are at preſent ſtiled the *Roman* Office; whereas, in my Opinion, they ought with more Juſtice to be called the Office of the *Franciſcans*.

[a] *Abal.* in Epiſt. *Apol.* Adv. Bern.

THE

THE *Gauls* likewiſe have had their particular Office, as is apparent by the Epiſtles of St. *Jerom*, and of ſeveral of the Popes; and it was principally in theſe Parts, that *Charlemagne* and his Succeſſors uſed their utmoſt Endeavours to introduce the *Roman* Office. Pope *Adrian* ſent what is generally called the *Sacramentarium* of St. *Gregory* to that Emperor, who had requeſted it for the more eaſy Introduction of the Maſs into his Dominions, and the other Offices according to the Uſe of *Rome*. *Pepin* had alſo ſome Time before uſed all poſſible Means to carry on the ſame Deſign. [a] The Abbot *Hildwin* gives us an Account of the Maſs as it was uſed amongſt the *French*, before they conformed to the *Roman* Rite, and attributes the Riſe of it to St. *Dennis*, whom he calls the *Arcopagite*; but without making any critical Enquiry into the Truth of this Origin, it is certain, that in that Part of *Gaul*, now commonly called *France*, they had a particular Form of Maſs, widely diſtant from that of *Rome*: And the ſame Abbot, in a Letter of his to the Emperor *Lewis*, takes Notice of ſome certain *Miſſals*, according to the Uſe of the *Gallican* Church, which were very antient, and uſed before the *Roman* Rite was introduced into that Church.

[b] THE Maſs which *Matthias Flaccus Illyricus* procured to be printed at *Strasbourg* in the Year 1557, was by many eſteemed to be the Maſs of the *Gallican* Church: But Cardinal *Bona* has lately laboured by many ſolid Arguments to prove the contrary, and demonſtrate that this Maſs was very different in every Circumſtance from what the antient Authors have attributed to the Maſs in Uſe in the *Gallican* Churches. He, moreover, is of Opinion, that the Maſs, in former Times called *Gallican*, was taken from that made uſe of at *Toledo*, and all over *Spain*, and is no more than what we now call the *Moſarabic* Maſs. But his Arguments are mere Conjectures, which only prove, that both theſe Maſſes agreed in many Particulars.

IT is not to be queſtioned, but there was a particular Maſs appointed in *Spain*, for the uſe of thoſe Churches which were dependent on the *Greeks*, ſince that Maſs is ſtill extant. And tho' *Gregory* VII. ſubſtituted the *Roman* Maſs in its ſtead, yet it hath been impoſſible to extirpate the Celebration of it in ſome of the *Spaniſh* Churches, and particularly in that of *Toledo* and *Salamanca*, where it is uſed at this very Day. The *Spaniards* teſtified a more than ordinary Zeal for the Preſervation of their antient Rites, as well as an extraordinary Steadineſs againſt the Admiſſion of the *Roman* Office. The *Arragonians* were the firſt who received it under Pope *Alexander* II. who ſent a Cardinal on Purpoſe into *Spain*, with the Dignity of a Legate. [c] *Sancius* too, King of *Arragon*, after his Acceſſion to the Kingdom of *Navarre*, thro' the Inſtance and Aſſiſtance of Pope *Gregory* VII. laid the Churches of *Navarre* under an Obligation to receive the Maſs and other Offices of the Church of *Rome*, which were before eſtabliſhed in the Kingdom of *Arragon*; as by thoſe Letters which that Pope writ to *Sancius*, and to the other *Spaniſh* Kings, very plainly appears.

ALPHONSO, King of *Caſtile*, did not ſo readily comply with the earneſt Sollicitations of that Pope. The *Caſtilians* likewiſe refuſed to receive the *Roman* Maſs; and the King himſelf had never conſented to it, if his Queen, who came from *France*, where the *Roman* Rite was in Uſe, had not prevailed on him by her repeated Sollicitations. The *Spaniards* are furniſhed with numberleſs Hiſtories and Miracles to ſupport their antient *Gothic* Maſs: But as theſe Hiſtories appeared to me no more than fabulous Amuſements, I thought it needleſs to quote them. It is to be obſerved, however, that this Maſs of the *Spaniards*, is the very ſame which is printed in the *Library of the Fathers*, and entitled *Miſſa Moſarabum*; which is ſo called from the *Arabs* being once Maſters of *Spain*. The Chriſtians

[a] *Abbas Hilduinus.*
[b] *Flaccus Illyricus*, Card *Bona*, Lib. I. *Rer. Lit.* Chap. xii.
[c] *Pet. de Marca* in Hiſt. *Bearn.*

of

of thoſe Countries were at that Time for the Generality called *Moſarabes*, that is to ſay, intermingled with the *Arabs*.

It would be too tedious, as well as needleſs, to enter into a long Detail of the numberleſs Maſſes and other Offices of the Church, which have been eſtabliſhed in other Countries beſides thoſe I have already mentioned. Even that Part of the World which is now called *England* had its Offices, and all its various Ceremonies, long before St. *Gregory* ſent *Auſtin* to convert that People. For this *Auſtin* was not the firſt that preached the Goſpel to the *Engliſh*, who were then known by the Name of *Britons*. *Auſtin* eſtabliſhed the Chriſtian Religion but in one County; for moſt of this Iſland had been converted to the Faith long before his Arrival. *Hoc in Eccleſiis tuis faciant*, ſays St. *Jerom* in one of his Epiſtles, *quod Romæ, ſive quod in Oriente, quod in Italia, quod in Creta, quod in Cypro, quod in Africa, quod in Illyrico, quod in Hiſpania, quod in Britannia.* All the Churches in general, which own'd the *Romiſh* Church as their Mother, did not agree with her either in what related to their Maſs, or their other Offices; for even the Biſhops of the principal Churches took the Liberty to lengthen or diminiſh the Office as they thought convenient; and indeed frequently without the Authority of any Council. The Inſtitutions of *Charlemagne* and his Succeſſors, who had eſtabliſhed Uniformity of Office in their Dominions, were ſo little regarded, that from Time to Time they would make ſome Alteration or other in it. The Monks and Friers principally, who are for the moſt Part prone enough to ſet a greater Value upon themſelves than any other Men, were likewiſe determined to be diſtinguiſhed by a particular Office of their own, which Liberty was carried to ſuch a Pitch, that at laſt Pope *Sixtus* V. was obliged to conſtitute an Aſſembly at *Rome*, called *De Riti*, for no other Purpoſe than to enquire into theſe new Offices which daily encreaſed, and to put a Stop to the growing Evil. So that ever ſince they have been forced to have the Approbation of thoſe *De Riti* to give a Sanction to their new Offices.

Notwithstanding this prodigious Variety of Maſſes, which are of no great Importance, we may venture to aſſert, that the Subſtance of the Maſs has ever been the ſame in the Weſtern Church, and that the *Latin* Maſſes have ever had a nearer Reſemblance to each other, than to the Liturgies of the Eaſtern Churches, all of them having, as I have already obſerved, the Prayer, called the Invocation of the Holy Ghoſt, which is not in the *Latin* Maſs; unleſs it is allowed to be compriſed in the following Prayer: *Quam oblationem tu Deus, in omnibus quæſumus, benedictam, adſcriptam ratam, rationabilem, acceptamque facere digneris, ut nobis corpus & ſanguis fiat dilectiſſimi filii tui Domini noſtri Jeſu Chriſti.* This Prayer, in my Opinion, is the ſame with that which the Eaſtern Chriſtians call the Invocation of the Holy Ghoſt. All the Variation is, that in the Maſs of the Eaſterns that Prayer is ſaid ſome conſiderable Time after the Prieſt has pronounced theſe Words, *This is my Body*, &c. but in the *Latin* Maſs before it; and this agrees much better with the general and received Notion of our Schools, which is, that the Conſecration principally conſiſts in the Words juſt mentioned; whereas the Eaſtern Churches are of Opinion, that thoſe Words are only quoted as the Hiſtory of what was tranſacted when our bleſſed Lord eat his laſt Supper with his Apoſtles. And for this Reaſon, they afterwards addreſs their Prayer to the Holy Ghoſt, and implore him to change the Bread and Wine into the Body and Blood of our Lord and Saviour *Jeſus Chriſt*. Altho' this has been explain'd by the *Greek* Church, who, at the Council of *Florence*, declared that they firmly believed the Words, (*This is my Body*) conſummated the Conſecration.

The END of the SECOND DISSERTATION.

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THE

A THIRD

DISSERTATION

ON THE

CEREMONIES

AND

CUSTOMS of the *JEWS*,

BEING A

SUPPLEMENT

To the two preceding

DISSERTATIONS.

By * * * *



SUPPLEMENT

To the Two preceding

DISSERTATIONS.



ONE might eaſily be induced to imagine, that nothing more could well be added with reſpect to the Cuſtoms of the *Jews* to what Rabbi *Leo* of *Modena*, and Father *Simon* (who has given us a Supplement to that Rabbi's Work) have ſaid on that Topick; but we may venture boldly to aſſert with the learned [a] Author of the Hiſtory of the *Jews*, that *Leo* of *Modena* has omitted divers Things of no ſmall Weight and Importance. He does not always enter into an exact Account of the Ceremonies and Cuſtoms of the *Jewiſh* Church; and as for Father *Simon*, his principal Aim is to ſhew us the Conformity between ſome of the Rites of the *Roman* Catholic Church, and thoſe of the Synagogue, without giving us any Annotations on Rabbi *Leo*'s Abridgment. We imagine it therefore highly requiſite to make up the Deficiency of thoſe two Diſcourſes with the following Obſervations.

I. *Obſervations on the Diſperſion of the* JEWS.

ALL Chriſtian Divines muſt readily allow, that the Diſperſion of the *Jews*, ever ſince the Time of the Deſtruction of their Temple and City of *Jeruſalem* in the Reign of *Veſpaſian*, is attended with ſuch particular Marks of Reprobation, that we muſt be blind not to diſcern the Hand of God in it. This Diſperſion is become a Field fertile in Miracles, Prodigies and Invectives. The *Chriſtian* and the *Jew* may equally reap their Harveſt therein. Both may diſcover Wonders there, and yet behold them in a different Light. Our Chriſtian Miniſters have, from Time to Time, by

[a] *M. Baſnage*'s Hiſt. of the *Jews*, Lib. i. Chap. i.

the Art of Perſuaſion, found Means to awaken in the Minds of their Audience an Idea of the Reprobation of the *Jews*. The opprobious Language with which that People are daily treated, the odious Character they bear, the Aboliſhment of thoſe Ceremonies which are the moſt eſſential to their Religion, the whole Hierarchy of their Church ſubverted, their Tribes and Families confounded, and their Sacrifices ſuppreſs'd, are ſome of the viſible Marks of that fatal Rebrobation. The *Jews*, on the other Hand, find Matter of Glory and Triumph in theſe very Misfortunes; and haughtily aſſert, that [a] their Nation is the Heart of the Univerſe. *Tho' the Heart is the nobleſt Part of the human Body; yet 'tis that which ſuffers moſt by its Indiſpoſitions, that which is conſumed by the Paſſions, and tormented with Anguiſh: No Corruption, however, can be formed in it, ſince 'tis endued, as it were, with an innate Purity, and preſerves to the laſt the Power of diſcharging all ſuch corrupt Humours as deſtroy the other Parts. That fine and delicate Matter, whereof the Heart is compoſed, attracts indeed a Number of Diſtempers to it, which afterwards it expels by the Strength of its Conſtitution.* The *Jews* aſſert likewiſe, with the [b] Prophet, "that no People on Earth but themſelves are the Favourites of Heaven, and for that "Reaſon the Almighty viſits them for their manifold Sins and Iniquities." But theſe Sins and Iniquities are tranſitory, becauſe God will not ſuffer them to deſtroy the Heart, as they formerly deſtroyed the People of *Canaan*, *&c.* The *Jews* ſuffer by the Depravations of their Neighbours, and the Heart ſuffers by the Indiſpoſitions of the Liver, Spleen, Stomach, *&c.* This plainly demonſtrates, that the Idea which they entertain of their Diſgraces and Misfortunes is very different from that of the Chriſtians.

We are at a Loſs to determine how and where the ten Tribes whom *Salmanazar* carried away into *Media* were diſperſed: But be that as it will, it is evident, that ſince their Diſperſion the *Jews* have made themſelves conſpicuous in ſeveral Countries; and yet the World had no diſtinct Knowledge of them, in my Opinion, till after the Deſtruction of the Kingdom of *Judah*. [c] *Joſephus* makes their Number, even in the Time of King *Ahaſuerus*, amount to an infinite Number of Millions. One *Eldad* has publiſhed the Hiſtory of their Diſperſion, and endeavoured to adorn it with ſo many Fables, that it does not in the leaſt fall ſhort of the Mythology of the antient *Greeks*. *Benjamin* of *Tudela* has alſo embelliſhed his Subject in the ſame manner, and gives a Deſcription of a prodigious Tract of Land, whereof, he ſays, his Nation were the Lords and Maſters; but no one beſides himſelf ever heard of ſuch a Place. *Peritzol*, another celebrated *Jewiſh* Hiſtorian, has planted them in divers Parts of the World, where, as yet, they have never been found. For Example, he has formed a Society of *Recabites* in the Deſart of *Cabor*; and conferr'd on them a Kingdom in the Deſarts of *Arabia*. He has alſo planted the *Jews* all along the *Gangean* Shore, the Frontier Places of *Bengal*, the *Philippine* Iſlands, *&c.* In ſhort, he has beſtowed an Empire on them not far from the River *Sambatius*, or *Sabbation*, which borders on *Preſter-John*'s Dominions, and is ſo ſituated, according to the Account of this Author, that we might eaſily imagine it lay upon the River *Thibet*. Suppoſing it was true, that there ever was a *Jewiſh* Settlement in thoſe Countries, we might very juſtly conjecture, that they were the Remainder of the ten Tribes. *Gulielmus de Rubruquis*, who travelled into *Tartary* in the Year 1646. aſſures us, that about two Days Journey beyond *Derbent*, on the Road to great *Tartary*, [e] he met with a great Number of *Jews* in a City called *Samaron*; and he mentions likewiſe, an incloſed Country towards the *Caſpian* Sea, where the *Jews* were confined. [f] *Carpin*, who travelled at the ſame Time, gives us likewiſe an Account of ſome of the *Jews* of *Tartary*, whom he calls *Brutaches* or *Baſterques*. Other Hiſto-

[a] *Vide* Buxtorf. Lib. Coſri. *Iſraelitæ inter populos ſunt inſtar cordis ad reliqua membra.*
[b] *Amos.*
[c] *Ant.* Jud. Lib. ii. Cap. v.
[d] *Vide Baſnage* Hiſt. of the *Jews*, Lib. vii.
[e] Page 272, 273. Edit. of *Paris* 1634.
[f] Ibid. p. 377.

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rians make mention of the [a] *Naphtalites* and *Danites* ſettled in *Great Tartary*, and of certain *Sadducees* ſettled likewiſe on the Frontiers of *Thibet*.

It is likewiſe thought, that the *Jews* of the ten Tribes were diſperſed into the Kingdom of *Cachemire*, a Province which belongs to the *Mogul*: but although this Notion be ſupported by ſome Proofs which may be ſeen in the Account given us by [b] *Bernier*; yet we cannot from thence infer, that the *Jews* were Lords or Sovereigns in that Country. There are *Jews* [c] likewiſe in a Province of *China*, who have preſerved Part of the ſacred Scriptures, with the Ceremonies of their Religion, and ſeveral of their Traditions: But in their Worſhip there appears a great Mixture of *Chineſe* Idolatry, and amongſt the reſt, that Veneration they pay to *Confutius*. [d] We ſhall not expatiate on the Sovereignty of the *Jews* in ſome particular Provinces of *Ethiopia*. If we may give Credit to the Relations concerning thoſe Countries, the *Jews* are very numerous there; as plainly appears from the *Hiſtory of Ethiopia*, written by *Ludolphus*.

Some pretend, likewiſe, to find *Jews* in *America*; though their Reaſons for it [e] are very ſuperficial and groundleſs; not only the *Jews*, however, but the *Chriſtians* themſelves too, have given into this Notion. The Reader may conſult Mr. [f] *Baſnage* upon this Topick. 'Tis true, indeed, one of our Modern Travellers informs us, [g] *That the* Indians, *who live upon the Coaſts of* Peru *near the River* Plata, *have ſeveral Cuſtoms in common with the* Jews, *as well as the* Calchaques, *who live between* Peru *and* Tucuman; *that they have a ſort of Circumciſion, and never eat Swines-fleſh.* Others are of Opinion, that the Worſhip and Ceremonies of the *Jews*, and thoſe of the Inhabitants of *Lapland*, are much the ſame. Were we allowed to make Conjectures, why might we not as well imagine, that the Chriſtians, and more eſpecially the *Roman* Catholics, had tranſmitted Part of their Worſhip and religious Cuſtoms to the *Americans?* But we ſhall ſhew hereafter, that by ſtraining Conjectures, we might poſſibly maintain, that the Inhabitants of *Mexico* and *Peru* are indebted to the Chriſtians for ſeveral of their Ceremonies. It is certain, that all ſuch general extravagant Suppoſitions as are grounded only upon a bare Reſemblance of Rites and Cuſtoms, can never prove, that a Nation at ſo prodigious a Diſtance from *Aſia* ſhould be deſcended from the *Jews*; and it is equally difficult to prove, that a captive Nation, deteſted, contemned, and oppreſſed by their Neighbours, ſhould ever have been able to ſettle themſelves in *Tartary*, &c. and gradually become ſo powerful as to eſtabliſh a Government capable of oppoſing and making Head againſt ſuch Neighbours. A

[a] Vide *Schikkard.* in *Perſic.*

[b] Voyages, Tom. ii. Page 316. Edit. of 1709.

[c] Vide *F. Gozani*'s Letter in the ſeventh Collection of *Inſtr. Letters of ſome Miſſionaries:*

[d] *Vide* A curious Account of the preſent State of the *Jews*, taken from an *Italian* Author, in Mr. *Baſnage*'s Hiſtory of the *Jews*, Lib. ix. Cap. 38. There is room, however, to believe, that the *Jews* did not leave *Aſia*, till long after the Revolution of the Kingdom of *Iſrael*; their firſt Settlement was in *Media*, *Chaldea*, *Armenia*, &c. After which they paſſed into *Europe* by the Way of *Georgia*, the Black Sea, and *Muſcovy*; and ſo ſpread into *Tartary*, towards the Northen Parts of *India*, and as far as the Borders of *China*. The Revolution of the Kingdom of *Judah* only accompliſhed what the other had begun. Thus they ſettled amongſt Foreign Nations, and preſerved their Worſhip and Cuſtoms, from which they often deviated, and which at laſt they wholly loſt, in Proportion to the Diſtance they were placed from their Riſe. Theſe Alterations, 'tis true, affected the *Jews* very much at firſt; we are not to imagine, however, any Impoſſibility in their forgetting the Misfortunes and Deſolation of *Sion*. There was but a ſmall Number of pious Refugees, who vowed to have their beloved *Jeruſalem* for ever in their Remembrance.

[e] The *Americans*, we are told, compute their Year by Moons; that they offer up the Firſt-Fruits to their Idols; and that the greateſt Part of the People of *America*, but principally the Inhabitants of *Mexico* and *Peru*, have a Tradition of the Deluge among them; that thoſe of *Mexico* obſerve a Grand Jubilee; and that ſeveral of the *American* Nations obſerve Circumciſion, &c. but this alone is not a ſufficient Proof, that the People of *America* are originally *Jews*. It is very cuſtomary for Men of different Nations to obſerve the ſame Ceremonies, though at the ſame Time they never communicated their Thoughts to each other. The Method of calculating the Year by Moons is very plain and natural, and therefore it is no Way ſurpriſing, that People, who had no other Manner of Calculation, ſhould have made choice of that Way to judge of the Courſe of Time. As for their Circumciſion, their remembring the Deluge, &c. Theſe, indeed, might as well prove, that they were deſcended from the *Egyptians*, the People of *Colchis*, or the *Aſſyrians*, as the *Jews*.

[f] Hiſtory of the *Jews*, Lib. vii. Chap. iv.

[g] *Coreat*'s Voyages to the *Weſt Indies*, Tom. i. p. 291. Edit. of the Year 1722.

People

People, however, who [a] once look'd upon themſelves as ſuperior to all the Nations upon Earth, may be indulg'd in a few fabulous Relations, and [b] pardon'd for their Exceſs of Pride and Oſtentation: So that being accuſtom'd to Miracles and Prodigies, they preſum'd to think Providence neither could, nor ought ever to ſpeak or act but in their Favour. We ſhall not here expatiate any farther upon the Diſperſion of the *Jews*, and ſhall therefore refer the Reader to [c] Mr. *Baſnage*'s Hiſtory of them, for what might be added on that Topick.

II. *Obſervations on the Perſecutions which the* JEWS *have undergone ſince the laſt Revolution of* JERUSALEM *under the Reign of the Emperor* VESPASIAN.

RELIGION is for the moſt Part ſeverely ſhock'd by the Decay and Revolutions of Kingdoms; and that Man muſt have a more than common Reſolution, who ſincerely profeſſes a Religion which is deſpiſed and out of Faſhion, thro' the Prevailing Power of human Paſſions. The Deſtruction of *Jeruſalem* by the *Babylonians* was a fatal Blow to the *Jewiſh* Religion; and tho' ſome worthy Men returned from that Captivity, yet a great many wicked Wretches alſo returned with them, who completed thoſe Evils which the Impiety of their Anceſtors had begun; and mingled their own Vices with thoſe of the Colonies, which the King of *Babylon* had left in *Judea*; but that indeed was no more than the natural and general Conſequence of a Mixture of various Nations. The Vulgar are of Opinion, that thoſe ancient Captives were all Saints, whoſe whole Employment was to ſing Pſalms all Day and Night to the Honour and Glory of God; but this is a groſs Miſtake.

THE *Jews*, after their Return from Captivity, began inſenſibly to deviate from the Purity of their Morals and their religious Worſhip: When at the ſame Time they grew more earneſt and zealous for the Obſervance of their Rites and Ceremonies. Might I be indulg'd with making one Reflection here, I would obſerve, that for want of Miracles and Prophecies, which prevented them from taking that for Religion, which was no more than the external Part, the Pomp and Grandeur of it, the *Jews* gave blindly into the idle Traditions of their formal Doctors, who raiſed their own Merit upon the Ruins of Prophecy, and thought the Surface and Externals of the Law requiſite for ſupporting the Splendor of a difficult and troubleſom Diſcipline, which was no longer upheld by Miracles. The whole Form of the *Jewiſh* Religion was thereupon totally changed, and the *Jews* aſſumed the Mask of Hypocriſy: But tho' the Ceremonies and Cuſtoms of Men appear never ſo incommodious, yet they ſtill are infinitely more eaſy than the Reformation of the Heart.

IN the midſt of this Corruption *Paganiſm* triumphed over the Weakneſs and Decay of the *Jewiſh* Religion, by the awful Power of the *Romans*; and as the Time of its Deſtruction grew near, this Corruption ſeemed to ſpread over the *Jewiſh* Church in equal Proportion; and ſo ripened them into that Rebellion, which brought upon them the Deſtruction of their State. The *Roman* Emperors, under whoſe Government the *Jews* were obliged to live, treated them after a very ſevere Manner; but after the

[a] An Inſtance of this appears in the Hiſtory of the King of *Cozar*. Vide *Baſnage*'s Hiſtory of the *Jews*, Lib. ix. Chap. 1. and *Buxtorf*. Lib. *Coſri*.

[b] The *Jews*, notwithſtanding their Weakneſs, ſtill conſider themſelves as the Favourites of the Almighty, as plainly appears by the Works of the Modern Rabbi's. It is very difficult, if not impoſſible to lay aſide that Pride which ſo noble an Origin as that of the *Jewiſh* Religion inſpires them with.

[c] This Hiſtory contains a great many curious Collections of the Author, concerning the ancient and modern Eſtabliſhment of the *Jews*.

Deſtruc-

Deſtruction of their Metropolitan City, they were much leſs regarded. *Domitian* loaded them with intolerable Taxes, and exacted them ſo rigorouſly, that he cauſed thoſe who were only [a] ſuſpected of *Judaiſm* to be ſtripped ſtark naked, to have ocular Demonſtration whether they were *Jews* or not; and even made them Partakers in the Perſecution which the Chriſtians ſuffered under him. Their Revolt under *Adrian* involved them ſtill in new Calamities; and according to [b] *Juvenal*, they were at that Time reduced to ſuch Extremities as to turn Fortune-Tellers for their daily Subſiſtence. Not that we are to imagine that the Nation in general follow'd that contemptible Employment. For beſides the Partiality of *Juvenal*, who had an Antipathy to the *Jews*, there are good Grounds to believe, that none but the Rabble followed that ſcandalous Courſe of Life. Their Diſtreſſes however, having made them Diſaffected, they attempted a Rebellion under the Conduct and Direction of one *Barcochebas*, who aſſumed the Title of Meſſiah; but proving unſucceſsful, the Emperor *Adrian* cauſed a great Number of the Rebels to be put to Death, expoſed them to public Sale, and denied them the Privilege of ſettling in *Judea*.

Our preſent Aim is to give the Reader an adequate Idea of the various Calamities of the *Jewiſh* Nation through every Age, ſince the Birth of our bleſſed Saviour. The Rabbi's intimate, that the Emperor *Antoninus Pius* had a favourable Opinion of *Judaiſm*, and that *Severus* likewiſe and his Succeſſors treated the *Jews* with a great deal of Humanity; at leaſt we do not find, that thoſe *Pagan* Emperors uſed them with any uncommon Severity. But when the Chriſtians were once Maſters of the *Roman* Empire, they did not ſhew ſo much Indulgence to a Nation, who were look'd upon as the inveterate Enemies of *Jeſus Chriſt*; they recollected that they had crucified the Meſſiah, and thought themſelves in Duty bound to avenge the Indignities which he had ſuffered at their Hands. *Conſtantine* began by Laws that were mild enough, but *Conſtantius* treated them with abundance of Rigour; and publiſhed an Edict, which made it Death for any *Jew* to marry a Chriſtian. The Emperor *Theodoſius* indeed was ſo kind and indulgent, as to grant them the free Exerciſe of their Religion; but St. *Ambroſe* was ſo apprehenſive of the ill Conſequences that might attend ſuch a Condeſcenſion, that he employed all his Eloquence to prevent the growing Evil. The Feſtival which the *Jews* celebrated in Commemoration of their happy Deliverance by Queen *Eſther*, was ſuppreſſed in the Beginning of the fifth Century; the Chriſtians imagining, that under the Form of *Haman* they inſulted *Jeſus Chriſt*; and the Suppreſſion of that Feaſt was countenanced and encourag'd by the Clergy. There is a Pleaſure no doubt in mortifying the Enemies of our own Religion, when the Prieſts give a Sanction to the Attempt; and in ſuch a Caſe, 'tis no great Difficulty to look upon it as a Chriſtian Duty. Let us come now to the Time of *Juſtinian*. This Prince would not permit them to eat the Paſchal Lamb, nor indulge them in the Exerciſe of their Religion in *Africa*. His Charity and Goodneſs, however, was added to his Severity; for he reſolved, if poſſible, to [c] convert them to the Chriſtian Faith. They were afterwards treated either better or worſe, according to the Diſpoſition of *Juſtinian*'s Succeſſors; but *Heraclius* having declared himſelf their open Enemy, perſecuted them on divers Occaſions, and uſed Violence in order to make them Proſelytes. [d] He even cauſed them to be perſecuted in the Dominions of the neighbouring Princes; for the King of *Spain* at his Inſtigation put a great Number of them to Death, out of that Religious Principle, which favours the Deſtruction of the Body for the Salvation of

[a] *Suet.* in *Domitiano*, Chap. xii.

[b] *Sat.* 6.

[c] A holy *Hermit*, whoſe Name was *Simon* of *Emeſa*, at this Time converted a *Jewiſh* Glaſs-Maker in the following Manner: This Man was attempting to make a Glaſs, and every Time he blew, inſtead of a Glaſs he made Croſſes. Upon which the Saint told him, that all his Endeavours would prove unſucceſsful, till he had firſt ſigned himſelf with the Sign of the Croſs; the Workman liſtened with Attention to the Saint's Inſtructions, and was immediately converted to the Chriſtian Faith.

[d] *Vide* the Hiſtory of the *Jews* by *Baſnage*.

the Soul; nor indeed were they much better treated in *Spain*, by ſome other of the *Viſigoth* Kings. *Chilperic* and *Dagobert*, both Kings of *France*, labour'd hard for the Converſion of the *Jews*, and cauſed many of them to be baptiſed, that is, to be plunged in Water; in Order to make Chriſtians of them to all outward Appearance; for the external Signs and Ceremonies employed for the Engagement of a Man to any Religion make little or no Impreſſion on his Heart. Hiſtory tells us, that *Leo* the *Iſaurian* likewiſe was equally zealous in the Converſion of the *Jews*, and us'd his utmoſt Endeavours to make them Chriſtians.

CHARLEMAGNE, and afterwards *Lewis the Debonair*, who reign'd in the Weſt, were indulgent enough to the *Jews*, tho' indeed contrary to the Inclination of *Agobardus*, Biſhop of *Lions*. For as learned and moderate as he was, he exaſperated his Sovereign as much as poſſibly he could againſt them by his Writings, [a] which were very warm and full of Invectives. They were, however, ſtill tolerated under the Reign of *Charles the Bald*, notwithſtanding they were from Time to Time accuſed of abetting the Enemies of the [b] Government, in order to render them more odious in the Eyes of the common People.

THE *Jews* were likewiſe very much ſupported by the *Mahometan* Religion, when it firſt began to gain Ground; which from its Birth made a prodigious Progreſs by the Succeſs of its Arms, and the Diviſions of the Chriſtians, and ſeemed to ſhew a peculiar Regard for *Judaiſm*: Yet the *Caliphs* and other *Mahometan* Princes did not think themſelves under a perpetual Obligation to countenance the *Jews*. *Cader* perſecuted them with great Severity, to get Poſſeſſion of their Eſtates, which were very conſiderable, and this Perſecution continued ſeveral Years. And much about that Time, the *Caliph Hakim*, who reigned in *Egypt*, and ſet himſelf up as Head of the Religion of the *Druſes*, was very rigid and ſevere to all the *Jews* in general.

THE Zeal of ſome *Jews*, who us'd their utmoſt Endeavours to convert the *Mahometans* in the Kingdom of *Granada*, brought upon themſelves a violent Perſecution about the Middle of the eleventh Century; and the Followers of the Cruſade, publiſh'd by the Chriſtians of *Spain*, about the End of that Century, would fain have extirpated all the Profeſſors of the *Jewiſh* Religion, had the King of *Caſtile* complied with the earneſt Sollicitations of the zealous *Nicholas* of *Valencia*: But the Warmth of theſe holy Confederates amply repaired the Loſs of ſo many Victims in *Germany*. They maſſacred ſeveral Thouſands of thoſe unfortunate Wretches, at *Worms*, *Triers*, *Spire* and *Mentz*. About fifty Years after this pious Expedition, a Hermit, whoſe Name was *Rodolphus*, ſounded the Alarm againſt them, under Pretence, that Charity required the total Extirpation of the Enemies of the Chriſtian Religion. This Man had doubtleſs aſſum'd a Miſſion, which was by no Means conformable to that of *Jeſus Chriſt*, who had brought Peace into the World, and reproved his Apoſtles, who thro' a miſguided Zeal were for having the *Samaritans* deſtroy'd by Fire from Heaven. The Perſecutions of thoſe Cruſades were general, and all *Europe* felt the dreadful Effects of them.

WE think we have ſomewhere before obſerv'd, that the Perſecutions which the *Jews* have ſuffered under the *Mahometans*, have neither been ſo univerſal nor ſo violent

[a] See Extracts hereof in the Hiſtory of the *Jews* by Mr. *Baſnage*.

[b] We ſhall only produce one Inſtance. In the Beginning of the thirteenth Century, the Archbiſhop of *Toledo* plunder'd the *Jews* of his Dioceſs, and perform'd this glorious Exploit at the Head of the Rabble; he gave it out, that the *Jews* had conſpir'd to deliver up that City to the *Moors*. It was about this Time too, that the Armies of the Cruſado's which were then aſſembled near *Toledo*, upon their Expedition for the Conqueſt of the Holy Land, thought themſelves oblig'd (in Honour to *Jeſus Chriſt*) to deſtroy thoſe, who had formerly crucified him, and put to Death many thouſands of the *Spaniſh Jews*, and ſacrificed them as ſo many Offerings acceptable to God, in order to bring down his heavenly Benedictions on them. On the other Hand, the zealous *Jews* aſcribed theſe Misfortunes to ſome particular Formalities, which had not been ſtrictly obſerved in their Manner of making their *Teſſilins*. *Vide* the *Miſnah*, Tom. 1. Pag. 9.

as

as thoſe under the Chriſtians. *Schah Abas*, who reigned in *Perſia* about the Cloſe of the ſixteenth Century, perſecuted them, with Intention to compel them to become Proſelytes to the *Mahometan* Religion; and in the ſeventeenth Century, one of the Prime Miniſters of *Perſia* renewed the Perſecution againſt them: But we no where find, that the Spirit of Perſecution amongſt the Eaſtern Nations was always renewed by the Enthuſiaſtic Fury of their Derviſes. One of the hotteſt Perſecutions which the *Jews* ſuffered in the Eaſt, compelled a great Number of them to renounce their Faith. The famous [a] *Maimonides* attempted to give his Brethren ſome Conſolation, by foretelling them a Deliverance, which never came to paſs. And tho' Predictions of this kind (which have no better Foundation than thoſe of Aſtrologers) ſerve only to delude the credulous Vulgar, yet our Rabbi's Enthuſiaſm, methinks, was here excuſable, ſince he thereby endeavoured to hinder the Apoſtaſy of the *Jews*. They were again perſecuted in the Eaſt, [b] near the Cloſe of the thirteenth Century, and were as inhumanly treated by the *Cruſades*, in all Places thro' which they paſſed. But as for *Raimond* of [c] *Pennaforta*, he was more charitable, and endeavoured to convert the *Spaniſh Jews* by Dint of Argument.

THEY were likewiſe cruelly perſecuted under the Reign of *Ferdinand* the *Catholic*, who drove them out of his Dominions in the Year 1492, and allowed them but four Months for the Settlement of their Affairs and their Departure from *Spain*; which Time, at the Requeſt of a zealous [d] Eccleſiaſtic, was afterwards reduced to the narrow Compaſs of a Month. Eight hundred thouſand *Jews* at that Juncture left *Spain*, and carried away with them immenſe Riches: But out of ſuch a prodigious Number of Fugitives, ſeveral were loſt by Shipwreck, Hunger, or Poverty, and often by the Inhumanity of thoſe to whom they applied for Refuge. The *Genoeſe* were determined not to loſe this favourable Opportunity of teſtifying their Zeal for the Chriſtian Cauſe. Their Thoughts were therefore Intent on relieving the Hunger of theſe indigent Refugees, and at the ſame Time on ſaving their Souls by Means of the extreme Neceſſities of their Bodies. They marched out therefore to meet the *Jews* with a Croſs in one Hand, and Bread in the other, which they diſtributed only to ſuch as paid their Adoration to the Croſs; and this may very well be term'd a Maſter-Piece in the Method of Converſion. The Soul of Man is bound down ſo cloſe to the Indigencies of his Body, that the former for the moſt Part finds it a very difficult Task to bear up whilſt the latter is afflicted; but the Misfortune is, that the Soul is very apt to relapſe, when once the agonizing Pains of the Body are all over.

WE muſt not here neglect taking Notice of the famous Troop of Shepherds at the Beginning of the fourteenth Century. Theſe Enthuſiaſts, who were headed by a Prieſt and a Monk, committed unaccountable Outrages in [e] *France*, during the Reign of *Philip the Long*, and particularly maſſacred the *Jews* without Mercy. They alſo treated thoſe in *Spain* in as barbarous a Manner; but at laſt the Kings of *France* and *Spain* were obliged to uſe their utmoſt Endeavours to extirpate thoſe Miſcreants who carried Death and Deſtruction before them wherever they went; and a Peſtilence broke out, which ſeemed determined to have a Share in the Extirpation of that accurſed Race; tho' unluckily indeed it proved fatal to the *Jews*, as well as them. They were accuſed of having by their magical Incantations poiſoned the Waters; but being cleared of that Charge, they were only ſentenced to embrace the Chriſtian Religion, upon the Penalty of being burnt alive; and thus ſome Thouſands of the *Jews*, who refuſed to become Proſelytes, were condemned to the Flames.

[a] He lived in *Egypt* in the twelfth Century.

[b] *Raimondus* of *Pennaforta*, was General of the *Dominicans* in the Year 1255. His Legend tells us, that he embark'd on his Cloak, and returned to *Barcelona*, to avoid the Corruption of the King of *Aagon*'s Court.

[c] Chiefly in the Country of *Chorazan*.

[d] *Turrecremata*.

[e] It is ſaid, that they firſt began their Diſorders in *Spain*, and there took their Riſe.

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THE *Flagellants*, likewiſe, about the Middle of the fourteenth Century ſignaliz'd themſelves in *Germany*. This Sect, who were more charitable and devout than the other Chriſtians of their Time, voluntarily ſcourged their naked Bodies with Rods pointed with Steel, for the Relief of poor ſuffering Souls in Purgatory, and for the making an Attonement for the Sins of their Fellow-Creatures. Before they began the Performance of this their Penance, they read their Commiſſion with an audible Voice, which was compriſed in a Letter ſent to them from the Almighty himſelf, and delivered to them by an Angel, with expreſs Command to ſcourge themſelves in the Manner abovementioned. This Commiſſion was levelled at the *Jews*, and they thought themſelves in Duty bound to maſſacre and burn them, to make their Penance more acceptable in the Sight of God.

POPE *John* XXIII. declared himſelf an inveterate Enemy to the *Jews* that were in *Italy*, and perſecuted them with the utmoſt Severity; and, as he look'd on himſelf to be the Vicar of *Jeſus Chriſt*, the Lord of Souls, and the Supreme Governor of the Univerſe, decreed, that all of them ſhould turn to the Chriſtian Faith. He alſo ſent Letters into *Spain*, requiring his Friends to labour at the Converſion of the *Jews*; and accordingly the Regency of that Kingdom ſucceeded in the Attempt, and made abundance of Converts; but ſuch as obſtinately refuſed to enter into the Way of Salvation, were either burnt alive, or forced to fly the Country. Pope *Pius* V. and alſo *Sextus* V. baniſhed them out of all their eccleſiaſtical Dominions, except *Rome* and ſome other particular Cities, and the Reaſon alledged for their act of Indulgence and Toleration in thoſe Places, was the Hopes they conceiv'd, that by their Converſation with the Chriſtians they might by Degrees become Proſelytes; and that his Holineſs by his continual Preſence would inſpire them with better Notions. This was a ſtrong and ſolid Way of Reaſoning; but why ſhould not the common Father of all Chriſtians grant the ſame Indulgence to Heretics?

IT muſt be confeſs'd, that the *Jews* often brought themſelves into Trouble, either by their uſurious Contracts, or other Exceſſes which were equally Criminal, which cauſed their Deſtruction in *France*, during the Reign of *Philip le Bel*, under whoſe Government they grew ſo powerful and ſo numerous, that the *Jewiſh* Writers pretend, that more *Jews* were baniſhed *France*, than ever went out of *Egypt* in the Time of *Moſes*; but Exile and the Loſs of their Eſtates, were not their only Misfortunes; for many of them were condemned to be burnt.

LET us now ſee, whether they were treated with more Humanity in *England* than in other Chriſtian Countries. *Henry* III. indeed, attempted to make Converts of them, without any Compulſion: But that Prince's private Intereſt and Neceſſity made him indulgent to the *Jews*; his prime Miniſter called upon them for large Sums of Money, and upon their Refuſal, they were charged with Murder, that the King might have a legal Title to their Eſtates, and ſo they were forced at laſt to pay away one third Part of their Wealth to the Crown for the peaceable Enjoyment of the Remainder. Heavy Taxes were often impoſed on them during this Reign, till about the End of the thirteenth Century, when they were totally baniſhed. The Hiſtory of *England* takes Notice of the various Hardſhips which, from Time to Time, they ſuffer'd at *Lincoln*, and in other Cities in that Kingdom.

TO conclude, the Fortune and Circumſtances of the *Jews* have had their Revolutions, according to the Zeal of the People, who were animated by the Clergy, or to the political Views of Chriſtian Princes. But the Reformation made by *Luther* and *Calvin* muſt doubtleſs have been favourable to them, they having ever ſince eſtabliſhed themſelves to Advantage in ſeveral Proteſtant Kingdoms. *Holland*, obliged, as it were, for the Encouragement of Commerce, to open her Arms to all manner of Sects, received them more ge-

generouſly than any of the other Proteſtants, and the *Jews* are now ſettled peaceably at *Amſterdam*, and actually inhabit the moſt beautiful Part of that famous City.

WHAT we have already ſaid, is ſufficient to give the Reader an Idea of the Perſecutions which the *Jews* have ſuffered under the Chriſtians, to revenge the Death of the *Meſſiah*; which Perſecutions were, however, frequently grounded on enormous Crimes imputed to them by the Wickedneſs of ſome particular Men, and which the illiterate Vulgar, out of a miſguided Zeal, puniſhed with all the Rage and Reſentment that Enthuſiaſm and Bigottry could inſpire them with.

III. *Crimes laid to the Charge of the* JEWS.

1. ONE of the greateſt Crimes which is imputed to the *Jews* is, their crucifying of Children, whereof they have been frequently accuſed, and ſome have not ſcrupled to affirm, that they annually renew [a] this Cuſtom. *Naucler* tells us, that the *Jews* uſed to meet privately on Thurſday in Paſſion-Week, and at the ſame Time ſacrifice an Infant to teſtify their Abhorrence of the Chriſtian Religion; and other [b] Hiſtorians ſay, that they were uſed to receive the Heart of the Infant ſo ſacrificed at their Communion. The Murder of a Youth whoſe Name was *Richard*, and laid to their Charge, was the Cauſe of their Baniſhment from *France* in the Reign of *Philip Auguſtus*. We are at a Loſs to determine how this Crime came to be ſo often imputed to them all over Chriſtendom, and ſo inceſſantly repeated by the Hiſtorians of paſt Ages, as even to tire their Readers with it. It is very poſſible, that ſome of the *Jews* might be ſo impious and inhuman as to commit ſo flagrant a Crime; and this very probably may be thought ſufficient Grounds to charge the whole Nation with it over and over, with an Addition of the moſt odious and aggravating Circumſtances. But be that as it will, this pretended Sacrifice of Infants was of no ſmall Emolument to the Church, who under that ſpecious Pretence ſeized on all the Effects of the *Jews*.

FATHER *Daniel* ſeems to think this [c] Accuſation againſt them true, and ſays, *That ſome ſhort Time before* Eaſter *they inhumanly maſſacred the Infants of the Chriſtians whom they ſtole away, and made an impious Sacrifice of them on the Day of their Communion, out of an implacable Hatred to* Jeſus Chriſt, *&c.* But Father *Daniel*, however, ought to have given us a Deſcription of the *Jewiſh* Communion; for an Author who propoſes to convince his Readers, ought always to have a perfect Idea of thoſe Particulars which he relates.

SOON after the Murder of young *Richard*, whom we before-mentioned, the *Jews* aſſembled on the Borders of the River *Seine*, where they crucified [d] another Youth, having firſt ſcourged and crowned him with Thorns. *Albericus trium Fontium*, a credulous and worthleſs Author, has imputed this Crime to them more than once.

[a] *Vide* the Quotations in *Baſnage*'s Hiſtory of the *Jews*, Lib. ix. Chap. xii.
[b] *Albericus trium Fontium.*
[c] *Vide* the Hiſtory of *France*, 4th *Dutch* Edit. Tom. II. Page 574.
[d] It is reported too, that the *Jews* crucified a Child of eight Years old at *Lincoln* in *England*, in the Year 1255. at *Prague* in the Year 1305. And at *Saragoſſa* towards the Year 1250. This laſt was a young Choriſter named *Dominic*, who was famous for a great Number of Miracles. This little Saint came into the World adorned with the Marks of his Glory and Sufferings; being born with a Crown on his Head, and Croſſes on his Shoulders.

Eduxit nitidam matris de ventre coronam.
Atque humeros crucibus rutilos oſtroque micantes.

2. THE Vulgar have alſo charged the *Jews* with the Practice of [a] *Witchcraft* and *Sorcery*; and Abundance of them were maſſacred in *England* upon this Charge, about the End of the twelfth Century; for ſome of them having preſumed to be preſent at the King's Coronation, notwithſtanding an expreſs Order was iſſued to the contrary, paid dear for their Curioſity; for the People, having entertained a Notion that the *Jews* had conſpired to bewitch the King, ſhewed their Zeal and Affection to his Majeſty at the Expence of *Jewiſh* Blood. The Commiſſion of one ſingle Crime of this Nature was ſufficient to charge them with it ten Times over.

3. THE *Jews* are likewiſe charged with an impious and profane Abuſe of the ſacred Hoſt: For about the Cloſe of the fourteenth Century they audaciouſly preſum'd to wound one of them with the Point of a Knife; and it was affirmed, that the bleſſed and adorable Hoſt put them in the utmoſt Conſternation by the Blood guſhing out of it, into the Faces of thoſe execrable Miſcreants, who never could waſh it off. Nay, this was not all, for according to Legendary Writers of thoſe Times, the *Jews* having made an Attempt to bury it under Ground, in order to conceal the Crime they had committed, it eſcaped out of their Hands, and was ſeen by a young Cow-keeper, who was in the Fields watching his Cattle, aſcending up towards Heaven. The *Jews* all fell on their Knees to adore the bleeding Hoſt, and remained in that devout Poſture ſo long, that the Boy ran to inform the Biſhop of this ſurpriſing Accident; and the People flocking in Crowds to the Place, ſaw the Hoſt with the Wound ſtill bleeding; upon the Diſcovery whereof the *Jews* were [b] puniſhed after the moſt rigorous Manner, that the moſt enthuſiaſtic Rage could poſſibly deviſe; and a Church was immediately erected upon the very Spot where the Hoſt was ſeen; which afterwards became celebrated for its Miracles, and for the extraordinary Indulgences which it afforded to ſuch as came thither to pay their Devotions.

ANOTHER Hoſt, which [c] a *Jew* had maliciouſly thrown into a Pot of boiling Water, produced as great a Miracle as that juſt mentioned. No ſooner had he caſt the Hoſt into the boiling Water, but there appeared to him a moſt beautiful Infant, whom this accurſed unbelieving *Jew* attempted to deſtroy; but the Infant avoided him by an active Retreat from one Side of the Pot to the other, which miraculous Eſcape had ſuch an Influence on the Children of this impious *Jew*, that they all became Proſelytes, and the Father was burnt alive upon their Impeachment. [d]

4. THEY have likewiſe been charged with ſcourging Crucifixes, and profaning Images and Croſſes; and indeed, they are not abſolutely to be juſtified upon all theſe Articles of Impeachment; but this we think we may venture to ſay, that ſeveral have imagined, that it was for the Intereſt of Religion to lay ſuch Crimes to their Charge. As for Example, an *Italian* Monk, having concealed a Crucifix under a Dunghil, imputed that Sacrilege to the *Jews*, and by that Stratagem cauſed them to be deſtroyed [e] without Mercy. Ought we not to imagine this artful Contrivance the Reſult of a holy Zeal? For ſeveral of the *Jews*, who had been converted, had relapſed into *Judaiſm*, and he had a charitable Intention to prevent the Apoſtaſy of others.

[a] The *Crucifixion* of Infants, according to the Authors of thoſe Days, was a neceſſary Conſequence of the Affection which the *Jews* were charg'd with for all magical Operations. Some pretend, that they made uſe of the Infant's Heart and Blood mixed with a conſecrated Hoſt, in the Performance of their Inchantments. But the *Jews* are not the only Perſons who have been accuſed of Conjuration. It is well known by ſuch as are acquainted with antient and modern Hiſtory, that this ſtale Imputation has been reviv'd from Time to Time on other Occaſions; and that the very Chriſtians themſelves have more than once accuſed each other with the Practice of it.

[b] They were burnt in a ſlow Fire, and live Dogs were thrown in with them. *Vide* the Hiſtory of the *Jews* by Mr. *Baſnage*, Lib. ix. Chap xiii.

[c] At the Beginning of the fourteenth Century.

[d] One of theſe profaned Hoſts performed a moſt extraordinary Miracle. The Fact was this: A Servant Maid, who had been to receive the Sacrament at *Eaſter*, preſerved the Hoſt and brought it to her Maſter, who was a *Jew*. This Man put it into a Purſe with ſeven Pieces of Silver, which were miraculouſly chang'd by the profaned Hoſt into ſeven other Hoſts. *Vide* the Writers of thoſe Times.

[e] This Story is related upon the Teſtimony of a *Jew*, by Mr. *Baſnage*, Lib. ix. Chap. xix.

5. THEY

5. [a] THEY were likewiſe accuſed of having poiſoned the Waters of ſeveral Springs and Rivers; and this cauſed a prodigious Number of them to be deſtroy'd about the Middle of the fourteenth Century. There is a Report, that the Waters in general throughout *Spain* were poiſon'd. 'Tis pretended too, that the *Jews*, who were engag'd in this helliſh Project, and were aſſiſted by the Lepers of thoſe Days, were bribed by the King of *Granada*, who was a *Mahometan*. The ſame Crime was ſome time after imputed to them again, and it was aſſerted, that they employ'd Beggars to do it, who threw a Compound of Nails and Fleſh of executed Malefactors, *&c.* into the Wells and Fountains.

6. THE *Jews* were indeed often found guilty of Treaſon and Rebellion, whereof we have ſeveral Inſtances in Hiſtory; and without going back to the firſt Ages of the Chriſtian Church, it is univerſally allow'd, that the *Jews* betray'd the Emperor *Juſtinian* in favour of *Coſroës* King of *Perſia*. The Author of the *Life of St. Theodardus* tells us, that they invited over [b] *Abderamis*, a *Saracen* Prince, into *Languedoc*, which occaſioned a great Number of Chriſtians to be maſſacred; but few pay any Regard to that Author, who is very incorrect, and relies chiefly upon [c] Hear-ſay. They were afterwards, however, much oftner accuſed of thoſe Crimes; for ſome Writers ſay, that they aſſiſted the *Normans* in ravaging *Aquitany*, and that they were very ready and inclin'd upon all Occaſions to raiſe Inſurrections under the Command of thoſe Impoſtors, who aſſumed the ſame Name and Character which they refuſed to acknowledge in *Jeſus Chriſt*, the Meſſiah of the Chriſtians.

WE have here pointed out the chief Articles of Impeachment brought againſt the *Jews*, which we think ſufficient, without mentioning the Uſuries, and other Miſdemeanors imputed to them in the Way of Trade.

IV. *Concerning their* IMPOSTORS *and falſe* MESSIAH'S.

THE Subject before us is very copious and extenſive; we ſhall not therefore purſue it through all the Ages of the Church. *Hakem* is one of thoſe whom we propoſe in the firſt Place to take Notice of. He not only inſiſted on that Regard which was due to a Man inſpired by God, as the antient Prophets were, but alſo to one immediately united to him by the ſtrongeſt Ties that could poſſibly be imagined. We are inform'd, that when the *Saracens* cloſely purſued him, he threw himſelf into a large Veſſel full of *Aqua Fortis*, hoping that his Body would by that Means be totally conſumed, and that the People would entertain as awful an Opinion of him after his Death, as he had endeavoured to inſtil into them in his Life-Time; yet, to the no ſmall Diſappointment of this Impoſtor, not only his Hair, but his Fat too, was found [d] amongſt the *Aqua Fortis*; for that Liquor cannot diſſolve it.

THE famous *Zedechias*, a *Jewiſh* Phyſician, uſed to amuſe the Court of *Lewis the Debonnaire* with ſwallowing whole Cart-Loads of Hay, together with the Carts themſelves, the Horſes and their Drivers. Notwithſtanding there are ſome Hiſtorians that atteſt this for Truth, yet in my Opinion a Man muſt have an uncommon Share of Faith, to give any Credit to this Relation.

[a] *Faſcic. Temp.*

[b] Vide *Catel* Hiſtory of *Languedoc*, Lib. iii. Page 518.

[c] *Partim fidelium narratione*, Ibid. p. 523.

[d] *Empedocles* attempted to enforce almoſt the ſame Belief in his Behalf; for he threw himſelf into the Flames of Mount *Etna*, to the End, that the People upon his diſappearing ſo on a ſudden might imagine he was become a God: But his Shoes, which either he had left behind him, or had been thrown up by the Force of the Flames upon the Side of the *Volcano*, ſoon diſcovered the Deceit of this Impoſtor. Both theſe Events bear a great Affinity to each other, and in all Probability are both invented Stories; but that of *Empedocles* is of a very antient Date.

AN-

ANOTHER Impoſtor appeared in *Perſia* in the Year 1138, and occaſioned an Inſurrection among the *Jews*, who look'd upon him as the *Meſſiah*; but this Impoſtor met with as little Succeſs as a certain *Arabian*, who in the Year 1167, pretended to be the Forerunner of the *Meſſiah*. He had a great Number of Diſciples, and was deſtroyed, as well as the other, without any other Emolument to the *Jews*, than that of leaving them to bear the Reproach and Puniſhment of his Impoſture.

ANOTHER *Jewiſh* Impoſtor appeared in *Moravia*, and was followed by his own Nation about the End of the twelfth Century. This Man boaſted of having the Art of vaniſhing out of Sight whenever he thought convenient: But the *Jews*, terrified by the cruel Menaces which were publiſh'd againſt him on this Account, voluntarily delivered him up. The Impoſtor called *Eldavid*, was put to Death by his Father-in-Law, after he had cauſed an Inſurrection among the *Jews* of *Perſia* in the Year 1199, or 1200.

THE famous [b] *Sabathai Tzevi* was one of the moſt artful and dextrous Impoſtors that ever appeared amongſt the *Jews*. He began to act his Farce in the Year 1666, and choſe one *Levi* a *Jew* for his Companion, who for his Part pretended to be the Prophet *Elias*. Abundance of the *Jewiſh* Nation were deluded by them, and flattered themſelves with Hopes of ſeeing their Laws and Religion reſtored by their Means; but they met with a very ſtrong Oppoſition. The *Jews* of *Smyrna* refuſed to acknowledge them, and even carried their Reſentment ſo far as to condemn *Tzevi* to Death. The falſe *Meſſiah*, however, artfully evaded the Sentence, and taking Advantage of the timorous Temper of ſome, and the eaſy Credulity of others, had the Aſſurance to aſſume the Title of *King of the Kings of* Iſrael. After all this Artifice, however, he indiſcreetly put himſelf into the Power of his Enemies; for after he had obliterated the Name of the *Ottoman* Emperor out of their Prayer-Books, and diſtributed the moſt important Places in his new Kingdom of *Iſrael* among his new Subjects, he ſet out for *Conſtantinople*, where the *Grand Seignior* took Care to have him ſeized, and ſoon after beheaded, notwithſtanding he had embraced the *Mahometan* Religion. This Impoſtor had ſome good Qualities; was to all outward Appearance humble and chaſte, and his Diſcourſes, though plain, were very pathetic.

ONE *Daniel* ſoon after ſprang up, as it were, from the Aſhes of the falſe *Meſſiah*, [c] and aſſerted in the Year 1703, that *Tzevi* was not dead; that he had concealed himſelf indeed for a Time; but that he would ſoon appear again, *&c.* This religious Coxcomb, ſome how or other gain'd the Reputation of an extraordinary Man; for by the Pronunciation of a few particular Words, he had the Art of raiſing himſelf up into the Air with ſuch a rapid Force, that one would have imagined ſome ſupernatural Power aſſiſted him in the Performance; and likewiſe by a *Deceptio Viſus*, which is no Secret to thoſe who are skill'd in Optics, he cauſed a fiery Globe to appear, which changed its Poſition, and followed his Motions, till at laſt it was loſt, after having remained ſome time upon his Breaſt. What became of this Impoſtor afterwards we are not able to determine; for we have no farther Account of him than that he was baniſh'd from *Smyrna*.

[a] See *Baſnage*'s Hiſtory of the *Jews*, Lib. ix. Chap. xi.
[b] See *Joh. Lendt de Pſeudo-Meſſiis.*
[c] See *Baſnage*'s Hiſtory of the *Jews*, Lib. ix. chap. 27.

V. *Con-*

V. *Concerning the penal Corrections and Chaſtiſements of the* JEWS; *their Badges or Marks of Diſtinction from* CHRISTIANS, &c. *The Laws of Princes, and the Decrees of the Church againſt them.*

NO Hiſtory, either ancient or modern, has furniſh'd us with one Precedent of a People and a Religion, that have been diſtinguiſhed in a more odious Manner than the *Jews* and *Judaiſm*. We ſhall leave the Diſcovery of the viſible Marks of Reprobation in theſe Diſtinctions to the Divines, and ſhall paſs on to thoſe Examples which Hiſtory has tranſmitted to us.

THE *Caliph* [a] *Giafar Sadek*, made that notorious Law both againſt the *Jews* and Chriſtians, whereby the Children of ſuch People, as ſhould become *Muſſulmen*, were to be the ſole Heirs to the Eſtates of their Family; which Law was more fatal to them than the hotteſt Perſecution.

ABDALLA, who commanded the Chriſtians to ſhave their Faces, and wear high crowned Hats, did not ſhew more Indulgence to the *Jews*; for he cauſed both the one and the other to be marked in the Hand. But the *Caliphs* carried the Matter farther, and in Proceſs of Time [b] obliged the *Jews* to wear a Badge of yellow Cloth upon their Garments, to diſtinguiſh them from the *Muſſulmen*.

[c] MOTAWAKEL order'd the *Jews* to wear a Leathern Girdle, by Way of Diſtinction. He likewiſe depriv'd them of all public Employments, would not ſuffer them to ride on Horſeback, and indulg'd them only with Mules and Aſſes. All his Laws, which are ſtill in Force, were made, as we are told, to expoſe the *Jews* to Ignominy and Contempt; but there is ſomething ſtill more diſgraceful in the Manner in which the Emperor *Adrian* treated them after the Rebellion of the Impoſtor *Barchochebas*: For he ordered their Ears to be cut off. *Ptolomy Philopator* had long before made a Law, by which all *Jews* were to have the Form of an Ivy Leaf, which was the Plant conſecrated to *Bacchus*, imprinted on their Body with a hot Iron, as a public Indication that they had loſt their Liberty; for that Prince aim'd at their Converſion to his Religion by the Dread of a Puniſhment, which was ſo much the more ignominious as Slavery was the Conſequence of it.

THERE is ſomething ſtill more remarkable in the Treatment of the *Jews* at *Toulouſe* in the eighth Century: For it was cuſtomary there to buffet them thrice in a Year at the Door of ſuch a Church as the Biſhop thought proper to appoint; and the principal Man amongſt them was thus treated in the Name of the whole. The Origin of this Cuſtom may be ſeen in *Catel*, [d] and in Mr. *Baſnage*'s Hiſtory. The Inhabitants of

[a] He lived in the Year 770.

[b] *Thevenot* aſſures us, that in *Perſia* the *Jews* actually wear a Piece of Stuff on their Garments, which he deſcribes in the following Manner. *It is*, ſays he, *a ſmall ſquare Piece of Stuff, about two or three Fingers broad, that is fixed on their* Caba *or Garment, which they wear on their Stomach, about two Inches above their Waſte; it is no Matter what Kind of Stuff it is made of, if the Colour be different from that of the Garment whereon it is fix'd.*

[c] This *Caliph* lived in the Year 846.

[d] This Cuſtom was afterwards aboliſhed, and the *Jews* paid a Fine to be diſcharg'd from it. Violence in Matters of Religion, is more agreeable to the Taſte of the People, who always conſider whatever is done againſt the Enemies of their Belief, as religious Actions. But the Tribute paid by the *Jews*, ſeemed more glorious, and proved of greater Service to the Church; the *Jews* however, looked upon both the Tribute and the bufferting as ſo many Perſecutions. The Intention indeed was, good and every Thing was done in the Name of the Lord; but the *Jews* fancied they had very good Reaſon

Beziers formerly pelted the *Jews* [a] with Stones, from the Eve of *Palm-Sunday* till the laſt Day of *Eaſter*; [b] but at laſt by paying a Fine to the Biſhop, they bought off this infamous Treatment.

In the Eaſt, the *Caliph* [c] *Hakim*, generally ſuppoſed to be the Author of the Sect or Religion of the *Druſes*, made a Law that the *Jews* ſhould wear a particular Mark, whereby they might be diſtinguiſhed from other Men.

In the twelfth Century, as 'tis thought, or thereabouts, a remarkable Ceremony took its Riſe, which the *Jews* are under an Obligation to obſerve at the Inſtallation of a new Pope. [d] They are to wait the Pontiff's coming on the Road to St. *John de Lateran*, and there on their Knees preſent him with a Tranſcript of their Law; on the Receipt whereof his Holineſs tells them, "that he reverences the Law which God gave "to *Moſes*, but condemns their falſe Interpretation of it, by their fruitleſs Expectation "of the *Meſſiah*, who has been long ſince come, and whom the Church believes to be the "Lord and Saviour *Jeſus Chriſt*." What follows is a ſhort Account of the Origin of this Ceremony. When Pope *Innocent* II. upon his Retreat to *France*, made his Entry into *Paris*, the *Jews* went in a ſolemn Proceſſion to meet him, and in a very reverential Manner preſented him with the holy Books of their Law, which his Holineſs the Vicar of *Jeſus Chriſt*, was pleas'd very graciouſly to accept of. The *Jews*, by a Decree of one of the Councils, [e] were oblig'd to wear a Wheel upon their Breaſt, afterwards they wore Capes and Sleeves as long as the Cape [f], but without Plaits, by the Order and Direction of ſome of the other Councils: And in the Beginning of the twelfth Century, red Hats were an additional Diſtinction made at *Toulouſe* and all thereabouts. The Diſtinction of the Wheel was confirm'd in the fourteenth Century, to which the Horn was added, as a Badge for the Female Sex of all Ages among them; and *Philip the Bold* obliged them to wear a Horn upon their Hats, which proved fatal to them; for by being thus conſpicuouſly diſtinguiſhed from the Chriſtians, they were for ever expoſed to the Inſults of the rude Rabble. They were alſo prohibited bathing in all ſuch Places as the Chriſtians made uſe of for that Purpoſe. King *John* determin'd to have them known by their Colours, and commanded them for Diſtinction ſake to wear Red and White. [g] One of the Councils in the fourteenth Century decreed that the Women ſhould wear a Red Wheel as well as the Men. The Hat with a Horn upon it, was appointed in ſeveral Places for the Badge of the Men, and the Council of *Saltsburg* confirm'd that Appointment in 1420. The Wheel which was to be worn by the *Jews* on all Cloths made of yellow Threads, was decreed for their

Reaſon to object againſt many of the Proceedings of the Chriſtians, and on this Occaſion deny, that they were influenc'd by the Spirit of God, becauſe their Conduct was a Contradiction to the Morality of the Goſpel. And indeed, they made Choice of a bad Time to recriminate upon them with Falſhoods and Calumnies, whilſt the viſionary vain Notions, and ridiculous Employments of the Monks, were ſufficient Matter for Reproach. But above all Things they ought not to have omitted thoſe Drawers, which the Nuns of *Treves* made after a peculiar Manner, to inſpire the Men with criminal Deſires. I muſt own, the Subject is too particular and too ludicrous to take farther Notice of it, when a Man is obliged to enter into Diſpute with an ill-natur'd and partial Diſputant.

[a] They were not ſatisfied with this ſevere Treatment of them; but they likewiſe broke their Windows, and beat down the Doors of their Houſes, and often even ſtoned them in the Streets; and after this odd Manner the People prepared themſelves for the Communion at *Eaſter*. At laſt one of their Biſhops, unable to bear ſuch Riots and Diſorders, redeemed the *Jews* from the Tyranny of the People by a Fine of about four Marks of Silver, which Agreement between the Biſhop and the People was concluded in the Year 1160.

[b] Vide *Catel's* Hiſtory of *Languedoc*. *Baſnage's* Hiſtory of the *Jews*, Lib. ix. Chap. 3. The Cuſtom of buffeting the Chief of the *Jews*, which we mentioned, was practiſed for many Centuries.

[c] This *Caliph* reigned in the Beginning of the eleventh Century.

[d] *Cum Pontifex ad Montem Jordanum pervenit, Judæi illi obviam veniunt, genuflexi Legem Pontifici offerunt, Linguâ Hebraica Legem laudantes & hortantes Pontificem ut illam veneretur. Pontifex vero illis auditis reſpondet, ſanctam Legem laudamus & veneramur; utpote quæ à Deo Moyſi tradita eſt; Obſervationem verò veſtram, & vanam Interpretationem damnamus, & improbamus, quia Salvatorem, quem adhuc fruſtrà exſpectatis, Apoſtolica Fides jampridem advenisſe docet*, &c. V. Sacrar. Ceremon. Eccleſ. Rom. Lib. I. Fol. xvii. Edit. 1516. Fol.

[e] That of *Narbonne* in 1227.

[f] *Baſnage's* Hiſtory of the *Jews*, Lib. ix. Chap. 15.

[g] That of *Ravenna* in 1311.

Diſtinction

Diſtinction by the Council of *Cologne* in [a] 1442. The Women were order'd to wear two blue Strings on their Heads. Two [b] Popes made the Men wear yellow Hats and the Women Veils of the ſame Colour. The Men follow this Faſhion now at *Avignon*; but at *Venice* red Hats are all the Mode, and as ſome Things are frequently chang'd into Ornaments, which were originally intended as Marks of Infamy and Diſgrace, the *Venetian Jews* make their Hats of the fineſt Scarlet they can procure, and line them with black *Taffeta*. The high-crowned Hat, the Turban, and violet-coloured Shoes are Part of the *Jewiſh* Dreſs at *Conſtantinople*, that the faithful Followers of *Mahomet* and *Ali* may be known from all Unbelievers, as well thoſe who are circumciſed as thoſe who are not. Beſides, the *Mahometans* treat them with all the Marks of Ignominy and Contempt. Cardinal *Borromeo*, who was Archbiſhop of *Milan*, and whom the Church has canoniz'd, forbad the *Jews* to appear without their yellow Hats and Veils; confin'd them to their Houſes for three Days before *Eaſter*; and would not ſuffer them to live near any Church. The Council of *Baſil* [c] before his Time, made much the ſame Decrees. Let us not omit in the Concluſion of this Article, the ſallow Complexion of the *Jews*, their ill Scents, and the Blood with which their Children come into the World. Theſe are conſpicuous Marks of their Reprobation, and, if we are to regard ſome of the moſt zealous Chriſtians, of the Almighty's Diſpleaſure. *Avitus*, who was a Chriſtian Poet, ſays, that their ill Smell is taken away by the Grace of Baptiſm.

THE *Jews* pay very dear for tranſacting any of their Affairs at *Augſbourg*; for it coſts them a *German* Florin for every Hour they ſtay there. They are not permitted to reſide any longer than three Hours at *Trent*, tho' formerly they had Liberty to ſtay there three entire Days, but this was deſign'd as a Chaſtiſement or Penalty upon them for courageouſly defending *Buda* againſt the Emperor. And thus were they puniſhed for their Fidelity to their Prince. Ought they not to have known, that there is none due to Infidels?

WE ſhall not pretend to give an exact Account of all the burdenſom Taxes at different Times impos'd upon them; [d] the unjuſt Diſcharge of ſuch Debts as any Chriſtian had contracted with them, the Privilege of detaining their Wages, when due to them, and of murdering them without being call'd to Account for it; the Charge laid upon them to make no Reſiſtance when attack'd in their Religion; [e] the Rape of their Children, *&c.* But it will be neceſſary however to ſay ſomething of the Ordinances of the Church relating to them.

[f] THEY are order'd by one of the Councils to keep their Houſes ſhut up at the Approach of the Hoſt, and by another to caſt no Reflections on the bleſſed Virgin *Mary*, the Saints of the Church, or the Chriſtian Religion. Theſe two Decrees, in our Opinion, are very juſt, and highly to be approv'd of; for if we ought at no Time to inſult or give Offence to thoſe who are of a different Perſuaſion from our own; ſuch certainly as profeſs a Religion which is not the prevailing one, ought to be much more upon their Guard. Thoſe Decrees which enjoin all *Jews* to pay a decent Reſpect to the Miniſters of the Church, and not to intermarry with Chriſtians, not to be poſſeſs'd of any Chriſtian Slaves, nor to diſinherit their Children for embracing the Chriſtian Faith, deſerve the ſame Approbation; but thoſe Regulations, which forbad a Chriſtian, tho' never ſo much indiſpos'd, to conſult a *Jewiſh* Phyſician, or to take a *Jew* as a Witneſs, though a Man of the ſtricteſt Probity and Honour, and thoſe which relea-

[a] The *Jews* of *Francfort* were alſo obliged to wear it.
[b] *Paul* IV. and *Pius* V.
[c] In 1434.
[d] In 391. in the Reign of *Wenceſlaus*.
[e] See the Citations in *Baſnage*'s Hiſtory of the *Jews*, Lib. ix. Chap. 15.
[f] *Baſnage*'s Hiſtory of the *Jews*, Lib. ix. Chap. 14.

ied,

ſed a Chriſtian from any Debt contracted with a *Jew*, provided the former made Oath that it was an uſurious Contract, are very partial, rigorous and unjuſt, and what no Perſon that is of common Honeſty can aſſent to.

VI. *Concerning ſome Saints of the* Jewiſh *Church, and the various Miracles perform'd by them ſince the ſecond Deſtruction of* JERUSALEM.

THE Hiſtory of *Joſeph Ben Gerion*, who may very juſtly be called the [a] *Jacobus a Voragine* of the *Jews*, will furniſh the Reader with Prodigies and Miracles in Abundance; but without going thither for them, we ſhall confine ourſelves to a few remarkable Inſtances.

MAIMONIDES is too well known to be omitted. The Birth of this *Jewiſh* Rabbi in 131, was owing to a Reſolution which his Father took to break thro' that Celibacy in which he had determined before to live. *Maimon* however, the Father of *Moſes Maimonides*, would not venture upon ſo important an Affair, without ſome expreſs Revelation. He imagin'd, that an Order from Heaven would fully diſcharge him from a Vow, perhaps too raſhly entered into, and the Thought ſucceeded; for he was inform'd by a Dream, that he might marry, and was directed accordingly to make his Addreſſes to the Daughter of a Butcher, who was the Mother of *Maimonides*, and who died ſoon after ſhe brought him into the World. The Father, now fond of Matrimony, ſoon brought young *Moſes* home a Mother-in-law of a very diſagreeable Temper. He was often beaten and very ill treated, whereupon he made his Eſcape to the Top of a Synagogue, where he fell aſleep, and became from the Time that he wak'd a Man of Parts and Wit, tho' very dull and inactive before. This was not however, the firſt Miracle of the Kind. *Heſiod*, a young Shepherd of *Boetia*, eighteen hundred Years before *Maimonides* was born, had dreamt that he was a Poet, and when he wak'd found it Truth. This *Jew* was afterwards one of the Sultan of *Egypt*'s Favourites, upon which the *Mahometan* Phyſicians grew jealous of him. They obliged him to drink Poiſon, taking it for granted that he had not Art ſufficient to prevent its malignant Operation. He ſwallow'd it however, without receiving any Harm, and on his Side occaſion'd the Death of ten of thoſe Phyſicians, by obliging them in their Turns to try the ſame Experiment. He was afterwards accuſed of a Conſpiracy againſt the Sultan's Life, and thereupon ordered to have his Veins opened; but he preſerv'd his Life by a Vein which was at that Time unknown to every Body but himſelf, and which none of our ableſt Anatomiſts have ſince diſcovered. Till this ſecret Vein is open'd, there can be no Effuſion of Blood. As *Maimonides* was going to be buried, a Gang of Thieves ſet upon the Mourners, who ran away in the utmoſt Confuſion, and left the dead Corpſe behind them, which the Thieves attempted to throw into the Sea: but little thinking they had to do with a Saint, could not accompliſh their wicked Deſigns.

Rabbi [b] *Juda the Pious* had like to have dy'd before he was born. His Mother when with Child of him, had been cruſh'd to Pieces by a Hay-Cart againſt a Wall, had not God commanded the Wall miraculouſly to give way [c], ſo that the big-bellied Woman had Room to ſtand with Safety in the Hollow of it.

[a] Archbiſhop of *Genoa*, and Author of the *Golden Legend*; he lived towards the End of the thirteenth Century.
[b] He lived in the twelfth Century.
[c] At *Worms*.

THE

THE *Jews* commemorate their Saints and Martyrs by a Sort of *Diptics* [a]. One *Iſaac de Caſtro* of *Tartas*, whom the *Portugueſe* burnt alive at * *Liſbon*, was one of them who ſuffer'd with great Courage and Reſolution. The *Jews* of that Nation who reſide at *Amſterdam* look upon him as a Saint. One *Sylva* a Phyſician is likewiſe deemed one of this Number, whom the *Spaniards* attempted to burn too; but a violent Tempeſt extinguiſhed the Fire. This is one of the moſt modern Miracles. Another as he was going to be burnt in *Portugal*, was in a Moment diſcharged from his Fetters, by which good Fortune he eſcaped, or rather diſappeared by the Aſſiſtance of ſome inviſible Power. Another, called *Don Lopez de Vera*, who turned *Jew*, and afterwards ſtyled himſelf *Juda the Believer*, ſuffered Martyrdom with ſuch invincible Courage and Conſtancy, and ſuch ſtrong Aſſurances of his eternal Salvation, that his Judges were almoſt confounded. By theſe Inſtances one may conclude, that the Reſolution of Martyrs is not always the Reſult of divine Aſſiſtance, and that ſtrong Prejudices and Prepoſſeſſions oftentimes inſpire Men with a ſurpriſing Intrepidity. 'Tis no ſuch great Wonder, therefore, to find Martyrs of all Religions. Shall we call it Enthuſiaſm, Paſſion, Perverſeneſs, or Hypocriſy, that confer on ſome Men a ſupernatural Courage, and make them diſdain the very Preſervation of their Beings? But, be that as it will, we ſhall leave the Caſe intirely undetermined, leſt we ſhould ſeem to reflect on, or weaken that famous Deciſion, *That the Cauſe, and not the Suffering, conſtitutes the Martyr:* But it muſt be acknowledged, that Martyrs to Morality are very ſeldom to be met [b] with; yet there are an infinite Number of Men, who will freely lay down their Lives in Defence of thoſe Principles which are look'd upon as the Fundamentals of Religion. We ſhall take the Liberty to add an Inſtance or two more of the Saints of the *Jewiſh* Church, and of their Miracles, and ſo conclude.

THE Sanctity of [c] *Jochanan* was very particular. Whenever he made Water, he always took care not to be above four Cubits diſtant from ſome Houſe of Prayer. He celebrated all Feſtival Days with extraordinary Devotion, and drank to Exceſs, in order to ſolemnize the Sabbath with the greater Fervency. The Irregularity of ſuch a Devotion is obvious to every one that is not wilfully blind.

WHEN [d] St. *Juda* was interred, the Day was prolonged, and the Night kept back, till all the Attendants at his Funeral were retured to their reſpective Homes to light their Lamps appointed for the Day of their Sabbath. The *Daughter-Voice* pronounced all of them ſaved, one ſingle Perſon who died of Deſpair only excepted. This *Daughter-Voice* was for the moſt Part a propitious or unlucky Omen, drawn from the firſt Words which were ſpoken by the firſt Perſon which was heard, or met by the Conſulter in his Way. This Word was looked on as an Oracle of Heaven, and there have been ſome *Jews* whoſe Enthuſiaſm has riſen to ſuch a monſtrous Pitch as to prefer ſuch fortuitous Words to the Prophecies of the Old Teſtament. The Heathens, indeed, ſought their Deſtinies in the Verſes of *Homer* and *Virgil*, much after the ſame Manner, and ſome ſuperſtitious Chriſtians formerly made a Practice of enquiring into the Succeſs of their Undertakings by opening their Bible at a Venture in two or three different Places.

ECCLESIASTICAL Dignities being naturally ſuperior to all other, it is eaſy to conceive how the Perſuaſion prevailed, that God diſtinguiſhes them by certain particular Marks of his Indulgence. To be a Prieſt or a Doctor is ſufficient to be deemed the Depoſitary of the Supreme Being, and what is more, to be perſuaded that one is ſo; from whence aroſe the miraculous Operations aſcribed to thoſe religious Functions. The *Traditionaries* were reckoned once among the *Jews* of the Number of thoſe privileged Perſons, as

[a] This is the Cuſtom of ſeveral Places.

* In 1647.

[b] It were no Difficulty both in ancient as well as modern Hiſtory to meet with Perſons, who have had very imperfect Notions of their Duty, and whoſe Virtue has been very moderate; who yet on Occaſion have been ſufficiently ſtored with blind Faith and Prejudices, as to be able to ſuffer Death with Conſtancy.

[c] He lived in the Time of the Emperor *Veſpaſian*.

[d] He lived under *Antoninus Pius*.

they were the Conſervators of their Traditions, and had the Care of tranſmitting them to lateſt Poſterity. Theſe Traditions conſiſt in a prodigious Number of ſacred Trifles and Punctilio's, which are nevertheleſs ſo neceſſary to the faithful *Jew*, that without them it is impoſſible for the Law of God given to *Moſes* to direct him in the Way to Heaven. It was but juſt, therefore, that the Cares of ſo important and laborious an Employment ſhould be attended with many extraordinary Privileges. Accordingly thoſe illuſtrious Guides enjoyed the glorious Prerogative of working Miracles; of over-ruling the Devil; of putting a ſtop to, and diſſolving any magical Incantations; and, in ſhort, of predicting and foreſeeing the Death of the Sick. We ſhall purpoſely omit, however, the Names and Miracles of theſe *Traditionaries*, ſince they are to be met with in the *Talmud*.

VII. SECTS *of the* JEWS.

THERE are two Sects which the *Jews* account Schiſmaticks, Heretics, and Perſons worthy of Excommunication; *viz.* the *Samaritans*, and *Caraites*.

SAMARITANS.

WHAT follows is an Addition to what F. *Simon* has ſaid of them in the preceding Diſſertations.

IF the Relation [a] of a *Samaritan* of *Naplouſe*, who is the antient *Sichem*, may be credited, "The *Samaritans* of that City conſiſt of five or ſix Families, who have perpetuated themſelves in it; and notwithſtanding the Troubles and Viciſſitudes of Fortune which they have undergone, have ſtill the ſecret Pleaſure of ſeeing the Religion they profeſs never wholly ſuppreſſed at *Naplouſe*. The *Samaritan* added, that he hoped as long as Mount *Garizim* ſtood, God would have his Worſhippers there; that tho' God, indeed, by a juſt Vengeance on the Iniquities of the People, had permitted the Deſtruction of the Temple on that ſacred Mountain, to which their Fore-Fathers went up to ſacrifice to the only true God; yet the Followers of his Religion had never yet been deprived of the Satisfaction of often viſiting that holy Hill, there to put up their Prayers and Wiſhes for the Re-eſtabliſhment of this holy Temple, and there to offer to God at leaſt a Heart inviolably attach'd to a Religion, which, in his Opinion, was the moſt antient, as well as the moſt holy Religion in the World." The Author of the above Relation travelled in the Years 1697, and 1698, and if what he aſſerts be true, we may juſtly conclude, there is neither Temple nor Sacrifice on Mount *Garizim*; but we have good Reaſons to doubt whether he is ſo exact as he ought to be.

1. THE *Samaritans* load *Mahomet* with their heavieſt Imprecations, which are to be found at the End of a Chronicle they call the Book of *Joſhua*; but *Mahomet*'s Name is written in *Samaritan*, that the *Turks* may have no Knowledge of an Imprecation ſo offenſive to their Religion.

2. THEY retain an implacable Hatred againſt the other *Jews*, who treat them with equal Contempt and Abhorrence.

3. EVERY one knows that the Name of [b] *Jehovah* is too ſacred to be pronounced by a *Jew*. The *Samaritans*, likewiſe, avoid it, and make uſe of the Word *Sema* in the Room of it.

[a] *Travels to Mount* Sinai *and* Jeruſalem *by* Moriſon, printed in 1704.

[b] Formerly that *Jew* who ſhould pronounce the Word *Jehovah* ran the Riſque of his Life, nor did the High Prieſt himſelf pronounce it but once a Year in the Temple at *Jeruſalem*.

4. THEY

4. THEY have a confuſed and imperfect Idea of the Meſſiah, but they make honourable mention of him, as we are informed, without running into Invectives againſt the Chriſtians.

5. THEY follow the *Mahometan Hegyra*, in the Computation of their Years.

6. THEY deny the Exiſtence of Angels, and interpret thoſe Paſſages where they are mentioned by the Word *Command* or *Virtue*: [a] *God ſent an Angel*: that is, a *Command*. *The Angel of God did ſuch a Thing*, that is, God's *Virtue* wrought, *&c.* There are ſome learned Men, however, who inſiſt, that the *Samaritans* really believe their Exiſtence.

7. THE High Prieſt is Judge of the People, and all Debates are decided by his Opinion, and at his Tribunal. Their High Prieſts likewiſe pretend to be the Deſcendants of *Aaron*.

8. THEY obſerve the Sabbath with much more Strictneſs than the *Jews*.

9. THEY fall proſtrate on the Earth in their Adorations to God on Mount *Garizim*, which they call *The Houſe of God*.

10. THEY ſacrifice their Paſchal Lamb on Mount *Garizim* only, which is dreſſed with bitter Herbs, and eaten with leavened Bread.

11. THEIR ſeventh Month begins with the Feaſt of *Trumpets*. That of Expiation follows ten Days after. [b] They are more ſtrict in the Obſervance of their Faſts than the *Jews*.

12. THEIR Feaſt of Tabernacles is on the fifteenth of the ſame Month, when they ſet up Tents, and indulge themſelves in all ſorts of Diverſions for ſeven Days; and on the eighth and laſt of the Feſtival, a Hymn is ſung to the Praiſe and Glory of God.

13. THEY examine very carefully, whether the Conjunction of the Sun and Moon be at Night, or in the Day-time before Noon. If it falls out before ſix a Clock, that Day is the firſt of the Month; but if at ſix, or a little after, the Month does not commence till the next Day. If the Conjunction be lunar, the Month conſiſts but of twenty-nine Days, if it be ſolar, of thirty. If the New Moon falls on the eleventh of the Month [c] *Adar*, a Month is intercalated, and then they compute thirteen to that Year, and the Month immediately enſuing is the firſt of it. But if the Month begins on the twelfth of *Adar*, or ſome few Days after, it is the firſt Month of the Year, which then conſiſts of twelve Months only.

14. THEY pour what they call the Water of Separation on the third and fourth Day, upon all ſuch Things as have been polluted by the Touch of Women; and this they do for ſeven Days on a Woman who has any Fluxion. She who has been brought to Bed of a Son ſeparates for forty Days, but if of a Daughter, as many more.

15. THEY hold a general Judgment, which is to be an awful Day of Vengeance to the Wicked, and of Peace and Recompence to the Virtuous.

MOST of theſe Obſervations are collected [d] from ſome Letters which were written by the *Samaritans* about the Year 1690.

[a] *Baſnage*'s Hiſtory of the *Jews*, Lib. ii. Chap. ii.
[b] See above F. *Simon*.
[c] It anſwers to *February*.
[d] *Baſnage*'s Hiſtory of the *Jews*, and Dr. *Prideaux*'s Connexion.

CARAITES.

THERE are *Caraïtes* in the Eaſt, and likewiſe in *Poland* and *Lithuania*. The reſt of the *Jews* frequently, on purpoſe, confound them with the *Sadducees*, and endeavour to make them odious under the Name of [a] *Cutheans* or *Samaritans*, *Epicureans*, &c. Theſe *Caraïtes* are not near ſo ſuperſtitious as the other *Jews*.

1. THEY reject the pretended [b] Oral Law, which was delivered to *Moſes* on Mount *Sinaï*; and in this Reſpect behave towards the *Jews* juſt as the *Calviniſts* do towards the Chriſtians. This Oral Law of *Moſes* is an eaſy agreeable Invention, which contributes towards bearing up the Yoke of ſo many trivial Punctilio's, which their Doctors have inſtituted, and enjoin'd the *Jewiſh* Church to obſerve, and inſenſibly made to paſs as Fundamentals of Religion.

2. THE Reſult whereof is, that their *Judaiſm* is more refin'd. They adhere cloſely, and even ſcrupulouſly to the Text of Scripture, upon Pretence that [c] Tranſlations, however juſt, ſtill always enervate the Force of the Original: They require an implicit Faith, and admit of no Debates on the Exiſtence of God, or the Divinity of the Law.

3. THE *Caraïtes* maintain, that the High Prieſt, or ſome Prophet (that is, ſome skilful and experienc'd Perſon, for it ſeems inconſiſtent that Prophecy ſhould be any ways here concerned) had the Direction and Appointment of the Feſtivals and Years, during the Continuance of the *Jewiſh* State: Whereas the reſt of the *Jews* make it the proper Buſineſs of the Head or Principal of the *Sanhedrim*. The latter inſiſt upon the Neceſſity of aſtronomical Calculations for the Regulation of their Years: The former pretend, that ſuch Regulation depends on the firſt Appearance of the New Moon, rejecting all Calculation and Intercalations as not of *Moſes*'s Inſtitution. All this may be ſeen more at large in *Baſnage*'s Hiſtory of the *Jews*, Lib. II. Chap. xvi. It cannot be queſtioned, but that this Conduct of the *Caraïtes* is owing to a ridiculous Prejudice and Prepoſſeſſion; for *Moſes*'s Character could not poſſibly prevent the bringing a Cuſtom to Perfection, which of itſelf in no Reſpect related to Religion. But to this blind Regard which is paid to antient Errors, and the Founders of Cuſtoms, without Knowledge or Examination of them, many dangerous Superſtitions are very juſtly to be aſcrib'd.

4. THE *Caraïtes* differ from the other *Jews* in ſome Points relating to Inceſt, and the prohibited Degrees of Conſanguinity in Marriage.

5. THEY hold, that God's Attributes are his Eſſence. They conſider the Deity as a Cauſe which often produces different Effects by one and the ſame Operation. He influences all human Actions, and aſſiſts them, but ſo as it depends on their own Determination. *All Things are in God's Hands, but the Fear of him.* Health, or Sickneſs, which they attribute to the Soul, as diſpoſed to comprehend or not comprehend Truth, is a Notion of the *Stoics*.

6. THEY hold likewiſe, that there are Puniſhments and Rewards in a future State.

[a] *Buxtorf.* Synag. Jud. Lib. i. Chap. i.

[b] Or *Tradition*. F. *Simon* ſoftens this Article extremely, and pretends they reject only ſuch as are falſe, or doubtful. See Art. iv. and v.

[c] Yet they read the Scripture and their Liturgies in the Language of the Country where they reſide; at *Conſtantinople* in *Greek*, at *Caffa* in *Turkiſh*, in *Perſia* in *Perſian*; and in *Arabic* in all Places where the *Arabic* is the vulgar Tongue. See Dr. *Prideaux*'s Connexion, Tom. IV. p. 72. *Amſterdam* Edit. 1722. and *Baſnage*'s Hiſtory of the *Jews*, Lib. ii. Chap. xvi.

7. THEY

7. THEY live in the Expectation of the *Meſſiah*, but are againſt ſpending any Time in the Calculation of his Arrival, imagining it may be delay'd on Account of their Tranſgreſſions, and of the Slowneſs of *Saturn*'s periodical Revolution, which is [a] the Star of the Sabbath, and the *Jewiſh* Nation. It is a Queſtion that might reaſonably be ask'd them, what Relation is there between that Planet and the *Meſſiah*, and how are they ſure that *Saturn* preſides over their Sabbath, or ſheds his Influence over the *Jewiſh* Nation?

8. THEY allow of no Image, Statue, or other Repreſentation whatſoever in their Houſes, and are againſt all ſorts of Trade and Commerce.

9. WHEN they meditate, they compoſe themſelves as much as poſſible, and endeavour to avoid all Diſtraction. When they pray, they make uſe of the *Hebrew* Language, as being in their Opinion really holy, and always turn their Faces towards *Jeruſalem*.

10. THEY are ſtricter Moraliſts than the other *Jews*.

11. THEY pay an exceſſive Veneration to their Tutors, inſomuch that Pupils never ſit down without their Permiſſion, and when they depart from them, walk backwards with their Faces towards them. Theſe Tutors are ſaid to be very charitable, and to teach ſuch as cannot pay them *gratis* [b].

THE *Caraïtes* and *Rabbiniſts* (for ſo they call thoſe *Jews* who are Enemies to the *Caraïtes*) curſe each other moſt heartily, and never are allied by Marriage, or any other Way whatever; and it is with great *Reluctance* that they admit any *Caraite* to become their Proſelyte; a *Caraïte*, they ſay, muſt firſt turn *Mahometan*, or *Chriſtian*, before he can be admitted as a *Rabbiniſt Jew*. Might not one juſtly aſſert, that they look on this mutual Enmity as an Article of their Faith, ſince they ſo ſtrictly obſerve it; and indeed in this Point the Chriſtians do not fall much ſhort of them.

SADDUCEES.

THE [c] *Sadducees*, according to Mr. *Baſnage*, began to appear two hundred and forty Years before *Jeſus Chriſt*, altho' their Origin was of greater [d] Antiquity. They diſtinguiſhed themſelves at firſt only by refuſing to own the Authority of Tradition. It is alledg'd too, that they preferred the Books of *Moſes* before all the other Parts of the ſacred Scriptures, accounting the latter only as [e] the Compoſitions of Men venerable upon Account of their Sanctity.

1. THEY ſeem to have maintained, that Providence has no Influence over human Actions, and that in reality Mankind are abſolutely free.

2. THEY denied the Exiſtence of Angels, the Immateriality of the Soul, and the Reſurrection; concluding that there was no Spirit but God alone.

THEY held, that there was no other Happineſs to be expected but the preſent; that the Rewards and Puniſhments which God had ordained related to this Life only; and that no other Motive to ſerve God was to be regarded.

[a] *Baſnage*'s Hiſtory of the *Jews*, Lib. ii. Chap. xvi.
[b] F. *Simon* has been exactly copied, in what relates to the *Samaritans* and *Caraites*, by Mr. *Jovet* in his *Hiſtory of all Religions*.
[c] Hiſtory of the *Jews*, Lib. ii. Chap. xiv.
[d] See Dr. *Prideaux*'s Connexion, &c.
[e] *Baſnage*'s Hiſtory of the *Jews*, Lib. ii. Chap. xiv.

PRINCIPLES ſo deluding, and ſo well adapted to lull Conſcience aſleep, drew over ſeveral Perſons of Diſtinction to their Party. Their practical Morality, however, was not ſo looſe as might be imagined, ſince they puniſhed Crimes with uncommon Rigour; and the *Jewiſh* Hiſtory repreſents them as auſtere in regard to Manners. Thus their Theory can hardly be brought to agree with their Practice.

THIS Sect continued long after the Deſtruction of the *Jewiſh* State, and ſeems even to have been confounded with the *Caraïtes* and [a] *Samaritans*. However, according to Mr. *Baſnage*, they are ſaid ſtill to ſubſiſt in *Africk*, though he produces no Voucher for it.

PHARISEES.

ALL modern *Jews* may come under the Denomination of *Phariſees*, except the *Caraïtes* and *Samaritans*; ſince their Religion accounts Traditions as Divine Commands, and frequently obſerves them more ſtrictly than the Law which was given to *Moſes*. *At preſent*, ſays a certain Author, *the* Jewiſh *Religion is no more* [b] *than a Fabrick erected upon* Phariſaical *Tradition, and not in the leaſt on the Foundation of the Law and the Prophets.* And it muſt be acknowledged, that the *Jews*, who reſide amongſt us, carry the Merit of their *Traditions*, and the Glory of the *Talmud* which contains them, to an extravagant Pitch; but it would be an Hyperbole to ſay, [c] *It is become their Bible*, becauſe the ſacred Scriptures are in conſtant Uſe among them, and all their Leſſons, Prayers, *&c.* are either directly or indirectly extracted from the Bible; let us therefore take the Middle Way. The preſent *Jews* may paſs, indeed, for *Phariſees*, on Account of their Reſpect for *Tradition*, and their ſtrict Obſervance of the Injunctions laid on them by their *Traditionary* Doctors: But this Punctuality and Exactneſs does not make them *Phariſees* in their Doctrines, ſince they declare in the Confeſſion of their Faith, *That the Law which was delivered to* Moſes *is unalterable, and that God will never give them any other.* Beſides, the preſent *Jews* and the antient *Phariſees* differ widely in their Practice; becauſe for the moſt part they are far from affecting ſuch an extraordinary Sanctity, and there are very few of them who take the Pains to look ſo demure, and put on the *Phariſaic* Mask.

ANOTHER Difference between the modern *Jews* and the *Phariſees*, is the Reſurrection of the Dead. The *Phariſees* [d] held the *Metempſychoſis*, or the Tranſmigration of the Soul from one Body to another, which they called Reſurrection: [e] But they denied this Tranſmigration to ſuch Men as were guilty of the moſt flagrant Crimes, and delivered over their Souls to eternal Torments for the Sins they had committed in this Life: And that the Souls of ſuch whoſe Sins were not of ſo deep a Dye, received their Puniſhment in thoſe Bodies into which they tranſmigrated. The modern [f] *Jews*, indeed, believe the ſame Reſurrection as the Chriſtians.

SOME charge the *Phariſees* with maintaining a kind of Fate or Deſtiny, which obliged Mankind to be neceſſary Agents; but others have ſoftened this Sentiment which diſhonours the Deity, and ſuppoſed that the *Phariſees* by ſuch a Fatality did not mean God's Providence, but ſomething elſe. They aſſert, therefore, that the *Phariſees* believed, that God from the Beginning had impreſſed a certain Force upon all Creatures, whereby they acted and moved, without any Occaſion for God continually to co-operate with them. They are accuſed by ſome with making ſecond Cauſes rely on the Influence of

[a] *Baſnage*'s Hiſt. of the *Jews*, Lib. ii. Chap. xv.
[b] Dr. *Prideaux* in his Connexion.
[c] Idem.
[d] *Joſephus.*
[e] *Prideaux*, ibid.
[f] Some of them believe the *Metempſychoſis.*

the

[a] the Stars, which is the ſort of Fatality that the *Phariſees* maintained. But in whatever Senſe this Notion is taken, it will inevitably rob Mankind of their Liberty.

THE antient *Phariſees* practiſed divers kinds of Penance, which at this Time would be no ways inferior to thoſe of the Monks of *la Trape*, and ſeveral other Penitents. For Example, they deprived themſelves of their natural Reſt, which is a Thing ſo abſolutely neceſſary: They ſtrewed little ſharp Flint Stones, Briars, and Thorns in their Beds; they faſted frequently, and for a long Time; they laſhed themſelves till the Blood followed their Stripes; they tore their Fleſh; they affected to ſhut their Eyes, or fix them ſtedfaſt on the Ground; to walk without regarding how or where they went, that they might beat their Heads againſt the Wall. [b] They wore the Law on their Foreheads, their Sleeves and the Hems of their Garments. They viſited the Tombs of the Saints of *Iſrael*, and adorned them with Memorials of their Piety; the Scriptures, however, deſcribe them as a more abandon'd Race than their Adverſaries the *Sadducees*. And 'tis remarkable, that notwithſtanding thoſe Auſterities to which the *Phariſees* in publick devoted themſelves, they were ſecretly engaged in the Intrigues of the Court. In ſhort, they were [c] ſmart Politicians.

Half-Jews, Sabbatites *or* Sabbatarians, Eſſenes, Herodians, *&c.*

SOME pretend, that there appeared *Half-Jews* in *Sileſia*, and elſewhere at the Time of *Calvin*'s Reformation, and that there are ſome to be met with in divers Places. [d] One *Seidelius* is univerſally allowed to be their Principal. This Sect maintain, that the *Meſſiah* has no regard for the Heathens, and that he was deſigned for the *Jews* only, they being the Nation whom God in Truth honour'd with his Alliance. *Seidelius* farther maintain'd, that all Religion conſiſted in the Ten Commandments. [e] *He placed Sacrifices and Ceremonies amongſt the Number of Rites peculiar to the* (Jewiſh) *Nation, which might be of Service in Divine Worſhip.*

THERE are *Sabbatarians* in *England*, and other Places. They differ from the reſt of the *Jews* in nothing but a more ſtrict Obſervance of the [f] Sabbath.

As to the *Eſſenes* and *Herodians*, whoſe Sects extend no farther than the firſt Ages of Chriſtianity, we ſhall refer the Reader to the Learned, who have diſcourſed about them.

IN *Holland* the *Jews* make two ſeparate Societies, who are inveterate Enemies to each [g] other. The *Germans* are divided from the *Spaniſh* and *Portugueſe*, by a few particular Ceremonies, and ſome arbitrary Cuſtoms. The Difference conſiſts in the Practice of them, and not in the leaſt in the Oeconomy of their Religion; but 'tis notwithſtanding a great Obſtacle to their Re-union. Theſe *Germans* are more ſuperſtitious than all the *Jews* be-

[a] The modern *Jews* are ſtrongly prejudiced in Favour of this Influence. Nor are they alone; for many Chriſtians have endeavoured to eſtabliſh it; and indeed this Doctrine muſt be allowed to be agreeable and commodious; for if it takes off the Glory of acting well, ſo it does the Shame too of doing ill.

[b] By their *Totaphots* and *Phylacteries*.

[c] See what *Joſephus* ſays concerning *Alexander Jannæus*.

[d] *Baſnage*'s Hiſtory of the *Jews*, Lib. ix. Chap. xxxiv.

[e] Theſe are Mr. *Baſnage*'s Words.

[f] This we have ſaid upon the Credit of ſome of the *Jews*, to which we will ſubjoin what a learned and judicious Writer relates in his *Memoirs and Obſervations upon* England, *p.* 367. Edit. 1698. "There is a particular Sect —— of "Men known by the Name of *Sabbatarians* (or Seventh-Day Men;) they make Profeſſion of expecting the Millenary "Reign —— They are called *Sabbatarians*, becauſe they will not reſt on *Sunday*, but *Saturday*. They leave off Work "early on *Friday* Night, and are ſtrict Obſervers of their Sabbath. They adminiſter Baptiſm to adult Perſons only "—— Moſt of them will neither eat Pork, Blood, nor any Thing ſtrangled —— Their Morality is very ſevere, "and all their outward Deportment pious and Chriſtian-like. Theſe *Sabbatarians* therefore, are nothing elſe but "*Chriſtians*, who approve of the Practice of the *Jews* in ſome particular Points.

[g] Among the *Portugueſe Jews* they are called *Benjamites*, or of the Tribe of *Benjamin*.

ſides;

ſides; but they are notwithſtanding falſe and faithleſs to the laſt Degree. The *Portugueſe Jews* will not receive them into their Synagogue, neither will they intermarry with them. One ſingle Family, indeed, of *Benjamite Jews* has the Privilege of a Place in the *Portugueſe* Synagogue at *Amſterdam*; becauſe their Anceſtors entertained the Fugitive *Jews* of *Spain* and *Portugal* very charitably, and contributed to their Settlement there by their Interceſſion with the leading Men of the Republick. The *Italian Jews* too are look'd upon as *Benjamites*, but are not ſo much deſpiſed as the *German*; and yet a *Portugueſe* would not marry his Daughter to an *Italian*.

CHINESE JEWS.

THESE may be conſider'd as a particular Sect. The Difference between them and other *Jews*, according to Father *Gozani*, conſiſts in the following Particulars.

1. ALTHOUGH they will not admit of any Statue, or Image, yet they place the Frame, on which the Emperor's Name is written, in *Moſes*'s Seat, which would be deemed a Prophanation by our *European Jews*.

2. THEY have Incenſe-Pots which they make uſe of in Commemoration of the holy Patriarchs, *&c.*

3. THEY mingle a great Number of Fables and idle Stories with the true Facts recorded in Scripture, in which very probably they endeavour not to be outdone by the Rabbi's and other *European Jews*. A curious Perſon would be glad to know whether it is in the Comment or the Text that they mingle thoſe Fictions.

4. THEY reſpect *Confutius*, and aſſiſt with the other *Chineſe* at the ſolemn Ceremonies which are performed in Commemoration of him.

5. THEY pay Funeral Honours to their Anceſtors, as the *Chineſe* do in Spring and Autumn, and ſet Meat before them; but they abſtain from Swine's Fleſh.

6. THEY ſeem to have no Idea at all of the Meſſiah.

VIII. *Profeſſion of Faith of the* JEWS. *Some other Articles of their Belief which are not generally received.*

THE faithful *Jew* muſt never ſwerve from this Confeſſion of Faith, which includes the thirteen fundamental Articles of his Religion [a] herein after mentioned.

1. I believe with a ſtrong and lively Faith, that God, bleſſed for evermore, is the Creator and Preſerver of all Creatures; that he did, does, and will create every Thing to the End of all Ages.

2. I believe, *&c.* that God is one, and that there is nothing like unto his Unity; that he has been, is, and ſhall for ever be the only God bleſſed for evermore.

[a] *Ex* Buxtorfii *Synag. Judaicâ*, Cap. iii.

3. I believe, *&c.* that God is incorporeal, incapable of being felt or comprehended as Matter is: In ſhort, that no other Exiſtencee is like unto him.

4. I believe, *&c.* that God is the Beginning and End of all Things.

5. I believe, *&c.* that God alone is to be adored, and that no other Being whatever is the proper Object of Adoration.

6. I believe, *&c.* that whatever is written in the Books of the Prophets is true.

7. I believe, *&c.* the Truth of the Prophecies of our Maſter *Moſes*, [a] (Peace be with him,) and that he is the Father and Chief of the Wiſe-Men who were his Contemporaries, and of all thoſe who have ſucceeded him down to our Time.

8. I believe, *&c.* that God delivered the Law to our Maſter *Moſes* [b], ſuch as we have it at this Day.

9. I believe, *&c.* that God will never change this Law, or give another.

10. I believe, *&c.* that God perfectly knows the moſt ſecret Thoughts of Man, and all his Works.

11. I believe *&c.* that God will reward the Righteous, and puniſh the Wicked.

12. I believe, *&c.* that the Meſſiah will come, and will always live in the conſtant Expectation of his coming.

13. I believe, *&c.* that God will raiſe the Dead, and tho' I know not when, yet it will be when he ſees moſt convenient. Hallowed be his Name for ever and ever. AMEN.

THESE Articles are expatiated on and expounded in [c] *Baſnage*'s Hiſtory of the *Jews*, and *Buxtorf*'s Synagogue. To theſe may be joined what Father *Simon* ſays of it in the preceding Diſſertations.

THERE are other Articles beſides theſe fundamental Ones, which, tho' not univerſally received, are not abſolutely rejected.

1. THE *Jews* have a profound Veneration for the Angels, but do not adore them, or make their Applications to them as Mediators or Interceſſors. They addreſs themſelves, however, to them on [d] certain Occaſions. There are ſome *Jews*, who, according to *Buxtorf*, attribute an extraordinary Virtue to a particular Prayer they call the ſeventy two Verſes. Theſe Verſes repeated with Fervency and Devotion have the Power of bringing down the Angels, and obliging them to aſſiſt the Suppliant. *Roſs* tells us, "that the *Jews* believe there is a good and a bad Angel always attending before the Sy-"nagogue, to obſerve who prays with moſt Ardour and Attention. Theſe Angels "take Care of the Habitations of thoſe who have every Thing clean and neat about "them, and retire therein with Pleaſure." Thus the good Man talks [e] in the Tranſlation of his Book by *Thomas la Grue*, Maſter of Arts and Phyſician. But he ſhould at

[a] *Qui requieſcat in Pace.* V. *Buxtorf.* ibid. This is an Oriental Compliment, conſtantly paid to the Name of *Mahomet.*

[b] *Qui requieſcat in Pace.*

[c] Lib. iv. cap. 1. *Synag. Jud.* Cap. 3.

[d] See a Prayer addreſſed to the Angels in *Buxtorf. Syn. Jud.* Cap. 8. but indeed 'tis now laid aſide.

[e] *Amſt.* Edit. 1672.

leaſt have told us the Name of the Author who furniſhed him with ſo remarkable an Incident.

2. THEY pray, as a learned [a] *German* tells us, to their Saints. [b] The Pilgrimage of the *Jews* to the Sepulchre of the Prophet *Ezekiel*, and the Miracles they aſcribe to this Prophet, ſeem to confirm it. The *Jews* would never publiſh ſuch Fables, ſays Mr. *Bayle*, if the Invocation of Saints was, in their Opinion, a Thing forbidden them. [c]

3. THEY admit of a Purgatory, and for eleven Months repeat the Prayer called *Cadiſh* every Day, in order to releaſe their Relations out of it. See *Buxtorf*'s *Synagogue*, and Father *Simon*'s firſt Diſſertation.

4. THE Church [d] prays for the Dead. The Relations of the Deceaſed meet, [e] and pray amongſt themſelves Night and Morning, during the Space of ſeven Days, for his Soul. They likewiſe beſtow [f] Alms and make Oblations in Favour of the Deceaſed's Soul.

5. THEIR Traditions, the Neceſſity whereof is conſtantly admitted, are a very full and ample Supplement to the Law received from *Moſes*. Theſe Traditions, for ought we know, may be tacitly expreſſed in the ſeventh, eighth and ninth Articles of their Confeſſion of Faith.

6. THEIR Sentiments with Reſpect to the *Meſſiah* are very various. Some believe his Coming is deferred on Account of the Sins of their Nation. Some of the *Jewiſh* Doctors aſſure us, there will come Two, One poor and deſpicable, the Other glorious and triumphant. The latter is expected to reſtore them to their original Splendor, and to deſtroy their Enemies. His Reign however ſhall laſt but for a Seaſon. In ſhort, ſome of their Doctors have aſſerted that the *Meſſiah* came long ago, and to live in the Expectation of him was vain and uſeleſs.

7. THEY do not always agree in their Sentiments relating to Paradiſe, Hell and the Reſurrection. Some flatter themſelves that Paradiſe will be a Manſion for them full of Delights, in which they include all ſenſual Enjoyments; where the Converſation of Women will be allowed, and admitted as a fundamental Article of ſubſtantial Pleaſure. We are convinced their Thoughts are agreeable to their Inclinations, and that Abundance of People would be charm'd with the pleaſing Proſpect of being raiſed from the Dead, if Religion would but ſecure this important Article.

[a] *Baſnage*'s Hiſtory of the *Jews*, Lib. iv. cap. 10. art. 7.

[b] V. *Bayle*'s Dict. Art. *Ezekiel*.

[c] This is not a Tenet of Religion with them. They have no Prayer addreſſed to the holy Patriarchs, but there is ſometimes this Form in their Prayers: *By the Merit of* Abraham, Iſaac, *and* Jacob *we beſeech thee to hear us.* They make uſe of it, as they ſay, to humble themſelves the more before God; and as they don't think themſelves worthy to be heard upon Account of their own Virtue, they have Recourſe to that of *Abraham*, &c.

[d] *Buxtorf. Syn. Jud.* Cap. 29. *Tota Eccleſia ſingulis Sabbatis pro defunctis orat, maximè pro illis qui aliquid ad Uſum Pauperum vel Synagogæ Conſervationem legârunt.* He inſerts the Burial Service.

[e] The Reaſon why they pray in Company, is their Belief that God is ever preſent in an Aſſembly of ſeveral praying together. Theſe private Aſſemblies are not to conſiſt of above ten at moſt. If they exceed that Number, the Heads of the Synagogue have a Power to prohibit them, upon Account of the Prejudice they might cauſe to public Aſſemblies.

[f] Theſe Alms are beſtowed with great Vanity and Oſtentation. Some *Jews* have aſſured us, that the great Advantages ariſing to the Synagogue by ſuch Oblations, is the ſole Reaſon of its continuing in Uſe among them.

A

CONTINUATION

OF THE

THIRD DISCOURSE

ON THE

CEREMONIES of the *JEWS*, &c.

CONTAINING

An Explication of the Religious Cuſtoms of the Modern *JEWS*.



Crowle inv.

G. Scotin Sculp.

CONTINUATION
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An Explication of the Religious Customs of the Modern *JEWS*.

IN the second Part [a] of this Dissertation we shall endeavour to shew, with as much Accuracy as possibly we can, the Difference that may be found in the very same Ceremony amongst the *Jews* who follow different Rituals: Which Ceremonies we shall divide into three distinct Classes. The first shall include those which relate to Ecclesiastical Councils, Places set apart for Divine Worship, Religious Officers and certain Aids and and Assistances designed for Prayer: The second shall treat of Festivals and Exercises of Devotion both public and private: The third shall be appropriated to such Ceremonies wherein Religion necessarily interposes.

The Ancient SANHEDRIM.

THE Origin of this Council may be found in the Eighteenth Chapter of *Exodus*. *Moses* selected seventy Partners to judge the People of *Israel*. This, according to the Opinion of many of the Learned, is the Rise of the grand *Sanhedrim*. Others insist, however, that 'tis of later Date by some Centuries, and must be looked for in the Time of the celebrated *Maccabees*.

[a] This Difference in their Ceremonies makes the Variation in their Rituals. And the different Conjunctures, Places, and People amongst whom the *Jews* have lived, are the Occasion of it. The *German*, *Polish*, *Bohemian*, *Lithuanian*, and *Russian Jews*, follow the same Ritual; but the *Spanish* and *Portuguese* have another, which still varies from that of the *Levantin* and *Italian Jews*. All these still disagree with those of *Jerusalem*, *China*, and some other Parts of the World.

THIS Council had formerly almoſt an abſolute and deciſive Power. Nay it was deem'd infallible in the Determination of all religious Debates; but ſo tender and eſſential a Point, which would have ſubjected the Belief of all the Faithful to ſeventy [a] Perſons only, is at preſent conteſted. The Power of judging Kings was likewiſe aſcrib'd to it; but this Point too is now as much diſputed as the other. This Council, had the Power of Life and Death, beſides a Right to interpret the Law, and take Cognizance of all Eccleſiaſtical Cauſes. *Gabinius* Governor of *Syria* aboliſhed all its Privileges in Favour of the *Romans* about fifty ſeven Years before the Birth of *Jeſus Chriſt*.

THE Grand *Sanhedrim* aſſembled in the Temple at *Jeruſalem*, and received Appeals from all the Courts of Judicature of the other Towns of *Judea*. Theſe inferior Courts were called Petty *Sanhedrims*, and conſiſted only of twenty three Members.

THIS is all that is requiſite to be ſaid on the Topic of the Grand *Sanhedrim* and Inferior Councils, both the one and the other being aboliſhed upon the Deſtruction of *Jeruſalem*. They were never able to re-eſtabliſh themſelves ſince; nor is any Thing related of them in the Hiſtory of our own Times, except that Council which the *Jews* held in *Hungary* in the laſt Century. The Ceremony and Particulars whereof are as follow, according to Mr. *Baſnage*'s Account in Lib. IX. Chap. the 35. of his Hiſtory of the *Jews*. An *Engliſhman*, who pretended to have been preſent at it, oblig'd him it ſeems with the Relation.

THIS Council, which was held about thirty Leagues from *Buda*, in the Plains of *Ageda*, was aſſembled in order to enquire into all Matters concerning the *Meſſiah*, and to determine, after mature Deliberation, whether he was come or not. This venerable Aſſembly was compos'd of three hundred Rabbi's, encamped under Tents, the largeſt whereof was appropriated for their Hall. There the Aſſembly was to meet, and none were to be admitted who could not ſpeak *Hebrew*, and derive their Pedigree. One of the Tribe of *Levi* was elected Preſident, who being ſeated at a Table over againſt the Eaſtern Gate, and ſurrounded by all the Doctors of the Aſſembly ranged in a circular Form, propos'd all ſuch Queſtions as he thought proper.

THE firſt Day paſs'd in Acts of Courteſy and Complaiſance; they kiſſed each other in a very affectionate and friendly Manner, and excluded all thoſe *Jews* who could not prove their Deſcent. On the ſecond Day the Propoſition was drawn up in the following Terms; *We are to enquire whether the* Meſſiah *be already come, or whether we are ſtill to expect him*. Some of the Rabbi's were of Opinion that he was come; but it was carried in the Negative, and concluded, that the real Cauſe of ſo fatal a Delay was to be aſcrib'd to the Hardneſs of Heart and Iniquities of the People. The former were divided in their Sentiments: Some of them found the Marks of the *Meſſiah* in *Elias*, and others in *Jeſus Chriſt*. One Rabbi in particular inſiſted very ſtrenuouſly on the Miracles wrought by the latter, but was ſeverely reprimanded. The Fathers of the Council, in the next Place, debated on the Manner of the *Meſſiah*'s coming, and concluded that he would appear in Pomp and Triumph; that he would make no Alteration in Religion, and would be born of a Virgin.

AFTER the Council had laſted ſix Days, ſix Eccleſiaſtics from *Rome* preſented themſelves before the Aſſembly. Firſt they endeavoured to prove to the *Jews* that the *Meſſiah* was come; and then entered into a pompous Deſcription of the Magnificence of the Ceremonies of the Church, the Dignity of her Worſhip, the Riches and Authority of her viſible Head, who was the Vicar of the *Meſſiah*. But Articles ſo directly repugnant to the Spirit of *Judaiſm*, were unanimouſly exploded, and a Kind of Anathema was pronounc'd againſt their *God-Man*, their Interceſſion of Saints, their Adoration of Images, and their Invocation of the *Virgin Mary*.

[a] Seventy two is the general Opinion.

We have related the Hiſtory and Ceremony of this Council with Abundance of Pleaſure; but the Authority of our *Engliſh* Hiſtorians alone is not of ſufficient Weight to ſupport the Truth of it. For is it probable, that ſo auguſt an Aſſembly as this ſhould be countenanced by any Prince? Or that the *Jews* could have the Aſſurance to launch out into Invectives againſt *Jeſus Chriſt*, &c. in the Preſence of ſeveral Eccleſiaſtics come from *Rome?* That ſuch an Aſſembly ſhould have made no Noiſe in the World? And that we muſt rely on the Sincerity and Honour of one ſingle Man, on ſo important an Article?

After the *Sanhedrim* was aboliſh'd, the *Jews* ſubſtituted in its Room ſome particular Tribunals for the Deciſion of Caſes of Conſcience, and other religious Debates. Theſe Tribunals, which were afterwards called *Houſes of Judgment*, were a very imperfect Image of the *Sanhedrim:* They ſtill ſubſiſt, however, but their Authority is much more limited and reſtrained than formerly. Their *Parnaſſim*, who are Laymen elected by a Plurality of Voices, compoſe theſe petty Tribunals. 'Tis [a] their Buſineſs to collect the Money for Alms and Oblations, and diſtribute it to the Poor. They are the Regents of the Synagogue, provide all Neceſſaries for the Church, decide ſeveral Debates, and even ſome in Matters of Religion. In ſhort, they thunder out their Excommunications againſt Rebels and Apoſtates; but this is what very ſeldom happens.

The Synagogue.

Synagogues were eſtabliſh'd at their Return from the Captivity. We muſt have Recourſe to the Diſperſion of the *Jews*, which render'd them neceſſary to trace their Origin; for Part of the People reſiding at a great Diſtance from *Jeruſalem*, found it impracticable for them to go up to their Metropolitan Temple, in order to pay their Devotion in due Form. It was neceſſary, therefore, to eſtabliſh Aſſemblies or Synagogues in thoſe Places where the Prince allowed them Liberty of Conſcience. Theſe firſt Synagogues, however, are not to be look'd upon as Temples; the Law, indeed, was explained there, but no Sacrifices offered therein; and they were obliged to go directly, as often as poſſibly they could, to worſhip at *Jeruſalem:* That was the grand River of Salvation to which the ſmall Streams were ſooner or later obliged to pay their Tribute. When there were any Men in a Town, who were remarkable for their Virtue and Piety, the Faithful met at their Houſes, and paid their Devotions there. Theſe Aſſemblies were real Synagogues, though they did not bear that Denomination. The Rich ſometimes would ſelect Directors for their Conſciences; and the *Levite* mentioned in the eighteenth Chapter of *Judges*, ver. 19. can be taken for no other.

Formerly the *Jews* erected their Synagogues without the City, and ſurrounded them with Trees; but at preſent they chuſe ſome Eminence in thoſe Cities where the Exerciſe of *Judaiſm* is allowed. The Fabrick muſt be higher than the common Houſes; for, ſay they, *The Houſe of our God muſt be magnificent.* The inner Part of it is very accurately deſcribed by *Leo of Modena* in his firſt Diſſertation, Chap. X. The Synagogue muſt be ſo diſpoſed, that the Entrance may look towards the Place where they pray: that is, if they pray towards the Eaſt, the Door muſt ſtand Weſt; and this is ſo ordered, that they may bow towards the [b] Ark when they enter into the Synagogue.

The Seats there are all hired, the Income whereof is ſet apart for the better Support and Maintenance of the Synagogue; but no Seats are allowed between the Desk and the Ark, becauſe ſhould any one ſit there, he would turn his Back upon the Ark as he faces

[a] *Vide* firſt Diſſertation *upon the Ceremonies of the Jews*, Chap. xiv.

[b] The *Hechal*, where the Books of the Law are locked up. This *Hechal* is an imperfect Repreſentation of the Place where the *Ark* of the antient *Jews* reſted.

the

the Preacher. Such a Situation muſt needs reflect a Diſhonour on the Ark, and be Matter of great Scandal and Offence to the faithful *Jews*.

THE *Jews* are obliged religiouſly to obſerve the Reſpect due to the Synagogue, and to forbear talking of Buſineſs there [a], or even thinking on any worldly Advantages. They muſt likewiſe avoid ſleeping there; and throwing their Eyes all round about, *&c.* They muſt continue in a modeſt Poſture, and not ſuffer themſelves to run into any Indecency. We ſhall treat more at large on the Duties incumbent on a true *Jew*, when we come to the Ceremonies to be obſerved at their publick Prayers.

THE *Jews* call the Synagogue *Beth Hakkeneſh*, that is, *The Meeting-Houſe*.

FATHER *Gozzani*, a Jeſuit, has given us a very accurate and curious Deſcription of the *Jewiſh* Synagogue at *China*, which is as follows:

THEIR Synagogue ſtands Weſt, for the very ſame Reaſon that thoſe of our *Jews* ſtand Eaſt. Both the one and the other look alike towards *Jeruſalem*, which is to the Eaſt of *Europe*, and the Weſt of *China*. It is divided into three Parts, which may with Propriety be called Naves, and therein it reſembles our *European* Churches. The firſt and moſt holy anſwers in ſome meaſure to the *Hechal* of our *Jews*, but ſtill more exactly to the *Holy of Holies* of the Old Teſtament; where they keep the Books of *Moſes*'s Law. The Principal of the Synagogue, who anſwers to the antient High Prieſt, and no other has the Privilege of going into that ſacred Place. Father *Gozzani* tells us, that he there ſaw twelve Tabernacles made in the Form of Arks, for the twelve Tribes of the *Jews*, and a thirteenth for *Moſes*, placed upon Tables, each having ſmall Curtains all round about it, and in it five Books of the Pentateuch, which they call *Kim*, written upon Parchment, and faſtned upon Rolls. The other Part of this Synagogue at *China*, where, according to Father *Gozzani*'s Relation, there is a Chair raiſed above the reſt of the Seats, anſwers exactly enough to that Part of ours in *Europe*, where the Law is read on the Sabbath, and other ſolemn Feſtivals. This Chair is appropriated to the ſame Uſe amongſt them as the *Theba*: But it is very far otherwiſe as to the Hall, which Father *Gozzani* obſerv'd at his going out of the Synagogue, and which makes the third Nave. This very little reſembles the Place where the People meet in the *European* Synagogues, but anſwers more exactly to the *Veſtibulum* or Portico of the antient Temple. There Father *Gozzani* view'd a great Number of Incenſe-Pots, which were deſigned for Perfumes, with which, no doubt, but they honour the Memory of their great Men.

THIS Deſcription is extracted from the *Seventh Collection of inſtructive and entertaining Letters written by various Miſſionaries.*

The DEDICATION *or* CONSECRATION *of the* SYNAGOGUE.

IN this Place we ſhall introduce the Deſcription of a particular Ceremony, which muſt not be confounded with the Feſtival called *Chanuccah*: For of that we ſhall take proper Notice when we come to the *Jewiſh* Feſtivals.

[b] THE Ceremony here intended is that of the Dedication of the *Synagogue* of the *Portugueſe Jews* at *Amſterdam*, which is the moſt pompous and magnificent that ever was ſeen. This Synagogue was dedicated with all the Grandeur and Solemnity imaginable on

[a] And yet it is uſual with them to talk of Buſineſs in the midſt of their Prayers.
[b] See the Plate.

the

B. Picart delineavit.

C. Du Bosc Fecit.

THE DEDICATION OF THE PORTUGUESE JEWS SINAGOGUE AT AMSTERDAM.

A. the Hechal where ỹ books of ỹ Law are kept. B. Theba or Desk where ỹ Hazan & Hacham read the Law. C. ỹ 2 Galerys for ỹ women. The dedication of the Sinagogue and & the Entring of ỹ books of the Law, were celebrated during the space of 8 days, upon ỹ 10th of ỹ month Menahem. 5435— which answers to our month of August 1675. they constantly make an annal commemoration of it.

LA DEDICACE DE LA SYNAGOGUE DES JUIFS PORTUGAIS, A AMSTERDAM.

A. l'Hechal ou on garde les livres de la Loy. B. Theba ou Pupitre ou le Hazan & Hacham lisent la Loy. C. Les 2 Galeries pour les femmes. La dedicace de la Synagogue & l'entree des livres de la Loy, se celebra pendant 8 jours, le 10e du mois de Menahem. 5435.— qui se raporte au mois d'Aout. 1675. on en fait la commemoration tous les Ans.—

the tenth Day of the Month *Menahem*, in the Year 5435, which anſwers to our ſecond Day of *Auguſt* 1675. The moſt conſiderable Men amongſt the *Jews* in that City marched in Proceſſion, with the Law richly adorned, and diſtinguiſhed the Entry of their ſacred Books into the Synagogue, by extraordinary Acts of Devotion and liberal Benefactions to the Poor. Their Piety was attended with a moſt raviſhing Concert of vocal and inſtrumental Muſic, and ſeveral pathetic Sermons, ſuitable to the Solemnity of ſo joyful a Day, which ought to be ranked among the happieſt their Nation ever ſaw ſince the Deſtruction of *Jeruſalem*. This Feſtival was celebrated eight Days together, and its Anniverſary is obſerved on the tenth Day of *Auguſt* every Year.

THIS Synagogue is erected on the Eaſt of the City. 'Tis one hundred and fifty Foot long, and one hundred broad, excluſive of the Court and the outward Walls; and its Height is ſeventy Foot to the Arch-Roof. Two Galleries for the Accommodation of the Female Sex run to the Right and Left the whole Length of the Synagogue, which is illuminated with five Rows of Lamps on the Sabbath-Day. The *Hechal*, and *Theba* or Desk, are compoſed of a ſcarce and coſtly Wood, called *Xacharanda*, which comes from the *Indies*. [a] Four Perſons of the higheſt Rank and Diſtinction amongſt the *Jewiſh* Nation laid the four Corner Stones in the Foundation of the Synagogue.

[b] THEY have made a Collection of ſuch Sermons as were preach'd on this Occaſion, the Texts whereof were choſen by their Preachers, according as they thought moſt ſuitable to the Dignity of the Subject, and no Hyperboles were wanting in their Illuſtrations of it. The Rabbi's gave a looſe to their Imaginations, and diſcovered Miracles in this Dedication. One *Jew* in particular found in a Paſſage of the Prophet [c] *Iſaiah*, not only the Erection of this Synagogue, but the very Name of *William of Naſſaw, Prince of Orange*, then Captain General of the ſeven United Provinces. This Diſcovery was an Original in its Kind.

Their ACADEMIES *and* SCHOOLS.

THE *Jews* call their Academies *Bath Hammidraſch*, *Houſes of Interpretation*, becauſe the Law with its Gloſſes and *Rabbinic* Commentaries are taught therein. The Inſtitution of Schools as well as Academies amongſt them is very antient; for the Prophets of old preſided over them; but we are not to imagine that the Gift of Prophecy was attained [d] there by any human Artifices. The Law, we preſume, was explained, Virtue recommended, and the Myſteries of Religion were there unfolded. Muſic and Poetry likewiſe, in all Probability, were taught in them, which were formerly two eſſential Parts of Religious Worſhip.

THE Schools are for the moſt Part adjacent to the Synagogue. There all the idle and impertinent Niceties of the *Talmud* are explained, and hot Debates are held there on Matters of little or no Importance. They may both eat and drink in theſe Schools, though not in the [e] Synagogue. The Deſire or Neceſſity of Application requires, as they imagine, a longer Stay in them: The *Jews*, notwithſtanding, reckon them more honourable than the Synagogues themſelves.

[a] Jeronimo Nunes d'Acoſta, Antony Alvarez, Manuel de Pinto, & David de Pinto.

[b] *Baſnage's* Hiſtory of the *Jews*, Lib. ix. Cap. 36.

[c] It is obſerved, that Women are in *Hebrew* called *Naſſim*. It is ſaid in *Iſaiah*, *That ſeven Women ſhall take unto them a Husband, ſaying we will eat our Bread*, &c. Seven Women (*Naſſim*) are in Alluſion to *Naſſaw*; and the Bread thoſe Women were to eat was the Duke of *Villa-Hermoſa*. Never was any Thing ſure more artfully apply'd!

" [d] They learnt, ſays the *Diſcourſe on Freethinking*, p. 225. to play upon Inſtruments of Muſic, and to drink, two " Qualifications which they eſteemed very conducive towards obtaining the prophetic Spirit:" that is, according to *Dodwell* in the ſame Treatiſe, a holy Enthuſiaſm.

[e] *Buxtorf. Synag. Jud.* Cap. 10.

ACCORDING to the Rabbi's, they are to frequent the [a] School with Chearfulneſs and Application, after they are well waſhed, and duly fortified with the [b] *Zizith*, and with Prayer. They muſt enter into it with Eagerneſs and Haſt, but depart from it with the utmoſt Reluctance: For there 'tis that they learn their Duty towards God, and the Time they are Strangers to that ſacred Knowledge is all loſt and ſhamefully miſpent. We muſt obſerve, likewiſe, that a Holy Trembling ought to ſeize all ſuch as enter the School or Synagogue: 'Tis alſo remarkable, that there is an Iron fixed at the Door of the *German* Synagogues to ſcrape the Dirt off their Shoes; for, according to *Moſes*, ſay they, *the Ground whereon they tread is holy*. It is very viſible, by Applications ſo forced and ſo apparently affected and impertinent, that after all unwearied Endeavours to arrive at the Eſſence of Religion, they are farther from it than if they had remained in perfect Ignorance.

Their JEWISH RABBI'S *and* DOCTORS.

THEIR *Rabbi*'s are at the ſame Time their Tutors and their Preachers. Their Title or Denomination is very antient; for in the ſacred Scriptures both the Words *Rabbi* and [c] *Rabboni* are to be found, which are ſynonimous Terms. The *Phariſees* of old aſſumed this Title to themſelves with Abundance of Pride and Arrogance, pretending to be the ſole Maſters and Doctors of the People; and carried this Pretenſion of theirs to ſuch a Pitch, as to make the Law ſubject to their Traditions. And our bleſſed Saviour very ſeverely reprimanded them for this their inſolent Deportment.

IT muſt be allow'd that Titles are due to none but thoſe who deſerve them, and that, according to their Inſtitution, the wiſe, the learned, and all other great Men may with Juſtice and Modeſty aſſume them. At preſent theſe Titles are rejected and deſpiſed, and the Names of Rabbi, Doctor, Maſter, *&c.* procure little or no Reſpect: Nay, the Aſſumption of them is almoſt a Token of Ignorance and Folly.

THE *Jewiſh* Doctors, not contented with the Title of Rabbi, how highly ſoever they ought to have valued it, endeavoured afterwards to procure new ones, and in the Eaſt aſſumed thoſe of *Mir*, *Mor*, and *Maran*, each of them ſignifying *Lord*. In *Spain* they took upon themſelves the Name of *Sages* or *Wiſemen*; but thoſe Doctors were deemed inferior [d] to the Rabbi's. In ſhort, the Principals of their Academies entitled themſelves the Refuge, the Aſylum, [e] the Bed of the Law. Theſe pompous Denominations are no ways extravagant, in the Opinion of theſe Doctors, who think themſelves infallible in their Deciſions. But the Rabbi's, beſides the Privilege of preaching and inſtructing their Pupils, have that of *binding* and *looſing*, that is, of determining whether a Thing be forbidden or allowed. They create new Doctors, and ordain them by Impoſition of Hands, but they limit and reſtrain their Power as they ſee moſt convenient. One is confined to interpret the Law, or ſuch Queſtions only as relate thereunto; another to judge of Controverſies ariſing upon thoſe Queſtions. With theſe pompous Privileges, the Reſpect due to their Function is not always paid them, and they have more than once been expoſed to the Contempt and Ridicule of their own People. They ſit down with Eaſe and Comfort, however, under the Frowns of the World, imagining, that through the Sanction of ſo ſacred an Employ, the Gate of Paradiſe muſt always be open to them, though their Sins and Iniquities were never ſo flagrant. And thus it is, that ſuch as are at the Head of Religion flatter themſelves with Eaſe, that they are at

[a] See below.
[b] See *Buxtorf. Syn. Jud.* Cap. 10.
[c] Or rather the ſame, for *Rabbi* is the Contract of *Rabbeni*, our Maſter.
[d] *Baſnage*'s Hiſtory of the *Jews*, Lib. iii. Cap. 30.
[e] *Marbitzi Tora*, that is, he that puts the Law to reſt.

all

all Times ſecure of Heaven, and connot conceive, that after having labour'd by their repeated Inſtructions, at the Salvation of ſo many People, they themſelves can poſſibly be excluded from the Preſence of the Almighty: The Example of *Moſes*, however, who was never admitted into the Land of *Canaan*, after he had conducted the *Iſraelites* to the very Borders of it, is a Circumſtance not at all in the Rabbi's Favour.

The ELECTION *of their* RABBI'S, *and the* PRIVILEGES *of their* OFFICE.

WE have already obſerved, that the Rabbi's impoſe their Hands on all thoſe who are received into the Orders of the *Jewiſh* Church. The Origin of this Ceremony is to be met with in the thirty fourth Chapter of *Deuteronomy*. *Moſes*, juſt before he died, laid his Hands on *Joſhua* his Succeſſor, and gave him his Benediction. The Divines of the Reformed Churches, likewiſe, lay their Hands on the *Candidates*, whom they receive into the Miniſtry. When the *Jewiſh* Doctors have the Power of *binding* and *looſing* beſtowed upon [a] them, they have likewiſe the five Books of *Moſes* and a Key put into their Hands; intimating, no doubt, that they ſhall not preſume to open thoſe Myſteries with Pride and Arrogance, but when they do, ſhall baniſh all human Prejudices and Prepoſſeſſions.

AT preſent, according to [b] *Buxtorf*, the Rabbi's are elected with very little Ceremony. He who is to ordain the new Rabbi, publiſhes aloud to all the Congregation, either on the Sabbath or ſome other ſolemn Feſtival, that ſuch an one deſerves to be admitted amongſt the Rabbi's for his ſound Learning and religious Education, exhorts the People to own and reverence him as ſuch, and denounces Excommunication againſt all thoſe who neglect his Admonitions. He then gives the Candidate a Certificate of his Merit and Ability, and the Ceremony is often concluded with an elegant Entertainment given by the new Doctor to the old Rabbi's, now his Aſſociates, and the reſt of his Friends and Acquaintance. According to the Author above quoted, the young Rabbi has no Occaſion to be afraid of ſinking under the Weight of a ſevere Examination. A ſuperficial reading of the *Talmud*, a few trivial Niceties in Diſputation, and a conſtant Attendance on the Schools, are ſufficient Qualifications.

THE *Chazan* is obliged to call the Rabbi elect aloud, and invite him by the Name of *Rabbi ſuch an one, Son of ſuch an one*, to approach the ſacred Books of the Law. Our young Doctor, however, is not immediately to accept of this Invitation, but muſt firſt modeſtly excuſe himſelf, on account of his Inability, and the Weight of the Burthen impoſed upon him. After theſe Preliminary Compliments, he approaches the Law with a ſlow and ſolemn Pace, having his Head covered with the *Taled*.

THE *Morenu*, which Term ſignifies Inſtructor, is the Rabbi's Superior, and as it were their Preſident. This Dignity, formerly unknown to the *Jews*, was invented in *Germany* about the fifteenth Century.

THE Duty of the Rabbi's is to recommend Juſtice; to exhort the People to the Practice of Virtue and Integrity; to reſolve Doubts and Difficulties; to excommunicate all ſuch as are diſſolute and looſe Livers, and ſuch as prophane the Sabbath, and obſerve no Days of Penance; to marry, and to divorce; to interpret the Law, *&c.* Thus the Function of a Rabbi is difficult to diſcharge, though not very advantageous. There are few of them who make any Profit of their Dignity, but him

[a] *Baſnage's* Hiſtory of the *Jews*, Lib. vi. Cap. 5.
[b] *Synag. Jud.* Cap. 46.

who

who is called at *Cologn* and *Francfort* the *Principal or Grand Rabbi*; nor can the other Rabbi's create any new ones without his Permiſſion.

THE Privileges of this Office are to be free from all Taxes and Impoſitions. If a Rabbi has any Goods, he has a Right to ſell them firſt, and before all others, that the Time he ſpends in negotiating his Affairs, may be no Impediment to his Studies: He is the firſt, likewiſe, to be diſpatched in all Proceedings at Law, and is allowed to ſit upon the Bench with the Judges, *&c.* Some of theſe Privileges, however, are aboliſhed, the *Jews* having at preſent no Sovereign Authority.

The Chazan, *the* Sciamas, *the* Sacrificator, *the* Cohan, *or* Prieſt.

LEO OF MODENA has already treated of the Offices of the two former; thoſe of the two latter are now ſuſpended at leaſt, if not ſuppreſs'd, there being at preſent neither Temple, Victims, nor Sacrifices. We have nothing therefore to add to what *Leo of Modena* has ſaid relating to them. The Name of *Cohen* is little elſe but a Title of Honour.

The Taled *or* Veil; *the* Zizith *or* Taſſels; *the* Teffilin *or* Forehead-Pieces; *and ſome other* Cuſtoms *with reſpect to their* Prayers.

THE [a] *Taled* is a white ſquare Veil, with Strings and Taſſels. The *Jews* cover their Heads with it at the Synagogue, or twiſt it round their Necks, during the Time of Divine Service. When *Moſes* deſcended from Mount *Sanai* to the Camp of the *Iſraelites*, after he had the Honour of converſing with the Almighty Face to Face, the Glory of the Divine Majeſty ſhone out upon the Viſage of the Legiſlator, and the People's Eyes were dazzled with its [b] Brightneſs: For which Reaſon *Moſes* was obliged to cover his Face with a Veil, and this, according to the *Jewiſh* Doctors, was the Origin of the *Taled*. Some have been, likewiſe, of Opinion, that the *Taled* was invented to prevent Diſtractions during the Time of Devotion; and indeed the moſt ſerious cover themſelves all over with them. But, be that as it will, the *Jews* formerly wore a ſquare Dreſs, to each Corner whereof hung a Taſſel, which ſerved to diſtinguiſh a *Jew* from another Perſon. In Proceſs of Time that Dreſs grew out of Faſhion, and the Veil was ſubſtituted in its Room: The ſquare Habit, however, was not quite left off, but converted into a ſingle ſquare Piece of Stuff, of which *Leo of Modena* has given a ſufficient Deſcription. The faithful *Jew* is oblig'd to wear it conſtantly about him; for 'tis deem'd a Preſervative againſt Temptation, and a Check to the Commiſſion of any ſinful Action. The Strings and Taſſels belonging to this Piece of Stuff are called *Zizith*. Each String of the *Zizith* has five Knots in it, anſwering to the five Books of *Moſes*. When the true *Jew* puts it on, he muſt take Care that it hangs down before and behind, for he ought to be fortified and ſurrounded with the Precepts of the Law, as with a Rampart. We ſhall omit all the other Allegories [c]. In the Morning, whilſt he is putting it on, he muſt ſay, *Bleſſed be God, who hath ſanctified me by his Law, and ordained me to wear the* Zizith. This Benediction is to be repeated with the Eye upon it, and concluded before it is perfectly on the Body. Some ſalute it as they pronounce the Benediction.

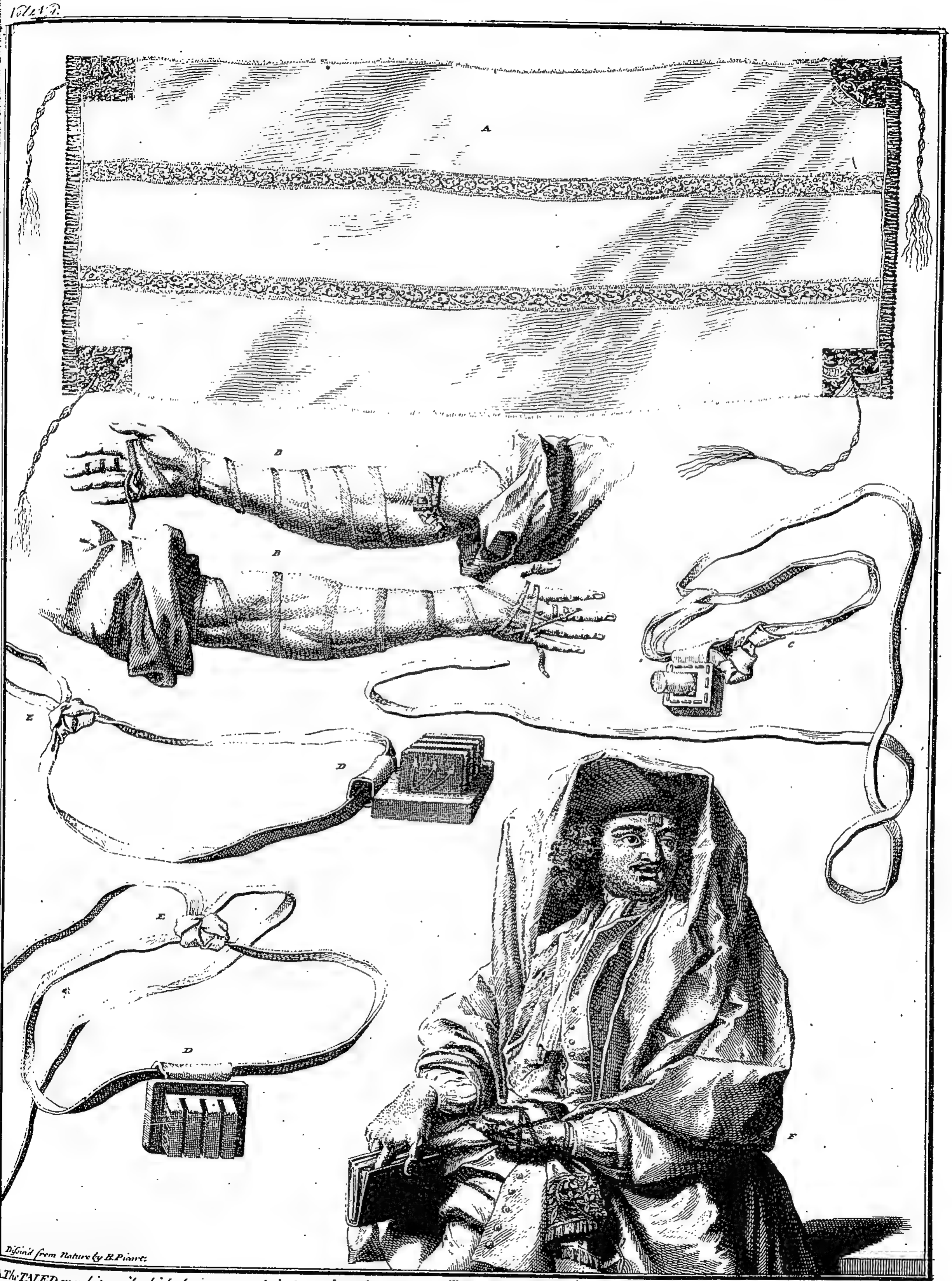
[a] See the Plate.

[b] Exod. Chap. xxxiv. ver. 30. *& ſeq.*

[c] *Buxtorf. Syn. Jud.* Cap. 9. The *Portugueſe Jews* obſerve not theſe Practices ſo ſcrupulouſly as the *German*.

THE

Vol. V.



Dessiné from Nature by B. Picart.

C. Du Bosc. sculpt.

A. The TALED or white veil which they wear on their heads in the Synagogue during the Divine Service. At each of the 4 Corners hangs the SISITH or tassle with 5 knots.
BB. Both Sides of the Arm represented with the TEFFILA on.
C. TEFFILA SCEL JAD or the hand TEFFILA represented at large with the knot in form of
DD. TOTAFOT alias TEFFILA SCEL ROSC or the TEFFILA for the Head.
EE. A Knot in form of ד behind the Head.
F. A Jew covered with the TALED having TEFFELINS on his Head and Arm.

A. TALED, ou Voile blanc qu'ils mettent sur leur tête à la Synagogue pendant la priere, aux 4 coins duquel pend le SISITH, ou cordon à 5 nœuds.
BB. Le bras gauche vû en dehors, et en dedans avec la TEFFILA.
C. TEFFILA SCEL JAD, ou la TEFFILA de la main, en grand, et le nœud en forme de ד
DD. TOTAFOT, ou TEFFILA SCEL ROSC, ou la TEFFILA de la tête.
EE. Nœud en forme de ד derriere la tête.
F. Juif couvert du TALED & ayant les TEFFILIN à la tête & au bras.

THE *Zizith* includes the ſix hundred and thirteen Precepts of the Law [a]. This the *Jewiſh* Sages have taken the Trouble to calculate, and from thence ariſes that abſolute Neceſſity they are under of being conſtantly covered with it, and making it a Part of their Devotion; for the *Jew* that is exact in this Particular, at the ſame Time obſerves the ſix hundred and thirteen Precepts, the Conſequence whereof is plain and manifeſt. We muſt have Recourſe to [b] *Buxtorf*, who gives Proofs of the Virtue of the *Zizith* extracted from the Writings of the Rabbi's.

LEO of *Modena* has given an accurate Deſcription of the *Teffilin*, or Fore-head Pieces, which the *Grecians* called *Phylacteries*. They are reckoned ſacred among the *Jews*, who trace the Inſtitution of them as high as *Moſes*, by Virtue of what he ſays to the People; *Ye ſhall bind theſe Words for Signs upon your Hands. They ſhall be unto you as Frontlets between your Eyes, and ye ſhall write them on the Poſts of your Gates.*

THEY put on the *Teffilin* for the Arm firſt, and afterwards that for the Head. On the contrary when they undreſs, they pull off that of the Head firſt, and then that of the Arm. The Ink which they make Uſe of in writing the Paſſages that are ſewed up in them, muſt be black and extremely clear: The Letters muſt be ſeparate and very diſtinct: The Paſſages muſt be written with the Right Hand: And no Razure muſt appear on the Parchment. In ſhort, were there to be the leaſt Blemiſh or Defect in them, the Prayers of him who was to uſe them would be ineffectual, and God would not hear his Supplications. Theſe *Teffilin* are for the moſt Part made uſe of in a Morning as ſoon as ever they riſe, the Mind being more free and diſengag'd, and in a better Frame to pray without Diſtraction: But if thro' any Accident the *Teffilin* ſhould unfortunately fall off the Arm or Forehead, the *Jew* to whom ſuch a Miſchance ſhould happen, and thoſe who are near him, in Caſe they be *Jews*, muſt faſt all the Day long. When they are eaſing Nature, they muſt put the *Teffilin* at leaſt four Cubits Diſtance from them, or, if they can find no better Expedient, muſt put them in a double Purſe, and lay them in their Boſom next the Heart. They muſt take Care too, never to wear them at a Funeral.

THEIR Women are not permitted to wear the *Teffilin*, becauſe they are ſubject to ſome certain Infirmities; beſides, according to their Doctors, 'tis ſufficient for them to ſay *Amen* to the Prayers of their Husbands. Some *Jews* who pretend to a greater Degree of Piety than their Neighbours, have ſometimes carried the Devotion of the *Teffilin* even into the Marriage-Bed; a very prudent and artful Contrivance to ſanctify an Action, where Devotion ſeems almoſt impracticable; and where doubtleſs the moſt confirm'd Piety is in Danger of falling into ſtrange Diſtractions.

LEO of *Modena* has given us already a Deſcription of the *Mezuza* [c]. The Synagogue has it not [d], it being a Place ſet apart for public Prayer, and not uſually inhabited. The Parchment of the *Mezuza*, upon which the Paſſage is written, muſt be rolled from the End of the Line to the Beginning, in order to read the Paſſage as the Parchment is unrolled; and as it is putting into the Pipe, God muſt be bleſſed, who hath inſtituted the *Mezuza*. They viſit it from Time to Time to ſee it does not ſpoil; and when they remove their Lodgings, 'tis cuſtomary to leave it in the Houſe behind them, for otherwiſe [e] the Devil would infallibly take Poſſeſſion of it. But this is a Compliment they never pay to any Chriſtian who takes their Apartments after them; for in that Caſe they carry the *Mezuza* along with them.

[a] V. *Buxtorf. Syn. Jud.* Cap. 9.
[b] Id. Ibid.
[c] *Vide* firſt *Diſſertation*, Chap. ii. Paragraph. 2.
[d] *Buxtorf. Syn. Jud.* Cap. 31.
[e] This is a Superſtition of the *German Jews*.

The Benedictions *and* Prayers *of the* Jews.

THE *Jews* have an infinite Number of Benedictions which extend to all sensible Objects; for they must neither undertake or touch any Thing whatever without lifting up their Hearts to God, and blessing his holy Name. This is in itself a very laudable Institution, and it is readily allow'd, that the first of all Devotions is that which suffers no Man to do any Thing whatever without blessing at the same Time the supreme Being. This pious Practice however, becomes insensibly a mechanic [a] Devotion. The hundred Benedictions of the *Jews*, for Example, are frequently pronounced with great Distraction, and in as much Hurry as a Scholar that hastens to the End of his Lesson. And from whence proceeds this Irregularity and Abuse? Why, every Thing which is reduced into System in the Practice of Religion, depends on an Order prescribed by the Church, and which is afterwards voluntarily impos'd upon oneself. However that may be, we insensibly accustom ourselves to the System, and Devotion becomes a Task which must be accomplish'd. The Misfortune is, that Men look upon this Systematic Piety as an Equivalent for their Irregularities, and strongly persuade themselves that it will appease the Wrath of an angry God. Hence proceeds the misguided Zeal of some professed Devotees for Forms, as well as that Exactness with which great Numbers of wicked People appear at Places set apart for divine Worship.

WE just before observed, that the Benedictions of the *Jews* extend to all sensible Objects; and we shall here add, that sometimes they have a strong Tincture of Pride in them, and that many of these Benedictions descend to the most insignificant Trifles. The Particulars of the latter would be tiresome indeed to our Readers, but we shall give them an Instance of the former. Among the *Jews*, the Men bless God [b] for being born of the Male Sex. This Benediction is an Affront to the Deity, for the softer Sex is as agreeable to him as theirs; since he has equally comprehended both the one and the other under his Covenant.

THE first Thing they are enjoin'd to do when they wake, is to bless and praise God, and to undertake no Affair of any Importance till they have said their Prayers. This likewise was a Pagan Precept which [c] *Virgil* has taken Notice of in one of his Eclogues. They are to go to the Synagogue betimes in the Morning with Fervency and Devotion, and in a Body, according to the fifty fifth *Psalm*, Verse the fifteenth. God enters the Synagogue as soon as the Door is opened, and provided there be ten Persons gathered [d] together in his Name, he is in the midst of them. As they go in, they say a few Verses out of the *Psalms*, bow towards the *Hechal*, then say in a low and humble Voice, one Verse extracted from the twenty fourth Chapter of *Numbers*; and lastly, repeat the Prayers, which the *Chazan* or Chanter sings, with the Rest of the Congregation [e].

THE reading of the [f] *Scheman* is perform'd in the same Manner *Leo of Modena* describes it. After this, [g] the whole Assembly is oblig'd to rise, and in that Posture to say their Prayers to themselves. The *Chazan* most commonly begins. Then each Man testifies his Respect by going three Steps backwards, and the *Chazan* begins to chant the eighteen [h] Benedictions, which in their Opinion, are very prevailing. No other Prayer

[a] *Vide Leo of Modena's* first Dissertation, Chap. 9.
[b] *Buxtorf. Syn. Jud.* Cap. 10.
[c] *A Jove Principium, Musæ, Jovis omnia plena.*
[d] Some of the *German Jews* do more.
[e] There has been for some Years a warm Debate between the *Jews* of *Amsterdam* upon this Question: Whether, at their coming into the Synagogue, they are privately to begin the Prayers, which the Congregation are repeating after the *Chazan*, or whether they are to go on with the Congregation in the Prayer then repeating.
[f] For this see the first Dissertation of *Leo of Modena*, Chap. xi.
[g] *Basnage's* History of the *Jews*, Lib. VI. Cap. xviii.
[h] The *Jews* attribute them to *Esdras*.

is ſo efficacious, or can be compar'd with them[a]. They muſt be pronounced ſtanding, with the Feet equally joined together, like thoſe of the Angels in *Ezekiel*, where 'tis ſaid, *that their Feet were ſtraight*, Chapter the firſt, Verſe the ſeventh. After theſe Benedictions they bow their Heads very low, then raiſe them a little, and afterwards perform their private Devotions either ſitting or ſtanding, as they think moſt convenient and decent. To dwell any longer on the various Prayers made uſe of by the *Jews*, would be very tedious, the Reader, however, that is inclin'd to be further inform'd, may conſult *Buxtorf*'s Synagogue on that Occaſion.

As to their Poſture during divine Service, they are to ſtand without leaning as much as poſſibly they can: Their Heads are to be covered, and their Bodies girt with a Belt, to ſeparate the Heart from the lower Parts which are impure. Their Hands and Faces are to be carefully waſh'd before they preſume to enter into the Synagogue. They muſt not touch any Thing whilſt they are at their Prayers which is foul and naſty, and their Minds muſt be prepared at leaſt an Hour for their Prayers, before they repeat them.

THE Perſon who prays muſt turn towards *Jeruſalem*, join his Feet ſtraight, lay his Hands on his Heart, and fix his Eyes on the Ground. He muſt avoid gaping, ſpitting, blowing his Noſe, [b] or breaking Wind, with the utmoſt Precaution. They may pray aloud when at Home for the Edification and Improvement of their Servants; but at the Synagogue it is ſufficient to ſay their Prayers as ſoftly as they pleaſe, if they do but move their Lips; for it is requiſite that the Congregation ſhould be well ſatisfy'd that they do pray: It will be proper to add here two Circumſtances to prove the Neceſſity of this Maxim. Firſt, a *Jew* who obſerves another at his Prayers, may ſay *Amen*, and by that Means contribute to make the Prayer acceptable to the Almighty. Secondly, the Piety of the Faithful muſt ſtrike the People, and glare in the Eyes of the Publick. The modern *Jews* highly approve of theſe *Phariſaical* Maxims.

As to ſome minute Circumſtances relating to the Manner of their praying, we ſhall content ourſelves with referring our Readers to the tenth Chapter of *Buxtorf*'s *Synagogue*.

WITH Reſpect to the Prayers of the *Jews* againſt *Jeſus Chriſt*, the *Chriſtians*, and all ſuch as apoſtatiſe from the *Jewiſh* Faith, there are ſome Inſtances to be met with in *Buxtorf*'s *Synagogue*; but could no better Proofs be produc'd, the Accuſation would be eaſily rejected: For they are forced Applications, and owing to the Prejudice and Hatred of ſome Devotees. If it be true, that the *Jews* curſe *Chriſt* and *Chriſtians*, one may imagine it is done in a very myſterious Manner[c].

WHEN they depart from the Synagogue, they muſt never turn their Backs upon the *Hechal*, which contains the ſacred Books of the Law. They muſt go out ſlowly in Conformity to thoſe Words in *Job*, the fourteenth Chapter, and the ſixteenth Verſe, *Thou haſt counted my Steps*. Now God counts the Steps of ſuch as go out of the Synagogue, and rewards them. They muſt refrain likewiſe from caſting their Eyes upon any beautiful Objects that may raiſe their inordinate Affections: When ever they paſs the Gate of the Synagogue, they are oblig'd to put up an ejaculatory Prayer.

[a] *Buxtorf. Syn. Jud.* Cap. 10.

[b] If ſuch a Thing ſhould unfortunately happen, the Prayer muſt be deferred till the noxious Vapours are diſperſed; and when the Devotee is much preſſed by them, he muſt be ſo prudent as to diſcharge them at leaſt four Paces from the Place where he is praying. When he has done, he muſt offer this Prayer to God, *and ſay* devoutly, *Lord thou haſt made Openings to our Body, which it is impoſſible to keep ſhut*, &c. This Form of Prayer may be ſeen in *Buxtorf*'s *Synagogue*, Chap. x.

[c] All that *Roſſe* has ſaid in his Treatiſe relating to the *Religions of the World*, of the Manner wherein the *Jews* pray, is very confuſed and imperfect.

The

The Alms *of the* Jews, *their* Vows, Confeſſions, Penances, Faſts, *and* Abſtinences.

LEO OF MODENA has given us a very exact Account of the Alms of the *Jews*; and we agree with him, that they are [a] very liberal and indulgent to their Poor: We ſhall take the Liberty however to add one Obſervation to what he has ſaid of their Alms, and that is, that they muſt not [b] receive any Charity from Chriſtians, nor other Strangers, nor even of Chriſtian Princes in public. They are allowed however to receive them in private, eſpecially if what their own People give be not ſufficient for their Maintenance.

AMONGST all the Things which relate to Religion, Vows are the moſt capable of leading Piety aſtray. A devout and zealous Eccleſiaſtic will permit whole Families to ſtarve under the religious Pretence of enriching a Pariſh; without giving himſelf the leaſt Concern about the Injuſtice of thoſe who devote their Eſtates to the Church. Convents abound and overflow with Riches, which the Devotion of Monks have no Manner of Occaſion for, whilſt the Children of thoſe who have devoted their Patrimony to religious Houſes, are begging for Subſiſtence. They conſecrate to God thoſe only, as they pretend, who are of no Service to the World; and yet a Virgin in her Bloom and in perfect Health, who might be tempted in all Probability to love her Neighbour, is frequently compelled to take the Veil, becauſe ſhe has been devoted to God, whom ſhe does not love, and perhaps never will, till Age comes on, and reminds her of her approaching Diſſolution. The ſame Misfortune attends Abundance of young Folks, who tho' well qualified to fulfil the Command of *Increaſe and Multiply*, are, thro' a raſh Vow of Continence in their tender Years, either oblig'd to employ their natural Talents irregularly, or not to exert them. Love and Diſdain create a vaſt Number of too raſh and inconſiderate Vows. In ſhort, Vows for the moſt Part are the Occaſion of great Abuſes in Religion. What *Leo of Modena* has ſaid relating to thoſe of the *Jews*, is ſufficient; for which Reaſon we ſhall introduce no Additions here of our own.

THE *Jewiſh* Forms of Confeſſion differ according to the Country in which they reſide. They have their great and their little Confeſſion, and both muſt be repeated ſtanding.

AFTER Confeſſion ſome of the *Jewiſh* Devotees laſh themſelves: This Penance they call [c] *Malkut*, but 'tis neither general nor enjoin'd. The Ceremony is performed after the following Manner. Two of theſe Zealots perform it on each other alternately, and the Patient lies extended on the Ground, with his Face towards the North, and his Back to the South, but never Eaſt and Weſt, becauſe they are accounted Sacred, and the Reſidence of the Deity.

THE Perſon that does Penance receives thirty nine Strokes with a Bull's Pizzle, confeſſes himſelf, and ſmites his Breaſt during the Operation. He who ſcourges a Penitent, repeats the thirty eighth Verſe of the ſeventy eighth *Pſalm*, and at every Word he pronounces gives a Stroke [d]. The thirteen Words of the Verſe thrice repeated make thirty nine Strokes. After this the Patient riſes, and returns the ſame Favours to his

[a] Of this we have a very freſh Inſtance in the Manner wherein they aſſiſted their Brethren of *Avignon*, during the Plague in 1721. The *Engliſh* and *Dutch Jews* remitted conſiderable Sums, and aſſiſted them with all the Conveniencies of Life.

[b] This is what *Buxtorf* ſays, *Syn. Jud.* Cap. 44. But *M. Baſnage* on the contrary, ſays in his *Hiſtory of the* Jews, Chap. xix. *that they are to receive thoſe Alms publickly.*

[c] *Buxtorf. Syn. Jud.* Cap. 25.

[d] They are exactly thirteen in the *Hebrew* Text.

Brother

Brother Devotee. This Cuſtom is grounded on a Paſſage in *Deuteronomy*, Chapter the twenty fifth, Verſe the ſecond, which mentions forty Stripes; but the Reader may ſee in [a] *Buxtorf*, how the Rabbi's explain the Reaſon of reducing them to thirty nine.

[b] THE ſame Author will furniſh him with the particular Circumſtances of ſeveral private Faſts, which are kept by the *Jews* voluntarily, and without any Injunction. On the Eve of the Faſt, the Perſon that has vowed to faſt in private, offers *his Blood, and the Fat of his Body* as a Sacrifice to the Almighty; and this voluntary Penance is perform'd to bring them down. The Rabbi's, the Doctors of the Law, and all ſuch as are intended to be Inſtructors, are not obliged to obſerve theſe private Faſts, becauſe ſuch repeated Abſtinences exhauſt a Man's Spirits: They muſt keep however, thoſe Faſts which are ordained by the Church. They are enjoin'd not to faſt on a Feſtival, or on the Sabbath, and the Day of the New Moon.

The Ablutions *of the* Jews, *and the Care which they are oblig'd to take in keeping their* Bodies *free from all* Pollutions.

THE *Jews* practiſe the very ſame Thing out of a religious Principle, which Phyſicians recommend as agreeable and wholſome. As ſoon as they riſe, they diſcharge Nature; and foraſmuch as the ancient *Jews* thought that on thoſe Occaſions they ſtood moſt in need of the Protection of their Guardian Angel, they very civilly begged him not to be impatient, if Neceſſity obliged them to ſit longer than uſual. [c] After they have thus eas'd themſelves, they muſt not touch their Bodies with their Right Hand, that being appropriated to writing the Law, and handling the *Phylacteries*. The Left Hand is therefore to diſcharge its proper Office on ſuch an Occaſion. They muſt avoid likewiſe thinking on God, or pronouncing his ſacred Name at ſuch particular Times, and turning to the Eaſt or Weſt, it being God's Reſidence, but muſt always turn to the North or South. All *Jews*, however, do not think on the Particulars of this Practice with equal Exactneſs.

THEY always waſh immediately after ſuch a Diſcharge, and take the Baſon in their Right Hand, and then give it to the Left, which is the other's Attendant. When the former is clean, it waſhes the latter. They waſh as high as the Wriſt, and hold their Fingers in ſuch a Poſition that the Water they have made uſe of may not ſoil them. There are ſeveral other trivial Niceties to be obſerved; but we ſhall refer the curious Reader to *Buxtorf*'s [d] *Synagogue*, and *Baſnage*'s Hiſtory [e] of the *Jews*, where he will find them all inſerted.

THOSE who affect to be Devotees muſt have a larger Share of Patience than the reſt of Mankind, for their exact and punctilious Regularity is never without ſome Scruple or other; and the *Jews*, (particularly thoſe who are *Germans)* are plentifully provided with them. For the Water they have waſhed with they ſay muſt not be ſpilt; neither muſt they walk over it; or ſcratch themſelves before their Ablution, *&c.* They ſay, moreover, that the Omiſſion of any of theſe Circumſtances is often the Occaſion of ſome fatal Misfortunes. The Face muſt be waſhed with equal Precaution, and the Particulars of this Ablution fall nothing ſhort of the former.

[a] *Syn. Jud.* Cap. 25.
[b] Ibid. Cap. 30.
[c] Ibid. Cap. 8.
[d] *Syn. Jud.* Cap. 8.
[e] Chap. 19.

Their ECCLESIASTICAL PENALTIES *and* EXCOMMUNICATIONS.

THE *Parnaſſim* are the proper Officers for cenſuring ſuch particularly who live irregularly, and not according to their Law; and if their private Reprehenſions have Influence on the Offenders, they are at Liberty to make their Complaints in Public, which they do in a full Synagogue on the Sabbath. If a Man has converſed with a Woman that is unclean he muſt undergo the Scourge, and faſt for forty Days together. If a Husband kiſſes his Wife, nay, if he only touches her in ſuch a Condition, he expoſes himſelf to a forty Days Faſt; he is debarr'd from Wine and all hot Victuals, except on the Sabbath.

THE Civil Puniſhment for a Murderer is three Years Baniſhment; the Eccleſiaſtical Penalty is Flagellation in the Synagogue during the whole Term, and crying out whilſt he is under the Laſh, *I am a Murderer.* The Criminal muſt drink no Wine, nor eat any Meat during the whole Time of his Penance; he muſt let his Beard grow, wear dirty Linen and tatter'd Clothes; go bare-headed, or at leaſt be covered but once a Month, and have the Hand that committed the inhuman Fact in a Chain hung round about his Neck. There are ſome likewiſe who wear a Kind of Armour made of Iron, over their naked Fleſh, and others who lie at the Gate of the Synagogue, and expoſe themſelves to be trod under Foot by ſuch as go thither to their Devotions. Theft, and Aſſault, Perjury, *&c.* are puniſhed with a Penance in Proportion to the Nature of the Crime. No Criminal is puniſhed ſo ſeverely as the Adulterer. He is plung'd into cold Water for ſeveral Days ſucceſſively in the Depth of Winter, and in Caſe the Waters are frozen, he is ſet up to the Chin in the Ice, which is broke on Purpoſe, and oblig'd to remain there till an Egg is boiled hard. If the Crime happens to be committed in the Summer, he is then expoſed naked to the Bees or Ants. Theſe Penalties are repeated in Caſe the Enormity of their Crime requires it: If there be a Complication of Crimes, as, if the Adulterer purſues his unlawful Pleaſures, *&c.* the Penance continues for whole Years.

[a] BUXTORF, to whom we are oblig'd for theſe Particulars, does not inform us, whether theſe Penalties are ſtill in full Force and Virtue; but there is no Queſtion to be made, but that they are inflicted, at leaſt in Part, if the Caſe requires them. The Inſtance of [b] *Acoſta* is a Demonſtration, that Canonical Penalties are not abſolutely forgotten, tho' they are not now ſo common as they were in former Times.

EXCOMMUNICATION, it muſt be allowed, was eſtabliſhed by the *Jewiſh Sanhedrim* under the Government of the *Maccabees*, and is a Conſequence of that Cognizance of Crimes, and that Puniſhment of the Guilty, which that Tribunal aſſum'd to itſelf. There is good Reaſon to believe, that this Eccleſiaſtical Penalty is very different from that which is often mentioned under the old Law, under the Name of *Retrenchment.* When the Reign of *Traditions* began to be eſtabliſh'd, the *Jewiſh* Clergy us'd their utmoſt Endeavours to advance the Authority of the Church, and procure a profound Reſpect to the Deciſions of its Doctors. This laſt Circumſtance, in all Probability, contributed as much to the Birth of Excommunication as the firſt. This Penance appears in the Eyes of a Devotee with the Terror of Hell Flames, which make a more lively and laſting Impreſſion on ſuch Conſciences as are weakened by Fear and Superſtition, than the Sword of Juſtice.

[a] *Syn. Jud.* Cap. 47.
[b] *Bayle's* Dictionary, Article *Acoſta.*

THE

THE *Jews* have their Greater and Leſſer Excommunication. The Leſſer is, according to them, but of thirty Days Duration; but they may ſometimes be diſcharged from it at the very Inſtant it is iſſued out againſt them; an Inſtance whereof is to be met with in the Hiſtory of [a] the *Jews*. A Man that neglects his Duty to God, is excommunicated and abſolved almoſt at the ſame Time. Want of due Reſpect to a Doctor of the Synagogue likewiſe draws Excommunication upon the Offenders. In ſhort, all flagrant and crying Sins, Prophanation, Atheiſm, Debauchery, Schiſm, and Apoſtacy have the ſame Puniſhment.

EXCOMMUNICATION, in the Opinion of the Rabbi's, is of ſo ſharp and poignant a Nature, that it penetrates into the Body of the Criminal at two hundred and forty eight different Places. No one muſt preſume to approach him within ſix Foot. All human Aſſiſtance is deny'd him; no one of his own Family, though there be a Corpſe in the Houſe, or a Child to be circumciſed, muſt help him: How ſurpriſing are the Effects of a miſguided bitter [b] Zeal! His Death is not lamented; they ſet a Stone over his Grave, to denote, that he deſerves to be ſtoned. No Relation muſt go into Mourning for him; but on the contrary, they muſt bleſs God for taking him out of the World, and the Day of his Death is deemed a Feſtival, and a Day of Rejoicing, and they muſt accordingly ſpend it in Entertainments and Diverſions, and by dreſſing themſelves in all their beſt Attire, teſtify their unfeigned Joy to ſee the Church delivered from ſo impious a Member. A Conduct ſo outrageous and inhuman, is authorized by a Sentence ſtill more ſavage and cruel, which fully demonſtrates this Truth, *That it is better to fall into the Hands of God than of Man.* "They [c] excommunicate, anathematiſe, load with Im-"precations, and exterminate *N. N.* by the Book of the Law, by the Precepts which "are therein contained, by the Execration of *Joſhua* againſt *Jericho*, by that of *Eliſha* "againſt the Children who laugh'd him to ſcorn, by that with which he curſed *Ge-*"*hazi*, &c." They curſe him, moreover, by Heaven and Earth; they let looſe all the Powers of Darkneſs upon him, and devote him to the Malice of the Angels; they beg of God to diſable him from doing any Manner of Good, to deſtroy him ſoon, to make all Creatures his Enemies; to ſend a Whirlwind to daſh him to Pieces; to torment him with a Fever, and all other malignant Diſtempers incident to human Nature, to haſten his Death; to let him die in Deſpair, and after all, conſign him to utter Darkneſs. This Sentence is publiſhed with all the Solemnity imaginable, and thrice repeated in threeſcore Days; after which he is loaded with freſh Anathema's, if any more grievous can poſſibly be deviſed; but in caſe the Party excommunicated be an Apoſtate, they have the Privilege to carry him away, and murder him in the moſt barbarous Manner they think fit.

THE Beaſts, likewiſe, may fall under the Penalty of Excommunication. One of the *Jewiſh* Sages, but one, however, not arrived at that Degree of Patience which denotes a Man to be truly wiſe, excommunicated a Dog, for his Inſolence in gnawing one of his Shoes; and the Excommunication had the ſame Effect as material and real Fire would have had on the Dog's Tail.

THE Reader will find in Mr. *Bayle*'s Dictionary, ſeveral flagrant Inſtances of the Evils that Men are expoſed to, who are ſo unhappy as to be excommunicated by the Church. *Acoſta*, abovementioned, found by woful Experience, that canonical Penalties are ſometimes more deſtructive, and attended with more fatal Conſequences than thoſe of the ſecular Arm. His Brethren treated him with the utmoſt Indecency and Ill-Manners; the very Children in the Streets were encouraged to inſult him and break his

[a] *Baſnage*, Lib. vi. Chap. 21.
[b] *Buxtorf. Syn. Jud.* Cap. 29.
[c] *Baſnage*'s Hiſtory of the *Jews*, Lib. vi. Chap. 21.

Windows

Windows; they perfectly mobb'd him, and loaded him with the moſt direful Imprecations; they ſpat upon him, and the little Boys were animated to follow their Example; his Relations ſhunn'd him, as one infected with the Plague; and not a Soul would viſit him in his Sickneſs. The Virtue of the Excommunication thundered out againſt *Acoſta* was admirable: So long as this excommunicated *Jew* remained obſtinate, and confirmed in his Impiety, one of his Brothers was authoriz'd by it to detain all his Effects. The long Series of his Misfortunes compelled him at laſt to re-enter into the Pale of his Church, or at leaſt pretend to be reconciled to it.

THE Terms on which this Abſolution was procured, were loaded with ſuch a Penance as no Man of Honour could comply with. "He was conſtrained to mount the "Desk before a crowded Audience, and read aloud a Paper wherein he acknowledged "he had deſerved a thouſand Deaths. When he came down he had poſitive Orders to "withdraw to a Corner of the Synagogue to undreſs himſelf to the Waiſt, and pull "off his Shoes and Stockings. After this the Door-Keeper tied his Hands to a Pillar, "and the Chanter gave him the thirty nine Stripes; whereupon the Preacher came up "to him, obliged him to ſit down on Ground, and then gave him Abſolution: Pa-"radiſe was now no longer ſhut againſt him. *Acoſta* then put on his Cloaths, laid him-"ſelf proſtrate on the Ground at the Door of the Synagogue, and they who went out "trampled him under their Feet." This, according to Mr. *Bayle*, was the Ceremony of this *Jew*'s Abſolution.

The SOLEMNITY *of the* SABBATH.

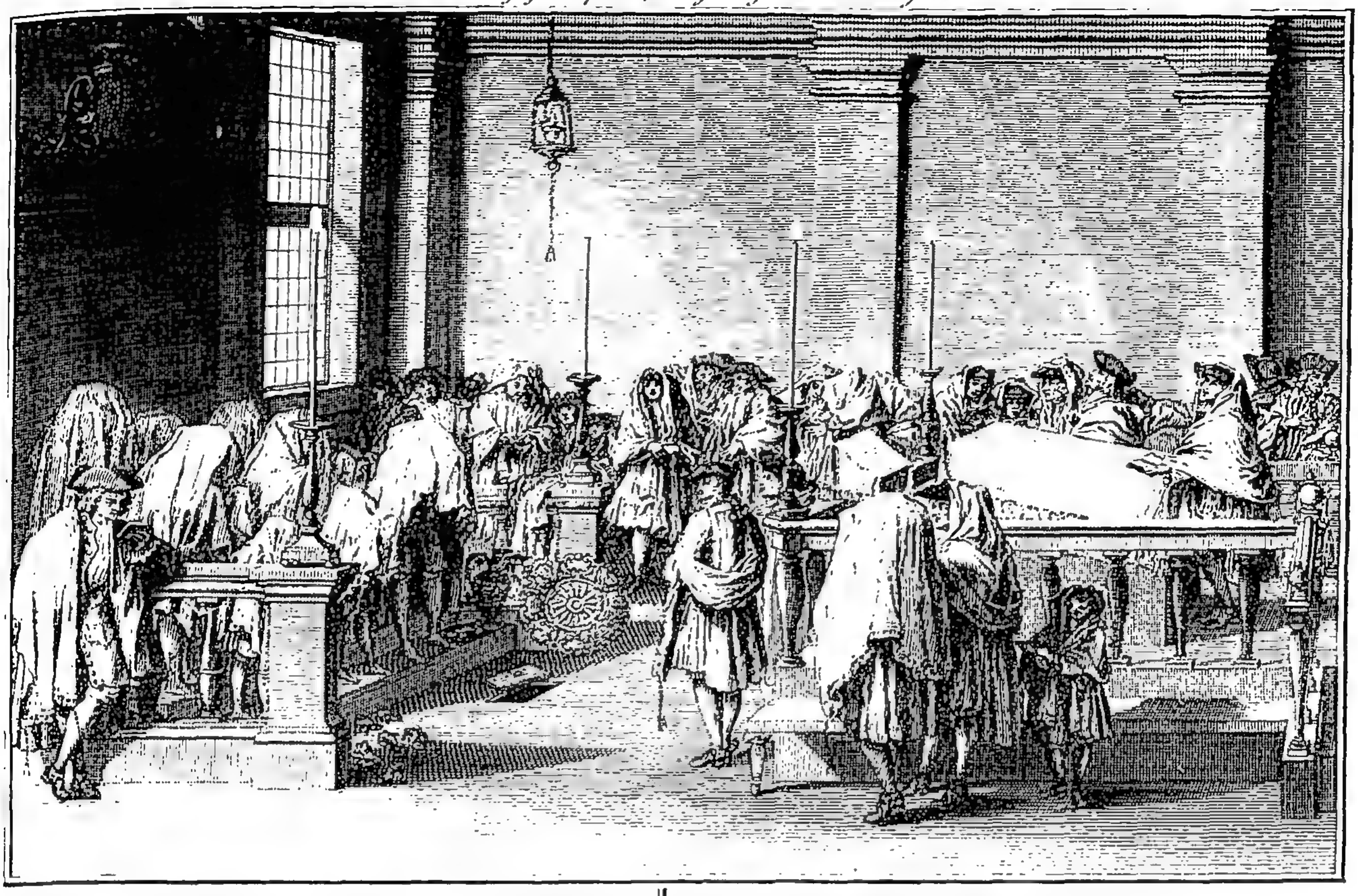
THE Sabbath is of divine Inſtitution, and to prophane it, is undermining one of the Foundations of the *Jewiſh* Religion. The *Jews*, however, are not contented with thoſe Advantages which God has promiſed to all thoſe who ſhall exactly obſerve the Duties of this Day, but their Rabbi's have encreaſed them very conſiderably. The Sabbath-Prayer, which is read or pronounced on *Friday* Evening, is a ſort of Reprieve, or Act of Indulgence to the Souls in Purgatory, which continues all *Saturday*, and during thoſe four and twenty Hours they are as expeditious as poſſible in drawing Water to refreſh themſelves; and the Sages have therefore charged them never to draw the laſt Drop out of a Ciſtern or Reſervoir, leſt thoſe Souls ſhould want it. The Damned are allowed to change their Poſture on the Sabbath-day, which is begun [a] ſooner than any other, in Order, and with an Intent to diminiſh the Pains of Purgatory. Many other Advantages, which both the Living and the Dead acquire by the ſtrict Obſervance of the Sabbath, we have thought proper to omit for fear of being too tedious and prolix.

THE Sabbath commences on *Friday* Evening, half an Hour before Sun-ſet, and the moſt neceſſitous *Jew* muſt have his Lamp lighted at that Time, though he begs the Oil which ſupplies it. It is the Women's peculiar Province to light theſe Lamps; *Eve*, by tempting Man to Sin, *having extinguiſhed the Light of the World*; that is, not to talk in Allegory, brought *Death* into it. She who lights them, extends both her Hands towards the Lamp as ſoon as it begins to burn, and repeats a Bleſſing adapted to this particular Occaſion [b]. The faithful *Jew* muſt always do ſome Work himſelf which may contribute to the Glory of the Sabbath, though his Retinue was never ſo numerous. On *Friday* they pair their Nails out of reſpect to the Sabbath, and the Ceremony of the Operation is thus performed. They begin with the Left-Hand, cut the little Finger firſt, then skip to the *Middle Finger*, after that on to the *Index*, then again to the Third, and ſo laſt to the

[a] *Buxtorf. Syn. Jud.* Cap. 15.
[b] Idem, Cap. 15.

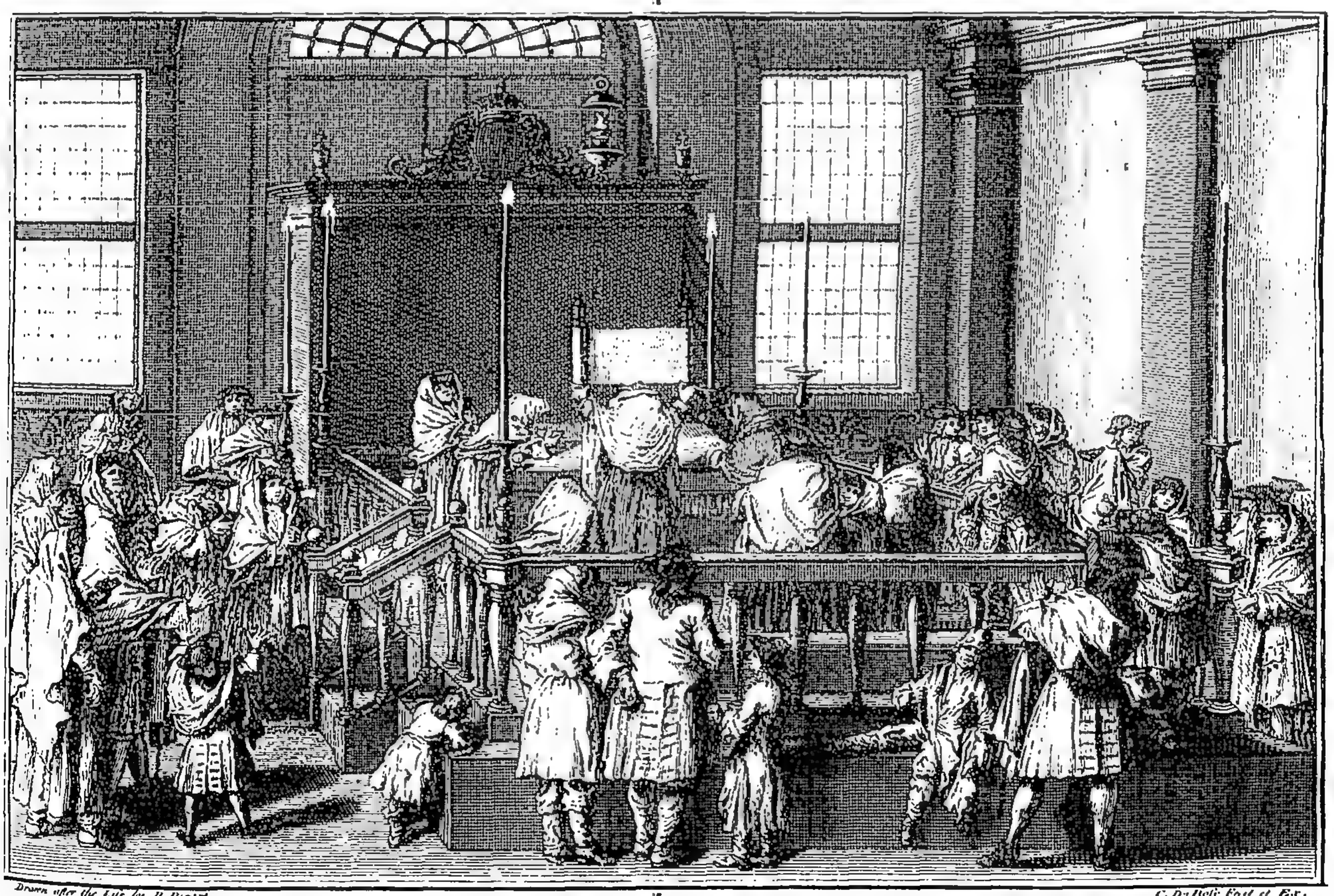
Thumb.

the Sinagogue of the Portuguese Jews at the Hague.



A. the PRIESTS *descendants of* AARON *giving the* BENEDICTION *to the* PEOPLE. ——

A. Les PRÊTRES *descendans d'*ARON *donnant la* BENEDICTION *au* PEUPLE. ——



The manner of holding up the LAW *in y Sight of all the* PEOPLE, *before they begin to Read it.* ——

*Maniere d'*EXPOSER *la* LOY *au* PEUPLE *avant que de commencer a la* LIRE. ——

Thumb. In the Right Hand, they begin with the *ſecond* or *middle* Finger, from that they proceed to the Little Finger, *&c.* Theſe Parings muſt not be thrown on the Ground, or trampled on, but burnt or buried under Ground.[a] At their *Friday*'s Supper, which is the Commencement of their Sabbath, the Father of the Family, or Maſter of the Houſe, conſecrates and bleſſes the Bread and Wine. He begins with the latter, and all the Time looks ſtedfaſtly on the Sabbath-Lamps. This Attention is a kind of Remedy, which ſerves to repair the Diminution of his Sight which he ſuffered in the preceding Week. This is a Diſcovery which ſome of their Sages have very luckily found out. At the Bleſſing of the Bread, the Father of the Family holds it up on high with both Hands, whilſt he pronounces the Name of the Lord. Two Loaves are ſet upon the Table in Commemoration of the double Portion of Manna, which they collected upon *Fridays*. They are ordered to indulge themſelves on this Day; but above all, to be mindful of the Poor and Diſtreſſed, as well as to be kind to their Wives. Nay, to behave themſelves well [a] on the Night of the Sabbath, is an Affair of the laſt Importance, and ſuch conſiderable Advantages accrue from it, that he that ſhould then refuſe to careſs his Wife, would almoſt paſs for a Madman. We ſhall amuſe our Readers with ſome of them. Their Sages have declared, that the Duty of a Husband affectionately and warmly performed on the Sabbath, is an Act of Reſpect and Regard to God, and as ſuch is rewarded; for their indulging themſelves in all ſenſual Enjoyments teſtifies their ardent Deſire to pleaſe him. Such as are ſo happy as to ſee theſe Sabbath-Labours crown'd with any Fruit, may aſſure themſelves, that what is brought into the World is a choſen Member of the *Jewiſh* Faith, a Babe of Grace, an accompliſhed Diſciple of the Wiſemen, and who in Time will infallibly become one; but [b] the Mind and Heart muſt be lifted up to God, and remain ſo during all the Time of their conjugal Endearments.

THE Prayers and Bleſſings of the Sabbath are more numerous than thoſe of any other Day. It muſt be allow'd, that they would in general be very beneficial and inſtructive, did no *Phariſaical* Pride attend them. The *Jews* thank God, that by his Separation of them from the reſt of Mankind, he has reſerved and choſen their Nation from all others, as his only Favourites. This Diſtinction is never omitted in their Prayers; and however humble they would be thought to appear in the Eyes of God, they look upon themſelves as much ſuperior to the reſt of their [c] Fellow-Creatures. Their *Phylacteries* may be laid aſide on the Sabbath, if it ſuits with their Inclination.

[d] THE grand Ceremony of the Sabbath conſiſts in ſhewing the Law to the People. The *Chazan* performs this Office, and at the ſame Time ſays to the Congregation, *Behold the Law which* Moſes *gave to the Children of* Iſrael, *the Law of the Eternal is perfect*, &c. After he has thus ſhewed it, he lays it upon the Desk, and calls out [e] ſeven of the Congregation to read the Leſſon for the Day. The *Cohen* begins, a *Levite* follows, and the Lay-Members come [f] after. An eighth Perſon reads ſome Paſſages out of the Prophets, which Leſſon they call *Haphtara*; and all Perſons whatever, except they be Women, are admitted to read it. After all this, the *Chazan* lifts up the Book of the Law, and bleſſes the People; after which it is lock'd up, and the Prayers are repeated.

ON the Sabbath, and all other ſolemn Feſtivals, there is a Sermon preach'd in the vulgar Tongue, but they quote in the *Hebrew* all Paſſages out of the Bible, or Doctors of the Law. Theſe Sermons often abound with impertinent Citations. Several Ideas, very obſcure and very falſe, abundance of Noiſe and Agitation to expreſs a Heap of unintel-

[a] *Buxtorf. Syn. Jud.* Cap. 15.
[b] Idem ibid.
[c] Idem, Cap. xvi.
[d] *Baſnage*'s Hiſtory of the *Jews*, Lib. vi. Chap 1.
[e] On Feſtivals, more or fewer Perſons are called; and the Number depends upon the Solemnity of the Day. The firſt Day of the Moon, four are called, on the Day of Expiation, ſix.
[f] *Leo of Modena* above.

ligible Riffraff, is ſometimes all the Merit which the Preacher and his Sermon can boaſt of: And this is to be aſcribed to their wrong Method of Study, more than any Thing elſe.

THEY have a kind of Commemoration of the Dead, and ſometimes, likewiſe, a Prayer for them upon the Sabbath [a], after which they are very charitable and beneficent. Some ingenious *Jews* and Men of Credit have aſſured us, that this Cuſtom is merely political, and has been introduced for no other Purpoſe but to turn to Advantage the Vanity of ſome wealthy and conſiderable Men, who affect to be laviſh on theſe public Occaſions; and this is a Snare which the Superſtitious are afterwards drawn into.

AFTER Evening Prayer the Bleſſing is again repeated, and the *Jews* unanimouſly return their Thanks to Almighty God. All the religious Ceremonies which are afterwards performed, are called *Habdalla*, and intended only to ſeparate the Sabbath from the following Week. Though *Leo of Modena* has [b] given us a Deſcription of this *Habdalla*, we ſhall once more follow *Buxtorf*, who gives it according to the Manner of the *German Jews*. This Ceremony is performed by the Maſter of the Houſe, who ſtands in the Preſence of his Family and Domeſtics. A Lamp or Flambeau is lighted, and a Box of Perfumes is near at Hand, and the beſt that can be purchaſed are never too good for the *Habdalla*. He takes a Glaſs of Wine or other Liquor in his Right Hand, and ſays, with a loud Voice, *God is my Saviour, I will not be afraid*, &c. *Salvation cometh from God*; *I will take the Cup of Salvation*, &c. After that he bleſſes the Liquor, and pours a Drop or two upon the Ground at the Beginning of the Benediction; which when over, he takes the Glaſs in his Left Hand, and the Perfumes in his Right; then bleſſes them, and ſmells to them, and makes all the Company do the ſame; after this he takes the Glaſs into his Right Hand again, goes up to the Flambeau or Lamp, and examines the Nails of his Left Hand very carefully by it; in the next Place he clenches that Hand, and opens it again directly a ſecond Time, examines the Nails of that Hand very near the Light, and repeats a third Benediction, in which he bleſſes God the Creator of Light. The ſame Ceremony is obſerved with reſpect to his Right Hand, and he concludes with taking the Glaſs into the ſame Hand, and bleſſing God, who hath ſeparated *what is Holy from what is Prophane, Light from Darkneſs, the* Jews *from other Nations, and the Sabbath, from all other Days.* As he pronounces the Benediction, he pours out a little Wine, ſwallows a few Drops of it, and then preſents the Glaſs to the Company.

THE Reaſon of this Ceremony is grounded by the *Jews* on God's dividing the Light from the Darkneſs, and what he hath ordained in the tenth Verſe of the tenth Chapter of *Leviticus, to ſeparate that which is Holy, from that which is Prophane.* In ſhort, it repreſents the Diſtinction which God has made between them and other Nations, who are prophane with reſpect to them. The Perfumes at the Cloſe of the Sabbath, and whilſt the *Habdalla* is performing, ſerve to correct the noiſom Stink of Hell, whoſe Gates are then open for the Reception of the [c] Damned. This is the Notion of the *German Jews*, but ſome others, who are very learned, ſay, with more Reaſon, that Light and Perfumes are Hieroglyphicks of the Law which God gave to the *Jews*, and of that [d] Holineſs, which we ought never to loſe Sight of in the Courſe of our Labours. As to the Nails, they are looked upon as an Emblem of Fruitfulneſs or Strength, conſidering they grow in ſo ſhort a Time. There are divers other Reaſons given for this Examination of their Nails, which are more trifling and impertinent than the two former. The pouring out of the Wine is an Image of the Plenty which we expect from our

[a] *Buxtorf. Syn. Jud.* Cap. 16.
[b] *Leo of Modena* above.
[c] *Buxtorf. Syn. Jud.* Cap. 16.
[d] An *Odor* is often taken in the Scripture for Holineſs. It is commonly ſaid of a Man who has led a good Life, that he died in the *Odor* of Sanctity.

La-

Labours. Some *Jews* waſh their Eyes with it, and look upon it as an excellent Strengthner of the Sight. Others make uſe of it as the Catholicks do Holy Water, and ſprinkle their Houſes, Beds, Cradles, Infants, and every Thing elſe that is ſubject or liable to the Inſuls of the Devil.

The NEW MOON.

WOMEN are exempted from all Labour on this Feſtival; but Men are allowed to follow their Vocation as [a] uſual. The *Jews* pretend the New Moon is in a peculiar manner the Women's Feſtival, in Commemoration of their Liberality in parting with their moſt valuable Jewels to contribute to the Magnificence of divine Service. This Action, ſo glorious to a Sex, whoſe Pride principally conſiſts in Dreſs and Appearance, and to whom *nothing* is more dear, was performed on the New Moon of the Month of *March*.

SOME *Jewiſh* Devotees faſt on the Vigil of this Feſtival, and beg of God, that the New Moon may prove propitious to their Wiſhes.

SOME few Days after the *Jews*, being aſſembled by Night on a Tarraſs, or in an open Court, conſecrate, as it were, this Planet by praiſing God, *who hath been pleaſed to renew the Moon, and who will in the ſame Manner, renew the* Jews *his Elect*, &c. The Prayer concludes with a Bleſſing addreſſed to God, through the Moon, the Work of his [b] Hands. Three Leaps, which are to be regarded as the Tranſports of a holy Joy, attend this Benediction; immediately after which, they ſay to the Moon, *may it be as impoſſible for my Enemies to hurt me, as it is for me to touch thee.* Theſe Words are ſucceeded by ſeveral Imprecations againſt their Enemies. This Ceremony is not equally in uſe with all of them. As to Eclipſes, ſome of the Superſtitious look upon them as ill Omens, but the *Jews* in general, at leaſt ſuch as live amongſt Chriſtians, have more Senſe than to be ſtartled at ſuch Phænomena of Nature.

The PENANCE *of the Month* ELUL.

THIS Month anſwers to our *Auguſt*, which the Zealots ſpend in Penance and Mortification; they examine their whole paſt Conduct, and from that Time take a firm Reſolution to lead better Lives for the [c] future. The *Italian Jews* riſe before 'tis Day during this Month, to pray, and confeſs their manifold Sins and Iniquities to God, and to perform other Acts of Humiliation; but the *German Jews* practiſe this but four Days before the new Year. As ſoon as *Elul* is come in, a Horn is ſounded in the Synagogue Night and Morning, for which two Reaſons are aſſigned. [d] *Moſes* went a ſecond Time to the Top of Mount *Sanai*, very early in the Morning on the firſt Day of *Elul*, to receive the new Tables of the Law from God's Hands, and did not come down till the tenth of *Tiſri*, the Day on which they celebrate the Feaſt of *Expiation*; and he ordered them, they ſay, to ſound a Horn in the Camp of the *Iſraelites*, whilſt he went up into the Mountain, that they might no longer ſay, *we know not what is become of this* Moſes, *&c.* 2. The Sound of the Horn imprints on the Sinner's Mind a Dread of God's Judgments, and induces him to [e] Repentance. They imagined, likewiſe, that

[a] *Buxtorf. Syn. Jud.* Cap. 22.
[b] Ibid. Cap. 23.
[c] *Buxtorf. Syn. Jud.* Cap. 23.
[d] Vide *Exodus*, Chap. xix. and xxxiv.
[e] *Buxtorf. Syn. Jud.* Cap. 23.

the

the Sound of the Horn deaffens the Devil, and makes him forget that the New Year begins ſo ſoon; which renders him incapable of riſing up in Judgment againſt them. The ſounding the Horn, however, is diſcontinued on the Eve of the New Year, the Feaſt of the Moon of *Tiſri*, which is the firſt Month of the Year, is not celebrated, or at leaſt not till after the Day of *Expiation*.

THE Penances of the Month *Elul* conſiſt in plunging themſelves into cold Water, confeſſing themſelves, beating their Breaſts hard with their Fiſts whilſt in the Water, and ſcourging [a] themſelves. Thoſe who have a ſincere Regard for the *Circumciſion* of the Heart, and aim at an entire Regeneration, add Alms to the Auſterities of the Penance. On New-Year's Eve they ſay all their Prayers [b] faſting. Theſe Penitents are fully perſuaded that God enters into a Compoſition with them, and remits at leaſt a conſiderable Part of their Sins. They are not, like the *Calviniſts*, of Opinion that notwithſtanding all their Repentance they are *unprofitable Servants*, but on the contrary, imagine, that their Acts of Humiliation are very meritorious.

The FEAST *of the* NEW YEAR.

ON this Day the [c] Horn is ſounded, to give the *Jews* Notice, that they are to hearken with Attention and Humility to the Judgments which God has denounced againſt Sinners, and to thank him for his Favours and Support during the Year which is expired. This Feſtival continues two Days, and the Synagogue is obliged to pray with a loud Voice, and in an humbler Poſture than at other Times. The *Jews* in *Germany* ſend their Children to the *Grand Rabbi* to receive his Bleſſing, and when they ſit down to Table the Maſter of the Family takes a Piece of Bread, and dips it in Honey, ſaying, *May this Year be ſweet and fruitful*, and all his Friends and Acquaintance do the ſame. A [d] Sheep's Head is a favourable Diſh, and ſeldom omitted at this Entertainment, and if there is any Credit to be given to their Rabbi's, who are ſhrewd Judges on ſuch Occaſions, they will never fail to eat Fennel, Garlick, and ſome other Things of the like Nature on this Day.

WE have already mentioned the Sounding of the Horn. He who performs that Office ſtands in the Place where the Law is read. The whole Congregation ſtand as well as he. The Inſtrument is made of a Ram's Horn, being a Memorial of *Iſaac*'s Ram. It is crooked, repreſenting, as they ſay, the Poſture of a Man in a State of Humiliation. The Time appointed for blowing this Horn is from the Riſing of the Sun to its Setting.

THE antient *Jews* formerly laid all their Sins upon a He-goat, which afterwards they drove into the Deſart; but the [e] modern *Jews*, inſtead of a Goat, now throw them upon the Fiſh. After Dinner they repair to the Brink of a Pond, and there ſhake their Clothes over it with all their Force. This Practice is taken from a Paſſage of the Prophet [f] *Micah*.

[a] The *Malkut*.

[b] This Devotion does not hinder the *German Jews* from eating; ſo *Buxtorf* ſays, Chap 23. of his Synagogue.

[c] See the Figure of the Horn in the Cut.

[d] This myſtical Heads repreſents that of the Ram, ſacrificed inſtead of *Iſaac*. *Geneſis* Chap. xxvii. *Buxtorf. Syn. Jud.* Chap. 24.

[e] The *Germans*. Vide *Buxtorf. Syn. Jud.* Cap. 24.

[f] Chap. vii. ver. 19. *He will have Compaſſion on us; he will ſubdue our Iniquities, and caſt all our Sins into the Depths of the Sea.*

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The VIGIL *of the* CHIPUR *or Day of* EXPIATION.

THE ten firſt Days of the Year are ſet apart for Acts of Humiliation and Sorrow for their Sins, and returning to God by a ſincere Converſion. The ſupreme Being, according to the *Jews*, examines the Actions of Mankind during the firſt nine Days, and pronounceth Sentence on the Tenth. They faſt, pray often, mortify themſelves, and ſhew the external Marks of an extraordinary Piety, in Order, that on the Day of the *Chipur*, they may be enrolled in the Book of Life, and blotted out of the Book of Death, wherein their Names would be found without Repentance.

THE *Jews* have long practiſed the *Capara*. This Ceremony was performed on the Vigil of the Feaſt of Expiation. [a] The Men made Choice of a Cock, the Women of a Hen, and big-bellied Women of both. The Father of the Family, or Maſter of the Houſe holding the Cock in his Hand, pronounced ſeveral Paſſages out of the *Pſalms*, and the Book of *Job*; after which they ſtruck their Heads thrice with the Cock, and at each Blow ſays, *This Cock ſhall ſtand in my Stead; he ſhall attone for my Sins; he ſhall die, but I will live.* This Ceremony thus repeated three Times, becauſe it repreſented the Expiation of his own Sins, thoſe of his Family, and thoſe of his Domeſticks, was copied from the [b] Practice of the ancient High Prieſt. After the three Blows given, he twiſted the Cock's Neck round and ſtrangled him, to intimate to the Sinner, that he had deſerved to die; he cut his Throat, to intimate that he ought to have had his Blood ſpilt; he threw with all his Might againſt the Pavement, to intimate, that he had deſerved ſtoning; and at laſt roaſted him, to the End that the Sinner might do himſelf Juſtice, and comprehend, that the Puniſhment of being roaſted in Fire everlaſting, was due to his Demerits. After this the Entrails of this Animal were thrown upon the Top of the Houſe. Two Reaſons might be aſſigned for the Juſtification of this remarkable Cuſtom: 1. They are of Opinion, that Sin proceeds from the Heart and other Entrails. Things ſo unclean therefore and deteſtable, were to be expoſed to the Birds of the Air. The *Egyptians*, likewiſe, formerly threw the Entrails of the Dead into the *Nile* for the ſame Reaſon. 2. They endeavoured, perhaps, to imitate their Anceſtors under the antient Law, who uſed to ſend a He-Goat into the Deſart loaded with the Iniquities of the People. This Cock, it is obſervable, was to be white, as being in their Opinion moſt proper to be charged with their Sins; for they imagined a Cock of any other Colour, had his ſufficient Load. After the Death of the Cock, they repaired to ſome Sepulchres to ſay their Prayers, and afterwards gave away, in Money to the Poor, as much as the Cock thus ſacrificed was really worth. Formerly they left the Cock behind them for the Uſe of the Poor; but they reflecting on the Quality of the Fleſh thus covered with Iniquities, refuſed [c] it.

THEY likewiſe prepare themſelves by Ablutions, in order to ſolemnize themſelves the Day of *Expiation*; they order Wax-Tapers or Candles for that Day, and each particular Perſon carries his own Light to the [d] Synagogue. In *Germany*, indeed, each Man has one, but not the Women; in other Places the Women carry theirs as well as the Men. Some Devotees carry two, one to light the Body, and the other the Soul. For the moſt Part they aim at a perfect Reconciliation with all their Enemies on this Day; nay, they ſeek them in order to ſue for Peace, and ask Pardon of all ſuch as they have any ways offended. If this amicable Intention is refuſed, they proteſt againſt ſuch Refuſal before three Witneſſes, and thrice return to the Charge; after which the Penitent's Conſcience

[a] *Buxtorf. Syn. Jud.* Cap. 25.
[b] *Leviticus*, Chap. xvi. ver. 17.
[c] This Ceremony is very rarely practiſed.
[d] *Buxtorf. Syn. Jud.* Cap. 25.

is entirely diſengaged from all Animoſities and inveterate Hatred. This Conduct of theirs is doubtleſs, a very proper Means to procure the Good-will and Friendſhip of thoſe whom they have injur'd. Tho' the Offence may be attended with never ſuch aggravating Circumſtances, they have not always the Courage to decline a Reconciliation ſo importunately requeſted; but may it be always ſincere; may they not think they have a good Right to diſcredit it, under Pretence of re-eſtabliſhing it on the tenth Day of another Year? Two things, however, contribute to make this Method very advantageous; the Effect it has on the Conſciences of Men of Honour and Integrity, and the Reparation to which it obliges the Pride of [a] others.

The FEAST *of* EXPIATION, *or the* CHIPUR:

THIS is the Feſtival mentioned in the ſixteenth and twenty third Chapters of *Leviticus*, and the ſeventeenth Verſe. When the Feſtival commences, they aſſemble in the Synagogue, where each Man lights his Candle, and chants out the Prayers and Anthems in a loud, but melancholy Tone. To give the *Jews* their Due, they obſerve with extraordinary Exactneſs each individual Thing that may be called the external Part of Repentance, and as Imitation is very prevalent on ſuch Occaſions, the Spectator can ſcarcely forbear feeling a ſharp Remorſe for his own Sins; when he obſerves ſo many external [b] Signs of godly Sorrow at once conſpicuous in a *Jew*, who is going to accompliſh his Repentance, and condemn himſelf in the moſt ſolemn Manner before God, by a long Account of his manifold Tranſgreſſions. This Confeſſion is alphabetically digeſted, each Sin has its proper Letter, and is by that Means recollected by the Penitent with greater Eaſe.

THE Women likewiſe light up Candles at home, and according as the Light burns, prognoſticate their good or ill Fortune.

THE *Jews* explain the Diſtreſs of the Soul, mentioned in the twenty-third Chapter of *Leviticus*, by a total Privation of every Thing that can refreſh the Body, or agreeably amuſe the Mind; but they except Children under eleven Years of Age, Women who are with Child, ſuch as are newly delivered, or that give ſuck; all ſick Perſons, and all old Men.

ON the firſt Evening of the Feſtival, thoſe who have led a ſcandalous and diſſolute Life are not only admitted, but invited into the Congregation; for ſuch are among the Faithful, as [c] *Galbanum* among Perfumes. Two Rabbi's, who ſtand one on the Right and the other on the Left of the Chanter, perform this ſolemn Invitation, and declare to the Congregation, *That they are allowed to pray with the Wicked.* After which the Chanter opens the *Hechal*, and ſings a Prayer of a moderate Length, which the Congregation repeat after him, but not ſo loud as to be heard. This cancels all raſh Vows, Oaths, and Reſolutions of the preceding Year, in caſe they were made voluntarily, without any Compulſion.

SOME Penitents ſpend the whole Night, and ſometimes all the next Day, without changing their Places, and ſtanding all the Time, conſtantly engaged in Prayer and Meditation;

[a] *Roſſe*, Author of the *Religions of the World*, in his Deſcription of the Ceremonies performed on the Eve of the *Chipur*, is, as uſual, very confuſed and careleſs.

[b] Theſe Signs are dirty tatter'd Cloths, Mourning, or Shrouds; a melancholy and dejected Countenance; a long Beard; down-caſt Eyes, made languid by Penance, and diſpoſed to Weeping; an holy Eagerneſs determining the Penitent to preſs thro' the Croud of Devotees, and be foremoſt in the Synagogue; and ſo perfect a Diſtraction, as to deprive him of the Uſe of his Senſes, whilſt he is running over the Alphabet of his Sins. In ſhort, an exact Diet that exhauſts the animal Spirits, leaving him but juſt enough to ſupport the Body, during the Meditation of the Soul.

[c] Vide *Buxtorf. Syn. Jud.* Cap. 26.

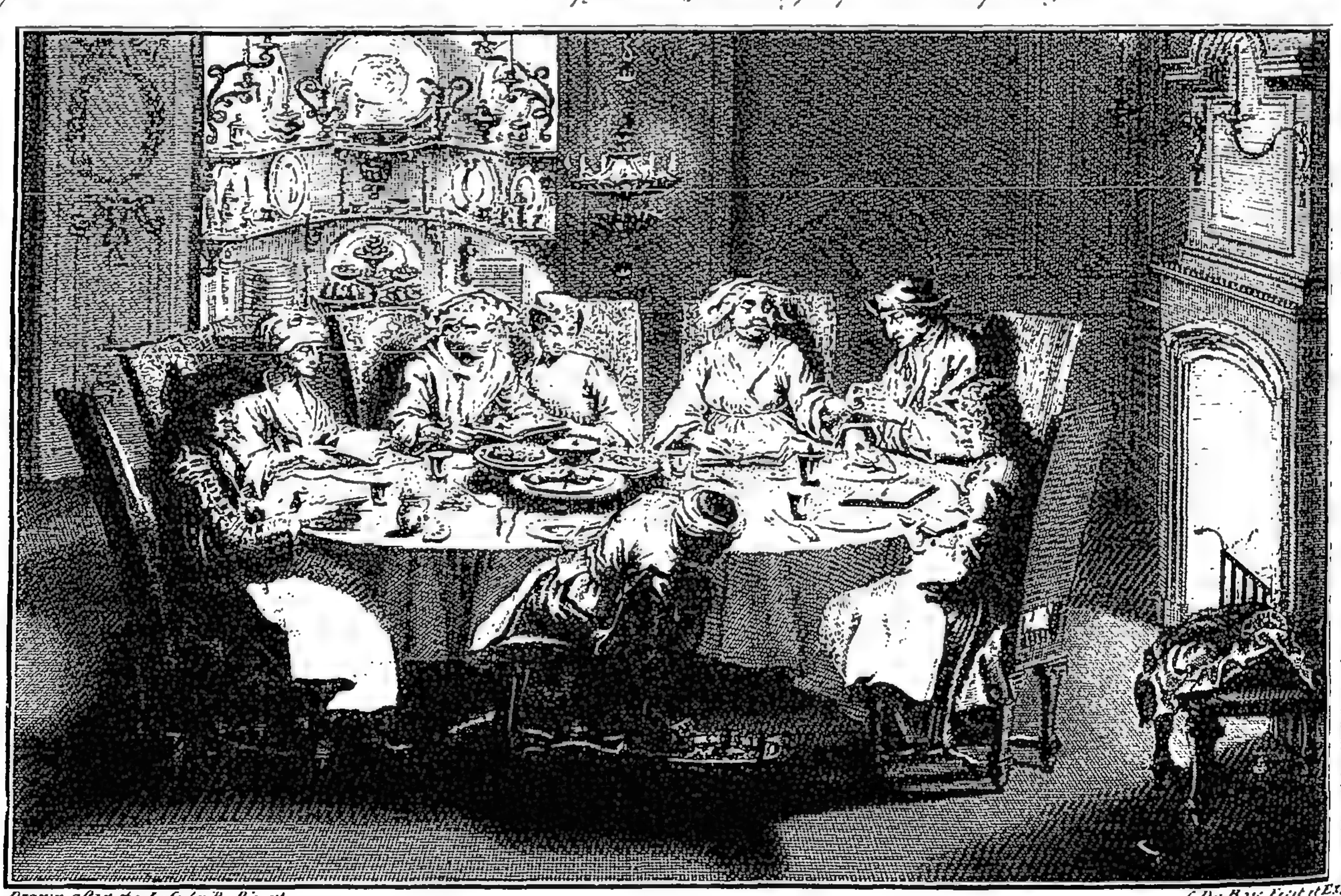


THE SEARCH for the LEAVEN &c.

A The Mistress of the family puts Leavened Bread in various places, to the end that her Husband in his search may find it.

L'EXAMEN du LEVAIN &c.

A. La Maitresse de la maison qui met du PAIN LEVÉ en divers endroits, afin que son Mari qui en fait la recherche en trouve.



Drawn after the Life by B. Picart.

C. Du Bois Fecit et Ex.

THE PASSOVER of the PORTUGUESE JEWS.

1. A Dish containing a Shoulder bone of Lamb and a hard Egg. 2. A Dish of bitter Herbs. 3. A Dish containing of Pun Apples, Almonds, Rhubarb &c. bashed & boiled all together, representing the manner of their making Bricks in Egypt. 4. Sauce for the bitter Herbs. 5. Half a Leavened Cake, which the Master of each family breaks in pieces & Distributes among the Guests. AB. On this occasion all the Jewish Servants are excluded. 6. A Napkin which covered the Cake. 7. A Basket containing of Matzot or Paschal bread.

LE REPAS de PAQUES chez les JUIFS PORTUGAIS

1. Le Plat ou est un Os d'Epaule d'agneau, avec un Oeuf dur. 2. Plat ou sont les Herbes amères. 3. Plat de Pumes, Pommes d'grandes Canelle &c. hachées et cuites ensemble, representant la matiere dont ils faisoient les Briques en Egypte. 4. Plat avec la Sauce pour les mettre les Herbes amères. 5. Morceau du Gateau de la vitre, dont le Pere de Famille rompt les morceaux qu'il distribue à tous ceux qui sont à table. AA. tous les Domestiques Juifs sont de la même table, avec lui. 6. Serviette, sous laquelle le Gateau a été caché. 7. Panier ou sont les Matzot ou Pain de Paque.

ditation; but thoſe that ſpend the Night at their own Houſes, muſt be at the Synagogue again by Break of Day, and purſue their Repentance. At the Cloſe of the Day, the Rabbi extends his Hands towards the People, and gives them the Benediction [a] of *Moſes*, which the People receive with great Humility and Devotion, covering their Faces with their Hands, imagining that God is behind the Rabbi; and that Man for that Reaſon ought not to have the Aſſurance that caſt his Eyes upon him. Thus the Hand of God cover'd the Face of *Moſes* whilſt that holy [b] Legiſlator humbled himſelf before his divine Majeſty for the Sins of the *Iſraelites*; and this, in all Probability, is the real Riſe of this Cuſtom.

As ſoon as the Benediction is over, the *Chazan* goes up into the Desk, and ſounds the Horn, and after the Solemnity of Expiation is finiſhed, the Feaſt of the New Moon begins. Some *Jews* prepare their Tents for the Feaſt of Tabernacles immediately after the Expiation.

A JEW, that has perfectly compleated the Task of Repentance, which the Synagogue ordains on Account of the *Chipur*, may with Impunity treat common Zealots with Scorn and Contempt; ſince God has aſſured him, that [c] *from thenceforth he may eat his Bread with Joy, and that his good Works are accepted.* This is perfect *Phariſaiſm*, but we muſt except ſome, whoſe Devotion is more nice, and who are for ſuch an effectual Repentance, that the divine Mercy may never be expoſed to any Return to it in four and twenty Hours.

The FEAST *of the* PASSOVER.

THE *Jews* obſerve this Feſtival with all the Punctuality imaginable. They prepare the Grain which is neceſſary for the unleavened Bread at that Time at leaſt thirty Days before, and the Care they take in the Choice and Preſervation of it is very extraordinary. [d] It is never carried, for inſtance, to be ground on a Horſe's Back without a Saddle, for fear it ſhould be heated; they muſt unſew, waſh and ſew again the Sack wherein this Grain has lain from one Paſſover to another. The Examinations of the Leaven are almoſt infinite, and the Scruples which they create to *Jews* of the leaſt Delicacy in Religion, are not a [e] few. The Sun itſelf is not ſufficient to give Light into thoſe Creeks and Corners of the Houſe, where any Crumbs of leavened Bread may unfortunately have ſlipt in; they take a [f] Candle, therefore, and if the Maſter of the Family is in the leaſt conſcious that his Sight is weak, and may deceive him, he takes his Spectacles out without any more ado, the better to pry into and examine the Cracks and Crevices of the Walls. This Search, tho' thus ſtrict, does not give him entire Satisfaction; for after all his Endeavours by Night, by Day, by the Light of the Sun, by Candle Light, and the Aſſiſtance of his Spectacles, he beſeeches God to make up the Defects of his Search: *That all the leavened Bread which is in the Houſe, as well what he has found, as what he has not, may become like the Duſt of the Earth, and be reduced to nothing.*

THE Sabbath which precedes the [g] Paſſover, is called the *Grand Sabbath.* On that Day they have a Sermon upon the *Paſchal Lamb.* Two Days at leaſt before the Paſſover all their Implements of Houſhold are cleaned, and very often all or moſt of them are entirely new. The *Jews* are as ſcrupulous with Reſpect to the Compoſition of their unleavened Bread, as in their Search for that which is leaven'd, and in the Preparation

[a] *Numbers*, Chap. vi.
[b] *Exodus*, Chap. xxxiii.
[c] *Buxtorf. Syn. Jud.* Cap. 26.
[d] *Baſnage's* Hiſtory of the *Jews*, Lib. vi. Chap. 9.
[e] The *German Jews* obſerve theſe Things with much more Care than the reſt of them.
[f] It muſt be Wax.
[g] *Buxtorf. Syn. Jud.* Cap. 17.

of

of the Grain. The Water for the Paſte of the former is examined and preſerved with all the Care imaginable. He who draws it [a], would do well to lift up his Heart to God at the ſame Time; and if he ſaid a Prayer moderately loud, the Water would be the better for it. It would not be amiſs, if the Maſter of the Houſe, or Father of the Family ſhould have a Hand one way or other in making the unleavened Bread; if he cannot, or muſt not touch the Paſte, at leaſt he ſhould be an Eye-Witneſs of this pious Operation; he ſhould give free [b] Courſe to ſuch ſmall Bits of Paſte as fall off from the large Maſs, and full Liberty to the Cats and Mice to eat them, as they roll down upon the Ground; and to encourage thoſe who knead it by his godly Exhortations.

She who makes the Paſte takes a Lump of it, and therewith makes a Cake and burns it, which Cake, under the old Law, belong'd of Right to the Sacrificator. Care muſt likewiſe be taken, to make the Paſte in a Place that is no Ways expoſed to the Sun, and to knead it without Intermiſſion, for fear it ſhould ferment. This unleavened Bread is made flat, and for the moſt Part round, is very inſipid and full of Eyes; but the Rich, and ſuch as are us'd to indulge their Appetites, mingle Eggs and Sugar with this *Bread of Affliction.*

They burn in a very ſolemn Manner all the Leaven which by their ſtrict Examination they could poſſibly find, and the Veſſel likewiſe in which it was put. This Practice is grounded on a Paſſage in [c] *Exodus.*

The Table at which they ſit to eat their Paſſover, is covered and ſet out to the beſt Advantage by their Women. The Maſter of the Family ſits down to it with his Children and Domeſticks. Some unleavened Loaves are ſet upon this Table, and a Plate covered, in which there are three myſterious Cakes, one for the High Prieſt, one for the *Levites*, and a third for the People, the Blade-Bone of a Shoulder of Lamb, or at leaſt ſome Part of [d] it. When the Shoulder is ſerved up whole at this Ceremony, they have a hard Egg with it. To this they add a Diſh of Meat repreſenting the Bricks which their Anceſtors were formerly forced to make in *Egypt*. This Meat is a thick Paſte compoſed of Apples, Almonds, Nuts, Figs, *&c.* which they dreſs in Wine, and ſeaſon with Cinnamon broke only into Pieces, to repreſent the Straw that they made uſe of in the making of their Bricks. In another Diſh they have Lettice, Chervil, Creſſes, wild Succory and Parſly. Theſe are their bitter Herbs. A Cruet full of Vinegar is ſet on the Table near the Sallet.

[e] They are oblig'd to ſit down to Table, like People whoſe Time is very precious, and who are in a Hurry. After the Conſecration of the Paſſover, every one in Company, even Infants in the Cradle, have a Glaſs of Wine. They waſh their Hands either before or after the Conſecration. The Maſter of the Houſe muſt ſit in an Arm-Chair, with his Left Elbow on the Table, the Gueſts being in the ſame Poſture; this is an Air of Liberty which they give themſelves, in Commemoration of that which their Fore-fathers recover'd when they departed out of *Egypt*. The Glaſs being empty, each Man dips a few of the bitter Herbs in Vinegar, whilſt the Maſter at the ſame Time repeats a Prayer ſuitable to the ſolemn Occaſion. He then breaks the *Levites* Cake in two, and conceals one of the Pieces under his Plate, to intimate the Manner in which the *Iſraelites* eſcaped, when they hid their unleavened Bread in a Hurry; then he takes the other, and holding it up with the Shoulder of the Lamb, beſpeaks the Family, who are likewiſe to lay their Hands upon the ſame Diſh, in the Words following;

[a] *Buxtorf. Syn. Jud.* Cap. 17.

[b] The Father on this Occaſion ſays, *Let all the Bits of Paſte, broken off the Maſs, be free*; but all *Jews* are not ſo ſcrupulous as to the Compoſition of their unleavened Bread.

[c] *Exodus*, Chap. xii. ver. 12.

[d] The *Portugueſe Jews* have this Bone on the Table during the whole eight Days of the Paſſover.

[e] This is particularly obſerved by the *German Jews.*

lowing; *behold the Bread of Sorrow and Oppreſſion, which our Fore-fathers did once eat in* Egypt; *let him that is hungry draw near and eat. This is the Sacrifice of the Paſchal Lamb*, &c. The Shoulder of Lamb, is after this, again ſet upon the Table, and a ſecond Glaſs of Wine is ſerv'd all round, but the Plate or Basket wherein the Cakes were, is ſet aſide[a]. This Shoulder repreſents, they ſay, *the powerful Arm of the Lord*, who delivered them from the Oppreſſion of the *Egyptians*.

THIS Ceremony ended, the Father of the Family orders an Hymn to be ſung, which conſiſts of a pious Recital of the miraculous Deliverance of their Anceſtors. This Hymn is begun by a young Child, whoſe Buſineſs it is[b] likewiſe to ask the Queſtions relating to the Ceremonies of the Paſſover, the Particulars whereof the Father explains, and gives a Reaſon for each reſpective Myſtery. When they come to that Part of the Hymn which makes mention of the ten Plagues of *Egypt*, they ſplaſh a little of the Wine out of the Glaſs with their Finger. This is an Intimation, that they wiſh *thoſe Plagues may be remov'd far from them.* Immediately they raiſe their Voices, which they had before lower'd, drink off their Wine, and go on with the Hymn. The Maſter of the Houſe now waſhes his Hands a ſecond Time, there being good Reaſon to ſuppoſe that he had ſoil'd them ſince his ſitting down to Table; takes one of the Cakes, and after Conſecration breaks it, and preſents a Piece of it to every one in Company; but leaves the other Cakes untouch'd, becauſe *in this Night of Tears and Sadneſs*, they muſt ſit down contented with a Morſel of Bread. This Bread and their bitter Herbs muſt be eaten with the Paſte abovementioned, after which they fall directly on the[c] Lamb. The Entertainment being almoſt over, the Maſter of the Houſe takes one half of the Cake which he had conceal'd under his Plate, eats one Bit himſelf, and then breaks off ſmall Pieces for the Reſt of his Family[d]. They muſt eat nothing after this, but they drink a third and a fourth Glaſs of Wine. At laſt, the Maſter taking the Glaſs, beſeeches God *to pour out his Wrath over thoſe Nations, who acknowledge him not.* [e] Theſe four Times which they drink about are four Myſteries. The Rabbi's have with Abundance of Precaution extended theſe Obligations which are ſo proper to keep the Vulgar in Awe, and ſecure their Reſpect.

'TIS obſervable, that the *Jews* make a great Difference between the ancient and modern [f] Way of celebrating the Paſſover. 1. Formerly they uſed to eat the Lamb roaſted whole. Ever ſince their Sacrifices have been aboliſhed, which could be offer'd no where but at *Jeruſalem*, they roaſt one Part of it and boil another, nay, ſometimes cut it in Pieces, which is enough to prevent its being ſacrificed. 2. The Want of their Sacrifices obliges them at preſent, to ſuppreſs ſeveral Hymns which relate to the *Paſchal Lamb*. 3. The Diſperſion of the *Jews* obliges them likewiſe to beg of God to re-eſtabliſh *Jeruſalem*, the Temple, and its Sacrifices, and to deliver them at this Day, as he formerly did their Fore-fathers from the Tyranny of the *Egyptians*. 4. The modern *Jews* conclude their Meal with the unleaven'd Bread, but in former Times they ended it with the Lamb. 5. They now omit girding their Loins, taking a Staff in their Hands, and pulling off their Shoes when they eat the Lamb; all which was practis'd under the ancient Law; but they take care to preſerve, however, that Humility and Attention which are due to this religious Ceremony. They decline their Heads all the Time they are eating; and ſuch *Jews* as are eminent for their Piety, put nothing into their Mouths, without meditating on the Myſtery with the utmoſt Reſpect and Veneration.

[a] *Buxtorf. Syn. Jud.* Cap. xviii.

[b] In Intimation of what is written, *Exod.* Chap. xii. 26. and other Places. *When your Children ſhall ſay unto you, what mean you by this Service.*

[c] That is, where it is ſerved up to the Paſſover Meal.

[d] *Buxtorf. Syn. Jud.* Cap. xviii.

[e] Hereby are typified four Benefits conferred by God on the *Jews*, and which are contained in Exod. vi. 6, 7. Vide *Buxtorf. Syn. Jud.* Cap. xviii.

[f] *Baſnage's* Hiſtory of the *Jews*, Lib. vi. Cap. 9.

The FESTIVAL *of* PENTECOST.

THE *Jews* call the fifty Days which are computed between the Passover and the Pentecost, *Homer-days*. The Reason of this Name of *Homer*, is given in the twenty third Chapter of *Leviticus*, and the tenth and subsequent Verses.

AT the Pentecost five Persons read the Sacrifice of the Day, and the History of *Ruth*, because frequent Mention is made there of the Harvest. At this Time they regale themselves with all Sorts of Dainties made of Milk, which in their Opinion is a Symbol of the Law, both on Account of its Sweetness and its Whiteness; and as the *Jews* take a Pride in having, as far as is possible, the most express and lively Images of the most remarkable Circumstances that occurred at the Birth of their Religion, they never forget to serve up to Table on this Day a Cake made moderately thick, which they call the *Cake of Sinai*; and this is to remind them of Mount *Sinai*, on which God gave them the Law.

THIS is all that is very remarkable in this Festival except what has been already said upon it by *Leo of Modena*. They called it formerly the Feast of the Harvest, because the first of their Corn and Fruit was at that Time offer'd, which was the Close of this Solemnity: But this can never be in *Europe*, Harvest falling always much later than *Whitsuntide*. It might however bear this Name in the Land of *Canaan*, *Arabia*, and the Neighbourhood of the *Red-Sea*. Some certain Institutions, and even the most religious ones, depended at their Origin, on Times, Places, and other Circumstances. Such as are of this Kind should gradually be abolished; but Mankind, notwithstanding, adhere to them, with all the Strictness imaginable, even at a Time when they are grown perfectly useless. It is evident, that their Unprofitableness renders them ridiculous; and yet they will be continued as long as the World endures.

AT the Pentecost the *German Jews* adorn their Candlesticks, Lamps, and the Pulpit of the *Hechal* with Flowers and Abundance of odoriferous Herbs. The *Portugueſe Jews* formerly did the same, and 'tis at present practis'd by the *Italians*.

The FEAST *of* TENTS *or* TABERNACLES.

THIS Festival is the Representation or Figure of the Journey and Sufferings of the *Israelites* in the Wilderness of the *Red-Sea*, and of the Goodness and Mercy of Providence, which preserved them forty Years together, in frightful and barren Deserts, without Houses, always expos'd to the Injuries of the Weather, but never incommoded by them.

THE *Jews* spend the Time of this Festival under Tents, which they set up either before or behind their Houses, either in the Court-yard or in the Garden[a]. No Tent must be more than twenty Cubits high, nor less than ten Spans. Each must be built in as an agreeable and as airy a Place, and free from all ill Smells as possibly can be. Such as are rich adorn them with Tapestry, over which they hang Boughs of Trees loaden with Fruit: Sometimes with Oranges, and Limons, *&c.* very often with Boughs of barren Trees only, such as Gourds, or even no more than Willow. These Tents are hung round with Leaves on the Outside to the Top, but not covered with them: Particular Care must be taken, that they do not lose their Verdure: In short, they must neither be set up under any House, nor under any Tree.

[a] See the Cut.

DURING

the PROCESSION of PALMES of the PORTUGUESE JEWS.

PROCESSION des PALMES chez les JUIFS PORTUGAIS.

JEWISH ENTERTAINMENT during the FEAST of TABERNACLES.

REPAS des JUIFS pendant la FÊTE des TENTES.

B. Picart delineavit. C. Du Bosc. Fecit.

During this Feſtival, they go to the Synagogue with one [a] Branch of Palm, three of Myrtle, and two of Willow, all tied up together, which they carry in their Right Hand, and a Branch of Citron with its Fruit in their Left. Theſe are brought ſo near as to touch each other, and in turning them round, ſhake them firſt towards the Eaſt, then towards the South, then towards the Weſt, and laſtly, towards the North. Under each of theſe Branches there is a Myſtery contain'd. The Palm, as it bears an inſipid Fruit, is the Emblem of the Hypocrite; the Myrtle, as it has a moſt agreeable Smell, altho' it be barren, reſembles thoſe who perform good Works without the Law; the Willow is an Image of the Wicked, and the Citron of the Righteous. They take a ſolemn Tour round the Desk with theſe Branches in their Hands. Formerly they perform'd this Ceremony at *Jeruſalem* round the Altar.

The ſeventh Day of this Feſtival is a grand Day. The Myrtle, the Palm, the Citron are then laid aſide, and with their Willow Boughs only they go [b] ſeven Times round the Desk. The Prayers are repeated with greater Precipitation than uſual, for which they aſſign this Reaſon; [c] that during their Journey in the Wilderneſs, they were obliged to be expeditious in all their Actions, even in divine Service itſelf. Seven Tranſcripts of the Law are taken out of the *Hechal*, and the Desk is adorn'd with Flowers; and foraſmuch as this and the Day following, which is the eighth Day of the Feſtival, are Days of Rejoicing for the Synagogue, they indulge themſelves in ſuch extravagant Expreſſions of their Joy, that ſuch as do not penetrate into the myſterious Part of the *Jewiſh* Ceremonies, are ſurpris'd at their Conduct. They throw themſelves into a thouſand antic Poſtures, they repeat their Prayers with much Noiſe, and in a prodigious Hurry, and make the Benches ring again with their Willow Branches. The Mind of Man, which is always forward to paſs a diſadvantageous Judgment of any Thing that ſhocks him, and the Myſteries whereof he does not rightly comprehend, can ſcarce forbear condemning ſuch Acts of Devotion, as are ſo frantic and extravagant. The Coolneſs of Piety ſuits but ill with ſuch warm Sallies, and People who are not accuſtom'd to Figure and Myſtery, are imprudent enough to ask ſuch as are pleaſed to worſhip God in that Manner, whether it be allowable to jumble the Service of God with Ceremonies which expoſe Religion to Contempt and Ridicule. The ſeven Tours round the Desk are performed, as they ſay, in Commemoration of *Joſhua*'s Proceſſion round the Walls of *Jericho*.

This Feſtival of Tents or Tabernacles begins at Home with ſome particular Benedictions, and is ſucceeded by a Supper. They amuſe themſelves at Table as agreeably as ever they can. Private Devotion muſt ſucceed the Public; and the Father of the Family never begins to conſecrate the Feſtival, till he has firſt been at Prayers in the Synagogue till Night. During the whole Feſtival, they ought to lodge in their Tents, but conſidering how open they are built, Devotion could not be able to bear out againſt the Injuries of the Weather, eſpecially in cold Countries.

They leave their Tents at the End of the eighth Day; as ſoon as Night draws on.

[a] See the Figure of theſe Branches in the Cut.

[b] This is performed by the *Parnaſſim*, and the Reſt of their Clergy; and this is the Manner of the *Jews* of the *Spaniſh* Rite.

[c] *Baſnage*'s Hiſtory of the *Jews*, Lib. vi. Cap. 17.

The FESTIVAL *of the* LAW.

THIS Feſtival is on the ninth Day after that of *Tabernacles*[a]. It was inſtituted by their Rabbi's, and celebrated on the twenty third of *September*. The *Jews* at this Time rejoice, becauſe God has been ſo gracious as to allow them once more to read and meditate upon the Law. Almoſt every one knows that the ſacred Books of *Moſes* are divided into [b] fifty two Sections or Leſſons, and that one is read every Sabbath; thus the laſt Leſſon falls upon the ninth Day from the Feaſt of *Tabernacles*, or the *Sunday* then next following.

THE Night on which the ninth Day begins, after a few Prayers, all the [c] Books of the Law are taken out of the Ark, and carried in Proceſſion round the Deſk, and the Chanter walks at the Head of them. The next Morning, the ſame Ceremony is repeated, and all thoſe Books, except three [d], are carried back into the *Hechal*. The End of the Law is read out of the Firſt, the Beginning out of the Second, and what concerns Offerings in the twenty ninth Chapter of *Numbers* out of the Third. This is the Account which *Buxtorf* gives of it, but for the Generality they only read the Beginning and the End of the Law out of two different Books. The two Perſons appointed to read them, are called the *Spouſes of the Law*. This is perform'd whilſt the People are making loud Acclamations, and the Rabbi's pretend it is [e] an excellent Preſervative againſt the falſe and malicious Imputations of the Devil.

ON the Day whereon this Ceremony is performed, all Eccleſiaſtical Offices are appointed, and particularly thoſe which relate to their Law. Theſe are ſold to the beſt Purchaſer, and the Money ariſing from the Sale thereof is appropriated to the Maintenance of the Poor, and the Repairs of the Synagogue. *Buxtorf*, who has obliged us with the Particulars, which are ſuch as he had actually ſeen in the *German* Synagogue, tells us what theſe Offices are.

1. THAT of lighting the Lamps of the Synagogue.

2. THAT of diſtributing the Wine, for the public Conſecration of the Sabbath and all other ſolemn Feſtivals, to ſuch Poor as have no Money to buy for themſelves.

3. THAT of rolling and unrolling the Books of the Law.

4. THAT of lifting up the Books of the Law, and preſenting it ſo lifted up to the Congregation.

5. THAT of touching the Wood and the Strings which are made uſe of in rolling up and faſtening the Volume of the Law. This Wood they call the *Wood of Life*; and the young Men are fond of purchaſing this Office, becauſe they flatter themſelves that the Touch of this Wood will prolong their Lives, preſerve their Health, and make them both wiſe and prudent.

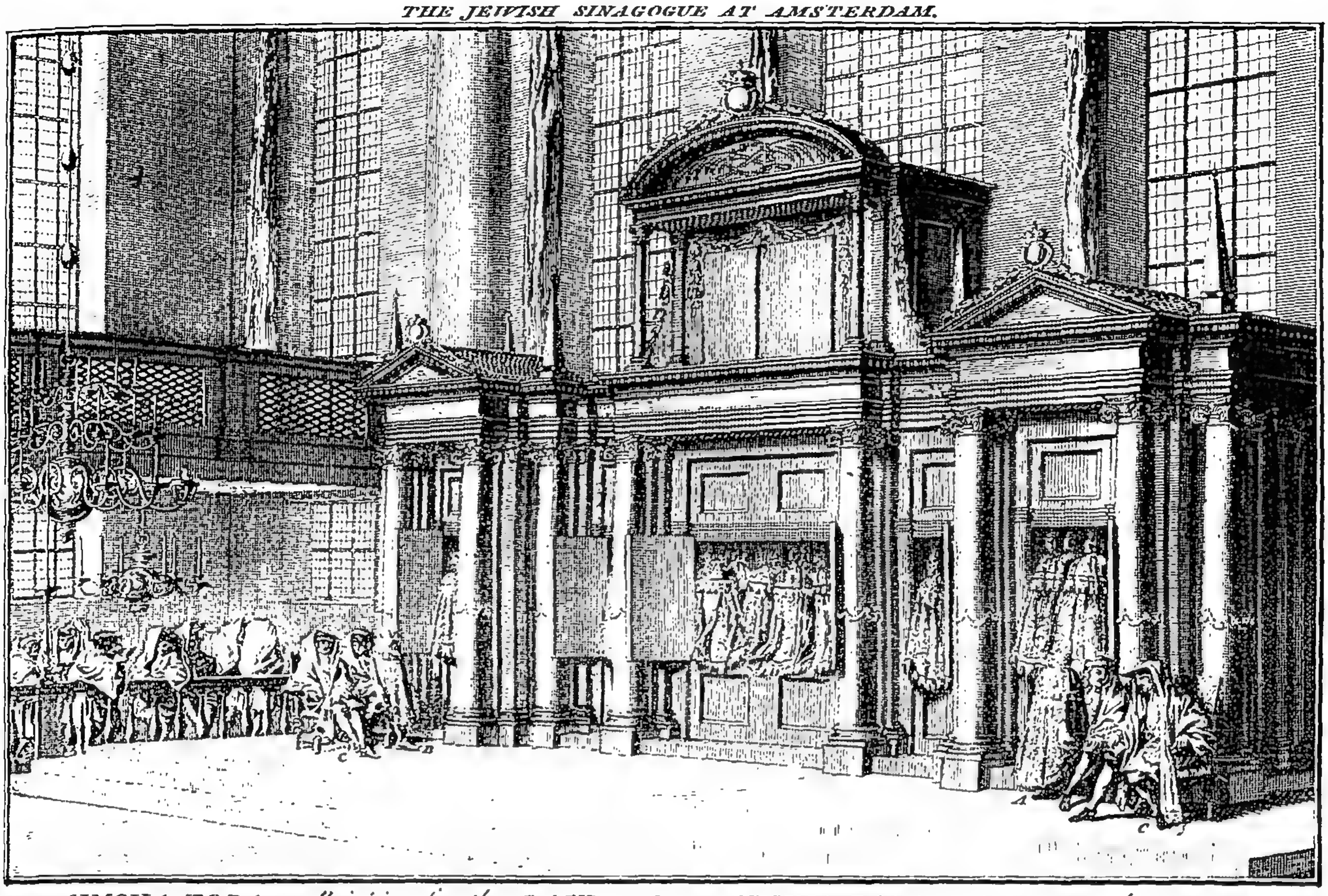
6. THAT of reading ſome Portion out of the Law on ſolemn Feſtivals.

7. THAT of being ſubſtituted in the Room of thoſe who behave themſelves with Imprudence and Indecency in any of the abovementioned Functions.

THE Sabbath which immediately enſues this Feſtival is called the *Sabbath in the Beginning*.

[a] *Buxtorf. Syn. Jud.* Cap. xxvii.
[b] *Baſnage*'s Hiſtory of the *Jews*, Lib. vi. cap. 29, called 34.
[c] One of theſe Books of the Law is delineated in the Cut, wherein are the Inſtruments for Circumciſion.
[d] *Buxtorf. Syn. Jud.* Cap. xxviii.
[e] Ibid.
[f] *Sabbath Bereſkith*, on Account of this laſt Word, which is the Beginning of *Geneſis*.

THE JEWISH SINAGOGUE AT AMSTERDAM.



SIMCHA TORA or Rejoicing for the LAW.

A. Cadan Bereseid B. Cadan Tora, being the Spouses of the Law, and Represent the Kings of Israel, who on the last day of the feast of Tabernacles were obliged to open and close the Sessions of the Law. Cadan Tora reads first, and then Cadan Bereseid. CC. two Parnassins

SIMCHA TORA ou JOYE pour la LOY.

A. Le Cadan Bereseid B. Le Cadan Tora, ou Epoux de la Loy, representant les Rois d'Israel qui etoient obligez de commencer, et de finir la Lecture de la Loy, le dernier jour de la fête des Cabanes. Le Cadan Tora est celui qui la finit; le Cadan Bereseid, est celui qui la recommence. CC. Deux Parnassins.



The SPOUSES of the LAW conducted home.

A. the same day that Cadan Tora makes an end of reading ye Law: he is convey'd home in the evening by Cadan Beresceid on his right hand, a parassin on his left, followed by other parassins, friends and Relations, and guarded by Officers, and in Return, when Cadan Beresceid Reads the Law, Cadan Tora waits on him in ye same order: giving him the middle place in his turne.

LA MANIERE de conduire les EPOUX de la LOY chez eux.

A. Le Cadan Tora, le jour qu'il finit la lecture de la Loy, il est reconduit le soir, par le cadan Beresceid, qui est a sa droite, et un Parnassin a sa gauche, suivi des autres Parnassins, de Parens, et Amis, escorté de quelques Sergens, Et le jour que le Cadan Beresceid commence la Loy, le Cadan Tora le reconduit à son tour, dans le même ordre, avec cette difference que le Cadan Beresceid occupe alors la place du milieu

The Feaſt *of* Lights, *in the* Hebrew Tongue *call'd* Chanuccah, *or* Dedication.

LEO OF MODENA [a] has given us the Origin of this Feſtival. 'Tis not ſufficient to light up Lamps in the Synagogue, in the Order he [b] mentions, but they muſt practiſe it at home likewiſe; and the Regularity of their Worſhip requires the Light to be on the Left-hand of him that enters the Houſe. The *Mezuza* is on the Right, as is already obſerved; ſo that they walk between two [c] Commandments. 'Tis the Women's peculiar Province to light their Lamps.

THEY likewiſe celebrate on this Feſtival the Commemoration of the *Dedication of the Tabernacle*, and read the ſeventh Chapter of *Numbers*.

THERE are certain Prayers appropriated to this Feſtival, and among the reſt one in Praiſe of God, *who hath ordained the lighting up of Lamps* upon ſolemn Days. This Feſtival is kept eight Days ſucceſſively, becauſe the Circumciſion, which is to be performed on the eighth Day, was ſuſpended, or ſuppreſſed by the Enemies of Judaiſm, in the Time of the *Maccabees*, thoſe celebrated Champions and Saviours of the *Jewiſh* Nation.

The FEAST *of the* PURIM.

THE Word *Purim*, from whence the Name of this Feſtival is derived, is *Perſian*, and ſignifies *Lots*. It is the Plural of *Pur*, and the two Days devoted to this Solemnity are ſo called by the *Jews*, becauſe *Haman*, their inveterate Enemy, had [d] *caſt Lots* to deſtroy them on thoſe two Days.

THE Faſt kept on the Vigil of this Feſtival is of the Rabbi's Inſtitution; but in all Probability the Feſtival was appointed by one of the [e] Prophets, who was Contemporary with *Haman*. But be that as it will, the *Purim* is, as it were, the *Jewiſh Carnival*, and celebrated at the ſame Time as that of the *Chriſtians*: There is this Difference, indeed, the *Jews* mourn and do Penance before it commences. The Faſt ſhould continue three Days, and the moſt devout of them are ſtrict Obſervers of it; but for the Generality they reduce it to one Day of Humiliation. " They give the Poor in the " Morning ſufficient to enable them to enjoy themſelves at Night; and the Rich often " ſend them Diſhes from their own Tables for their more elegant Entertainment. At " this Time they collect the half Shekel formerly paid to the Temple, and diſtribute it " amongſt thoſe who go in Pilgrimage to *Jeruſalem*, in order to avoid the Fatigue of " a tedious Journey at the Reſurrection, and to be nearer the Valley of *Jehoſaphat*.

" AT Night they repair to the Synagogue, where the Book of *Eſther* is read over, and " explained to the Congregation by the *Chazan*. The Reader is allow'd to ſit at this " Leſſon, whereas he muſt ſtand when he reads the Law. After he has unroll'd the Vo- " lume, he pronounces three Prayers, to return Thanks to Almighty God for calling " them to have a Share in this Ceremony, for delivering them out of the mercileſs " Hands of *Haman*, and ſuffering them to live to this Feſtival. In the next Place he " reads the whole Hiſtory of *Haman* and *Eſther*. In this Leſſon there are five particular " Places, in which he raiſes his Voice to ſo high a Pitch, that Women and Children " may

[a] Firſt Diſſertation, Part iii. Chap. 9.
[b] *Buxtorf. Syn. Jud.* Cap. xxviii.
[c] Lighting up of Lamps is one, the *Mezuza* is another.
[d] *Eſther*, Chap. ix.
[e] *Haggai*, or *Malachi*, according to *Baſnage's* Hiſtory of the *Jews*, Lib. VI. Chap. xvii.

" may well tremble at the Sound of it. He endeavours, by theſe extraordinary Ele-
" vations of it, to awaken ſuch as may ſleep, or (rather) to teſtify his Joy. He is obliged
" to read the Names of *Haman*'s ten Children in one Breath, and when the Name
" of that Perſecutor is pronounced, the Synagogue rings with their Exclamations. . . . . .
" In ſome Places they engrave the Name of *Haman* on a Stone (or on Wood) and the Mo-
" ment it is read, they ſtrike it with all their Force againſt another Stone, crying out,
" *Let the Name of the Villain periſh, and be buried in Oblivion.* Theſe Acts of Devo-
" tion are cloſed with Imprecations on *Haman* and his Wife, and Bleſſings on *Morde-*
" *chai* and *Eſther*, and with Praiſes to God for the Preſervation of his People. After this
" they depart from the Synagogue, in order to ſit down at Table and refreſh themſelves,
" and return the next Morning, to hear the Book of *Eſther* read a ſecond Time. . . . . .
" After which, they indulge themſelves in all Manner of Luxury and Exceſs; inſo-
" much that this Feſtival was formerly confounded with the *Bacchanalia* of the Heathens."
This Deſcription of that Feſtival is taken almoſt *verbatim* [a] from M. *Baſnage*, only we have ventur'd to correct an Expreſſion or two as Occaſion offered.

GAIETY is ſo inſeparably connected with the *Purim*, that there is not a profeſt *Jew*, but what gives a looſe to his good Humour. One would imagine ſome Pains were required to paſs from the moſt rigorous Penance to the moſt extravagant Tranſports of Joy in almoſt one and the ſame Moment, and to make an immediate Tranſition from one to the other. Nothing, however, is more eaſy or more common. Theſe two Extremes meet together, and the two different Characters under which Men appear upon theſe Occaſions will juſtify the Compariſon of them to a well-temper'd Sword-Blade, which bends with Eaſe, and in a Moment with equal Eaſe recovers its former Poſition.

THERE are particular Prayers and Bleſſings for this Day, as well as all their other ſolemn Feſtivals.

THE Names of the ten Sons of *Haman* are written in a very peculiar Manner in the [b] *Magillah*, and are ranged like ſo many Bodies [c] hanging on a Gibbet.

The Faſts *which are inſtituted by the* SYNAGOGUE.

LEO OF MODENA has omitted [d] none of the Faſts of Command. That of the ſeventeenth of *Thamuz*, anſwering to *June*, has ſeveral Reaſons aſſigned for the Obſervation of it: The Tables of the Law which were broken in Pieces, the Idolatry of the Golden Calf, the Abolition of the daily Sacrifice, the Prophanation of the Temple by the Idolatry of *Manaſſes*, are all at that Time commemorated, and Part of the Subjects of their Affliction.

THE Faſt which they celebrate on Account of the Deſtruction of their two Temples is very remarkable. The Meal which precedes it muſt be ſparing and modeſt. They who ſincerely bewail *the Contuſion of* Jeruſalem, will admit but of one Diſh at their Table at that Time; will neglect every Thing that is able to gratify their Taſte, or ſooth their Vanity, and will eat little, and drink leſs. The *Germans* [e] eat nothing but Herbs and Eggs on this Day, imagining that in them they diſcern the Image of Mourning and Sadneſs; and formerly they would eat nothing but Bread dipp'd in Water, with a little Salt to it. This piteous Meal was eaten with Tears and Groans as they lay proſtrate on the Ground before the Hearth, clothed in Sackcloth, and ſometimes covered with Aſhes.

[a] Hiſtory of the *Jews*, Lib. VI. Chap. xvii.
[b] This Name the *Jews* give to the Book of *Eſther*.
[c] Vide *Buxtorf. Syn. Jud.* Cap. xxix.
[d] *Vide* Firſt Diſſertation, Part III. Chap. viii.
[e] Idem Cap. xxx.

A Cruice

A Cruice of Water ſtood by the Penitent to quench his Thirſt, and repair his Strength worn out with Affliction. His Silence was uninterrupted but by Sobs, his Feet were bare, and to compleat his Sorrows, his Bread was often mixed with Aſhes and Gravel.

[a] THE Night of this Faſt was to be attended with all the Inconveniencies they could deviſe. Their Beds were to be hard, their Bolſters very low, and their Sheets very rough and coarſe. Some would have nothing but Stones for their Pillows. The next Day they never read the Law, for *that rejoices the Heart:* Nor do they ſalute each other. The Day after the Faſt is a Day of Sorrow too, whereon they abſtain from Meat and Wine; and tho' not ſo ſolemn as the firſt, bears the viſible Marks of Sorrow and Affliction. On the Eve of this Day they go into the Synagogue without Shoes, ſit down on the Ground, and read the *Lamentations* of *Jeremiah*, by the Light of a much dimmer Lamp than uſual; and at each Verſe that begins with any *Hebrew* Word of the ſame Signification with that of *How*, they raiſe their Voice in a very moving Tone. In ſhort, they who commemorate the Deſtruction of the Temple with the greateſt Fervency and Devotion, practiſe in private every Thing that is capable of inſpiring them with Sorrow, with the utmoſt Exactneſs.

LEO OF MODENA has treated of all the other Faſts of the *Synagogue*; but there are others beſides them which are not generally received. The Calendar annexed to theſe Explications, will furniſh the Reader with the ſeveral Names of theſe Faſts, and of ſome other Feſtivals.

The DEVOTION *of* Monday *and* Thurſday.

BUXTORF has obliged us with a [b] Deſcription of this Devotion. One of the ten Precepts which *Eſdras* gave to the *Jews* of the Captivity, according to the Account in the *Talmud*, was to read publickly in the Synagogue every *Monday* and *Thurſday* ſome Portion of the Law, in a particular Manner, and with all the Devotion due to the Dignity of the Subject. By another of his Precepts the ſame Days are appointed for the Trial of all Cauſes. *Moſes*, add they, went up the ſecond Time to Mount *Sinai* on a *Thurſday*, and returned the *Monday* following with the ſame Tables of the Law; and the [c] *Phariſee* in the Goſpel in all Probability made Choice of theſe two Days for his weekly Faſts. In ſhort, there are particular Prayers for *Mondays* and *Thurſdays*.

SOME remarkable Ceremonies accompany their expoſing and reading the Law, of which *Buxtorf* will furniſh us with the Deſcription, according to what he has ſeen practiſed in the *German* Synagogues. There are two ſmall Sticks faſtened to the Book of the Law, by which 'tis held to prevent its being touched; becauſe otherwiſe it might often be polluted by unclean Hands; and thoſe Sticks are called *the Wood of Life*. *Leo of Modena* has given us a very particular Account how ſcrupulous the *Jews* are in the Choice of the Vellum whereon their Law is to be written, the Ink, the Character, the Manner of Writing, the Ark in which it is to be lock'd up, *&c.* for which Reaſon we ſhall ſay no more on all theſe Topicks. The Volume of the Law is wrapped round with a kind of Band or broad Ribband, embroidered with Needle-work. Each Child brings his own into the Synagogue. On this Band is uſually embroider'd the Name of the Child, his Parents, his Age, and Birth-Day. The Father of the Child gives it to the Officer that has the Care of *the Wood of Life*, and he gives it to his Brother Officer, who rolls and unrolls the Law. This Perſon covers the Book with theſe Ribbands ſo as the Letters which are embroidered thereon ſhall turn towards, and even touch the Law if poſ-

[a] *Vide* Firſt Diſſertation, Part III. Chap. xxx.
[b] *Syn. Jud.* Cap. 14.
[c] *Luke*, Chap. xviii. ver. 10.

ſible,

ſible. Beſides which, the Law has, moreover, a very neat Silk Cover. A thin Silver Plate is fixed to it by a ſmall Silver Chain. This Plate is made hollow, and encloſes ſeveral leſſer, on which are engraved the Names of the Feſtivals and other ſolemn Days, whereon the Law is required to be read. On the great Plate are theſe Words, *The Crown of the Law*, or theſe, *the Holineſs of the Lord.*

When the *Chazan* takes this ſacred Volume out of the Ark, the Congregation ſay, *Let God ariſe, and let his Enemies be ſcattered.* As ſoon as he ſhuts the Ark they all repeat a particular Benediction. When he takes this Volume into his Hands he pronounces a Bleſſing ſuitable to the Action, and the Congregation anſwer him by another. When he carries it to the Desk, the moſt ſerious, who are near enough, preſs forward to kiſs it; the reſt endeavour at leaſt to touch it with their Hands.

They lay the Law on a Silk Carpet ſpread upon the Desk; afterwards the *Seghèn* unties the Ribbands, opens the Book, and orders the *Chazan* to appoint what Perſons he thinks proper for reading it.

When the Leſſons are over, the Officer whoſe peculiar Buſineſs it is to lift up the Law, takes it, opens it, and lifts it as high as ever he can. When he has thus opened and raiſed it, he turns it Eaſt, Weſt, North, and South. Upon this the Congregation ſay, *Behold the Law which* Moſes *gave to the Children of* Iſrael.

After this Ceremony is over, ſuch as have purchaſed the Privileges of rolling up the Law, and touching the *Sticks of Life*, approach to perform their Office: The whole Congregation likewiſe come forward to kiſs, or at leaſt to touch the ſacred Wood. Two Fingers only have the Honour to touch it; both of them muſt forthwith be laid upon the Eyes, that Touch having given them a ſupernatural Virtue to ſtrengthen the Sight, and cure ſore Eyes. This Wood likewiſe confirms Health, reſtores the Sick, and is of ſingular Service to all Women labouring with Child that look upon it.

As the Women are excluded from all Religious Ceremonies, and remain lock'd up in their Galleries, without any Poſſibility of being concern'd in them, they are content to view them at an humble Diſtance, and to enjoy their Zeal by pious Glances caſt thro' their Lattices, and by approaching the Edges of thoſe Lattices where they ſtand in the Synagogue as cloſe as poſſibly they can.

There are ſome Benedictions likewiſe which accompany the Law when it is carried back into the *Hechal*, whilſt it is carrying, and laſtly, whilſt it is replacing in it; after which they conclude their Prayers, and depart from the Synagogue. As they are going out, they lift up their Hearts to God.

The Jewish Calendar *for the Year* 1722.

This Calendar of the Hiſtory of the *Jews*, calculated for the Year 1722, is extracted from Mr. [a] *Baſnage*, and we hope it will prove an agreeable Amuſement to our Readers.

[b] Execute the Judgment of Peace and Truth in your Gates.

Year [c] 483 [d] From the Creation of the World.
1722 Of the Chriſtian Æra.

[a] Lib. vi. Cap. 29.
[b] *Zachar.* Chap. viii. ver. 16.
[c] The *Jews* cut off the Thouſands in this Calculation; thus the Year 483 is 5483.
[d] We omit the Epocha's of leſs Note.

Year.

Year 3887 From the FLOOD.
3535 From the Nativity of our Father ABRAHAM;
Peace be unto him.
3245 From the Deſcent into EGYPT.
3115 From the Nativity of our Maſter MOSES;
Peace be unto him.
3035 From the DEPARTURE out of *Egypt*, and the Publication of the Law.
2995 From the Entrance into the Land of CANAAN.
2555 From the Building of the TEMPLE.
2279 From the CAPTIVITY of the TEN TRIBES.
2145 From the DESTRUCTION of the FIRST TEMPLE.
2075 From the Building of the SECOND TEMPLE.
2030 From the CESSATION of PROPHECY.
1655 From the RUIN of the SECOND TEMPLE.
1582 From the Compoſition of the MISCHNA.
1244 From the Compoſition of the *Babyloniſh* TALMUD.
1232 From the Nativity of MAHOMET.
1128 From the Commencement of the FAITH of the ISHMAELITES. i.e. of MAHOMETANISM.
327 From the BANISHMENT out of FRANCE.
231 From the BANISHMENT out of SPAIN.
223 FROM the BANISHMENT out of PORTUGAL.

Let us beſeech Almighty God, to rebuild his Temple and Altars. Into Sion *ſhall the Saviour come, and with him Plenty of all good Things to the Houſe of* Iſrael, AMEN. God grant that it may be ſo.

1. IT muſt be obſerved, that the *Jewiſh* Year conſiſts of 354 Days, and that a Month is intercalated every three Years, which makes a Year of thirteen Months.

2. THEIR Civil Year commences in *Tiſri*, which anſwers to *September*; their Eccleſiaſtical Year in *Niſan*, that is *March*.

3. As M. *Baſnage* has thought proper to inſert in his Calendar ſuch Feſtivals which are aboliſhed, and but little regarded, we have exactly copied him. His Calendar runs as follows:

I. *Month Civil.* VII. *Eccleſiaſtical.*

Days. The Month of *Tiſri*, or *September*.

I. New-Year's-Day. The Feaſt of Trumpets, *Levit.* Chap. xxiii. ver. 24. *Numb.* Chap. xxix. ver. 17.

THEY aſſign ſeveral Reaſons for ſounding the Trumpet. 1. Becauſe *Iſaac* being laid upon the Altar, a Ram, which was entangled by the Horns in a Thicket was ſacrificed in his Stead. 2. Becauſe *Moſes*, being returned to Mount *Sinai* to beg of God new Tables of the Law, commanded them to ſound their Trumpets through the whole Camp, to prevent the People from relapſing into Idolatry. They are of Opinion that the Trumpet ſhould be ſounded from the firſt Day of *Auguſt* to the twenty eighth, conſtantly Night and Morning after their Prayers, in Commemoration of this Action of *Moſes*. 3. Laſtly, The People are thereby exhorted to prepare themſelves for the Day of Judgment, which is the firſt Day of the Year, becauſe God judges all the *Iſraelites* at that Time.

Days.

THEY have a thouſand Scruples, both with reſpect to the Trumpets they make uſe of, and the Manner wherein they ought to uſe them. It muſt be the Horn of a Ram; that of a Bull or a Cow is unlawful. It muſt be crooked rather than ſtraight. If one of theſe Horns ſhould happen to be ſtolen, they would uſe it notwithſtanding; becauſe the Injunction to ſound the Trumpet, and the Prohibition to ſteal, are two different Commands: But if the Horn has been ever uſed in any idolatrous Act, they muſt throw it away. They are not allowed to embelliſh it either with Gold, or any other Ornament of Value. 'Tis good tho' there ſhould prove a Crack acroſs it; but it is unfit for Uſe if there be a Crack lengthways. They are to make as great a Noiſe as ever they can: Nay, the Women have the Privilege of blowing it.

THEY riſe early upon New-Year's-Day; go to the Synagogue, ſay their Prayers, and afterwards take the Books out of the Cheſt. On this Day five Prieſts, a *Levite*, and three *Iſraelites* are appointed to read the Law: And One of them reads the firſt and ſecond Chapter of the Prophet *Samuel* to the tenth Verſe. Then he whoſe Buſineſs it is to ſound the Trumpet riſes, and taking the Horn, repeats theſe Words.

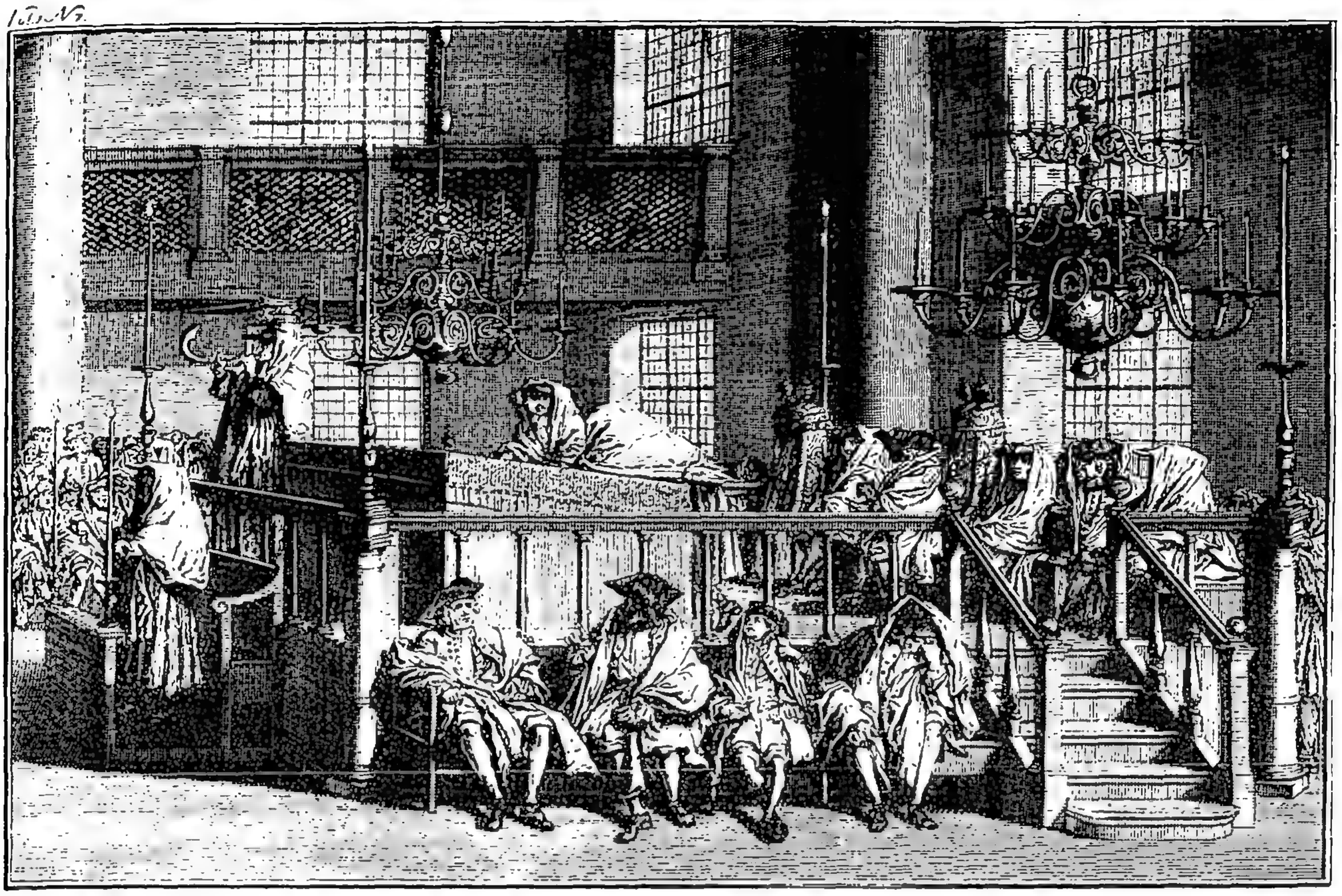
Bleſſed be thou, O our Lord God, Sovereign of the Univerſe, who haſt ſanctified us by thy Laws, and ordained us to hearken to the Sound of the Trumpet. Bleſſed be thou, O my God, who haſt given us Life, and Health, and ſafely brought us to the Beginning of this Day.

AFTER this, the Horn is ſounded, and there are three different ways for the Execution thereof, which muſt be ſtrictly obſerved by ſounding thrice each particular Way, which are called *Tiſchrath*, *Taſchiath*, and *Tarath*.

WHEN the Horn is thus ſounded, the following Petition is repeated; *Remember the Covenant of* Abraham, *and the Sacrifice of* Iſaac. There is ſome Variation in the Form uſed by the *Spaniſh Jews*; for they begin with theſe Words; *Bleſſed are the People whoſe Hearts are ever joyful:* After which they beſeech Almighty God to remember the Covenants which he made with their Fore-fathers. They begin to ſound the Horn, and ſay *R. Amnon*'s Prayer, *Give Strength to Holineſs*; after which they begin to ſound again, and repeat the Trumpet Prayers, becauſe the Word שופרות *Shopparoth*, is therein frequently repeated; and after they are over, the Ceremony is concluded with blowing the Horn again.

III. A FAST for the Murder of *Gedaliah*, who was Governor of *Judea*, and of the *Jews* who were left there after the Conqueſt of it by *Nebuchadnezzar*: Many of whom were killed as well as *Gedaliah*, thro' the Treachery of *Iſhmael*, 2 *Kings* Chap. xxv. Verſe 25. On the ſame Day a Feſtival was appointed in the Time of the *Aſmoneans* to commemorate a Miracle which God wrought in Time of Perſecution. Their Pleadings were then in Writing, and each Debtor was obliged to ſet the Name of God to his Note. *Such a Day, ſuch a Year of* John *the High-Prieſt, and Servant of the Living God.* Whereupon their Sages appointed them to pay their Debts the Day following, and cancel their Notes; which was done accordingly; but they were aſtoniſhed to ſee the Name of God effaced. They were of Opinion thoſe Notes were void, and that a Feſtival ought to be ordain'd in Commemoration of the Miracle, *Selden*'s *Calendar*.

V. A FAST for the Death of twenty *Iſraelites*, and of *Hakkiba*, the Son of *Joſeph*, who had been taken Priſoner.



Le SON du COR au PREMIER JOUR de L'AN. | *SOUNDING the HORN on NEW YEARS-DAY.*



B. Picart. del. C. Du. Bosc. excu.

Le CHIPUR, ou le JOUR du PARDON tel qu'il se célèbre chez les JUIFS ALLEMANDS.
The CHIPUR or Day of Forgiveness Observed by the Jews in GERMANY.

Days.

VII. A FAST for the Sin of the Golden Calf, and the Command which God gave to deſtroy the People in the Deſart by Sword and Famine.

X. THE Day of Atonement. We have already explained the Manner in which this Feſtival is celebrated.

XV. THE Feaſt of Tabernacles. This has likewiſe been before explain'd.

XX. THE Octave of the Feaſt of Tabernacles.

XXIII. THE Day of Joy and Rejoicing for the Law. שמחת תורה. By which is meant thoſe Benedictions with which *Moſes* bleſſed the People before he died; on which Account the two laſt Chapters of *Deuteronomy*, and the firſt of *Joſhua*, together with the Book of *Eccleſiaſtes*, are always read on that Day.

II. *The Month of Marcheſvan, conſiſting of* XXIX *Days*; XV. *October.*

VII. A FAST, on which they lamented the fatal Calamity that befel *Zedekiah* and his Children, who were all maſſacred in their Father's Preſence; and he himſelf had his Eyes put out by the Order of *Nebuchadnezzar*.

XX. A FAST, for the Propitiation of thoſe Sins which were committed during the Feaſt of Tabernacles. This Faſt is renew'd on the twenty ſecond and twenty ſixth of the ſame Month.

XXIII. A GREAT Feſtival appointed in the Time of the *Aſmoneans*, when the Altar which the *Gentiles* prophan'd was demoliſh'd, and the Stones conceal'd, till a Prophet ſhould determine what was to be done with them. Upon which a new Altar was erected, the Court and ſuch Places as had been polluted, were purified, and Sacrifices offered with great Solemnity and Rejoicings. *Selden*'s *Calendar*.

XXV. A DAY of great Joy and Rejoicing, in Commemoration of the *Jews* Repriſal on their Return from the Captivity of *Babylon*, of ſeveral Places from the *Cutheans*, which they had taken Poſſeſſion of in their Abſence. *Selden.*

XXVII. A DAY of Rejoicing likewiſe, becauſe *R. Johonan*, Son of *Zachai*, in his Controverſy with the *Sadducees* triumphed over thoſe Heretics, who were for eating what was offered to God, inſtead of permitting it to be conſumed upon the Altar, *Leviticus*, Chapter the twenty third, Verſe the fifteenth.

III. *The Month of Caſleu*; *November, even* XXX. *Days.*

III. A DAY of Rejoicing on Accouut of the *Aſmoneans* removing from the Court the Statues and Images which the *Gentiles* had ſet up there during the Perſecution. This Day was conſecrated as a ſolemn Feſtival. *Selden.*

VII. A FAST, on Account of *Jehoiakim*'s burning the Prophecies of *Jeremiah* which *Baruch* had tranſcrib'd: But there is a Variation as to the Day on which this Faſt is kept; ſome obſerving the third, and others the twenty eighth of this Month.

ON the ſame Day they commemorate the Death of *Herod the Great*, Son of *Antipater*, who was an Enemy to their Sages, and a Subverter of their Diſcipline. The Rabbi's have given it as their Opinion, that there is Joy in Heaven when

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when the Wicked leave the World: And for the Confirmation of it, produce ſeveral Paſſages of the Scripture, and the Inſtance of *Adonijah*, whom *Solomon* put to Death, the firſt Book of *Kings*, Chapter the ſecond, Verſe the twenty-fifth. *Selden.*

XXI. The Day of *Mount Garizim.* The Rabbi's tell us, that the *Samaritans* ſent Ambaſſadors to *Alexander the Great*, on his Arrival in *Judea*, in order to procure his Aſſent to the Deſtruction of the Temple at *Jeruſalem*; and in Hopes to ſucceed the better therein, they firſt obtained the Privilege of purchaſing Part of *Mount Moriah.* But *Simeon the Juſt*, their High Prieſt, going out to meet *Alexander*, the Monarch was aſtoniſh'd at the Majeſtic Deportment of the Pontiff, and ask'd the Purport of his Commiſſion. *Simeon* anſwered, that it was to prevent the impious Intentions of the *Samaritans.* Treat them, ſaid *Alexander*, as you think proper, and in a Moment the *Jews* ſeized on the *Samaritan* Deputies, bored their Heels, tied them to their Horſes Tails, and dragged them over Briars and Stones as far as Mount *Garizim*, which they plowed up, and ſowed with Tares, as the *Samaritans* propos'd to do by *Mount Moriah*: And this Day is inſtituted as a Feſtival in Commemoration of that Triumph.

XXIV. The *Feaſt of Dedication*: At which Time the Altar was purified, which was profan'd by *Antiochus.* This is a very ſolemn Feſtival, and laſts eight Days, the firſt Book of *Maccabees*, the fourth Chapter, and the fifty ſecond and fifty ninth Verſes; the ſecond Book of *Maccabees*, Chapter the ſecond, Verſe the ſixteenth. It is likewiſe called *The Feaſt of Lights.*

To this Day ſome have added the *Feaſt of Judith*, on Account of the Addition which is made to her Hiſtory in the Vulgate: *The Feſtival in Commemoration of this Victory was ranged by the* Hebrews *amongſt the Number of their ſolemn Days; and has been celebrated by the* Jews *ever ſince.* *Sigonius* and *Torniel* have inſerted it in the Calendars of the *Jewiſh* Feſtivals. But the Words of the Vulgate are not to be found in the *Greek*, ſo that it is an Interpolation by ſome Impoſtor, who was zealous to maintain *Judith*'s Honour, or rather the Truth of her Hiſtory. Her Feſtival is not inſerted in the Calendars compos'd by the *Jews* themſelves, nor even in *Selden*'s, tho' much more copious than any of the others. *Sigonius* made his according to the Dictates of his own Imagination.

IV. *The Month of Tevеth, or December, odd* XXIX. *Days.*

VI. A Fast on Account of the Tranſlation of the Septuagint made in the Reign of *Ptolemy.* The *Jews* are of Opinion that their Law was prophaned by this Verſion, tho' perform'd by *Jews*; and aſſert that God, to teſtify his Diſpleaſure, diffus'd a terrible Darkneſs over the Face of the Earth for three Days. But the *Helleniſt Jews*, and they who were diſpers'd, had a ſingular Regard for this Tranſlation, as it was abſolutely neceſſary for them, as well as the Fathers of the Chriſtian Church; neither of them underſtanding the *Hebrew* Tongue.

IX. A Fast, for which they can aſſign no Manner of Reaſon.

X. A Fast on Account of *Jeruſalem* being beſieged by the *Babylonians.*

XXVIII. A Festival on Account *of the Reformation of the Sanhedrim*: The firſt Eſtabliſhment whereof, according to the *Jews*, is as follows. *Alexander Jannæus* was peculiarly indulgent to the *Sadducees*, and introduc'd ſuch a Number of them

Days.

them into the Council, that ſcarce one of them, except the Preſident *Simeon*, the Son of *Sharach*, was Orthodox; and theſe *Sadducees* were ſo illiterate, that they could not juſtify their Debates with any Citations from the Law. Upon this the Preſident was oblig'd to make an Order, whereby no Perſon ſhould be admitted to ſit in Council but thoſe who could give a Reaſon for their Opinions, and ground them upon the Law. The next Day he propoſed an intricate Queſtion. A young Prieſt undertook to decide it; but finding himſelf incapable, requeſted the Indulgence of a Day's Time to prepare his Anſwer. He deliberated upon it, but to little Purpoſe, and being aſhamed of his Incapacity to ſolve the Propoſition, had not the Aſſurance to appear amongſt them. *Simeon*, Preſident of the Council, improv'd this Opportunity, and fill'd up the Vacancy with an Orthodox *Iſraelite*; the Number of ſeventy one being never to be diminiſhed. By this Stratagem he expell'd all the *Sadducees* one after another out of the Council. And this Feſtival was inſtituted in Commemoration of this Expulſion as ſoon as fully accompliſh'd. *Selden*'s *Calendar*.

The Month of Schebath; or January, even XXX. *Days*

II. A FESTIVAL in Commemoration of the Death of *Alexander Jannæus*, who was an implacable Enemy of ſuch *Iſraelites* as were *Phariſees*. One Day being very much indiſpos'd, he arreſted ſeventy of them out of the *Sanhedrim*, in order to have them impriſoned, and ordered the Jailer, in Caſe of his Death, to cut all their Throats. The King died; but the Queen ſent his Ring to the Jailer, ordering him to be inform'd, that his late Majeſty was directed in a Dream to ſet the *Iſraelites* at Liberty; and that his Ring was the indiſputable Teſtimony of his Royal Will. The Sages were thereupon immediately diſcharg'd, and the King's Death, which the Queen had induſtriouſly concealed till her Deſign was executed, was forthwith publiſh'd. For this a Feſtival was inſtituted. *Selden*'s *Calendar*.

VIII. A FAST on Account of the Death of thoſe juſt *Iſraelites* who lived in the Days of *Joſhua*; *Judges*, Chapter the ſecond, Verſe the tenth.

XXII. A DAY of Rejoicing, becauſe *Niskalenus*, who had ordered Images to be ſet up in the Temple, died upon the Interceſſion of the *Jews*. Upon this they began to break to Pieces all the Images he had erected. It was likewiſe reſolved therefore, that a Feſtival ſhould be inſtituted in Commemoration of this Deliverance. *Selden*'s *Calendar*.

FORASMUCH as it is difficult to determine who this *Niskalenus* was, and foraſmuch as the *Jeruſalem Talmud* aſſures us, that *Simeon the Juſt* heard the *Bathcol*, or Daughter-Voice, which iſſued out of the Holy of Holies, ſaying, *Galychus is dead, and his Decrees are now void, and of no Force and Virtue*; *Selden* takes it for granted, that it was in the Time of *Simeon the Juſt*, when this Event happened; and that *Galychus* and *Niskalenus* were the ſame Perſon: But it is more reaſonable to ſuppoſe that it was *Caligula*, who was ambitious to have his Statue erected in the Temple; and that they commemorated their Deliverance from his Tyranny and Oppreſſion.

XXIII. A FAST on Account of the Aſſemblies and ſome Battles of the *Iſraelites* againſt the Tribe of *Benjamin*, to revenge the Indignity offered to the Concubine of a *Levite*, *Judges*, Chapter the twentieth.

XXIX. A FESTIVAL on Account of the Death of *Antiochus*. *Selden*'s *Calendar*.

VI. *The Month of Adar*; *February*, *odd* XXIX. *Days.*

Days.

VII. A FAST, on Account of the Death of *Moſes.*

VIII. A FAST, on Account of the Schiſm between *Hillel* and *Shammai*, and the Diviſion of their Schools.

VIII. A DAY of *Trumpets*, for *Rain.*

And IX. As the Holy Land was very Mountainous, and the Drought often occaſioned a Dearth, they prayed earneſtly for Rain; and two ſucceſſive Days were kept for this Purpoſe, one for the *preſent Year*, that is to ſay, to pray for it for their preſent Neceſſities, and the other for *the Year enſuing*: For they provided againſt Futurity, and prayed to God before-hand for the Year that was to come. *Selden*'s *Calendar.*

XII. THE Feaſt of *Tyrinus*, or *Turianus*, who having procured *Lollianus* and *Papus*, two Brothers and Proſelytes to *Judaiſm*, to be arreſted at *Laodicea*, would have compell'd them to violate the Law. The Crime he would have obliged them to commit is clearly expreſſed. They were ordered to make uſe of the Water, which was poured out for them to waſh in, from a *Veſſel* conſecrated to Idols, and whereon the Images of the Gods were curiouſly wrought; but they refuſed, and ſuffered Martyrdom; in Commemoration whereof they celebrated their Feſtivals. In the *Decrees of the Popes*, *Semacoth*, added to the *Babyloniſh Talmud*, *Tyrinus* is affirmed to be *Trajan*, and he is there called by his Name טרניאנוס *Trajanus.* In the *Ghemara* of the *Jeruſalem Talmud* this Feſtival is likewiſe fixed on the twelfth of this Month. But *R. Jacob Bar Acha* aſſerts, that the Feſtival of *Tyrinus*, or the Day on which *Lollianus* and *Papus* ſuffered Martyrdom, had been neglected and laid aſide. *Selden*'s *Calendar.*

XIII. THE Faſt of *Eſther*: But on this Day they commemorate the Death of *Nicanor*, who was killed by an *Aſmonean*, 1 *Maccab.* Chap. vii. ver. 43. This Faſt is inſerted in the *Babyloniſh Talmud.* *Selden*'s *Calendar.*

XIV. THE Feaſt of *Lots*, *Purim*; or the Deliverance of the *Jews* by *Eſther.*

And XV. WE have already treated at large on this Feſtival.

XVII. *The Flight of the Sages.* *Alexander Jannæus*, a partial Friend of the *Sadducees*, and an implacable Enemy of the *Phariſees*, had determined to maſſacre the latter; but they fled into *Syria* (or the Eaſt) and went and dwelt at *Koſtikus.* The Inhabitants, who were Idolaters, purpoſed to kill them; wherefore they fled again in the Night, and this Feſtival is obſerved in Commemoration of their Flight. *Selden*'s *Calendar.*

XX. FOR *Rain* God ſent in a Time of Dearth. This appears to have happened in the Reign of *Jannæus*, whilſt *Simeon* the Son of *Sharach* was Naſci of the *Sanhedrim*, who inſtituted this Feſtival, becauſe God never ſends his refreſhing Rain but for the Merits of *Iſrael*; for which Reaſon it is written, *God ſhall open his Treaſure for thee*: *For thee*, that is, *on Account of thy Merit.*

XXVIII. A FESTIVAL, becauſe when the *Grecian* Princes had charg'd the *Jews* not to circumciſe their Children, or obſerve the Sabbath, and at the ſame Time enjoined

Days. joined them to pay divine Adoration to their Idols, the *Jews* ſurpriſed, made their Applications to a Woman whom the *Romans* themſelves frequently conſulted, and ſaid to her, *Are we not of the ſame Father, and Children of the ſame Mother? Why then oppreſſeſt thou us with ſuch rigorous Edicts?* Upon which they ſucceeded in their Requeſt, and for that Reaſon appointed a Feſtival for this Deliverance. *Selden's Calendar.*

VII. *Month Niſan; March,* XXX. *Days.*

The Eccleſiaſtical Year begins in this Month; for which Reaſon the ſacred Writers always call it the First: *and the Paſſover is celebrated on the fourteenth of the Moon of* Niſan.

I. A FAST, on Account of *Nadab* and *Abihu*, the Sons of *Aaron*, who were conſumed by Fire from Heaven, for putting ſtrange Fire into their Cenſors. It is ſurpriſing, that the *Jews* ſhould faſt ſo long in Commemoration of thoſe whom God miraculouſly puniſhed for a public Prophanation. But it is ſtill more wonderful, that they ſhould be ſo little verſed in their own Hiſtory, as to place this Faſt on the firſt of *Niſan*, when ſacred Hiſtory aſſures us, that it happened on the eighth of the Month.

X. A FAST on Account of the Death of *Mary*, the Siſter of *Moſes*; and alſo on Account of there being no Water in the Deſart of *Iſin*, where ſhe died, which occaſioned the People to murmur againſt their Legiſlator, *Numb.* Chap. xx. ver. 1. and following.

XIV. THE Feaſt of the Paſſover, which continues ſeven Days.

XV. THE Feaſt of *Azyma*, or unleavened Bread, with which begins their grand Feſtival, or Feſtival by Way of Eminence; for at that Time they were not allowed to act as on the former Day.

XVI. THE Feaſt of the Firſt-fruits which were offered unto God; as Grain, *&c.*

XXI. THE ſeventh Day of *Azyma*, and the laſt of the Paſſover.

XXVI. A FAST, for the Death of *Joſhua.*

VIII. *Month Jiar; April,* XXIX. *Days.*

X. A FAST, to repent for the Sins committed in the Celebration of the Paſſover; as alſo an Account of the Death of *Eli*, the High-Prieſt, and the taking of the Ark under his Direction, 1 *Sam.* Chap. iv. ver. 11.

XVII. A FAST as the former.

XXIII. A FAST for *Samuel's* Death.

IX. *Month Sivan; May,* XXX. *Days.*

VI. THE Feaſt of Pentecoſt, or *The Feaſt of the Seven Weeks.*

XII. THE ſecond Day of Pentecoſt is a Feſtival likewiſe.

Days.

XXIII. A FAST, becauſe *Jeroboam*, who had ſeparated the Ten Tribes, gave Orders that the Firſt-fruits ſhould not be carried up to *Jeruſalem*.

XXV. A FAST on Account of the Murder of *Rabban Simeon*, the Son of *Gamaliel*.

XXVII. A FAST, becauſe *Chanina*, the Son of *Thradion*, was burnt on this Day, and the Book of the Law with him.

X. *Month Thammuz*; *June*, XXX. *Days*.

XVII. THE moſt ſolemn Faſt of all; for on this Day the Tables of the Law were broken by *Moſes*, the perpetual Sacrifice ceaſed, and *Jeruſalem* was taken.

XI. *Month Ab*; *July*, XXX. *Days*.

I. A FAST for the Death of *Aaron*.

XI. A FAST, becauſe God had at that Time ſworn, that the *Iſraelites* ſhould never enter into the Land of *Canaan*, but ſhould die in the Deſart.

XVIII. A FAST, becauſe the Lamp of the weſtern Branch of the Golden Candleſtic, went out in the Reign of *Abaz*.

XII. *Month Elul*; *Auguſt*, XXIX. *Days*.

THIS Month they prepare themſelves for their New-Year's-Day, by Waſhing, Purification, and Prayer.

Their MANNER *of admitting* PROSELYTES.

WE ſhall not enter into a particular Detail of the various Orders of Proſelytes, or of the Figure which they made in the antient *Jewiſh* Church, this Subject having already been ſufficiently treated on by ſeveral of the learned; [a] and Mr. *Baſnage* having given us an Extract in his Hiſtory of the *Jews*, Chap. VI. and VII. of the ſixth Book, of what they have ſaid on that Article.

THE Ceremonial of a Proſelyte's Admiſſion was after this Manner: Having declared his Intention, [b] he was to make Profeſſion of the *Jewiſh* Religion, and take upon him the Obſervation of all its [c] Ceremonies. Three Perſons inſtructed him in the Law, examined him very carefully, and admitted him by Circumciſion, Baptiſm, and Sacrifice.

AFTER this the Proſelyte was circumciſed, unleſs he happened to be born amongſt thoſe People who obſerved the Practice of it, *viz.* the *Ethiopians*, the Natives of *Colchis*, the *Idumeans*, *&c.* for in that Caſe they only drew ſome few Drops of Blood from the Member that was to be circumciſed, and ſuch Blood was called *The Blood of the Covenant*. Three Witneſſes were directed to be preſent at the Operation, in order to make

[a] What Dr. *Prideaux* ſays hereon, Part II. Lib. v. of his *Connection*, &c. is ſufficient to ſatisfy the moſt curious Reader.
[b] *Baſnage*'s Hiſtory of the *Jews*, Lib. VI. Chap. vii.
[c] The *Jews* had two *Kinds* of Proſelytes. Thoſe called Proſelytes of the *Gate* were under no other Obligation than that of forſaking Idolatry, and following the Religion of Nature, as laid down in the ſeven Precepts of *Noah*. But thoſe called Proſelytes of *Juſtice* were obliged to obſerve the Law of *Moſes*, and were admitted by Circumciſion, Baptiſm and Sacrifices, and partook of all the Privileges of the natural *Jews*; *Prideaux*'s Connection, Part II. Lib. v.

it

it the more Authentic, and after the Wound was healed, the Proſelyte was baptiſed. This Cuſtom, how antient ſoever, or from whenceſoever it might ariſe, ſignified without doubt, that the Proſelyte was pardoned as to his paſt Conduct, and was under an indiſpenſable Obligation to lead a new Life for the Future. The ſame three Witneſſes were likewiſe obliged to be preſent at his Baptiſm: But when a Woman was baptiſed, they were to retire, and turn their Backs towards her as ſhe came out of the Water. The Water was to touch every individual Part of the Body, without which the Baptiſm was irregularly performed. A Sacrifice completed the new Convert's Admiſſion in *Judaiſm*, after which he was declared and reputed a *Jew*; he renounced his temporal Advantage, even changed his Name; he was *a new Man, a new Creature.*

THIS is a Ceremony, however, but ſeldom ſeen now-a-days; for Policy does not permit the *Jews* to extend the narrow Bounds of *Judaiſm* by Converſions; and it may be ſaid in their Commendation, that they avoid burthening the Conſciences of Men, by Scruples which for the moſt Part are the Effects of Controverſy. A quiet Life, and a good Trade, are at this Time the ſole Objects of their Ambition.

CIRCUMCISION.

WOULD Modeſty permit us to ſearch to the Bottom of this Ceremony, it might be demonſtrated both by Quotations from the Antients, and Reaſons [a] drawn from natural Philoſophy, and the Nature of the Member on which Circumciſion is performed, that this Operation was accounted conducive and neceſſary to Cleanlineſs, as well as Health. And in ſome of the Southern Countries, [b] the Women themſelves are obliged to undergo a ſort of Circumciſion, to free themſelves from ſome certain Inconveniences.

THE Ceremony of Circumciſion, by God's Will, is become the Sign of the Alliance which he made with the *Jews*, and is a Symbol of that Purity of Heart, without which the Worſhip paid to the ſupreme Being cannot ſubſiſt. But before we enter into a De-

[a] It is not to be queſtion'd but that Circumciſion owes its Riſe to the warmer Climates. The People of the North never thought of it, the Coldneſs of the Climate making it unneceſſary; and the Sharpneſs of the Humours of the Body much leſs dangerous, and not corrupting ſo eaſily. The *Mahometans* either borrowed it from the *Jews*, or retained it as a national Cuſtom, and ſince made it the Teſt and Seat of their Religion. The Ceremonial of it is at ſome Times and Places very odd and whimſical, as will appear by the following Inſtance:

The Inhabitants of *Macaſſar* cauſe the Perſon who is to be received into the Number of faithful Muſſulmans by Circumciſion, to ſit upon the Head of a Buffalo or wild Ox; and whereas the *Turks* circumciſe at the Age of twelve or thirteen Years, in Commemoration of *Iſhmael*, whom they own as their Patriarch, theſe begin it ſooner, *viz.* at ſeven or eight. The Child is bath'd ſome Time before he is ſeated on this ſacred Head; after which the Prieſt brings the Head, ſets it upon a Mat, covers it with a Piece of white Linnen, and places the Child upon it, who ſits gravely between the two Horns, with his two Hands acroſs his Breaſt, whilſt the Prieſt makes a Diſcourſe like a true Muſſulman, wherein the *Macaſſarian* Eloquence is not at all ſpared, and the Child encouraged to bear with Patience the Pain of this religious Operation. The great and innumerable Bleſſings and Pleaſures which are both here and hereafter to be the Reward of his Submiſſion to the Law of the Muſſulmans, are laid before him; but at the ſame Time that theſe eternal Joys are expoſed to his View, which are the infallible Conſequences of holy Circumciſion, if he appears unwilling to undergo the Operation, the intolerable Evils he will be loaded with, both in this and the other World, and which are the infallible Conſequences of his Diſobedience, are denounced againſt him. All this Pomp of Eloquence is for the moſt part beyond the Child's Capacity. But when this is over, ſomething more ſenſible than theſe Promiſes are neceſſary. After this Exhortation, therefore, the Prieſt ſtains the Child's Forehead with the Blood of the Head whereon he ſits, and makes him pronounce the Confeſſion of the *Mahometan* Faith. Then three of the Prieſts advance; one takes the Left Hand, and the two others the Feet. A skilful Operator comes forward, holding two Sticks in his Hand, which are very thin and ſmooth, wherewith he draws the Skin, Part whereof is to be cut off with a very ſharp Knife which he holds in his Right Hand. The Prepuce is put into a Baſon, and at the ſame Time buried at the Foot of the Stairs of the Houſes. This is taken from M. *Gervaiſe*'s *Deſcription of the Kingdom of* Macaſſar; but we have here abridged it, referring the Reader to the *Religious Ceremonies of the* Eaſt-Indies, for a more particular Account of it. We muſt not omit obſerving, that this Ceremony is very advantageous to the Prieſts and Phyſicians of *Macaſſar*, and that *Prieſts of all Religions are the ſame.*

[b] In ſome Parts of *Afric*, if we may believe *Leo Africanus*, there are Men whoſe Profeſſion it is to circumciſe the Women, whoſe Cry is, *who will be cut?*

The Inhabitants of *Macaſſar* likewiſe circumciſe their Girls.

ſcription of this Ceremony, let us conſider what paſſes from the Time of a Woman's Labour to the Time of the Circumciſion. During her Labour, eſpecially where there is any [a] Danger, a Rabbi is ſent for, to repeat the Pſalms and a Prayer in her Behalf: And in caſe of a Boy, there is extraordinary Rejoicing; but in caſe of a Girl, their Mirth is more moderate. The Father is congratulated in the former Caſe; Vows are made, and the Babe's Health is drank, and from that Inſtant great Preparations are made for his Introduction [b] eight Days after into *Judaiſm*, by the Means of Circumciſion. But on the Night before the Operation their Joy is doubled, and Viſits are made to the Mother, who begins to be able to bear the Gaiety and Noiſe of Company. No one muſt be preſent that is not of Age, that is, full thirteen Years old. The *Circumciſer* is ſent for on the Day of the Ceremony, and no Women are to intermeddle in the Affair, they not wearing the Livery of *Judaiſm*; the utmoſt they are permitted is to cut off the Prepuce, if they cannot get a Man to perform it; and even in that Caſe there muſt be all the Proof imaginable of their Capacity and Experience.

SUCH as are moſt skilful and expert are appointed to perform this Ceremony. Tho' the Office of a Circumciſer is not [c] fixed; yet he who actually is in Poſſeſſion of that Place, may be known by a long ſharp Thumb-Nail.

THIS Ceremony, and the Inſtruments proper to it, are repreſented in the Plate ſubjoined to this Deſcription of it. A Piece of Glaſs, a Stone, a Knife, or a Raſor, may be indifferently made uſe of in the Operation, but the modern *Jews* for the moſt Part uſe a Raſor. The Child that is to be circumciſed muſt be fomented in a warm Bath; and due Care is always taken to have his ſwaddling Clothes neat, and his Clouts clean; for [d] ſhould they by Chance be dirty, they muſt be cleaned before he can be circumciſed. The Godfather holds him upon his Knees, and ſits upon a Stool with an empty one near him, [e] which is the Place of Honour appointed for the Prophet *Elias*. A Preparatory Hymn is [f] ſung whilſt the Implements for the Ceremony are ready to be produced. One carries a Candleſtic with twelve Tapers in it, which repreſents the twelve Tribes of *Iſrael*; two others hold each of them a Cup full of red Wine; a fourth commonly carries the Raſor, and a fifth the [g] Sand-diſh, into which the Circumciſer throws the Prepuce, which together with the Sand is left to the Devil, that the Curſe againſt the Serpent which was conceived in theſe Terms, *Duſt ſhalt thou eat*, &c. may be fulfilled. Others aſſert, with ſome Appearance of Reaſon, that the Part thrown into the Sand is an allegorical Repreſentation of the numerous Poſterity promiſed the *Jews*, of which it is ſaid, that it ſhould be as the Sand of the Sea: At laſt comes one with a Baſon in which is the Oil, Lint, *&c.* Amongſt the *German Jews*, ſome Friend of the Family for the moſt part carries the Diſh. They never ceaſe ſinging till the Godmother appears, who goes no farther than the Door of the Room where the Operation is performed. After this, the Ceremony is completed after the Manner deſcribed in the Plate hereunto annexed. *Leo of Modena* has given ſo particular an Account of it, that we have nothing farther to add upon that Topick.

[a] *Buxtorf. Syn. Jud.* Cap. 4.

[b] The Reaſon for their Choice of the eighth Day is explained divers Ways. Vide *Baſnage*'s Hiſtory of the *Jews*, Lib. vi. Chap. 8.

[c] *Buxtorf. Syn. Jud.* cap. 4.

[d] Idem ibid.

[e] Some one expreſly cries out, *This is* Elias's *Seat.*

[f] *Baſnage*'s Hiſtory of the *Jews*, Lib. iv. cap. 7.

[g] In ſome Parts of *Germany* the *Jews* conceal the Prepuce, and Sand wherein it is put, under the *Almemar* or Desk of their Synagogue; but the Circumciſer firſt ſucks the Wound three Times, and as often ſpits it into the Sand. Among the *Portugueſe Jews* the *Mohel* or Circumciſer carefully preſerves all the Prepuces of thoſe whom he has circumciſed in his Life-time; and when he dies, they are put into his Coffin, and buried with him.

WHEN

a dish cover'd with Sand where they lay the prepuce:

a little dish containing the plaisters.

a Phial of astringent powders —

a plaister.

the Circumcision knife.

Pincers to hold the prepuce.

a Bandage to bind down the plaisters.

a Small Silver Rod over which they draw the prepuce.

A. a Small Chest in which are Contain'd the names of all the Members of ye Sinagogue, they draw from thence by lot the Names of Seven Persons destinated to Carry & read ye Law, that Chest is divided into 4 parts, ye first marked 1. contains ye names of ye Levites. 2 is for ye names of ye Levites as they have done reading. 3 ye names of all ye other members of ye Sinagogue. 4 a place for putting in the names of ye latter who have read before. B. SEFUER TORA or the Roll of ye Law open. C ye Roll of ye Law closed up & bound round wt a large Ribbon. D ye Roll of ye Law with its ornaments. E RIMONIM Silver ornament wt bells set upon ye two extremities of ye top of ye Roll. F Touche to guide ye Reader

A. Petit Cofre où sont les noms de tous les Membres de la Synagogue d'où l'on tire au sort les noms de sept personnes destinées à porter et à lire la loi. Le petit Cofre est divisé en quatre parties, la premiere marquée 1. contient les noms des Levites. 2. est pour mettre les noms des Levites à mesure qu'ils ont lû. 3. les noms de tous les autres Membres de la Synagogue. 4. place pour mettre les noms de ceux d'entre ces derniers qui ont déja lû. B. SEFUER TORA, ou le Rouleau de la Loi ouvert. C Le Rouleau de la Loi fermé & entouré d'un ruban fort large. D Le Rouleau de la Loi avec ses ornements. E RIMONIM Ornement d'argent à Sonnettes qui se met aux deux extremitez d'enhaut du Rouleau. F Touche qui sert à guider celui qui lit

When the Wound is waſhed and bound up, the Father returns his Thanks to Almighty God, and begs a Bleſſing on the Child, in which the Company joins: The Circumciſer likewiſe prays for the Infant *Jew*, after he has waſhed his Hands, and taken Wine, *&c.* in the Manner [a] deſcribed by *Leo of Modena*. The Circumciſion of a ſick Child is deferred 'till it is in ſome meaſure recover'd: And yet no one can be deem'd a *Jew* without Circumciſion, as no one can be a true Chriſtian without Baptiſm. If the Child dies before he is circumciſed, ſuch *Jews* as are preciſe and ſcrupulous, take off the Prepuce before its Burial, and give it a Name, that the Parents may claim him at the Reſurrection.

In ſome Places all the Company, but the Godfather, ſtand during the whole Ceremony.

There is ſome ſmall Variation in the Bleſſing which is given to Baſtards newly circumciſed, who are thought not to deſerve thoſe Benedictions which are given to legitimate Children.

Some Children are born with all the Marks of Circumciſion. On theſe a ſlight Inciſion only is made, to draw at leaſt a few Drops of Blood from the Part, which otherwiſe muſt have been circumciſed.

It is with this Ceremony as with all others: They inſenſibly acquire an abſolute Power, which degenerates almoſt into Tyranny, and at laſt aſſume the Place of Virtue and Religion.

On the Bathing *of their Women for their* PURIFICATION.

As *Leo of Modena* has treated [b] of the Purification of *Women*, we ſhall only give a few Inſtances of the Precautions and Scruples they are obliged to uſe, in order that the Bath which is for their Purification, may not be [c] uſeleſs. The Water muſt abſolutely cover them all over, and it is better ſtill if it waſhes their internal Parts. They muſt open their Mouths every now and then, extend their Arms, ſtretch their Fingers, raiſe and fall their Breaſts, that no Uncleanneſs may remain about them: And if any Accident ſhould happen to them whilſt they are bathing, no one whoſe Hands are unwaſhed muſt preſume to touch them. The Woman who bathes is obliged to have another with her to teſtify the Regularity of her bathing. This Ablution is accompanied by Benedictions ſuitable to the Occaſion. It is remarkable that the *Germans* differ in ſome Things from the *Portugueſe*.

The Redemption *of the* FIRST-BORN.

The First-born were formerly devoted to the Almighty, and they properly belonged to him, who was ſo gracious as to ſpare the *Jews* when he deſtroyed the First-born of the *Egyptians*. *Leo of Modena* [d] has given us a Deſcription of this Ceremony, which is repreſented in the Plate hereto ſubjoin'd. We ſhall add one particular Circumſtance only taken from [e] *Buxtorf*.

[a] *Diſſertation upon the Ceremonies of the* Jews, Part IV. chap. viii.
[b] *Idem, ibid.* Chap. v.
[c] *Buxtorf. Syn. Jud.* Cap. 5.
[d] *Diſſertation on the* Jewiſh *Ceremonies*, Part IV. Chap. ix.
[e] *Syn. Jud.* Cap. 6. The Father gives ſeven Florins and ten Pence at leaſt, which amounts to the five Shekels of the old Law.

If the Father of the Firſt-born dies before the thirtieth Day, which is the Time appointed for his Redemption, the Mother is under no Obligation to redeem him. She hangs, however, a ſmall Piece of Silver about his Neck, on which is engraved ſome Words which denote that he has not been redeemed, and belongs to the Prieſt: But when he arrives at Age, he is obliged to redeem himſelf.

The Education *of their* CHILDREN.

THE[a] Children of the *Jews* muſt never go bare-headed. They muſt accuſtom themſelves from their Infancy to wear the Girdle which ſeparates the Heart from the lower Parts. The Heart muſt take no Cognizance of what paſſes below it: And the Child is moreover obliged in his Morning Prayer to ſay, *Bleſſed be God, who hath girded* Iſrael *with Strength.* If he ſhould unfortunately forget his Girdle, a Prayer is loſt. Thus the moſt trivial Cuſtoms degenerate into religious ones.

The *Jews* inſtruct their Children very early in the Study of the Law, and of the whole Scripture. They charge them never to pronounce the Name of God but with the moſt profound Reverence and Reſpect; and exhort them to honour their Parents and Superiors, and ſtrictly to obſerve the Precepts of the Synagogue.

A Child is deem'd of Age at[b] thirteen Years and a Day old, and from that Time commences to ſin on his own Account; for before his Father was anſwerable for him. He is declared of Age before ten *Jews*, to whom the Father gives a particular Account of the Care he has taken of the Child, and concludes with a Declaration, that he waſhes his Hands from all the Iniquities which in his Youth he might be guilty of. The Witneſſes confirm this Declaration, and then the Father ſays a Prayer ſuitable to the Occaſion.

At eighteen or twenty at fartheſt they are obliged to marry ſuch as are of Age. Thoſe who are ripe betimes, and are ſuſpected to indulge their Paſſions, are married ſooner. Tho' this Precaution is juſt enough, yet it does not always prove ſucceſsful.

The Espousals *of the* Jews.

THE *Jew*, by the Chriſtian Law, is at Preſent under an Obligation to marry but one lawful Wife only. In the Eaſt, indeed, where *Mahometaniſm* authorizes Poligamy, he may have as many as he pleaſes, and lie abroad with Impunity, fearleſs of being reproached with beſtowing his Favours elſewhere. In our Climates, it is true, the Husband will ſometimes go aſtray, and beſtow on others what his Wife only has a Right to demand: But Religion, however, does not countenance him in ſuch clandeſtine Practices. Poligamy is an Inlet to a thouſand Inconveniencies. It can ſcarcely be conceived how the *Jews* prevented Feuds and Animoſities in their Families. There was no other Means, indeed, to keep them quiet, than by reducing their Women to a very great Subjection, if not to Slavery itſelf. However, it is very certain, that the Women have very little to ſay, in thoſe Countries where Poligamy prevails.

The Promiſe of Marriage is made before Witneſſes, and the intended Bridegroom ſays to his intended Bride, *Be thou my Spouſe*, and at the ſame Time puts a Ring upon

[a] *Buxtorf. Syn. Jud.* Cap. 7.

[b] *Idem ibid.* They who are for making Diſcoveries on thoſe Lands, that *Venette* has ſo learnedly deſcribed in his *Tableau de l' Amour*, may make very uſeful ones by the Help of the *Miſhna*. There one may find at what Age a Child is bound by any Vow, or by Marriage; the Signs of being arrived at Age; what Proofs we are to look for on the Body of him or her ſo at Age; by what Height, *&c.*

her

her Finger; but this Ceremony is not obſerved in all Places. Sometimes whole Months, nay Years, roll away, before they come to Conſummation: But in the mean Time they viſit, they court, ogle, and make a thouſand Proteſtations. Such Love-Toys muſt needs tire the Patience of all ſuch as know no more of Marriage than the Theory. But however reſolute, and fond of the Battle a Soldier may be, he muſt not preſume to attack the Enemies Lines till his General commands him. The Day which the Rabbi's have aſſigned is Wedneſday, which, if poſſible, muſt be in the firſt Quarter of the Moon, or Thurſday, according to *Leo of Modena*, for Widows, and Friday for Spinſters. And this Day, if poſſible, muſt be in the firſt Quarter of the Moon.

DURING the Eſpouſals, the Bride's Portion is fixed, and the Day agreed upon for conducting her home. [a] Marriage Articles are drawn up accordingly, whereby the Bridegroom covenants to give her a Sum of Money by Way of Jointure, and all his Effects, to his very *Cloak*, are engaged for the due Performance thereof, but are not liable to be demanded till after the Husband's Death. This ſort of Portion is the ſame for all Maids, whether rich or poor; and the Rabbi's have ſettled it at about fifty Crowns; which they have rated ſo moderately, to accommodate, as they ſay, poor Maidens, and render their Marriage eaſy. The Wife, however, muſt deliver every Thing that deſcends to her by Inheritance from her Father into her Husband's Hands. As what the Husband ſettles on her is not to be paid till after his Death, it is deemed only an Acknowledgment of a Jointure aſſigned to the Widow.

WHEN the Parties have ſettled the Portion and Jointure, and given their mutual Conſent to the Marriage Articles, a ſhort Benediction is repeated, and the young Couple afterwards break Water-Pots or Pitchers, which Action, according to [b] *Buxtorf*, is an Emblem of Plenty and Proſperity; but as far as we can find, it may as well preſage Sorrow and Contention. We would rather ſay, therefore, that the Company's Joy breaks out in Honour of the Bride and Bridegroom. Irregularity and Diſorder are at ſuch Times very allowable, and add a Grace to the Nuptial Ceremonies.

[c] THE eight Days which precede the Marriage are grand Days: They laugh, ſing, dance, caſt away Care, and give a looſe to Pleaſure. It is as difficult at ſuch a Time for them not to meet with perfect Satisfaction and Delight, as it is eaſy at another to find melancholy Subjects to diſcompoſe them. The intended Husband and Wife, according to *Buxtorf*, ſtay at home during theſe eight Days.

ON the Evening before the Nuptials the Bride bathes with all that Regularity before particularly expreſſed in the Article of Purification; and the Women accompany her to the Bath.

[d] THE Bridegroom preſents the Bride with a Wedding Girdle, and ſhe gives him another; but the Bride's has Gold in it, and the Bridegroom's only Silver. We ſhall for Modeſty's ſake, conceal from the unlearned Reader, the myſtical Meaning of the Gold and Silver in the two Girdles. But, however, for the Amuſement of the more curious, we have inſerted below *Buxtorf*'s *Latin* Explication of it. [e]

[a] *Baſnage*'s Hiſtory of the *Jews*, Lib. vi. cap. 22.
[b] *Buxtorf. Syn. Jud.* cap. 39.
[c] Idem ibid.
[d] Idem ibid.
[e] *Mihi cauſam quærenti reſpondit Judæus argento ſemen virile utpote album, immi, auro vero ſemen muliebre*, &c.

The WEDDINGS *of the* JEWS.

THE Plate which relates to the Explication of this Ceremony contains two Figures; one whereof repreſents a Wedding of the *German Jews*, and the other a *Portugueſe* Wedding. We ſhall add ſome few Particulars to thoſe contain'd in *Leo of Modena*'s Deſcription of this Ceremony, and of what paſſes after the Celebration of it. The Glaſs which the Bridegroom breaks and throws upon the Ground, and the Aſhes which in ſome Countries are thrown upon the new-married Couple, repreſent, according to ſome, the Deſtruction of *Jeruſalem*: But it is thought, and with much greater Appearance of Reaſon, that the former Action repreſents the Frailty of Life, and the latter the little Solidity which there is in Riches.

ON the Wedding-Day the Bride and Bridegroom dreſs in all the Grandeur and Magnificence their Circumſtances will admit of, and the Bride is conducted in Pomp to the Houſe intended for the Celebration of the Nuptials, by ſeveral married Women and Maidens, who are her Friends and Acquaintance. She is firſt bare-headed, and her Hair all looſe and in Diſorder. After this, ſhe is ſeated between two venerable Matrons, and her Friends flock round about her, comb her Head, curl her Hair, dreſs her, and put on her Veil: For her Virgin Modeſty forbids her to look her intended Husband in the Face: In this ſhe imitates the chaſt *Rebecca*, who cover'd her Face when *Iſaac* caſt his Eyes upon her. At *Venice* the Bride wears a ſort of Curls or Favourites, which they call *Benetes*, in Imitation [a] of thoſe which God himſelf, according to the Rabbi's, adorned *Eve*'s Head with, when he married her to *Adam*.

THE Bride thus dreſs'd and veiled [b] is ſeated under a Canopy ſupported by four young Lads, or otherwiſe by four Pillars. The nuptial Throne is for the moſt part in ſome Garden or open Court, and there the nuptial Benediction is to be pronounced. The Bridegroom is conducted thither by his Bridemen, Friends, *&c.* and the Bride too by her Train. The whole Company cry out, *Bleſſed be the Man that cometh.* Then the young People, holding Flambeaux in their Hands, ſing their *Epithalamiums*. The Bride turns three Times round the Bridegroom, and [c] he twice round his Bride; which Turns of the latter are grounded upon what [d] *Jeremiah* ſays; *that a Woman ſhall compaſs a Man.* In *Germany* the Gueſts throw ſome Grains of Corn at them, and at the ſame Time ſay to them, *Increaſe and multiply.*

IN the Plate which repreſents the Wedding of the *German Jews*, the Bride ſtands at the Bridegroom's Right Hand, becauſe the *Pſalmiſt* ſays [e], *Upon thy Right Hand did ſtand the Queen.* The Time for her turning about the Bridegroom is at Noon, and then ſhe is cover'd with a Taled or Veil. This Ceremony, however, is not ſolemnized exactly after the ſame Manner in all Countries; for, according to *Buxtorf*, the Rabbi pulls the Bridegroom's *Taled* over the Bride's Head, in Imitation of *Boaz*, who [f] *threw the Skirts of his Robe* over *Ruth* [f]. This Ceremony might alſo repreſent the ſtrict Alliance of Marriage, conjugal Modeſty, *&c.* Afterwards the Rabbi preſents the new-married Couple with ſome Wine, and repeats the nuptial Bleſſing; and when the Bridegroom has drank, he puts a Ring on the Bride's Finger, and ſays, *Thou art my Spouſe*, &c. After this, Wine is brought to them a ſecond Time, whereof both drink a little, and throw the reſt upon the Ground. It is obſervable, that if the intended Bride be a Maid, the Glaſs is narrow, but wide if a Widow, the Myſtery whereof I ſhall leave to the Reader's own Explication, and refer him to *Leo of Modena* for the reſt of the Ceremony.

[a] *Buxtorf. Syn. Jud.* cap. 39.
[b] Id. ibid. and *Baſnage*'s Hiſtory of the *Jews*, Lib. vi. cap. 22.
[c] *Baſnage* ſays twice, *Buxtorf* once.
[d] Chap. xxxi. Ver. 22.
[e] *Pſalm* xlv.
[f] *Ruth*, chap. iii. ver. 2. according to the *Geneva* Tranſlation.

Pl. 1.



NUPTIAL CEREMONY of the PORTUGUESE JEWS.

A. The husband breaking the glass.
B. The wife veiled.
CC. The Wife's two Godmothers.
DD. The husband's two Godfathers.
E. The Rabin. F. singing men
G. A person who registers the alms-deeds promised by the assembly.

CEREMONIE NUPTIALE des JUIFS PORTUGAIS.

A. le Marié cassant le verre.
B. la Mariée voilée.
CC. le 2 personnes servant de Marraines a la Mariée.
DD. les 2 personnes servant de parrains au Marié.
E. le Rabin. F les Chantres.
G. Celui qui écrit les aumônes que les Assistans promettent.



NUPTIAL CEREMONY of the GERMAN JEWS.

A. The Bridegroom presenting y Ring to the Bride both being under the Saled.
BB. The Bride's two Godmothers.
CC. The Bridegroom's Godfathers.
D. The Rabin. a the backside of the Sinagogue.
E. A Singing Man with a bottle of drink for the married couple
F. two boys who go before the married couple with adorned Sticks in their hands.

CEREMONIE NUPTIALE des JUIFS ALLEMANDS.

A. le Marié donnant l'Anneau à la Mariée tous deux sous le Saled.
BB. les 2 Marraines de la Mariée.
CC. les 2 Parrains du Marié.
D. le Rabin. a le derriere de la Sinagogue.
E. le Chantre tenant la Bouteille pour faire Boire les Epoux.
F. deux garcons avec des Batons ornez qui marchent devant les Mariez.

D. Heart delin.

Cam. Bell Exc.

Fowls of ſome kind or other are always a Part of the Wedding-Dinner, which are ſanctified by ſeven ſeveral Benedictions. The firſt Diſh preſented to the Bride is a Hen with an Egg, and after ſhe has been ſerv'd, the Gueſts help themſelves to the Remainder. The Hen is very emblematical, and denotes the future Fruitfulneſs of the Bride, and preſages that ſhe ſhall be delivered with as much Eaſe as a Hen lays her Egg. The Entertainment is attended with all the Diverſions which are cuſtomary on ſuch joyful Occaſions. The Bridemen attend the Bridegroom to his Bed-chamber, and this is the laſt Act, or finiſhing Stroke of the Play.

After the new-married Woman has granted her Husband the laſt Favour, he leaves her, and comes near her no more for a certain Number of Days.

We ſhall not enter into the Inſide of the new Family, nor entertain the Reader with a long Detail of all the particular Duties of the conjugal State. The *Jews* have their Doctors to inſtruct them exactly on thoſe Points. It is expected that the Huſband ſhould diſcharge his Duty; and as to the Women, their firſt Concern will be to bring forth choſen Veſſels for the *Jewiſh* Faith.

Their Divorces.

After their Weddings we place their Divorces, which would ſoon follow the former in Life, did not the Laws of civil Society prevent it; and there are few, perhaps, who, without ſuch legal Conſtraints, would have Religion or Honour enough to bear with Patience to their Lives End, the Diſguſts and Failings which they meet with in each other after a few Months Co-habitation.

Adultery and Fornication are the principal Cauſes of Divorce, and almoſt the only Ones that are lawful. Theſe enormous Crimes were puniſhed in former Times with much greater Severity than they are at preſent; though even then, they very frequently evaded the Rigour of the Law, Inſtances whereof frequently are to be met with in antient Hiſtory. Adultery in either Sex is at this Day capital in *Swiſſerland*; and indeed Husbands themſelves have Opportunities enough in general to revenge the Affronts of the Marriage-Bed: But why then ſhould not the Wife have the ſame Liberty againſt a diſſolute Husband, who inſults and injures her by his vicious Courſes? And if the jealous *Italian* be allowed to raiſe [a] Entrenchments for the Security of his Wife's Honour, why ſhould ſhe be denied the ſame Privilege?

In the Sequel of this Work, when we come to treat of *Civil Cuſtoms*, we ſhall give a Deſcription of the Pains and Penalties inflicted on Adulterers, &c. Nor will this be the leaſt agreeable Part of it.

The *Jews* have now loſt, alas! the ſtanding Miracle of the *bitter Waters*; a deplorable Loſs to the Jealous and Revengeful, who would with the utmoſt Satisfaction behold her, who diſhonoured the Brow of her Husband, burſt with them. Their Wives are now no longer expoſed to that fatal Swelling, which thoſe Waters created, and may make Aſſignations in full Security; for the Scandal of Divorce is too trivial a Puniſhment for a Wife of an amorous Conſtitution. Some pretend, that after the Miracle of the bitter Waters ceaſed (which happened very probably about the Time of the Captivity) Divorces grew much in Faſhion, ſince there was no Method of diſcovering the Coquetry of the *Jewiſh* Ladies, who being free from the Effects of a Miracle, which often prov'd fatal to them, perhaps gave a looſe to Love,

[a] The Girdle of Chaſtity.

and

and obliged their Husbands to have recourſe to a Separation. But by Degrees Divorces grew too common: A bare Suſpicion was ſufficient Ground for them; and the Women, in their Turn, ſtudied how to [a] get rid of their Husbands.

In Proceſs of Time, the *Jews* being compelled to live under the Laws of Chriſtian Princes, could not put away their Wives ſo eaſily as before; ſtronger Reaſons were required, and the Rabbi's themſelves multiplied Difficulties to render Divorces leſs practicable.

We ſhould here make no Additions to any thing that *Leo of Modena* has ſaid upon this Subject, if it were not neceſſary to deſcribe this Ceremony after the Manner in which it is practiſed by the *German Jews* [b]. 'Tis perform'd at the Door of the Synagogue. The preſiding Rabbi places himſelf at the Entry, with his Face towards the Eaſt. Beſides the Parties concerned, there are two other Rabbi's, a Notary and two Witneſſes, who attend; the Elder of whom ſtands on the Right Hand of the preſiding Rabbi, and the other on his Left; the Notary, the Husband, and his Wife, face the Preſident; and the two other Rabbi's make, as it were, the two Wings. The Preſident asks the Husband if he is determined to break off all future Friendſhip, *&c.* and after the Queſtions are fully anſwer'd, the Preſident and the Witneſſes read the Bill of Divorce, and the Teſtimony thereof ſubſcribed by the two laſt. Afterwards the Rabbi addreſſes himſelf to the Notary, and asks him if he wrote the Bill, and upon ſuch Vellum as was given him by the Man to be divorced, with his Ink and Pen, *&c.* After which he directs his Diſcourſe to the two Witneſſes, puts the ſame Interrogatories to them, and asks them very particularly whether they ſubſcribed, and in what Manner. In the next Place the Wife is examined. When ſhe receives the Bill of Divorce her Hands muſt be open, her Palms join'd at the Wriſt, and her Rings, if ſhe has any, muſt be pulled off. The Rabbi folds up the Bill, delivers it to the Husband, and orders him to keep it till he is directed to put it into the Hands of his Wife whom he intends to divorce, and exhorts the Witneſſes to be attentive. At the ſame Time he dictates to the Husband the Compliment he is to make to her, who is ſhortly to belong to him no more, which he repeats *Verbatim*. This Compliment conſiſts in informing her in a few Words, that he will henceforwards have nothing to do with her; and as the leſs is ſaid on either Side upon ſuch Occaſions is the better, the *Jewiſh* Doctors have been ſo cautious as to cut off every thing ſuperfluous in it. At the Concluſion of this Compliment, the Husband gives the Writing to his Wife, who immediately cloſes her Hands, by the Preſident's Direction, and puts it into her Pocket, or conceals it ſomewhere under her Cloaths, which the Preſident immediately calls for, and reads over again, and again interrogates both the Notary and Witneſſes. This Circumſpection of his is no ways blameworthy; by this Means perhaps he endeavours to give them Time to repent. But a Remorſe very ſeldom happens on theſe Occaſions. When Matters are carried to ſuch a Pitch, they are paſt Reconciliation. If upon this Interrogation there is no Oppoſition, the Rabbi pronounces Sentence, cuts the Bill of Divorce into the Form of a Croſs, and charges the Wife thus divorced not to marry in leſs than three Months. Sometimes indeed he keeps it by him without cutting it.

The Wife muſt have her Face cover'd till the very Inſtant that the Preſident directs his Diſcourſe to her.

[a] *Joſeph. Antiq.* Lib. XV. Cap. 11.
[b] *Buxtorf. Syn. Jud.* Cap. 40.

Their

Their Taking off *the* SHOE.

EVERY Circumſtance of this Ceremony is deſcribed by *Leo of Modena.* We ſhall only add [a] ſome of the Interrogatories of the Rabbi, who officiates, that the Reader may know on what Points they turn. He asks the Parties concern'd whether it is three Months ſince the Deceaſe of the Husband? whether the Widow was his Wife, and whether ſhe be full twelve Years of Age? This laſt Interrogatory, doubtleſs, is never exhibited but where the Woman is very young, it being prepoſterous to put ſuch a Queſtion to a Widow of Forty. Whether the Deceaſed, and he to whom the Widow has a Right to make her Claim, were Brothers and Children of the ſame Father? and laſtly, whether the Widow be faſting? After the Refuſal of the Brother-in-Law to marry her, the Ceremony proceeds: The Shoe is put upon his right Foot, whilſt, for the Generality, he leans againſt the Wall. Then the Woman, by the Rabbi's Direction, comes forward, takes off her Brother-in-Law's Shoe with her right Hand, holds it up to publick View, then throws it on the Ground with Indignation and Reſentment; and laſtly, ſpits directly at his Feet, who has not the Sneer on his Side; for the Spectators immediately ſhout at him, and nothing is heard but repeated Acclamations to his Shame and Confuſion.

[b] THE *Talmud* asks how a Woman, who wants her right Hand, can perform this Ceremony? And the Reſolution of the Queſtion is, that ſhe may take off the Shoe with her Teeth,

The Travelling JEW.

WE are now to conſider the *Jew* on his Travels. [c] Let him be at what Diſtance he will from the Place where he ſet out, he muſt ſay a Prayer with his Face turn'd that way, and repeat ſome Paſſages out of the Scriptures which relate to Travellers, wherein Superſtition has very often a conſiderable Share. There is a Form of Prayer on Purpoſe to implore and engage the Aſſiſtance of the Angels. *May the Angel* Michael, ſay they, *ſtand on my right Hand; may* Nemuel *go before me,* Shaatſiel *behind, and the divine Majeſty reſt on my Head,* &c.

THEY have a Form of Prayer likewiſe for ſuch as travel by Sea.

The Sick *and* Dying JEW.

WE ſhall now ſpeak of a much more important Journey, their Journey to a future State. One who is dangerouſly ill, ſhould, from the very Beginning of his Indiſpoſition, conſider, that the Hour of Death is at Hand; and yet it requires a great Degree of Courage to look on the Diſſolution of his Being with Patience and Reſignation; for to ſuch as are taken up with the Enjoyment of this Life, 'tis next to Annihilation.

THE *Jew,* when he is Sick, and thinks himſelf in Danger, makes an humble Confeſſion of all his Sins before ten Witneſſes. Diſſimulation in ſuch a Circumſtance is of little Importance. [d] The Form of this Confeſſion is alphabetically digeſted, to

[a] *Buxtorf. Syn. Jud.* Cap. xli.
[b] Id. Ibid.
[c] *Buxtorf. Syn. Jud.* Cap. xliii.
[d] Of theſe there are two Forms in *Buxtorf's Syn. Jud.* Cap. xlix.

eaſe, no doubt, the Memory of the Illiterate and Superſtitious; for a Man of Senſe addreſſes himſelf to the Almighty, in a Manner different from the Vulgar; and if he ſins againſt a greater Light, he repents with more Judgment. They pray for their Sick in the Synagogue, as we pray for ours in the Church. The dying Man changes his Name, to cheat the Devil, and ſhew he bids adieu to his old Sins; makes Proteſtations, beſtows his Charity on the Poor, and ſeriouſly reflects on his dangerous Condition, in hopes by a ſincere Repentance to procure the Reſtoration of his Health, and the Bleſſings of this Life, or to prevail with the divine Mercy, and obtain Salvation in that which is to come.

[a] At *Venice* the Rabbi who viſits the Sick reads the 20th, 38th, and 91ſt *Pſalms*, to which he adds a Prayer of a conſiderable Length to implore the divine Mercy for the Perſon in particular, and in general for all who are afflicted in Mind, Body, or Eſtate, and then pronounces the Abſolution.

When the ſick Perſon is juſt expiring, and the fatal Moment, which ſeparates the Soul from the Body, is at Hand, ſome ſalute him as they take their laſt Farewel; but this muſt not be looked upon either as a Duty incumbent on them, or as any Conſequence of Judaiſm; for 'tis a very antient Cuſtom, and depends at leaſt as much upon a tender Affection for the dying Perſon, as upon Cuſtom. The Heathens received the laſt [b] Breath of ſuch as were dear to them.

When the dying Perſon is giving up the Ghoſt, they muſt rend ſome Part of his Clothes, which is a Relic of an antient Cuſtom of the primitive *Jews*. This Rent is generally made [c] on the right Side of the Fore-part of the Clothes, and muſt be about half a Quarter of a Yard long. When they mourn for a Father or Mother, all the Clothes in general muſt be rent on the right Side, whereas the left Side of the outward Garment is only torn if 'tis for a diſtant Relation. There are ſeveral Particulars to be met with in *Leo of Modena*, which we have purpoſely omitted.

Their Funeral Ceremonies.

As ſoon as they cloſed the Eyes and Mouth of the Deceaſed, they wrap him up in a Sheet, cover his Face, [d] bend his Thumb cloſe to the Palm of his Hand, and tie it with the Strings of his *Taled*; for he goes to the other World with his Veil on. The Thumb thus bent ſtands in the Form of *Shaddai*, which is one of God's Attributes: This is the Reaſon which the *Jews* give for a Cuſtom, which ſecures the Body from the Devil's Clutches. The Deceaſed in all other Reſpects has his Hand open, as a Teſtimony that he relinquiſhes all his worldly Goods. The Body muſt be thoroughly waſhed, to denote that the Deceaſed purified himſelf from the Pollutions of this Life, by a ſincere Repentance, and was ready and prepar'd to receive a better from the Hands of the Almighty. *Buxtorf* ſays, [e] that they burn Wine, and put an Egg in it, and therewith anoint the Head of the Corpſe. Some perform this Unction at their own Houſes, and others at *the Houſe of the Living*; that is, in the *Hebrew* Dialect, the Church-Yard. He adds, that after this Ablution all the Pores of the Body are ſtopped up.

[a] *Buxtorf's Syn Jud.* Cap. xlix.

[b] *Virg. Æneid.* Lib. IV. *Et ſi quis ſuper halitus erret, ore legam.* Stat. *Hærentemque animam non triſtis in ore maritî tranſtulit.*

[c] From Top to Bottom, whereas that of the antient Prieſts was formerly from Bottom to Top. In *Holland* the *Jews* make it on the Top near the Buttons, and at the Expiration of ſeven or eight Days have it ſewed up again. In ſome Parts of *Germany* the *Jewiſh* Women who loſe their Husbands are to tear their Head-Dreſs. It is ſaid, that if the Widow intends to marry again, ſhe is only to pretend to do it; for if ſhe actually tears them, it is a certain Sign that ſhe intends to remain a Widow.

[d] *Buxtorf Syn. Jud.* Cap. xlix.

[e] Id. Ibid.

The



The ACAFOTH, *or the Seven turns round the Coffin:*

Les ACAFOTH *ou les sept tours autour du* CERCUEIL.



Sart delineavit. C Du Bosc Ex.

The Assistants throws mould upon the CORPS.

Les ASSISTANTS *jettent de la terre sur le* CORPS.

THE Devotees are buried in the Clothes which they wore on the Day of *Chipur*. But be that as it will, their Bodies are dreſſed in clean white Linen, and put into a Coffin, with ſome holy Earth as they call it, and a Stone under the Head, or, according to *Leo of Modena*, a Bag of Earth.

SUCH as in the Life-Time of the Deceaſed neglected to be reconciled with him, muſt touch his great Toe, and beg his Pardon, that the Deceaſed may not accuſe them at God's Tribunal. The Corpſe muſt be laid on its Back.

BUXTORF, who gives us this Ceremony, as it is obſerv'd by the *German Jews*, ſays, that as ſoon as the Coffin is convey'd out of the Houſe, a Brick, or broken Pot is [a] thrown after it, to denote that they drive away all Sorrow, by ſending the Body out of Doors.

A Benediction, or rather a kind of Funeral Oration is made for the Deceaſed over the Grave; [b] *Bleſſed be God*, ſay they, *who faſhioned thee*, &c. *O ye Deceaſed, God knoweth, of what Number ye are, and one Day he will reſtore ye to Life*, &c. After the Benediction and Encomium on the Deceaſed, in caſe he deſerve one, the Prayer, called the *Juſtice of the Judgment* is repeated.

AFTER the Coffin is nailed down, ten choſen Perſons of the moſt conſiderable Relations and Friends of the Deceaſed turn ſeven Times round the Coffin, and all the Time offer up their Prayers to God for his departed Soul. This is the Practice in *Holland*, where the Deſign of the Plate which repreſents this Ceremony was drawn from the Life. When the Coffin is let down into the Grave, they take particular Care to place it at ſome Diſtance from any other [c] Coffin; and as ſoon as it is lodg'd, every one covers it with Earth, either with a Spade, or with their Hands, as repreſented in the Plate.

THEY ſeldom mourn for ſuch as are Suicides, or die under Excommunication. So far are they from regretting the Loſs of them, [d] that they ſet a Stone over the Coffin, to ſignify that they ought to be ſtoned to Death, if they had their Demerits.

FOR the reſt we refer the Reader to *Leo of Modena*.

Their MOURNING.

THE *Jewiſh* Diet in the Time of their Mourning may properly be called *the Bread of Affliction*. Whilſt they are at their Meals, during the Depth of their Mourning, every Word and Action ſerves to revive their Sorrow. They eat on the Ground, and ſit bare-footed. Conſolations are for ever indeed beſtowed on them, but ſuch as might probably be term'd bitter, ſince the impertinent and conſtant Repetition of them only contributes to augment their Griefs. The three firſt Days muſt be ſpent in uninterrupted Sighs and Tears, at leaſt they muſt do ſo in outward Appearance, though 'tis all Hypocriſy and Deceit. They ſtill lament for the ſeven Days following; but their Grief begins then a little to abate, yet ten ſeveral Perſons come every Night and Morning to pray with and comfort the Afflicted, to commend the Deceaſed, to pour out their Grief for the Loſs of ſo dear a Friend, and to beſeech Almighty God

[a] *Teſta.*
[b] *Baſnage's* Hiſtory of the *Jews*, Lib. VI. Chap xxvii.
[c] The Coffins muſt not only not touch one another, but there ought to be particular Graves for each Corpſe.
[d] *Buxtorf Syn. Jud.* Cap. xxix.

to have Mercy on his Soul. At laſt, after the Expiration of ſeven Days, the Mourner goes to Prayers at the Synagogue, has Lamps lighted up, and [a] diſtributes his Alms in Behalf of the Deceaſed; but 'tis thirty Days notwithſtanding before he is permitted to bathe, perfume, or ſhave his Beard. Naſty Clothes, all over Powder, an affected Slovenlineſs, with Reſpect to the Nails, Beard, and Hair, are the viſible and fulſom Tokens of this thirty Days Mourning, and paint out the *Jew* as a Man juſt riſen from the Grave. But after all their Mourning is regulated according to the Cuſtom of the Country where they reſide, one eſſential Circumſtance in this Mourning is the *Cadiſh* or Prayer which the Son is to repeat every Day for eleven Months together, for the Comfort of his Father's Soul, which ſuffers in [b] Purgatory all that Time.

MURETUS, in his *Funeral Ceremonies of all Nations*, has given a tolerable Account of thoſe which relate to the *Jews*. As to *Roſſe*, he is ſcarce worth our Notice, being ſo very confuſed and incorrect. This Author has nothing in him to gratify a judicious Reader, and the ignorant Tranſlator of him has perfectly diſfigured the Original.

The COMMEMORATION *of the* DEAD.

THE Commemoration of Death, and the Reſpect due to the Faithful who are departed this Life, have given Riſe to this Ceremony. The Sight of Tombs, Skeletons, and Funeral Preparations, inſtruct us how very little of the Man remains. From thence proceeds that Veneration for them, mingled with a kind of Fear and Devotion, which, in a Manner, engraves the Virtues of the Dead in the Hearts of the Living, and endeavours to keep up the Memory of thoſe, whom the Worms have long ago conſumed.

THE *Jewiſh* Zealots from time to time go and ſay their Prayers at the Tombs of their Relations and Acquaintance. Such as have a real Regard for their deceaſed Parents, keep the Anniverſary of their Deaths as a ſtrict Faſt.

CUSTOMS *in* LIFE *wherein* RELIGION *has a* SHARE.

WE ſhall touch upon no Cuſtoms but what have a Dependance on Religion, in order to avoid confounding thoſe which are Civil with thoſe that are purely religious; though Judaiſm unites them more ſtrictly [c] than any other Religion whatſoever. This may be attributed to their firm Adherence to Tradition, which has conſecrated a vaſt Number of indifferent Things, and to the Style which they have aſſumed amongſt all other Nations of the elect People of God. And this has obliged them to diſtinguiſh themſelves from the reſt of the World by particular Cuſtoms, which they have introduced and made a Part of their religious Worſhip.

No Day muſt paſs without reading ſome Portion of the Law at home, nor muſt any Affair be undertaken till they have firſt implored the divine Bleſſing upon it, a Removal of all wicked Thoughts far from them. It is well known with what Precaution the *Jews* avoid eating any thing which the Law has pronounced impure: And yet ſome of their Devotees carry their Scruples ſtill farther, and imagine Nature muſt be regularly diſcharged once a Day, that what they eat may not be polluted. The

[a] The *Jews* in *Holland* place ſix Candleſticks on the Rail of the *Hechal*, three on one Side, and three on the other, in Honour of the Dead.

[b] The *Talmud* calls it *Gehennah*.

[c] This is an Error; the *Mahometans* grounding all their Civil as well as Eccleſiaſtical Policy on one Baſis, the *Alcoran*.

waſhing

washing their Hands is an Article likewise of the last Importance. [a] A certain Rabbi has asserted, that there is no Difference between eating Bread with their Hands unwash'd, and conversing with a common Strumpet.

[b] The *German Jew* sets Bread and Salt upon his Table, but the Loaf, if possible, must be whole. He cuts it without making a Separation, takes it up with both his Hands, sets it down again upon the Table, and blesses it. His Guests answer *Amen.* Afterwards he rubs it with Salt, and whilst he is eating it, is as silent as a *Carthusian.* The Bread thus consecrated, is distributed to all who are at Table. If he drinks Wine, he blesses it as he did the Bread before; takes it in his Right Hand, lifts it up, and pronounces the Benediction over it; and all other Drink, Water only excepted, is consecrated in the same Manner. The Master of the Family concludes with *Psalm* xxiii. and then every one eats what he thinks convenient, without further Ceremony.

The Salt, as to the religious Intention of it, is typical of the antient Sacrifices. Meat, without Salt, has no Savour, which is prov'd from a Passage in *Job*, Chap. vi. Ver 6. This is civil Policy confirm'd by Religion. The Ceremony of cutting the Loaf without Separation, has the same Reason to support it; and a Passage from *Psalm* x. 3. is a Voucher for its Solidity. The Master of the House holds the Bread in both his Hands, in Commemoration of the [c] ten Precepts relating to Corn; and each Finger is the Representation of one of them.

A modest Deportment at Table is much recommended; so likewise is Temperance and Sobriety. Their [d] Bread must be kept in a very neat Place, and preserved with all imaginary Care. They must talk but little, and with Discretion at Table, because, according to the Opinion of the Rabbi's, the Prophet *Elias*, and each respective Guest's Guardian Angel, are present at all Meals. Whenever that Angel hears any Thing indecent uttered there, he retires, and a wicked one assumes his Place. They never throw down Bones of Flesh or Fish upon the Ground; but, however, this Caution is not the Result of Cleanliness only, but Fear, lest they should hurt any of those invisible Beings. The Knife that cuts their Meat, must never touch what is made of Milk. Whatever they eat or drink; whatever, in short, strikes the Senses in any Manner, must be blessed. They never rise from Table, without leaving Something for the Poor; but the Knives must be removed before they return Thanks, because it is written, *Thou shalt set no Iron on the Altar.* Now a Table is the Representation of an Altar, at saying Grace before, or returning Thanks after Meat. When all is over, they wash their Hands.

As the Meal began with a Glass of Wine, so it ought to conclude with one. Before they return Thanks, a Glass full of pure Wine is set ready, which is taken into the Right Hand, and a Benediction said over it.

At Night they must say their Prayers with Abundance of Exactness; but before they begin, they must be reconciled, or at least use their utmost Endeavours so to be, with all their Enemies. When they undress themselves to go to Bed, they must pull off the Left Shoe before the Right, observe all the Rules of Decency, and speak no more after saying an ejaculatory Prayer by the Bedside; and if they cannot repose themselves to Rest, they must improve their Time in pious Meditations. Married People, indeed, who lie together, may lawfully employ their Thoughts another Way; [e] but nevertheless they should lift up their Hearts to God, and pray for virtuous Children. The Head or Bolster of

[a] *Buxtorf. ex Talmud.*
[b] Id. Ibid. Cap. xii.
[c] Id. Ibid.
[d] If we are to believe the *Talmud*, an Angel condescends to perform the Office of guarding the Bread. *Vide Buxtorf*, Cap. xii.
[e] *Syn. Jud.* Cap. xiii.

the Bed muſt ſtand South, and the Feet North, but never Eaſt or Weſt. This Situation muſt be ſtrictly obſerved, out of a due Regard to the Temple and City of *Jeruſalem*.

We ſhall ſay nothing of Dreams, nor of the Duties of the Marriage-Bed; a particular Detail on ſo luſcious a Subject, though a merry Amuſement, might prove offenſive to the Reader.

There is ſomething very particular as to the Stuffs which the *Jews* wear; they are forbidden, for Inſtance, to wear a Mixture of Woollen and Linnen in the ſame Stuff. As the Men muſt not dreſs themſelves like Women, ſo the Women are not allowed to diſguiſe themſelves in Men's Apparel. A *Jew* muſt avoid every Thing that may make him appear effeminate; Jewels, Pomatums, Paint, Patches, *Spaniſh* White, *&c.* muſt be baniſhed from the Toilet of the modeſt *Jew*, and left to the Fops and the Ladies; together with the Glaſs, and all the childiſh and affected Airs, which are the Conſequences of conſulting it. The faithful *Jew* muſt learn to be upon his Guard, to ſhew a great Soul, and with Patience ſuffer the fine black Locks he had at twenty five, to turn grey at forty five. He muſt deſpiſe the Uſe of Nippers, or of any ſuch Compoſitions as help to diſcolour the Beard, ſmooth the Wrinkles, or fill up the Holes in his Face, or to faſten in falſe Teeth. This is the Duty incumbent on a devout *Jew*; but we will not ſay, that all of them inviolably obſerve it.

As there are Laws and Rules relating to the Beard, it muſt not wholly be omitted. The *German Jews* wear their Beards from the Extremity of one Jaw to the other, like a Cord, which is divided by a Tuft into two equal Parts, which falls very agreeably from the Chin upon the Breaſt.

As to their Kitchen-Furniture, they muſt never uſe any Utenſils that a Chriſtian or any other Infidel has made uſe of before them. They throw boiling Water, or a hot Iron into any Tin or Stone Veſſel, to correct any ill Uſe which a Chriſtian might poſſibly have made of it; and if it be intended for Milk Food, a Mark is ſet upon it, to diſtinguiſh it from thoſe which are uſed for Meat, which have their Mark likewiſe. The Knife for cutting their Meat is alſo diſtinguiſhed from that with which they cut Fiſh, or any Thing made of Milk. When a Knife has been any Ways miſapplied, the *German Jews* paſs it through the Fire, or put it into ſcalding Water.

We ſhall not treſpaſs on the Reader's Patience, by giving him a long and tedious Detail of an infinite Number of trifling Punctilio's concerning their Salt-Sellers, Frying-Pans, *&c.* their ſcrupulous Method of locking up in diſtinct Cupboards, and ſeparately waſhing ſuch Utenſils as have been made uſe of for Milk, and ſuch as have ſerved for Meat; the Caution that muſt be taken not to cook Meat and Milk near each other, the Choice of Eggs, their Refuſal of Milk, Butter, or Cheeſe, which belong to Chriſtians, *&c.* The ſtrict Obſervation of theſe Rules makes a particular Study by itſelf, and takes up a conſiderable Part of the Life of the *German Jews*.

When they knead the Dough for Bread, a Piece thereof muſt be cut off, and thrown into the Fire. This was formerly a Fee which belong'd to the Prieſt, by the expreſs Commandment of *Moſes*[a]. If this be neglected whilſt it is Dough, it muſt be obſerv'd when it becomes Bread; and if they buy or bake their Bread at a Chriſtian's, they give it a private Mark, or have it kneaded before their Faces. Some Remarks likewiſe might be made as to their Wine, and all kinds of Drink; but we refer ſuch as are more curious than ordinary to *Buxtorf*[b]. It ſhall ſuffice to ſay, that the *Jews* ſtrain every Thing they drink with the utmoſt Precaution; [c] for if any living Thing

[a] *Numb.* xv. 20, 21.
[b] *Buxtorf. Syn. Jud.* Cap. xxxv.
[c] This Deciſion is taken from a Rabbi's own Mouth.

ſhould

ſhould die in the Liquor, it would be capable of polluting him that drinks it, ſhould he ſwallow it, or ſo much as perceive that it was there: But if he be not apprized of it, it is an involuntary Sin, and he is blameleſs.

In general, the Laws of drinking, through the great Communication of the *Jews* with the Chriſtians, are now a-days but little regarded.

They obſerve now as formerly the Diſtinction of clean and unclean Animals. The *German*[a] *Jews* have a Ritual or Form for their Butchers; but if any Caſe ſhould ariſe which might perplex or confound the Butcher, he is obliged to conſult a Rabbi. The Profeſſion of a Butcher depends on this Ritual, which he is carefully to ſtudy, and be preſent for many Years at the killing of Beaſts to learn the Method of it, and how to judge of their Defects: After which he may be advanced to the Office of a Butcher, and the Rabbi will give him proper Powers. Theſe Formalities are neceſſary in a Religion where the Buſineſs of a Butcher may create ſuch Caſes of Conſcience, and ſuch Scruples as may require a Rabbi's whole Attention. Their Method of killing Beaſts is this:

They firſt tie the Animal's Fore-feet together, and then cut its Throat. Immediately after they examine whether the Point of their Knife be not blunted, or the Blade bent; for theſe two Accidents might have frightened the Beaſt, and prevented the Effect of the Stroke: The Circulation of the Blood might have ſtopped through Fear, be congealed in the Heart, and the Animal thereby become unclean. After this, the Entrails are taken out, and the noble Parts are firſt examined to ſee if there be no Defect in them, ſuch as a preternatural Swelling, any hard Skin, or Excreſcence; or if there be no congealed Blood, *&c.* and ſome Sand is thrown over the Blood, as preſcribed in *Leviticus*, Ch. xvii. Ver. 13. The Beaſt being killed, and his Blood let out with all imaginable Precaution, his Nerves, Veins, and Arteries, are taken out; as for the Fat, which is likewiſe taken off, it may be uſed, after it is cleared from the Blood with Salt Water. The *Jews* muſt have nothing to do with the Thigh on account of[b] *Jacob*'s wreſtling with the Angel: But thoſe of the *Italian* Rite, if we may credit *Buxtorf*[c], elude this Prohibition.

Agriculture has its particular Obſervations, but we ſhall add nothing to what *Leo of Modena* has already ſaid upon that Subject.

All the Firſt-born of clean Animals belong to God; but as they are not now in a Condition to offer them up in Sacrifice to him, they are permitted to kill and eat them, as ſoon as the leaſt Defect is diſcern'd in them. To ſave the Trouble of keeping them long, they procure ſome Defect to be made in them[d].

The Oath *and* Form *of* Abjuration *of a* JEW, *who is a* Proſelyte *of the* GREEK CHRISTIANS.

1. WITH Reſpect to the Oath, the *Jew* is ſworn on the Books of *Moſes*, and the *Old Teſtament*. It is highly reaſonable to attack a Man's Conſcience by that which is the chief Object of Reſpect in Religion, or by that which contains his Rule of Faith.

[a] *Buxtorf. Syn. Jud.* Cap. xxxvi.
[b] *Geneſis* xxxii.
[c] *Syn. Jud.* Cap. xxxvi.
[d] Id. Cap. xxviii.

2. The

2. THE *Greek* Chriſtians uſe great Precautions to ſecure the *Jew*, who has renounced his Religion. What follows is an Extract from Mr. *Baſnage* of the Form of their Abjuration [c]. The Proſelyte is obliged to declare before the Prieſt, that neither Hope nor Fear have any Share in his Converſion; that 'tis owing neither to Poverty, the Love of Riches and Honours, or any other wordly Motive whatſoever. He is likewiſe obliged to declare that he has been guilty of no enormous Crime which prevails on him to change his Religion to avoid the Puniſhment of it; to renounce in the moſt ſolemn Manner the whole *Jewiſh* Worſhip, and nominate each particular Cuſtom of his Religion; and to abjure the Hereſies and Sects, which are the Branches of Judaiſm, the Scribes, the Doctors of the Synagogue, and the Meſſiah, whom they expect. After this the Convert repeats a very ample Confeſſion of Faith according to the Doctrine of the *Greek* Church; to which he adds, That he does it with Sincerity, that he renounces Judaiſm with his whole Heart, and that he will never have any Commerce or Converſation with thoſe whom he has deſerted. He concludes with devoting himſelf to all the Maledictions of the Law, if ever he happens to relapſe into the Errors of the Synagogue.

NOTWITHSTANDING all theſe Precautions to prevent any Relapſes, yet they are very frequent. The moſt direful Curſes have nothing ſhocking in them, when once a Man is fully perſuaded that they are denounced by a Religion which God abhors. We may appeal to the Conſciences of Chriſtians to prove this Fact. Is the Catholick ſtartled at the Proteſtant's Maledictions? or does the Proteſtant turn pale when the *Vatican* darts its Excommunication-Thunder againſt Hereſy?

[c] Hiſtory of the *Jews*, Lib. IX. Cap. xxix.

THE

THE

CEREMONIES

AND

RELIGIOUS CUSTOMS

OF THE

VARIOUS NATIONS of the KNOWN WORLD.

Together with

HISTORICAL ANNOTATIONS,

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VOL. I. PART II.

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BERNARD PICART.

TO THE

READER.

WE *ſhall give you in this ſecond Part a Deſcription of the Ceremonies obſerved by the* Roman Catholic *Church, which are for the moſt Part very* [a] *myſtical and magnificent. There are none for which* [b] *Symbolical Authors will not ſhew a Reaſon and Neceſſity, out of ſuch Books as they imagine* [c] *of equal Authority with the Apoſtolic Writings; and yet they are not obſerv'd in all Catholic Countries alike. There are ſome, for Inſtance, practiſed in* Italy *alone, and which are unknown, or at leaſt neglected in* France *and other Places. We have collected them all with as much Exactneſs as poſſibly we could. But notwithſtanding all our Care, in Caſe we have been guilty of any Omiſſions, we hope the Reader will conſider that theſe Ceremonies are in a Manner innumerable, that the Prieſts themſelves are not able to remember the whole Syſtem of Chriſtian Myſteries, and are obliged to have Recourſe to Books, in order to behave according to the Forms preſcribed them: In ſhort, that the various Circumſtances which attend the Ceremonies of the* Roman *Catholicks, render the Deſcription of them very difficult and prolix.*

Since we have confeſs'd that theſe Ceremonies are myſtical, we muſt of Neceſſity repreſent them to Chriſtians as the external Acts of Religion. We ſhall deſcribe them with all the Veneration due to their Character, and be very cautious how we prophane Things, which are become venerable by Virtue of their Conſecration; and which have, for many Ages, kept our People ſtedfaſt in their Religion. Moreover, we ought to ſhew the ſame Reſpect to them, as we would to our Parents when very antient. We bear with their Infirmities, becauſe of the Weight of Years, under which they are ſinking. All the Difference is this, that the Antiquity of our religious Cuſtoms ſupports itſelf with abundance of Vigour, and will continue ſo to do for Ages to come: They have inherited a ſtrong parental Conſtitution, and even in their Infancy [d] *exhauſted their Parents of all their nutritious Subſtance.*

The leaſt we can do, is to acknowledge that [e] *Ceremonies are requiſite for the common People, and that without them Religion would make but a mean and contemptible Ap-*

[a] A great Number of *Indians* were brought over to Chriſtianity by theſe pompous Ceremonies, when firſt the *Portugueſe* ſettled in the *Eaſt-Indies*. Thoſe Infidels were delighted to find Images and other Repreſentations in the Chriſtian Church, attended with the Appearances of a Worſhip which ſeemed not altogether new or ſtrange to them; they gave the Names of *Brama*, *Ram*, and *Wixnou*, to ſeveral of our Saints.

[b] We call him a Symbolical Author, who has given us a Deſcription of, and a Key to the Ceremonies.

[c] *Caſalius* and other Myſtical Writers often quote the Conſtitutions, which are come down to us under the Name of St. *Clement*, and other Authors, but their genuine Authority is ſuſpected amongſt the Learned: It is true, however, that the *Roman Catholic* Ceremonies in general are very antient; and their Antiquity is the beſt Argument we can give in favour of them.

[d] It cannot be deny'd but that Chriſtianity is adorned with the Spoils both of the *Jews* and *Pagans*. Our moſt celebrated Authors are of that Opinion. *Du Choul*, among others, at the End of his Diſcourſe concerning the *Religion of the old Romans* ingenuouſly acknowledges the Conformity, which there is between the Ceremonies of the Chriſtians and thoſe of the *Romans* and *Egyptians*. *Caſalius* ſays the ſame in his Treatiſe upon the *Egyptian*, *Roman*, and Chriſtian Ceremonies.

[e] The common People have neither Time, Opportunity, nor Knowledge ſufficient to form any Judgment of their Belief. Religion is in ſome Meaſure given them by their Parents with their Birth, and in ſuch a Situation they muſt have ſomething that may affect their Senſes, and draw their Attention by its Pomp and Grandeur. This is the Drift of thoſe Ceremonies, which the *Roman* Catholick Church has preſerved. From thence we conclude that the Vulgar having received their Religion as a free Gift, and which in the ſame Manner they beſtow upon their Children; they may very well be diſpenſed with from comprehending, or fixing their Thoughts upon it. They may love God without knowing him, and pray without underſtanding what they ſay to him; the outward Practice will ſave them, &c.

pearance;

pearance: and though this may ſeem to ſome a mean and groveling Notion, yet 'tis what very well ſuits with vulgar Minds, not able to form more elevated Thoughts on religious Matters. Religion may be compared to a ſtately Structure, in which ſome very common Materials are made uſe of, and ſuch as in themſelves are infinitely below the Dignity of the Building: But there are others us'd at the ſame Time, which are noble, and far above the Reach of a common Genius; theſe are wrought with Art, and the Work is ſo exquiſitely fine, that a great deal of their Judgment is required to diſcern Beauties. Men of Taſte will adhere to theſe, while the others ſtrike the Eyes of the ignorant Populace only. Happy are they who can raiſe their Minds to what is moſt ſublime and myſterious in Religion, and leave the material Part to vulgar aud abject Souls! but few, alas! very few there are of the former. Some Men cannot, and others will not part with their ſenſual Notions.

Of all the particular Branches of this long and laborious Work, this will be the moſt expoſed to the heavy Imputation of Compliment, which, amongſt the Literati, is look'd upon almoſt as ſcandalous, as that of Plagiary. We ingenuouſly confeſs the Charge is juſt, and that we have often quoted long Paſſages extracted from Authors, without any Art or Diſguiſe. We found them to our Purpoſe, and made uſe of them as Neceſſity required it. The Reader muſt conſider, that as to religious Ceremonies, it is of the laſt Importance to deſcribe them, as they are to be met with in their original and unſuſpected Authors; nay, ſo far are we from attributing any Merit to ourſelves upon this Account, that we lay no Claim to the Reflections, which are interſperſed amongſt theſe Relations. Some there are that value themſelves for a happy Turn, or a fine and uncommon Thought borrowed from others. An obſcure and almoſt forgotten Author is with Impunity pillag'd; there is no one will take the Trouble to ſee his Injuries redreſt; but how ſhall ſuch Acts of Injuſtice be prevented, ſince ſeveral of our moſt celebrated [a] Authors are at this Day plunder'd in the Face of the whole Republick of Letters? In ſhort, to omit the petty Larceny *Offenders, who ſteal ſlily and in the cleaneſt Manner they can, a Thought from One, and a Thought from Another, moſt Books now a-days may be very aptly compared to turn'd Cloaths; [b] a dexterous Taylor can make them up again ſo artfully, that the moſt skilful Judges of Dreſs ſhall often miſtake them for new.*

[a] The *Abbe de Bellegarde* is guilty of this Crime in his *Art of knowing Men*, which he ſtole from a Treatiſe intituled, *The Fallacy of the human Virtues*: The firſt Volumes of a certain Hiſtory of *Lewis* XIV. are vamped out of *the Memoirs of Cardinal de Retz* and Mr. *Joly*; the *Hiſtory of the Revolutions of* Sweden, by the *Abbe de Vertot*, has been under Contribution to that of *Charles* XII. King of *Sweden*, &c.

[b] The *Engliſh* very ingeniouſly give the Name of *ſecond-hand Authors* to thoſe Writers, who make bold with other Mens Works: But we have ſome Men, who are Authors at a third and fourth Hand.



A

DISSERTATION

ON THE

CHRISTIAN RELIGION,

According to the PRINCIPLES of the

ROMAN CATHOLICS.

I. *An* IDEA *of* CHRISTIANITY *in general.*

IT is very natural for Mankind to boaſt of the Merit and Virtues of that Party, which they have eſpous'd; but their Conduct in this Particular is not always grounded on a perfect Knowledge of the Cauſe; but very often is the meer Reſult of Cuſtom, and an eſtabliſh'd Prejudice and Prepoſſeſſion. It would be to little Purpoſe to expatiate on this Topic, and I think it ſufficient to obſerve, that Nothing is more common than this Way of Proceeding in Points of Religion; nay, we are very favourable to ſuch as act in this Manner; and Self-Love makes us indulge them, though they contend for the Cauſe of their Religion, under the Banner of Prejudice; for this is what we ourſelves require from Atheiſts and Libertines, and from all thoſe who may accuſe us of Partiality in any Reſpect relating to the Chriſtian Religion. If they are unwilling to excuſe us, on Account of the Excellence of its Morals, and the Miracles which attended its firſt Eſtabliſhment, we hope for their own Sakes they will judge favourably of us.

IF we conſider the Chriſtian Religion with Regard to its Principles, it cannot be denied, but that they are very obſcure and difficult to be underſtood, and that its Myſteries are above the Reach of human Comprehenſion. The Obſcurity of them, no doubt, is owing in a great Meaſure to the Subtilties introduced by ſeveral Philoſophers, who became Proſelytes to Chriſtianity in the firſt Ages of the Church, and who afterwards becoming Doctors, endeavour'd to explain the Myſteries of the Chriſtian Religion by Arguments borrowed from the Platonic and other Pagan Syſtems of Philoſophy. Their Succeſſors likewiſe (by their labour'd Explanations) added new Obſcurities to thoſe which they found before; and the human Paſſions inſenſibly blending with theſe Syſtems, Nothing more was wanting to render the Chriſtian Religion an impenetrable Myſtery. To this, no doubt, is owing the Origin of that infinite Number of Sects and Hereſies, which have ſprung up in the Church; each of which lays Claim to a primitive Purity of Doctrine, the Characteriſticks of divine Inſpiration, a Right of Superiority, and a perfect Knowledge of the Way to Heaven; and there is not one which (indirectly at leaſt) can forbear damning all the reſt, who diſſent from it.

THE Excellency of its Morals is a Demonſtration of the divine Original of the Chriſtian Religion. It conſiſts not in idle philoſophical Speculations, or perpetual Grimace and Affectation, but in a ſteady Practice of the Duties it requires, without the leaſt View of Recompence from Men; it neither ſeeks their Admiration, nor attempts to dazzle their Eyes and deceive them; and this Practice being grounded on God's poſitive Commands, is entirely conformable to the Conduct, which its divine Founder obſerved whilſt upon Earth. If ſuch as believe not in Jeſus Chriſt would but diligently compare his Precepts with thoſe of the greateſt Lawgivers of Antiquity, and his Life and Actions to thoſe of the moſt celebrated Philoſophers, we are of Opinion, they would be ſo far from looking upon him as a notorious Impoſtor, that they would conſider him at leaſt as a divine Perſon, and one who all along acted by a ſupernatural Power; but we are perſuaded that ſuch Enemies of the Chriſtian Religion, as are known by the Name of Libertines, and are proud of the Title, are actuated by the ſame Spirit as thoſe who attempt to eſtabliſh Anarchy in Government, and to overthrow its Laws. Theſe laſt are for acknowledging no Power at all, but treat good and bad Princes equally as Tyrants; and the former would have no more Veneration for *Lycurgus* and *Solon*, than for *Chriſt* and *Moſes*, if the Precepts of thoſe Pagan Lawgivers appear'd to them as formidable by their Severity, as thoſe of the Founders of the *Jewiſh* and Chriſtian Religion.

[a] THE Chriſtian Religion, in Regard to the Practice of it, conſiſts in the moſt exact Imitation, that can poſſibly be conceiv'd of the infinite Perfections of the ſupreme Being. From hence we muſt derive that ſolid Virtue, that Power which it gives us to ſubdue our Paſſions, and that Satisfaction which we receive from the Obſervance of thoſe Laws, to the utmoſt of our Abilities, which God hath preſcribed to Mankind, whilſt the Wicked are attempting to overthrow them, and by their irregular and diſſolute Practices to confound the Diſtinctions of Good and Evil. We may reaſonably believe, that God is pleaſed with ſeeing us copy his Perfections, and comply with his Laws. This Principle naturally leads us to the Acknowledgment of Rewards and Puniſhments in a future State; they being very imperfectly diſtributed in this World, and Men often forſaking, and even oppreſſing Virtue, whilſt Vice is rewarded, we muſt have Recourſe of Neceſſity to the juſt Judgment of an eternal Being. Reaſon alone (were it not baffled and bewilder'd by the Prevalence of our Paſſions, and by bad Example) would inform us, that whatever is repugnant to the infinite Perfections of the ſupreme Being, or tends to obſtruct the eternal Laws of Juſtice, deſerves a Puniſhment equal to the Crime. From

[a] See the ſecond Volume of a Treatiſe on Natural Religion, entitled, *The Exiſtence and Attributes of God*, by Dr. *Clarke*.

whence

whence it follows, that the Light of Reaſon being inſufficient of itſelf to direct us, there was a Neceſſity for the Aſſiſtance of Revelation, to teach us that the Righteous will be rewarded hereafter in Proportion to their ſhining Virtues; and the Ungodly receive thoſe Puniſhments, which are due to their Demerits. This Revelation is to be met with in the Chriſtian Religion, and the Origin, the Life of its great Author, the Weakneſs and Ignorance of ſuch as propagated it by ſuch Means as they were not capable of inventing, and the Teſtimony which even its Enemies themſelves are obliged to give in its Favour, are convincing Arguments of its Veracity. There is no moral Precept therein which is not conformable to the Perfections of the divine Nature, and which does not tend to promote the Happineſs of Mankind: All its Injunctions agree with our Ideas of natural Religion in its Purity; its Laws have no other View but our Preſervation; no other Motives are made uſe of to prevail on us to obey them, but ſuch as are becoming the Wiſdom of God. We muſt acknowledge, indeed, that this Morality is attended with ſome extraordinary Principles, which cannot be comprehended by the Light of Nature; in order, however, to diſcern them right, let us be permitted to approach them with the Eye of our weak Reaſon, and conſider them in that primitive Simplicity, which preſerved them ſo long from the heavy Weight of Controverſy, under which they have groaned ever ſince. If notwithſtanding, there ſtill remain ſome very great Difficulties, we are at a Loſs to know why they are not removed, in the mean Time a ſerious Inquiry will demonſtrate, that the Characters of Chriſtianity are perfectly conformable to the Attributes of the Divine Majeſty; that the moral Part never indulges Men's Paſſions; that it has no other View than the Preſervation and Happineſs of Mankind; that there never was an Example upon Earth equal to that of *Jeſus Chriſt* and his Apoſtles; and that none of the moſt inveterate Enemies of the Chriſtian Faith, ever invented any Thing, but what was very much inferior to it both in Practice and Speculation.

II. *An Idea of the Chriſtian Religion purſuant to the Tenets of the* Roman *Catholics in particular.*

HAVING given the Reader an Idea of Chriſtianity in general, it will not be amiſs to deſcend to Particulars. We ſhall therefore begin with the *Roman* Catholic Religion, which, tho' the Proteſtants have forſaken it for ſeveral Reaſons too tedious here to be examined into, neither indeed is it our preſent Province to enquire into its Authenticity, yet Order and Method oblige us to look upon it as the eldeſt Daughter of Chriſtianity, without perplexing ourſelves with any of the Pretenſions of the other Sects. Nay, there is one Thing in particular to be offer'd in Favour of the *Roman* Catholics, which is, that their Religion is in ſome meaſure Monarchical, and ſubject to the Authority of one Perſon; and likewiſe maintains, that a Separation from it of what kind ſoever, if it deſtroys the Unity of the Church, excludes a Chriſtian from Salvation. It ſeems likewiſe, that according to the *Idea* of the *Roman* Catholics, the Church is like a Body Politic: Unity is abſolutely neceſſary in both the one and the other; and [a] if there be any Abuſes, we are to bear them with Patience, and beſeech God to convince ſuch of their Errors as are fallen into them, without following their bad Example ourſelves.

THE *Roman* Catholics hold all the fundamental Tenets of the Chriſtian Religion. They worſhip one only God, the Father, Son, and Holy Ghoſt. They acknowledge,

[a] *There is nothing*, ſay the Clergy of *France* in the Acts of their General Aſſembly held *Anno* 1682, *in our Belief, that can offend a reaſonable Mind, unleſs the Abuſes of ſome particular People which we condemn, or certain Errors which are falſly imputed to us, or the Interpretations of ſome Doctors, which are neither received nor authoriſed by the Church, are taken for our Belief.*

that

that they are to put their Confidence [a] *in God alone, through the Merits of his incarnate Son, who was crucified and roſe from the Dead for our Juſtification.* They receive with the ſame Certainty, all the other Articles of the *Apoſtles Creed.* The Proteſtants do not differ with them in Relation to the Fundamentals of this Belief; but pretend, that they have made a vaſt Number of Additions, whereof ſome are repugnant to the *Apoſtles Creed*, and weaken very much the fundamental Tenets. They farther pretend, that the *Roman* Catholics are too indulgent in their Toleration of an infinite Number of Cuſtoms, which deviate from the Spirit of Chriſtianity: Whereto the *Romans* reply, that it is neceſſary to determine how far theſe Practices are pernicious, and to prove indiſputably, that ſuch pretended Additions as are complained of, are in Reality Additions, and moreover, contrary to the Articles of the Creed. Opinions have been multiplied to that Degree by Controverſy, that it is morally impoſſible to decide any Thing with Reſpect to theſe Additions: [b] And as for Cuſtoms in general, they alledge, that they are no Articles of Faith, and [c] are even liable to change, according to the Genius of each Nation.

WE ſhall not here enter into the Merits of this Diſpute; but only produce the Belief of the *Roman* Catholics in its utmoſt Purity, as M. *Boſſuet* has obliged us with it in his *Expoſition of the Catholic Catechiſm*, which is ſtrengthened by unqueſtionable Authorities, and is entirely conformable to the *Decrees* of the *Council of Trent*

I. " To begin, ſays he, with the Adoration which is due to God, the Catholic " Church teaches, That it principally conſiſts in believing, that he is the Creator and " Lord of all Things; that 'tis our Duty to adhere to him with all the Faculties of " our Souls, through Faith, Hope and Charity, as being the ſole Object that can make us " happy by the Communication of that *Summum Bonum*, which is himſelf.

" THIS internal Adoration which we render unto God in Spirit and in Truth, is at- " tended with its external Signs, whereof Sacrifice is the Principal, and can be offer- " ed to God alone; becauſe Sacrifice was ordained to make a publick and ſolemn Ac- " knowledgment of God's Sovereignty over us, and of our abſolute Dependance on " him.

" THE ſame Church teaches, that all religious Worſhip ought to terminate in God, " as its neceſſary End; and that if the Veneration which is paid to the bleſſed Virgin " and the Saints, may be termed religious; it is becauſe it relates of Neceſſity to God.

II. " THE Church in telling us, that 'tis beneficial to pray to the Saints, teaches us " to pray to them in that Spirit of Charity, and according to that Order of brotherly " Love, which inclines us to requeſt the Aſſiſtance of our Brethren living upon Earth; " [d] and the Catechiſm of the *Council of Trent* concludes from this Doctrine, that if the " Quality of Mediator which the Holy Scriptures attribute to [e] *Jeſus Chriſt*, received the " leaſt Prejudice from the Interceſſion of the Saints who dwell with God, it would re- " ceive no leſs an Injury from the Mediation of the Faithful, who live with us upon " Earth.

" THIS Catechiſm fully demonſtrates the great Difference there is between the " Manner of imploring God's Aid and Aſſiſtance, and that of the Saints: [f] *For*, it ex-

[a] *Boſſuet.* Expoſ. of the Cath. Doctr. *p.* 3. *Bruſſels* Edit. 1698.

[b] *They make many other Replies, which we cannot well quote without entring into a Controverſy; whereof this Subject hath produced on both Sides an infinite Number of Volumes; which in general contain nothing of Chriſtianity in them, but the bare Name.*

[c] As for Example, there are a great many Cuſtoms in Uſe at *Rome*, which are not at all obſerved in *France*.

[d] Cat. Rom. Part 3.

[e] Tit. *de cultu & Invoc. Sanct.*

[f] Part IV. Tit. *Quis orandus ſit.*

preſly

" prefly declares, [a] *that we pray to God either to beſtow on us ſome Bleſſing, or to deliver us from* " *ſome Misfortune; but ſince the Saints are more acceptable in his Sight than we are, we beg* " *of them to be our Advocates only, and to procure for us ſuch Things as we want. For* " *which Reaſon we uſe two Forms of Prayer widely different from each other, ſince when* " *we make our Applications to God himſelf, we properly ſay,* HAVE MERCY ON US, HEAR " US. *But when we addreſs ourſelves to the Saints, we only ſay,* PRAY FOR US: By " which we are to underſtand, that in whatever Terms thoſe Prayers, which are directed " to the Saints are conceived, the Intention of the Church and of her faithful Servants, " always reduces them to that Form; as this Catechiſm farther confirms in the Se- " quel.

" [b] BUT the Words of the Council itſelf ought well to be conſider'd, which being " intended to direct the Biſhops how they ought to ſpeak of the Invocation of Saints, " oblige them to teach, *That the Saints who live with* Jeſus Chriſt, *put up their Petitions* " *unto God for the whole Race of Mankind; that it is meet and advantageous to invoke* " *them in an humble and ſubmiſſive Manner; and implore their Aid and Aſſiſtance, to ob-* " *tain God's Favours for us, through his Son our Lord* Jeſus Chriſt, *who alone is our Saviour* " *and Redeemer.* The ſame Council afterwards condemns ſuch as teach a contrary " Doctrine. To invoke the Saints, according to the Opinion of that Council, is to " requeſt their Prayers to procure us God's Bleſſings through *Jeſus Chriſt.* And what- " ever we obtain by the Mediation of the Saints, is doubtleſs through *Jeſus Chriſt* and " in his prevailing Name; the Saints themſelves praying through *Jeſus Chriſt* only, and " their Prayers being anſwered in his Name alone.

" THE ſame Council in few Words clearly explains the Intention of the Church, when ſhe " offers up to God the holy Sacrifice in honour to, and in Commemoration of the Saints. " This Honour which we pay them in the Act of Sacrifice, conſiſts in naming them as the " Favourites and faithful Servants of God, to whom our Prayers are directed; in the Thankſ- " givings which we direct to him, for the Victories they have gained, and in humbly praying, " that he will vouchſafe to ſhew us Mercy thro' their Interceſſions. [c] St. *Auguſtin* himſelf " ſays, we ought not to believe that the Sacrifice was offered up to the holy Martyrs, " tho' it was the received Practice of the univerſal Church in thoſe Times to offer it over " their Bodies, and in Commemoration of them, *i. e.* near the Places where their ſa- " cred Relics were depoſited. [d] The ſame Father adds, that it was cuſtomary to comme- " morate the Martyrs at the Communion Table, in the Celebration of the Sacrifice, not " with an Intention to pray for them in the ſame manner as for the other Dead, but rather " that they ſhould pray for us. [e] The *Council of Trent* uſes almoſt the ſame Words as St. *Au-* " *guſtin* did, to aſſure true Believers, that *the Church does not offer up Sacrifice to the Saints,* " *but to God alone who has crowned them; and accordingly that the Prieſt never addreſſes* " *himſelf to St.* Peter *or St.* Paul, *in theſe Terms,* I OFFER UP UNTO YOU THIS SACRI- " FICE; *but he deſires their Aſſiſtance, with Thankſgivings unto God for their Victories, ſup-* " *plicating that thoſe whom we commemorate upon Earth may vouchſafe to pray for us in* " *Heaven.* This is the Manner in which we reverence the Saints in Hope to obtain " the Bleſſings of God through their Mediation; the principal of which is the Imita- " tion of them, to which we are highly excited by their great Examples, and by the " Veneration and Regard, which we pay to their bleſſed Memories, in the Preſence of " the Almighty.

[a] Part IV. Tit. *Quis orandus ſit.*
[b] Seſſ. 25. decr. *de Invoc.* &c.
[c] De Civit. C. xxvii.
[d] Tract. 84. in Joan. Serm. 17. de Verb. Apoſt.
[e] Concil. Trident. Seſſ. 22. c. iii.

" No Catholic (the illiterate Vulgar, or ſuch as are fond of having them continue in " Superſtition excepted) ever imagin'd, that the Saints were acquainted with our Ne- " ceſſities, or even with the Deſires of our Hearts, on Account of which we pray un- " to them in ſecret, by Virtue of their own Knowledge. The Church ſays no more, " than that ſuch Prayers are very advantageous to all that make uſe of them, whether " the Saints have their Intelligence by the Miniſtry and Correſpondence of the Angels, " who (according to the Scriptures) are acquainted with our Tranſactions, being by " God's Decree appointed as miniſtring Spirits to concur with us in the Work of our " Salvation; or whether God himſelf by any particular Revelation makes our Thoughts " known unto them; or, in ſhort, whether the Secret be reveal'd to them in his infi- " nite Eſſence, in which all Truth is comprehended. The Church therefore has come " to no particular Determination, as to the various Ways, which God is pleaſed to make " uſe of for this Purpoſe.

" BUT whatever be theſe Ways or Means, it is moſt certain, that the Church does " not aſcribe any of the divine Perfections to created Beings, as Idolaters were wont to " do, ſince ſhe does not acknowledge any Degree of Excellency in the greateſt Saints, " but what is deriv'd from God; nor aſcribe any Merit to them in his Sight, but " what is due to their Virtues; nor any Virtue, but what is a Gift of his Grace; nor " any Knowledge of human Occurrences, but what is communicated to them by him; " nor any Power to aſſiſt us, but through their Interceſſion; nor, in ſhort, any Hap- " pineſs in them or us, but by a perfect Submiſſion and Conformity to the divine " Will.

" UPON a fair Enquiry into our internal Ideas, with Regard to Saints, it will plainly " appear, that we do not place them above the Condition of Creatures, and from " thence a Judgment ought to be form'd of the Nature of that external Honour which " we pay unto them; external Worſhip being ordain'd to expreſs the internal Senti- " ments of our Souls.

" BUT inaſmuch as this Honour, which the Church pays to the Saints, principally " appears before their Images and ſacred Relics, it will be proper to explain the Belief " of the Church in both theſe Particulars.

" III. As to Images, we are expreſly forbid by the *Council of Trent*[a], *To believe there* " *is any ſuch divine Virtue in them, as to induce us to pay divine Adoration to them, and* " *enjoin'd to ask no Favours of them, to put no Truſt and Confidence in them, but to reve-* " *rence them only in Honour of the Originals which they repreſent.*

" ALL theſe Precautions of the Council are ſo many Marks or Tokens to diſtinguiſh " us from Idolaters, ſince we are ſo far from believing as they do, that there is any " Thing of a divine Nature ſubſiſting in Images, that we do not ſo much as allow " there is any other Virtue in them, but that of heightening our Devotion, and revi- " ving in us the Remembrance of their Originals.

" 'TIS upon this Foundation likewiſe that the Honour which is paid to Images is built. " Who, for Inſtance, can deny, but that the Image of *Jeſus Chriſt* crucified, when " we fix our Eyes ſtedfaſtly upon it, renews in us a lively Idea of *him who loved us ſo* " *as to die for us*[b]? As long as that Object before our Eyes prolongs the Remembrance " of ſo ineſtimable a Bleſſing in our Minds, we are prompted to ſhew how far our " Acknowledgment extends, by ſome external Tokens of Gratitude; and by our Hu-

[a] Concil. Trident. Seſſ. 25. dec. *de Imv.* &c.
[b] Galat. ii.

" miliations

" miliations before the Image, we ſignify how high our Devotion riſes to its divine " Original. To ſpeak therefore preciſely, and in the Stile of the Church, when we " honour the Image of an Apoſtle, or a Martyr, our Intention is not ſo much to re- " verence the Image, *as to honour the Apoſtle, or Martyr, in its Preſence.* Theſe are " the Words of the *Roman* Pontifical [a]; and the *Council of Trent* likewiſe expreſſes itſelf " in much the ſame Terms.

" In ſhort, the Senſe in which the Church honours Images, may be fully underſtood " by the Reverence which ſhe pays to the Croſs and to the New Teſtament. Every " one knows that when the Members of the Church bow down before the former, they " worſhip him, [b] *who bore our Tranſgreſſions on the Wood of the Croſs*; and that if they " bow before the latter, when they ſtand up in Honour to it, and kiſs it with " Reverence, all ſuch Teſtimonies of Reſpect terminate in thoſe eternal *Truths*, which " are contain'd in it.

" The Reſpect which is paid to Relics, in Imitation of the primitive Church, muſt " be underſtood in the ſame Manner. We look upon the Bodies of the Saints, as ha- " ving been Victims offered up to God by Martyrdom or Penance, without any Ways " diminiſhing that Duty and Reſpect, which we owe to God himſelf, *&c.*

" Nothing can be more unjuſt than to charge the Church with making all Piety " conſiſt in this her Devotion to the Saints, ſince the *Council of Trent*, as we have al- " ready obſerv'd, only aſſures the Faithful that this Cuſtom is [c] good and advantageous, " without any further Additions. The Church therefore only condemns ſuch as reject " this Practice, either out of Contempt, or Error; and, indeed, they ought to be con- " demn'd, ſince the Church is not to permit wholſome Cuſtoms to be deſpiſed, nor a " Doctrine which has been authorized by Antiquity, to be condemned by new " Teachers.

" IV. [d] As to the Point of Juſtification, we believe, *That our Sins are freely remit-* " *ted by the divine Mercy, for the Sake of* Jeſus Chriſt; [e] *and that we are ſaid to be* " *freely juſtified, becauſe neither Faith nor good Works, which precede our Juſtification,* " *can merit that Favour.*

" We believe, that our Sins are not only cover'd, but perfectly obliterated by the " Blood of *Chriſt*, and by the Grace of Regeneration, which far from depreciating the " Idea which we ought to have of the Merits of that Blood, on the contrary ſtrength- " ens and improves it.

" Thus the Righteouſneſs of *Jeſus Chriſt* is not only imputed to his faithful Servants, " but actually communicated to them by the Influence of the holy Spirit; ſo that " they are not only reputed juſt, but even ſanctified by his Grace.

" If our Righteouſneſs were Righteouſneſs only in the Eyes of Men, it would not " be the Operation of the Holy Ghoſt; it is a Righteouſneſs therefore even before God, " ſince God himſelf, by repleniſhing our Hearts with Charity, creates it in us.

" Our Righteouſneſs, however, is not complete, becauſe we are oblig'd to ſtruggle " with our worldly Luſts; the continual Sighs therefore of a Soul that repents of its

[a] V. Pont. Rom. de bened. Imag. Seſſ. 25. dec. *de Inv.* &c.
[b] 1 Pet. ii.
[c] Seſſ. 25. dec. *de Inv.* &c.
[d] Concil. Trident. Seſſ. 6. c. ix.
[e] Ibid. c. ii.

" Sins,

" Sins is the moſt neceſſary Duty of Chriſtian Righteouſneſs, and this obliges us to " acknowledge that our Righteouſneſs in this Life, conſiſts rather in the Forgiveneſs of " our Sins, than in the Perfection of our Virtues.

V. " As to the Merit of good Works, the Catholic Church teaches, that *eternal* " *Life ought to be propoſed to the Children of God, both as a Grace mercifully promiſed* " *them by the Means and Mercies of our Lord* Jeſus Chriſt, *and as a Reward faithfully* " *beſtowed on them for their good Works and Merits, in Conſequence of that Promiſe.* " Theſe are the expreſs Terms of the *Council of Trent.* But that the Pride of Man- " kind ſhould not flatter itſelf with the Idea of a preſumptuous Merit, [a] the ſame Coun- " cil teaches, That the whole Worth and Value of Chriſtian Works ariſes from a ſanc- " tifying Grace, which is freely granted us in the Name of *Jeſus Chriſt*; and is the Re- " ſult of that conſtant Influence which this divine Head has upon his Members.

" AND it is manifeſt from the Precepts, Admonitions, Promiſes, Threatnings and Re- " proofs of the Goſpel, that we muſt work out our Salvation by the Motions of our " Will, with the Grace of God which aſſiſts us: But we are to lay it down as a firſt " Principle, that Free-Will can conduct us to our everlaſting Happineſs, no farther, than " as it is actuated and raiſed up by the Holy Ghoſt, *&c.*

" WE openly declare, that we cannot be acceptable to God, but in and through JESUS " CHRIST, nor do we apprehend how any other Senſe can be imputed to our Belief. " We ſo perfectly place all the Hopes of our Salvation in him alone, that we daily di- " rect the following Petition to God in the Sacrifice: *Vouchſafe, O God, to grant unto us* " *Sinners, thy Servants, who truſt in the Multitude of thy Mercies, ſome Share and Society* " *with thy bleſſed Apoſtles and Martyrs, into the Number of whom we beſeech thee to re-* " *ceive us, having no Regard to our own Merit; but pardoning us thro' thy Grace in the* " *Name of* JESUS CHRIST *our Lord.*

" THE Catholics, without Exception, teach, that *Jeſus Chriſt* only, who was both " God and Man, was able by the infinite Dignity of his Perſon to offer up a ſuf- " ficient Satisfaction to God for our Sins; but having made an abundant Recompence " for them, he had Power to apply that infinite Satisfaction to us two ſeveral Ways; " either by an abſolute Remiſſion, without the leaſt Reſerve of any Penalty; or by ex- " changing a Greater for a Leſs, that is to ſay, an eternal into a temporal Puniſhment. " As the firſt is the moſt perfect and conformable to his divine Goodneſs, he makes uſe " of that firſt of all, in the Sacrament of Baptiſm: And we believe, that he uſes the ſecond " in the Forgiveneſs which he grants to ſuch as after Baptiſm relapſe into Sin, he being " in ſome meaſure compelled thereto, through the Ingratitude of thoſe who have abuſed " his firſt Favours: For which Reaſon they are to ſuffer ſome temporal Puniſhment, " tho' the eternal be taken off.

" WE are not from thence, however, to conclude, that *Jeſus Chriſt* has not made " a complete Satisfaction for us: But on the contrary, that as he has gained an abſolute " Right over us, by the infinite Price which he paid for our Salvation, ſo he forgives us our " Tranſgreſſions upon ſuch Terms, and under ſuch Laws and Reſtrictions, as he thinks " convenient.

" WE ſhould be highly unjuſt, as well as ungrateful to our Saviour, were we ſo pre- " ſumptuous as to queſtion his infinite Merit, under Pretence, that tho' he has forgi- " ven us *Adam*'s Tranſgreſſion, yet he has not at the ſame Time exempted us from all " the Conſequences of it; leaving us ſtill liable to Death, and to ſo many other temporal

[a] Ibid.

" and

" and ſpiritual Infirmities which that Sin has created. It is ſufficient for us, that *Jeſus Chriſt*
" once paid the Price, by which we ſhall one Day be totally freed from all thoſe Evils
" with which we are now oppreſs'd. It is our Duty to receive every Part of his Favour,
" with Humility and Thankfulneſs, conſidering the Steps whereby he is pleaſed to pro-
" mote our Deliverance, in ſuch a Manner as his Wiſdom has appointed for our Welfare,
" and for a more clear Manifeſtation of his Goodneſs and Juſtice.

" For the ſame Reaſon we ought not to be ſurpris'd, that he who has been ſo in-
" dulgent to us in our Baptiſm, ſhould become more reſerved after we have violated
" our firſt moſt ſacred Engagements. It is juſt, and even good for us, that God, in for-
" giving the Sin, together with the everlaſting Puniſhment, which we had juſtly de-
" ſerved, ſhould lay us under ſome temporal Affliction, were it only to confine us to
" our Duty; leſt by too eaſily throwing off all the Ties of Juſtice, we ſhould grow
" preſumptuous, and make an ill Uſe of that Pardon, which we had ſo *freely* ob-
" tained.

" In order therefore to ſatisfy that Obligation, we are ſubject to certain Penances
" which ought to be performed on our Parts with Repentance and Humiliation; and it
" is the Neceſſity of theſe Works of Expiation which obliged the Primitive Church to
" inflict thoſe Puniſhments upon Penitents that are term'd Canonical.

" When the Church, therefore, impoſes thoſe painful and laborious Penances upon
" Sinners, and they undergo them with Patience and Humility, this is called Satisfac-
" tion; and when the Church ſhews any Regard either to the ardent Devotion of the
" Penitents, or to other good Works which ſhe preſcribes; and remits any Part of the
" Puniſhment due to them, that is term'd Indulgence.

" [a] The *Council of Trent* propoſes nothing more relating to Indulgences; but that *the*
" *Church had the Power of granting them from* Jeſus Chriſt, *and that the Practice of them is*
" *wholſome*; *which Cuſtom*, that Council adds, *ought ſtill to be preſerved, tho' with Mode-*
" *ration, leſt Eccleſiaſtical Diſcipline ſhould be weakened by too great a Toleration*: From
" whence 'tis manifeſt, that the Articles of Indulgences only regards Diſcipline.

" Such as depart this Life in Peace and Charity, and are notwithſtanding ſubject
" to thoſe temporal Puniſhments which divine Juſtice has reſerved for them, muſt ſuf-
" fer them in the other World; and the whole Chriſtian Church in the earlieſt Ages
" did for that Reaſon offer up both Prayers, Alms, and Sacrifices for the Faithful departed
" in Peace, and in the Communion of the Church, with a lively Hope and Expectation
" of their being relieved by thoſe Acts of Devotion. [b] This is what the *Council of Trent*
" propoſes we ſhould believe with Reſpect to Souls confined in Purgatory, without de-
" termining either the Nature of their Puniſhments, or ſeveral other Things of the like
" kind; in Regard to which that holy Council exacts abundance of Precaution, con-
" demning thoſe who ſay any Thing that is uncertain and precarious.

" The Sacraments of the New Teſtament are not only ſacred Tokens of Grace, or
" Seals which confirm it to us, but Inſtruments of the Holy Ghoſt, which apply and
" confer it on us by Vertue of the Words pronounced, and the outward Action per-
" formed on our Behalf, provided we do not prevent the Effects of it by our own evil
" Diſpoſitions.

" When God annexes ſo high a Prerogative to external Signs, which in their Nature bear
" no Proportion to ſuch excellent Effects, he plainly ſignifies that, beſides all that we

[a] Contin. Seſſ. 25. dec. *de Indulg.*
[b] Seſſ. 25. *de Purg.*

" can do inwardly thro' our good Inclinations, a ſpecial Operation of the Holy Ghoſt,
" and a particular Application of the Merits of our bleſſed Saviour, repreſented to us by
" the Sacraments, muſt ſtill intervene to ſanctify us. This Doctrine therefore cannot be
" rejected without offering an Indignity to the Merit of JESUS CHRIST; and to the In-
" fluence of the divine Power in our Regeneration.

" WE acknowledge ſeven Signs or Sacraments ordain'd by *Jeſus Chriſt* as the ordinary
" Means by which the New Man is ſanctified and made perfect. Their divine Inſtitu-
" tion appears from the ſacred Scriptures, either by the expreſs Words of *Jeſus Chriſt*
" himſelf, or by Grace, which according thereto, is annexed to them, and denotes of
" Neceſſity an Order from God.

" [a] As Infants cannot ſupply the Defects of Baptiſm, by Acts of Faith, Hope, and
" Charity, or by any Vow hereafter to receive that Sacrament, we believe, that if they do
" not actually receive it, they are in no wiſe Partakers of the Grace of Redemption;
" and ſo dying in the Guilt of *Adam*, have no Share at all in *Jeſus Chriſt*.

" [b] IMPOSITION of Hands practiſed by the bleſſed Apoſtles, for the Confirmation of
" the Faithful againſt Perſecutions, having its chief Effect in the internal Deſcent of the
" Holy Ghoſt, and the Infuſion of his gracious Gifts, ought not to have been rejected
" by our Adverſaries on Pretence that the Holy Ghoſt does not at preſent deſcend viſibly
" upon us. And indeed all Chriſtian Churches down from the Apoſtles, have religiouſly
" preſerved that Practice, making uſe likewiſe of the ſacred Ointment in Baptiſm, to ſhew
" the Virtue of that Sacrament by a more expreſs Repreſentation of the Unction of the
" Holy Ghoſt.

" [c] WE believe that it was the Will of *Jeſus Chriſt*, that thoſe who have ſubmitted
" themſelves to the Authority of the Church by Baptiſm, and have afterwards violated
" the Laws of the Goſpel ſhall be ſubject to the Deciſion of the ſame Church in the
" Tribunal of Penance, [d] where ſhe exerciſes the full Power granted her of Abſolution
" and Remiſſion of Sins.

" THE Terms of the Commiſſion which is given to the Miniſters of the Church, to
" forgive Sins, are ſo general that it would be preſumptuous to reduce it only to
" public Sins; and as when they pronounce Abſolution in the Name of *Jeſus Chriſt*, they
" only obſerve the expreſs Terms of that Commiſſion, ſo the Sentence is looked upon as
" paſs'd by *Jeſus Chriſt* himſelf, in whoſe Name they are appointed Judges. He is
" the inviſible High Prieſt, who abſolves the Penitent inwardly, whilſt the Prieſt performs
" the ſame Office externally.

" As this judiciary Power is a Reſtraint on Licentiouſneſs ſo neceſſary; ſuch a plen-
" tiful Spring of wiſe Counſels, and ſo ſenſible a Conſolation to thoſe who are ſorry for
" their Sins, when their Abſolution is not only pronounced to them in general Terms,
" after the manner of the Reformed Miniſters, but they are effectually forgiven by
" the Authority of *Jeſus Chriſt*, after a particular Examination and Knowledge of the
" Cauſe, we cannot imagine, that our Enemies can look on the Loſs of ſo many Ad-
" vantages, without ſome Regret, and being in ſome meaſure aſhamed of a Reformation
" which has rejected ſo pious and wholſome a Practice.

[a] Baptiſm.
[b] *Confirmation*, Acts viii. 15, 17.
[c] *Penance and Sacramental Confeſſion.*
[d] Mat. xviii. 18. John xx. 23.

" [a] THE Holy Ghoſt having annexed to extreme Unction (according to St. *James*) " an expreſs Promiſe of Remiſſion of Sins, and Relief of the Sick, there can be No- " thing wanting to make this ſacred Ceremony a real Sacrament. [b] 'Tis to be obſerv'd, " however, that the ſick Perſon, according to the Doctrine of the *Council of Trent*, " receives more Conſolation and Relief in Soul than in Body; and as ſpiritual Benefit " is ever the principal Object of the new Law, it is that which we muſt chiefly expect " from this holy Unction, in caſe we are duly prepared for it; whereas corporal Relief in " Sickneſs is only granted unto us with Reſpect to our eternal Salvation, according to the " ſecret Deſigns of divine Providence, and the different Degrees of Preparation and " Faith, which are to be met with in the Faithful.

" [c] UPON our conſidering, that *Jeſus Chriſt* has given a new Turn to the holy State of " Marriage, [d] by reducing it to the conſtant and indiſſoluble Union of two Perſons only; " and likewiſe reflecting that this inſeparable Union is a Mark or Token of his eternal " Union with his Church, it will be very eaſy to comprehend, that the Marriage of the " Faithful is attended with the Holy Ghoſt and the Grace of God; and we ought to " extol and magnify the divine Goodneſs, for having thus conſecrated the very Princi- " ples of our Birth.

" [e] THE Impoſition of Hands, which our ſpiritual Miniſters receive, being attended " with ſo immediate an Influence from the Holy Ghoſt, [f] and with ſo perfect an Infu- " ſion of Grace, ought to be reckon'd alſo among the Number of Sacraments.

" [g] THE real Preſence of the Body and Blood of *Jeſus Chriſt* in the Sacrament of the " *Euchariſt*, is firmly eſtabliſh'd by the Words of the Inſtitution, which we underſtand " in the literal Senſe; and to ask us the Reaſon why we do ſo, would be as impertı- " nent as to ask a Traveller why he follows the high Road. There is Nothing in the " Words which *Jeſus Chriſt* makes uſe of in the Inſtitution of this Myſtery, that in- " duces us to take them in a figurative Senſe; and this Reaſon is ſufficient, in our Opi- " nion, to determine us in Favour of the former. But we are ſtill more confirm'd in " this Belief, when we reflect on the Deſign of the Son of God in this Myſtery, which " I ſhall endeavour to explain as clearly as poſſible, and upon ſuch Principles as I " imagine cannot be diſallowed of.

" [h] 'TIS evident, therefore, that theſe Words of our Saviour, *Take, eat, this is my* " *Body which is given for you*, ſhew us, that as the antient *Jews* were not only united " in Spirit at the Sacrifice of the Victims which were offer'd up for them; but were " alſo Partakers of the Fleſh which was ſacrificed, which was a Sign to them of the " Share they had in that Oblation; ſo *Jeſus Chriſt* having offered up himſelf a Sacri- " fice for us, it was his Pleaſure that we ſhould in Reality partake of the Fleſh of " that adorable Victim, that the actual Communication thereof might be a laſting Teſ- " timony to each of us in particular, that he had not only aſſumed his Body, but made " a Sacrifice of it for us.

" [i] GOD commanded the *Jews* not to eat of the Sin-Offering, to ſhew them thereby " that there was no real Expiation made for Crimes, either under the Law, or by the

[a] *Extreme Unction*, Jam v. 14.
[b] Seſſ. 14. c. 2. *de Sac. extr. Unct.*
[c] Matrimony.
[d] Mat. xix. 5. Eph. v. 32.
[e] *Holy Orders.*
[f] 1 Tim. iv. 2 Tim. i.
[g] *The Euchariſt.*
[h] Mat. xvi. Luke xxii.
[i] Levit. vi. 30.

" Blood

" Blood of Animals; and all the People were under an Interdict as it were, by that " Prohibition, so that they could have no actual Share in the Remission of Sins. Now " by a Reason directly the reverse, it was requisite that the Body of our Blessed Saviour, " which was a true Sacrifice offered up for our Sins, should be eaten by the Faithful, " to denote, that the Remission of Sins was thereby fulfilled, under the New Testa- " ment.

" [a] God likewise forbad the *Jews* to eat any Blood; and one Reason for that Prohi- " bition was this, *That Blood was given for the Expiation of our Souls*; but, on the " contrary, our Saviour directs us to drink his Blood, because [b] *it was shed for the Re-* " *mission of Sins.*

" This the eating of the Body, and drinking the Blood of the Son of God, is " as real at the holy Communion, as Grace, Expiation of Sins, and Participation of " the Sacrifice of *Jesus Christ*, is actual and effectual under the new Covenant.

" As he was willing, however, to try our Faith in this Mystery, and free us at the " same Time from the Horror of eating his Flesh, and drinking his Blood, under their " proper Species, it was necessary for him to give them to us, disguis'd under a Species " of another Nature; and if these Considerations induc'd him to let us eat the Flesh " of our Sacrifice in another Manner than the *Jews* did, yet he was not for that Rea- " son oblig'd to take any Thing away from the Reality and Substance of it.

" It appears therefore, that for the Accomplishment of the ancient Types, and in " order to put us into the actual Possession of the Sacrifice that was offered up for our " Sins, it was *Jesus Christ*'s Intention to give us in Reality his Body and Blood, which " cannot be denied..... We can never agree, that those Words should be receiv'd on- " ly in a figurative Sense, because the Son of God, who was so careful to explain " every Thing to his Apostles, which he taught them under Parables and Figures, said " Nothing of that Kind to explain this Matter; and it is evident from thence, that " he left these Words in their natural Signification. It is as easy for the Son of God " to cause his Body to be in the Eucharist, by saying, *This is my Body*, as to cure a " Woman of her Disease by saying, [c] *Woman, be thou free from thine Infirmity*; or to " preserve a young Man's Life, by saying to his Father, [d] *Thy Son liveth*; or, in short, " to pardon the Sins of him who was sick of the Palsy, by saying to him, [e] *Thy Sins* " *are forgiven thee.*

" Without enquiring therefore into the Manner how *Jesus Christ* performs " his Word, we stick to the literal Sense of it; for he who does whatever he pleases, " can by his Word bring whatever he says to pass; nay, it had been easier for the Son " of God to strain the Laws of Nature to confirm his Words, than for us to reconcile " our Sense to forc'd Constructions, which overthrow all the Laws of Speech.

" These Laws of Speech inform us, that such Signs as naturally express " and stand for any Thing, often assume the Name of the Thing so repre- " sented; because it is natural for them, as it were, to raise the Idea thereof in the " Mind. The same Thing happens likewise in Signs of Institution, though with some " Restrictions, when once they are received, and we are accustom'd to them; but " when any Sign is establish'd, which of itself bears no Affinity to the Thing signified,

[a] Levit. xvii. 11.
[b] Mat. xxvii. 28.
[c] Luke xiii. 12.
[d] John iv. 50.
[e] Mat. ix. 2.

" as for Example; for a Piece of Bread to repreſent the Body of a Man, to have a " Name given it without any Interpretation, and before any one has agreed upon it, " as *Jeſus Chriſt* did in his holy Supper, is a Thing unheard of; and we find no " Precedent of it in all the ſacred Scriptures; nay, we might venture to ſay, in all the " Books that were ever wrote.

" HAVING laid down the Tenets of the Church relating to theſe Words of *Jeſus* " *Chriſt*, *This is my Body*, we muſt inform you of her Opinion concerning thoſe which " he added to them, [a] *This do in Remembrance of me.* It is evident that it was the De- " ſign of the Son of God to oblige us thereby to commemorate the Death which he " ſuffered for our Salvation; and St. *Paul* concludes from this Paſſage, that we *exhibit* " *the Death of the Lord* in that Myſtery. Now we muſt not perſuade ourſelves, that " this Commemoration of our Lord's Death excludes the real Preſence of his Body; on " the contrary, if we reflect on what we have juſt explain'd, it will evidently appear, " that this Remembrance is grounded upon the real Preſence; for as the *Jews*, at the " eating of their Peace-Offerings, remember'd they had been ſacrificed for them; ſo " likewiſe when we eat the Fleſh of *Jeſus Chriſt*, our Victim, we ought to remember " that he died for us. It is the ſame Fleſh therefore eaten by the Faithful, which not " only revives in us the Memory of his being offered up for us, but confirms us in the " Truth of it; and far from being able to ſay, that this ſolemn Commemoration, which " *Jeſus Chriſt* enjoins us to make, excludes the real Preſence of his Fleſh, we find, on " the contrary, that this affectionate Remembrance of him required of us at the holy " Table, as being offered up for us, is grounded upon that ſame Fleſh being really " taken there; ſince in Reality we cannot poſſibly forget that he gave his Body as a " Sacrifice for us, when we ſee that he ſtill gives us daily the ſame to eat.

" X. As it was not meet and proper [b] that our Senſes ſhould perceive any Thing in " this Myſtery of Faith, ſo neither was it convenient that any Thing ſhould be changed, " with Regard to them in the Bread and Wine of the Euchariſt. Upon which Ac- " count, as we perceive the ſame Species, and feel the ſame Effects as before, in that " Sacrament, we ought not to be any Ways ſurpriz'd, if ſometimes, and in ſome Senſe " it ſhould go under the ſame Denomination. Yet our Faith, inviolably adhering to " his Words, who does whatſoever he pleaſes, both in Heaven and Earth, acknowledges " no other Subſtance on this Occaſion, than that which is meant by thoſe very Words; " that is to ſay, the very Body and Blood of *Chriſt*, into which the Bread and Wine " are changed; and this is what we call *Tranſubſtantiation.*

" THE Reality, however, internally contain'd in the Euchariſt, does not prevent it " from being a Sign, with Reſpect to what appears externally to our Senſes; though, " indeed, 'tis a Sign, that far from excluding the Reality, carries it of Neceſſity " along with it; for in Effect, theſe Words, *This is my Body*, pronounced over the " Species which *Jeſus Chriſt* made Choice of, are an indiſputable Sign to us, that he " is preſent; and though Things are ſtill the ſame in Appearance to our Senſes, yet " our Souls frame a different Idea of them, from what they would have done, had not a ſu- " perior Authority intervened. Theſe Species therefore, which by a continued Train of " natural Impreſſions uſually formed in our Bodies, were wont to repreſent the Subſtance " of Bread and Wine, inſtead thereof by Authority of him, in whom we believe, be- " gin to expreſs and denote a quite different Subſtance; for we ſubmit our Judgments " to him who ſays, *That what we take, and what we eat, is his Body*; and ſuch is the " Energy of theſe Words, that they will not allow us to take theſe external Appearances for " the Subſtance of Bread, but for that of the Body of *Jeſus Chriſt* there preſent; ſo that

[a] Luke xxii. 19. 1 Cor. ii. 24.
[b] Of Tranſubſtantiation, of Adoration, and in what Senſe the Euchariſt is a Sign.

the Preſence of ſo adorable an Object, being confirmed to us by this Sign, we do " not in the leaſt ſcruple to pay our Adorations to it.

" I SHALL not expatiate on the Article of divine Worſhip, becauſe all ſuch as main- " tain that *Jeſus Chriſt* is preſent in the Euchariſt, muſt of Neceſſity pay their Ado- " ration to it.

" MOREOVER, being once convinced that the omnipotent Words of the Son of God " perform whatever is intended in the Pronunciation of them, we believe upon very " good Grounds, that they have their Effect, in the Lord's Supper the Moment they " are ſpoken; and by Conſequence we acknowledge the real Preſence of the Body " before our Participation of it.

" THESE Particulars premiſed, the Sacrifice which we acknowledge in the Eucha- " riſt will admit of no farther Difficulty.

" WE have obſerved, that there are two Actions in that myſterious Sacrament, really " diſtinct, though relative to each other. The one is the Conſecration of the Bread " and Wine, which are thereby changed into the Body and Blood; and the other is " the Manducation, whereby we are made Partakers of that heavenly Food.

" THE Body and Blood are in the Conſecration myſtically ſeparated, becauſe *Jeſus* " *Chriſt* ſaid diſtinctly, *This is my Body*; *this is my Blood*; which affords us a lively and " effectual Image of his violent Death.

" THUS the Son of God is ſet on the ſacred Table, by Virtue of thoſe Words, " clothed in the Signs which repreſent his Death; and this is wrought by the Conſe- " cration: This religious Action moreover carries with it an Acknowledgment of the " divine Sovereignty, inaſmuch as *Jeſus Chriſt*, who is actually preſent, renews and per- " petuates the Memory of his Obedience, even to his dying on the Croſs; ſo that No- " thing can be wanting to make it a true Sacrifice.

" IT is not to be queſtion'd, but this Action being diſtinct from the Eating, muſt in " itſelf be acceptable to God, and incline him to look down upon us with a favour- " able Eye, becauſe it ſets before him the voluntary Death which his well-beloved " Son ſuffered for our Iniquities; or rather exhibits that very Son, under the Signs of that " Death, whereby his Anger was appeaſed.

" ALL Chriſtians muſt acknowledge, that the Preſence only of *Jeſus Chriſt* is a " moſt prevailing Means of Interceſſion before Almighty God, for Mankind in gene- " ral, [a] according to what the Apoſtle ſaith, that *Jeſus Chriſt appears before the Face* " *of God in Behalf of us.* For which Reaſon we believe, that *Jeſus Chriſt* being pre- " ſent on the ſacred Table under thoſe Signs of Death, intercedes for us, and conti- " nually ſets that Death which he ſuffered for his Church, before his heavenly Fa- " ther.

" IT is in this Senſe that we ſay, *Jeſus Chriſt* offers himſelf up to God for us in " the Euchariſt; and in this Manner, we believe, that by this Sacrifice God becomes " more kind and indulgent to us; and for this Reaſon we call it propitiatory.

" WHEN we conſider what *Jeſus Chriſt* performs in this Myſtery, and that we ſee " him through Faith actually preſent on the holy Table under theſe Signs of Death,

[a] *Heb. ix. 24.*

" we

" we unite ourſelves to him in this Condition; we preſent him to God as our only Ob-
" lation, and our only Propitiator through his Blood, proteſting that we have nothing to
" offer up to him but *Jeſus Chriſt* and the infinite Merit of his Death. We conſecrate
" all our Prayers through that divine Sacrifice, and when we offer up *Jeſus Chriſt* to
" God, we are at the ſame Time inſtructed to offer up ourſelves as living Sacrifices to
" the divine Majeſty, in and thro' him.

" SUCH is the Chriſtian Sacrifice, infinitely different from what was obſerved un-
" der the Law: A Spiritual Sacrifice worthy of the new Covenant, where the Offering
" that is preſent is only ſeen thro' Faith; where the Word is the Sword which myſti-
" cally parts the Body from the Blood; where by Conſequence the Blood is only ſhed in
" Myſtery, and where Death hath no Share but by Repreſentation: And 'tis neverthe-
" leſs a true and real Sacrifice, ſince *Jeſus Chriſt* is really contained therein, and offered
" up to God under that Figure of Death; but a Sacrifice of Remembrance too, which
" is ſo far from taking us off from the Sacrifice of the Croſs, as our Adverſaries object
" againſt us, that it rather unites us to it by all its Circumſtances, inaſmuch as it not
" only relates entirely thereto, but can neither truly be, nor ſubſiſt without that Rela-
" tion, from which it receives all its Virtue.

" THIS is the expreſs Doctrine of the Catholic Church, as ſet forth in the *Council of*
" [a] *Trent*, which teaches that this Sacrifice was only ordained as a *Repreſentation of that*
" *which was once accompliſh'd on the Croſs; to perpetuate the Memory of it for ever; and*
" *to apply unto us the ſalutary Virtue of it for the Abſolution of thoſe Sins which we daily*
" *commit*. So that the Church is ſo far from thinking any Thing deficient in the Sa-
" crifice of the Croſs, that on the contrary ſhe believes it to be ſo perfect, and ſo per-
" fectly ſatisfactory, that every Thing afterwards performed, is only inſtituted to cele-
" brate its Remembrance, and apply the Virtue of it to us.

" THE ſame Church thereby acknowledges, that all the Merit of the Redemption of
" Mankind reſults from the Death of the Son of God: And 'tis very apparent from what
" has been already ſaid, that in the Celebration of the divine Myſteries, when we ſay,
" *God we offer up unto thee this holy Offering*, we do not pretend by that Sacrifice to make
" or offer unto him a new Payment of the Price of Salvation; but to employ the Me-
" rits of our bleſſed Saviour there preſent, together with the infinite Price which he once
" paid for us on the Croſs.

XI. " JESUS CHRIST [b] being really preſent in the Euchariſt, his Grace and Bene-
" diction are not annexed to the Species, that are the Objects of our Senſes, but to the
" very Subſtance of his Fleſh, which is both living and endued with an enlivening Faculty,
" on account of the Divinity united to it. All therefore that believe in this Reality,
" ought not to ſcruple the receiving of the Communion only under one Species, ſince
" they receive all that is eſſential to the Sacrament, in ſo much a more ample and cer-
" tain Manner as the Separation of the Body and Blood not being real, (as we have al-
" ready obſerv'd) they entirely and individually receive him, who alone is able fully to re-
" pleniſh us.

" 'TIS on this ſolid Baſis that the Church interprets the Precept of the Communion,
" and has pronounced, that we may receive the Sanctification which that Sacrament
" confers under one Species only; and when ſhe confined the Faithful to that Species
" alone, it was not out of any Contempt for the other; but on the contrary, to prevent the
" Abuſes which the Confuſion and Negligence of the People had occaſioned in theſe lat-

[a] Seſſ. 22. c. 1.
[b] The Communion under both Species.

" ter

" ter Ages; reſerving to herſelf the Power of re-eſtabliſhing the Communion under " both Kinds, whenever it ſhall prove more conducive to Peace and Unity.

XII. " JESUS CHRIST having eſtabliſhed [a] his Church by preaching, the unwritten " Word was the firſt Rule of Chriſtianity; and when the ſacred Writings of the New " Teſtament were added to it, that Word loſt nothing of its Authority on that Account; " which is the Reaſon we receive all that has been taught by the Apoſtles, either writ- " ten, or oral, with equal Veneration, wherein we follow [b] St. *Paul*'s expreſs Declara- " tion, and we look upon it as a certain Proof that any Doctrine comes from the Apo- " ſtles, when it is received by all the Churches of *Chriſt*, without our being able to point " out its firſt Beginning. Nor can we refuſe to receive every Thing ſo eſtabliſhed, with " all the Submiſſion due to the divine Authority.

XIII. " THE Church being inſtituted by God to be the [a] Guardian of the Scriptures " and of Tradition, from her 'tis we receive the canonical Writings.

" BEING thus inſeparably united to the ſacred Authority of the Church by means of " the Scriptures, which we receive from her; from her likewiſe we receive our Tradi- " tion, and by means thereof are taught the true Senſe of the Scriptures. Whence it " comes to paſs, that the Church profeſſes to teach nothing as coming from herſelf, nor " to invent any new Doctrine; but only follows and declares divine Revelation by the " inward Direction of the Holy Ghoſt, graciouſly given to her for her Guide and In- " ſtructor.

" THE Diſſention which aroſe relating to the Ceremonies of the Law in the Apoſtles " Time, demonſtrates, that the Holy Ghoſt makes the Church his Interpreter; and their " Acts have taught all Ages to come, by the manner of deciding that Controverſy, the " Authority by which all Diſſentions of that kind are to be concluded. So that when- " ever there ſhall ariſe any Diſputes, which may create a Diviſion among the Faithful, " the Church ſhall always interpoſe her Authority; and her Biſhops being aſſembled, ſhall " ſay after the Apoſtles, [d] *it ſeemed good to the Holy Ghoſt, and to us:* and when ſhe hath " once ſpoken, her Children ſhall be taught not to make new Enquiries into the Articles ſhe " hath reſolved, but humbly to ſubmit to her Deciſions. In complying herewith, we " ſhall imitate St. *Paul* and *Silas*, who delivered that firſt Decree of the Apoſtles to the " Faithful, and who far from ſuffering them to re-examine what had been determined, " [e] *went from Town to Town, and charged them to keep the Inſtitutions of the Apoſtles.*

" THIS is the Manner in which the Children of God ſubmit to the Deciſion of the " Church, believing they hear the Oracles of the Holy Ghoſt from her Mouth; for " which Reaſon in the Creed, after we have repeated, *I believe in the Holy Ghoſt*, we " immediately after add, *the holy Catholic Church.* By which Article we oblige ourſelves " to acknowledge a perpetual and infallible Truth in the univerſal Church, ſince that " very Church, in which we believe at all Times, would ceaſe ſo to be, ſhould ſhe ceaſe " to teach that Truth which God was pleaſed to reveal. Whoever therefore ſuſpects " that the Church makes an ill Uſe of her Authority, to eſtabliſh the Spirit of Untruth, " has no Faith in *him*, by whom the Church is governed.

" THIS ſupreme Authority of the Church is ſo requiſite for the Regulation of all the De- " bates which ariſe in Matters of Faith, and the Senſe of the Scriptures, that even the

[a] The Word written, and unwritten.
[b] Theſſ. ii. 24.
[c] The Authority of the Church.
[d] Acts xv. 28.
[e] Acts x. 4.

" PRO-

" Proteſtants were at laſt obliged to re-eſtabliſh it among themſelves, after they had
" exploded it as an inſupportable Tyranny.

" WHEN the People called *Independants* openly declared, that every Chriſtian ought
" to follow the Dictates of his own Conſcience, without ſubmitting to the Authority of
" any eccleſiaſtical Body or Aſſembly, and for that Reaſon refuſed to ſubmit to Synods; that
" of *Charenton*, which was held in the Year 1644, condemned that Doctrine on the ſame Ac-
" count, and for the ſame Inconveniencies, as cauſed us to reject it. That Synod ſays
" in the firſt Place, that the Error of the Independants conſiſts in teaching, that *every*
" *Church ought to be regulated by its own Laws, without being dependant on any Perſon*
" *whomſoever in eccleſiaſtical Concerns, and without lying under any Obligation to acknow-*
" *ledge the Authority of Convocations, or Synods for their Government and Conduct.* And
" afterwards concludes, that this Sect *is as pernicious to the State, as to the Church; that*
" *it is an Inlet to all Irregularities and Extravagances, that it obſtructs all Means for the*
" *Rectification of them, and that if it once got firmly eſtabliſhed, there might proceed from*
" *it as many Religions,* [a] *as there are Pariſhes and private Meetings.* By theſe laſt
" Words, 'tis plain that this Synod in the Eſtabliſhment of *Dependency* had an Eye prin-
" cipally to Matters of Faith; ſince it declares the greateſt Inconvenience Chriſtians were
" liable to fall into from Independency, was, *that it might occaſion as many Religions as*
" *Pariſhes.* It is requiſite therefore, according to the Doctrine of this Synod, that every
" Church, and with much more Reaſon, every private Perſon ſhould depend in Matters of
" Faith on a ſuperior Authority, which reſides in a Number of Perſons; to which the Faith-
" ful ought to ſubmit. For the Independants do not refuſe to ſubmit themſelves to the
" Word of God in the Senſe, they think it is to be underſtood; nor to receive the De-
" ciſions of Synods, when upon due Examination they find them reaſonable. But re-
" fuſe to ſubmit their Judgment to that of any Convocation, *&c.*

XIV. " [b] THE Son of God having determined that his Church ſhould be one
" only, and firmly built on Unity, has eſtabliſhed and ordained the Primacy of St. *Pe-*
" *ter* to maintain and cement it, for which Reaſon 'tis, we acknowledge that very Prima-
" cy in his Succeſſors, to whom we therefore owe the very ſame Submiſſion and Obe-
" dience which the holy Councils and Fathers have always recommended to the
" Faithful."

THIS is the Expoſition of the Doctrine of ſuch Chriſtians as are known by the Denomination of Catholics, with the Addition of *Roman* made by thoſe of the Proteſtant Communion. This Doctrine appears here ſimple, void of Difficulties, and eaſy to be underſtood, and all who profeſs the Belief of it, are truly united to the Body of the Church. To her the good Chriſtian is implicitly to ſubmit; for Reaſon, which at all Times is fond of Enquiries, with Reſpect to Chriſtianity, is a moſt dangerous Rock to ſplit upon; a Chriſtian who is any ways dubious ought to conſult his Curate, whoſe Expoſitions muſt always agree with the Deciſions of his principal Paſtor. Thus an humble Sheep ſubmiſſively bows to the Crook. The principal Paſtor is the Pope, whoſe Infallibillity in Matters of Doctrine, and whoſe Deciſion, (in the Opinions of ſome People) ſecures everlaſting Salvation to all ſuch as firmly adhere to him. The *Gallican* Church rejects that Infallibility, and ſets a Council above the Pope; and indeed is it not very natural to believe, that the whole Body of the Church has full Power to decide abſolutely in Matters of Doctrine [c]? Let the Pope be at the Head of that Body,

[a] This Inconvenience predominates in thoſe Countries where too great a Liberty of Opinions is tolerated, and where it is even allowed to publiſh them: On the other Hand, they who either out of Policy or Fear, hold their Tongue and pretend to conform, are Hypocrites.

[b] The Authority of the holy See and of Epiſcopacy.

[c] The following Objection may be ſtarted againſt this Principle. The Council repreſents the Church of *Chriſt*, and

and in Conjunction with it, form a compleat Syſtem of Doctrine if he pleaſes; for then we ſhall eaſily believe, that the Deciſions of ſuch an auguſt Aſſembly will be conformable to the Goſpel of *Jeſus Chriſt*: But that the Pope alone ſhould decide as the ſupreme Judge, this the Church cannot admit of no farther than his [a] Deciſions are agreeable to the Doctrine of *Jeſus Chriſt*. When the Pope deviates from the true Senſe of the Scriptures, we can never look on him as *Chriſt*'s Vicar. The Church has then a Right to diveſt him of that Authority with which ſhe had entruſted him; in the Name of the Saviour of the World; and he is no longer to be obey'd; but every Believer muſt ſubmit to the [b] Chair of St. *Peter*, till ſuch Time as 'tis poſſeſſed by a legal Pontiff.

The Fundamental Opinions of the JANSENISTS.

WHAT we have juſt before mentioned obliges us to take ſome Notice here of thoſe People, who are called *Janſeniſts*. This Sect owes its Birth to *Janſenius*, a Doctor in Divinity of the Univerſity of *Louvain*, and Biſhop of *Ipres*. The looſe Doctrine of ſome [c] of the Jeſuits relating to Grace and Predeſtination, ſo far prevail'd in the Divinity Schools, that [d] two Univerſities thought themſelves obliged to condemn it in the Year 1640. That Doctrine was likewiſe brought before the holy See in a judicial Way, and yet, inſpite of all Oppoſition, continued to make a conſiderable Progreſs. *Janſenius* was determined to defend the Faith of the Church, and the Grace of *Jeſus Chriſt*. He oppoſed St. *Auguſtin* to thoſe new Doctrines, and wrote a [e] Diſſertation upon Grace, wherein the whole Doctrine of that great Father is diſplay'd. This Treatiſe was attacked by the Jeſuits, who charged *Janſenius* with maintaining the five [f] following dangerous and Calviniſtical Hereſies.

1. THAT *Jeſus Chriſt* only prayed, and died for ſuch, as are to be ſaved.

2. THAT Man can neither reſiſt, nor reject Grace, even tho' he intends it, and endeavours to do it; and therefore, when he has Grace, he is conſtrained to do good by an abſolute Neceſſity, and when he has it not, is compelled to do evil.

3. THAT we do not co-operate with Grace in our good Works, and that we have no Share in the Merit of them.

4. THAT we have never had any Liberty of Indifference ſince *Adam*'s Fall, to incline us (in caſe we will) either to one Thing or another.

5. THAT our Sins are neither free nor voluntary; except in their Cauſe, which is *Adam*'s Tranſgreſſion. He alone was free, all other Sins are committed by Compulſion and Neceſſity, the Weight of Concupiſcence over-ruling the Will.

and conſequently its Deciſions are thoſe of the Church; but the Council decides by a Majority of Votes: If the Majority of Votes therefore ſhould declare in Favour of an Error, what Remedy would there be? For Diſobedience to the Deciſions of the Church would be ſchiſmatical, and a Submiſſion in ſuch a Caſe heretical.

[a] This is what induced that Part of the Clergy of the *Gallican* Church, which oppoſes the Conſtitution of *Clement* IX. to appeal to a future Council.

[b] They who oppoſe the *Conſtitution* pretend that we ought to diſtinguiſh between the Pope and his Chair. The Proteſtants make a Jeſt of this Diſtinction, and ask what that Chair is? They propoſe this Queſtion too, whether a Subject who is diſobedient to his Prince, becauſe he commands them to do thoſe Things, which are contrary to the Good of the State, can clear himſelf of the Crime of High Treaſon, by ſaying, that though he diſobeys the King, yet he ſubmits to his Throne.

[c] Father *Molina*, and Father *Leonard Celſus*.

[d] The Univerſities of *Louvain* and *Douay*.

[e] *Auguſtinus*. See the Hiſtory of *Janſeniſm*, Tom. I. p. 4. Edition of 1700. that Book was wrote before the Year 1636. as appears by the Privilege granted in 1635. but not publiſhed till the Year 1640. and then dedicated to the Cardinal Infant.

[f] Taken from the *Hiſtory of Janſeniſm*, Tom. I. p. 20. Edit. 1700.

JANSENIUS's

JANSENIUS's Book, entitled *Auguſtinus*, from which theſe Propoſitions were pretended to be extracted, gave Birth to [a] ſeveral Diſcourſes on the Topick of Grace; but this ſcholaſtic Controverſy not concluding to the Satisfaction of the *Moliniſts*, they immediately applied to the Pope, in order to overthrow the new *Auguſtinus*, which was at laſt condemned in Form by a Bull [b] of Pope *Urban* VIII. The *Janſeniſts* pretend, that this Bull was compoſed by [c] a Perſon entirely devoted to the Jeſuits. The Differences, however, occaſioned by the Doctrine of *Janſenius*, had like to have occaſion'd great Diſorders in the Low-Countries, becauſe the Divines (who were inſpired, as they ſaid, with a Zeal for Orthodoxy) took care to magnify [d] Objects in an extraordinary Manner.

JANSENIUS, under the fictitious Name of *Patrick*, had ſome Years before wrote a Book entitled, [e] the *French Mars*, againſt the Miniſtry of Cardinal *Richlieu*; but that Stateſman revenged himſelf, by encouraging all Sorts of Writing, and preaching againſt the Doctrine of *Janſenius*, which began to ſpread and prevail in *France*. Thoſe Preachers and Doctors, who were devoted to the Cardinal, were ſeconded by the Jeſuits, and all of them thus united [f] proved powerful Adverſaries to that Doctrine.

AFTER the Death of *Urban* VIII. the Affair of *Janſeniſm* was again revived, and Things at firſt ſeem'd ſomewhat favourable to that Party; but the *Moliniſts* ſtill ſo artfully contriv'd Matters, that by their Intrigues the Deciſions were all given againſt *Janſenius*. It would be to no Manner of Purpoſe to enter into the Diſcuſſion of all the Tranſactions on this Account, and of an infinite Number of *Polemic* Writings, which were produced by the Opinions of both Parties, on the Subject of Grace. The Archduke *Leopold* uſed his utmoſt Endeavours in the Year 1648. to have *Janſeniſm* condemned in the Low Countries; and the *Moliniſts* were of Opinion, that the moſt expeditious Method to deſtroy that Party, would be [g] to exclude them from all Dignities and publick Employments. The Expedient ſeemed very well calculated to tempt the Ambition of thoſe who could never be induc'd to believe any Truths that were inconſiſtent with their Intereſt, how excellent ſoever they might be in all other Reſpects. This Reſolution was attended with a [h] Formulary, or Profeſſion of Faith, which all thoſe who were admitted to any Employments were oblig'd to acknowledge upon Oath, the Form whereof may be ſeen in the Hiſtory of *Janſeniſm*, already quoted in the Notes, as well as the Manner in which *Janſenius* and the Bull relating to him were then treated in *Spain*. What occaſioned ſome Mirth in theſe Debates, which notwithſtanding the Importance of the Subject, and the Gravity of the Divines, made both Parties at laſt the Objects of Ridicule, was the Titles which they both gave to their Writings. The Names of *Buckler*, or *Shield*, and ſeveral others of the like Kind,

[a] During the Years 1641, 1642, and 1643.

[b] This Bull was granted *March* 6. 1642. and not publiſh'd at *Rome* till *June* 19. 1643. The *Janſeniſts* gave out, that the Bull was ſpurious, or at leaſt were willing that it ſhould be looked upon as ſuch, by Reaſon of ſeveral Variations which were obſerved in the Copies of it, and becauſe it openly condemned the Doctrine of St. *Auſtin*. This Bull met with no better a Reception in *France*; for it was there refuted by ſome ſmart Obſervations, which at that Time gave as much Uneaſineſs to the Court of *Rome*, as the Remarks made in our Time upon the Conſtitution *Unigenitus*.

[c] Vide *Hiſtory of Janſeniſm*, Tom. I. p. 48. Ed. of 1700.

[d] They exclaimed loudly againſt the Hereſy which was upon the Point of being introduc'd in thoſe Countries. They repreſented to his Holineſs, that there was an End of the Catholic Religion, and that *Manicheiſm* and *Calviniſm* would ſoon get the upper Hand. Vide *Hiſtory of Janſeniſm*, Tom. I. p. 61.

[e] *Patricii Armachani Mars Gallicus*: He compoſed it in *Latin*, but it was afterwards tranſlated into *French*.

[f] *Iſaac Habert*, Theologal (or principal Prebend) of *Paris*, preached in the Metropolitan Church, when the Orthodoxy of his Zeal made him reckon forty Hereſies in the Doctrine of *Janſenius*. But ſome Time after, this Doctor's Zeal flagging, thoſe Hereſies were reduced to twelve, and at laſt ſtood at five, which are the Capitals.

[g] The ſame Scheme is follow'd at this Day, in order to oblige the *Janſeniſts* to receive the Conſtitution *Unigenitus*.

[h] The great Fault of this Formulary, as well as of all Oaths in general which compel a Submiſſion is, that they always make Hypocrites.

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did not ſeem ſtrong enough to expreſs the Purport and Deſign of theſe kinds of Writings. One of theſe Doctors (whoſe true Name was *Fromond)* aſſumed that of [a] *Vincent the Mild*, and adminiſter'd an *Antidote* againſt the Tenets of the *Moliniſts*. Another publiſhed the [b] *Torch of St. Auſtin*. Father *Veron*, the Jeſuit, made *a Gag for the Janſeniſts*. Some Divines of his Order had a ſtrong Inclination [c] to extinguiſh *St. Auſtin's Torch*; but *Fromond* thought himſelf under an Obligation to find [d] *Snuffers* for it. But we ſhall paſs over theſe Writings, and the Authors of them, to come to the Letter which ſixty eight Biſhops of *France* ſubſcrib'd, in Hopes to obtain of Pope *Innocent* X. an Enquiry into, and a [e] Condemnation of the five remarkable Propoſitions which follow, upon which, they ſaid, it was moſt dangerous to hold Diſputations.

I.

THERE are ſome of God's Commandments which are impoſſible to be kept by the Righteous, even when they are *inclin'd to obſerve them*, and uſe their utmoſt Endeavours to fulfil them, according to the Strength they are endued with at that Time. They want, over and above, the Grace of God, to render them poſſible.

II.

A MAN in the State of fallen Nature never reſiſts inward Grace.

III.

IT is not requiſite that a Man ſhould have a Liberty free from Neceſſity, in order to merit, or not to merit, in the State of fallen Nature. 'Tis ſufficient that he hath a Liberty free from Conſtraint.

IV.

THE *Semi-Pelagians* allowed of the Neceſſity of an inward preventing Grace for every Action, even for the Commencement of Faith; and yet they were Heretics for maintaining that Grace to be ſuch, as that the Will of a Man could either reſiſt or obey it.

V.

IT is *Semi-Pelagianiſme* to aſſert, that *Jeſus Chriſt* died, or ſhed his Blood for all Mankind, without Exception.

THE *Janſeniſts* pretended, that the *Moliniſts* laboured to have theſe Articles cenſur'd, for no other Purpoſe, but to make the Cenſure fall on St. *Auguſtin*, and on the Doctrine of efficacious Grace; but be that as it will, the Letter ſigned in the Name of

[a] *Vincentii Lenis Theriaca.*
[b] *Lucerna Auguſtiniana.*
[c] *Reſponſio ſeniorum Facultatis Duacenæ* adverſus *Lucernam*, &c.
[d] *Emunctorium Lucernæ.*
[e] If we may believe the Author of the *Hiſtory of Janſeniſm*, that Cenſure was made in a moſt irregular Mauner. Cardinal *Barbarini* being over-perſuaded by the repeated Requeſts of the Jeſuits, committed the Affair of *Janſenius* to his Council of Conſcience; whereof three Jeſuits compoſed a good Part. The Queſtion was put, whether the Biſhop of *Ipres's Auſtin* ſhould be condemned or not, and the Number of thoſe who voted for that Book had the Majority by one Vote over thoſe who were for condemning it; but the Adverſaries of *Janſenius* order'd it ſo, that *Albizzi* the Aſſeſſor, who ſtrenuouſly oppoſed *Janſenius*, and did not uſe to ſit in that Council, was admitted into it on Purpoſe to join his Vote to the *Moliniſt* Cabal. The Votes, however, were ſtill equal; but Cardinal *Barbarini*, who ought to have no Vote in his own Council of Conſcience, voted notwithſtanding againſt *Janſenius*; by which Means the Number of thoſe who decided for the Cenſure, exceeded by one Vote thoſe who were againſt it. *Hiſtory of Janſeniſm.*

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the Clergy of *France*, was ſent to Pope *Innocent* X. in the Year 1650, which created a new Paper War, of which we ſhall not enter into the Detail. In the ſame Year Pope *Urban* the VIIIth's Bull againſt *Janſeniſm* was publiſhed in *Poland*.

[a] SEVERAL other Catholic Powers were at the ſame Time ſollicited to write to, and unanimouſly requeſt the Pope to condemn the five Propoſitions, which were imputed *Janſenius*.

POPE *Urban* the VIIIth's Bull had already been publiſhed in the *Roman* Catholic Low-Countries; but not to the Satisfaction of the Court of *Rome*, on Account of a Clauſe inſerted in the Publication, *viz.* Save the Rights and Privileges of that Country. [b] In the Year 1652. the Pope conſtituted a Congregation for examining into the Controverſy concerning Grace. This Congregation, which was expected to have judged favourably of the *Janſeniſts*, was not, however, [c] indulgent to them at the Concluſion, though *Innocent* the Xth certainly was [d] no Friend to the Jeſuits; but his Holineſs cenſur'd *Janſeniſm*, and the pretended Propoſitions of *Janſenius*, with no other [e] View, than barely to eſtabliſh his own Authority and Infallibility. *Janſenius* was branded at laſt by a Bull of this Pope, iſſued *May* 31. 1653. His Holineſs, *after having ſeriouſly implored the Aid of the Holy Ghoſt*, according to the Words of the Bull, *in Favour of his Grace*, condemned the five Propoſitions, without giving any explanatory Declaration in what Senſe he condemned them. This Bull was poſted up, and publiſhed at *Rome*, on the 9th of *June* following, and afterwards receiv'd in *France*; though it did not paſs [f] there without Examination and Remarks made upon it by the *Janſeniſts*. But in ſhort receiv'd it was, nor did the Behaviour of thoſe who [g] occaſion'd it to be receiv'd appear altogether regular. After the Publication of it at *Paris*, the Pulpits rung with the moſt bitter Invectives againſt the Hereſy of the *Janſeniſts*; and, without entering into the Truth or Falſity of the Propoſitions, which were thus cenſur'd, we may be allowed to ſay, that the Zeal of thoſe Preachers was ſomewhat ſcandalous; the Reſult of which was, an Increaſe of Diſorders [h] and mutual Animoſities. The Year [i] 1656. produced the celebrated provincial Letters of *Paſchal*, under the Name of *Louis de Montalte*, which had like to have prov'd fatal to the Society of *Port Royal*, which was always accounted the Bulwark of *Janſeniſm*. In the mean Time the terrible Menaces, which tended to declare incapable of all Offices, and even to deprive of their Livings, all thoſe who would not receive the Bull, mollified ſome of its Opponents [k]. Pope *Alexander* VII. iſſued out an-

[a] The Jeſuits. Vide *Hiſtory of* Janſeniſm already cited.

[b] Ibid. Tom. II.

[c] Cardinal *Spada*, Preſident of that Aſſembly, was an Enemy to the Diſciples of St. *Auſtin*, as the *Hiſtory of* Janſeniſm tells us, Tom. II. Edit. of *Holland* 1700. and in this Quality of Preſident he ſucceeded Cardinal *Roma*, who was not their Enemy.

[d] The Jeſuiſts, ſays the *Hiſtory of Janſeniſm*, which we quote, were ſo far convinced of the Pope's Indifference to them, that fearing he would pronounce Judgment to their Diſadvantage, they were ſtudying Ways and Means to elude his Cenſure, without Prejudice to the Infallibility of the Holy See, by inſiſting it was very true, that the Pope was infallible in his Deciſions; but that it was no Article of Faith, that *Innocent* X. was a lawful Pope.

[e] It is upon this very Principle that Pope *Innocent* XIII. ſupports the Intereſt of the Conſtitution *Unigenitus* with ſo much Vigour.

[f] Vide *Hiſtory of* Janſeniſm, Tom. II. p. 154.

[g] Ibid. p. 155, and 156.

[h] In the Year 1655. the *Anti-Janſeniſts* cauſed the Stone, upon which was engrav'd an Inſcription in Praiſe of *Janſenius*, to be taken off his Tomb. In 1672. another Stone was put in the Place of the former, with an Epitaph much leſs liable to be expoſed to the Inſults of the *Moliniſts*; but the ſame Zeal ſome Time after remov'd that likewiſe.

[i] The ſame Year a Penſioner of *Port Royal*, who was ſorely afflicted with a *Fiſtula Lacrymalis*, was cured by the holy Thorn; and this Miracle, which made a great Noiſe, was induſtriouſly refuted by the *Moliniſt* Party.

[k] The Archbiſhop of *Sens* defied the Biſhop of *Toulouſe* (*de Marca*) to produce the five Propoſitions in *Janſenius*'s *Auguſtinus*, but *de Marca* not being able that Way to defend himſelf, replied, that there was no Room to diſpute it, ſince the Pope had declared it. The Archbiſhop of *Sens* thought that no ſatisfactory Anſwer, but when the Biſhop of *Toulouſe*, and the other Deputies of the Aſſembly of the Clergy declared, that whoſoever did not ſubmit to the Bull, ſhould loſe their Livings; the Archbiſhop, overcome by ſo perſuaſive an Argument, ſubmitted without a Moment's Heſitation.

other Bull the ſame Year, whereby he expreſly declared, that the five Propoſitions [a] were *Janſenius*'s, and that they had been condemned in the Senſe of that Biſhop. About the End of the Year 1659. a particular [b] Set of Fanatics roſe up againſt the *Janſeniſts*, under the Name of *The Brothers of the Society of the bleſſed Sacrament.* One Father *Eudes*, preaching before the Queen Mother in 1660. conjured her by the Holy Euchariſt to extirpate the *Janſeniſts* with Fire and Sword; and the Court of *France* in 1661. ſo ſtrenuouſly preſſed the ſigning of the Formulary, as to raiſe an inexhauſtible Fund of Diſtinctions, on all Sides, to try by what Means the Signature might be compaſs'd or evaded. And indeed it was a real Struggle between the Fleſh and the Spirit. The two *Port Royals* were perſecuted very ſeverely, in order to make them ſign; and the Archbiſhop of *Paris* [c] laid aſide all his Gravity on that Occaſion. The Reſentment of this Prelate fell heavy on the Ladies of that Community, becauſe they would not ſpeak contrary to their Sentiments, nor believe that five Propoſitions were inſerted in a *Latin* Book, which they had never read, nor were able to underſtand. Pope *Alexander* VII. thundered out another Bull againſt *Janſeniſm* in 1665. and reſolv'd, in order to deſtroy them totally, to make them ſubſcribe to a Form of his own compoſing, which was generally ſigned; [d] purely and ſimply by ſome, and with a Diſtinction of Right and Fact by others.

At laſt Pope *Clement* IX. made Peace in 1668. between both Parties, [e] which gave much Satisfaction to that Part of *France*, which had a true Spirit of Chriſtianity; though it afterwards proved to be only a Suſpenſion of Arms, which is a plain Demonſtration that it is much more difficult to reconcile Churchmen than ſecular Princes. This War has been moſt remarkably renewed, and carried on, from the Time that *Clement* the XIth publiſhed his Bull [f] in the Year 1713. againſt the hundred and one Propoſitions extracted from the New Teſtament of *P. Queſnel.* That Bull, according to the *Janſeniſts*, entirely deſtroys all Chriſtian Morality, at leaſt we may be well ſatisfied, that it was very ill calculated to maintain it in its Purity.

QUIETISM.

THE *Quietiſts* are accounted a Sect truly pernicious to the Chriſtian Church. Their ſpiritual Refinements tend to debaſe the Majeſty of Religion, and the Nature of the Holy Ghoſt, and to render the Elevation of the Heart to God, a [g] mere mechani-

[a] It is aſſerted, that the Enemies of *Janſenius* cauſed the five Propoſitions to be printed upon a Sheet, and having inſerted it into one of the Books of *Janſenius*'s *Auguſtinus*, preſented it to the Pope; which Artifice convinc'd and determin'd his Holineſs. Vide *Hiſtory of* Janſeniſm, Tom. II.

[b] Theſe People were likewiſe called *Hermits* of *Caen*. The *Hiſtory of* Janſeniſm, Tom. II. p. 448. informs us, that they aſſociated themſelves with other Viſionaries, under the Conduct of Father *Bagot*, a Jeſuit. They gave out, that their Smell was ſo curious, that they could diſtinguiſh a *Janſeniſt* by the very Scent. So exquiſite a Senſation ought to have render'd the ſigning of Formularies uſeleſs, or at leaſt have taught them to know thoſe that ſigned *Bona Fide*, from thoſe who ſubmitted out of Weakneſs only, in Order to comply with the Times. The *Sieur de Bernieres* was Superior of the Fanatics of *Caen*; and they determin'd to give out, that all the Curates, excepting two, in that City, were *Janſeniſts*. An extraordinary Communion preceded this Publication, after which they ran about the Streets half naked, making ſuch Declarations as we have already mention'd. Some Time after, a young Woman aſſembled ſome other Fanatics with ſeven Prieſts, who, when they had turned their Caſſocs, made themſelves Girdles of the Barks of Trees, and beſmear'd their Faces all over with Dirt, and thus walked round the Town of *Seez*, howling and praying for the Converſion of the *Janſeniſts*.

[c] After having armed himſelf with Excommunication againſt the Nuns of *Port Royal*, he treated them with barbarous and abuſive Language. Vide *Hiſtory of* Janſeniſm, Edit. of 1700.

[d] And this was tranſacted with ſo much Ignorance by ſome of them, that there were ſeen Mandates, wherein *Janſeniſm* was called the Hereſy of *Cornelius Janſenius*, ſirnamed *Auguſtinus*. Vide the *Hiſtory of* Janſeniſm, Tom. III. p. 204. Ed. of *Holland*.

[e] *Clement* IX.'s Peace.

[f] Called the Conſtitution *Unigenitus*, it was dated *Sept.* 8. 1713.

[g] The firſt Principle of the *Quietiſts* is, that the Soul muſt make no Reflections, and make uſe of the Will by an internal Recollection, and a Contemplation, which they call acquired. The Body remains, if poſſible, in a perfect State of Tranquillity, whilſt the Soul thus enjoys theſe ſpiritual Gifts.

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cal Operation. Myſtical Notions have appear'd [a] in many Ages of the Church. The *Montaniſts*, [b] the *Gnoſtics*, &c. were no doubt fond of them. We may form a Judgment [c] of the extraordinary Doctrine of the *Quietiſts*, by the Particularity, Oddneſs, and Extravagance of their Language.

[d] THEY lay it down as a Maxim or Principle, [e] that when once we have devoted ourſelves to God, that Act ſubſiſts for ever, without any Neceſſity to repeat or renew it. All that remains to be done, is never to take from God what we have given him, by acting contrary to his divine Will; unleſs this happen, the Eſſence and Continuance of our Reſignation to God, and Conformity to his Will, laſt for ever. The trivial Faults which we commit without due Reflection, do not deſtroy the eſſential Point of Conformity; even our moſt diſtracting Employments do not interrupt the Act of conſtant Love; [f] nay, if it ſo fell out, that a Man ſhould think no more of God, there would be no Occaſion for a Man to renew this Gift of himſelf, which has ever ſub-

[a] The Origin of myſtic Notions is to be met with in the Canticles; not but we acknowledge it to be Holy Writ; all that we would inſinuate is, that Pretenders to Regeneration have in different Times miſapplied and abuſed its Notions and Allegories. From thence it is that they have drawn the Marriage of the Soul with *Jeſus Chriſt*, the chaſte Conſummation thereof, and the Marriage Portion of the Soul eſpouſed to the Word. We find myſtical Notions and Expreſſions in the Fathers, of the firſt Ages of Chriſtianity, which they borrowed, perhaps, from *Plato* and other heathen Philoſophers. *Bayle* in his *Critical Dictionary*, under the Article of *Plotinus*, calls the *Quietiſts* Plagiaries of the *Platonics*. "The End, ſays he, to which *Plotinus* directed his Thoughts, *was to unite himſelf* "*to the great God.* He attained to it by *an unſpeakable Efficacy*; and this is the *unitive Method* of our *Quietiſts*." The Followers of *Foe* in *China* teach a Sort of *Quietiſm*, which requires ſuch as purſue real Happineſs, to give themſelves up intirely to Meditation, yet ſo as to make no Uſe of their Underſtanding. The Reader may have Recourſe to *Bayle*'s Remarks upon this Subject, under the Articles of *Spinoza* and *Taulerus*. *Arnold* has made a large Collection of myſtical Notions in his *Hiſtory of myſtical Theology*, in Order to juſtify, after his Manner, the Antiquity and Sublimity of it; and tho' he goes through every Age very laboriouſly, to ſhew the Progreſs it has made down to our Time, yet it was never truly reduc'd into a Syſtem, till ſince the Writings of *John de la Croix* (*John à Cruce*;) but after him thoſe myſtical Notions overſpread Religion with ſome Violence to the Time of *Molinos*, a *Spaniſh* Prieſt, who was condemned at *Rome* in the Year 1687. in the Pontificate of *Innocent* XI. You may ſee the Abettors of that myſtical Theology, with a Catalogue of their Works, in *Arnold*'s *Latin* Treatiſe juſt mentioned.

[b] The *Gnoſtics* had Notions like thoſe of the *Myſtics*, for they conſidered the Soul of Man as the intimate Subſtance of God; and the Jargon of our myſtical People is an evident Proof, that this is one of their principal Errors. The Penances, Auſterities, Propheteſſes, and the Paraclet, or Holy Ghoſt of the *Montaniſts*, very nearly reſemble the Notions of the *Quietiſts*; but there is a greater Conformity between them and the Sect of the *Beggards*, which appeared in the fourteenth Century; of whom we ſhall ſpeak more at large in another Annotation.

[c] We ſhall firſt give a Specimen of it, drawn from the *Inſtruction concerning the different Sorts or Degrees of Prayer by Mr.* Boſſuet; who took it from the Writings of *John Ruſbrok*. "The contemplative Soul views God by a Light, "which is the divine Eſſence;..... and even the Soul is that divine Light itſelf..... The Soul ceaſeth to be in "the Exiſtence which in its own Nature properly belonged to it. It is changed, transformed, ſwallowed up in "the divine Being, and flows into the ideal Being, which it had in the divine Being, from all Eternity. It is ſo "entirely loſt in that Abyſs, that no Creature can find it. We very much queſtion whether the moſt profound "Commentator could ever be able to penetrate into ſuch ſubſtantial Darkneſs."

[d] Part of what we have here ſaid relating to *Quietiſm*, is taken from *the Inſtruction upon the Degrees of Prayer, by Mr.* Boſſuet; but the *Quietiſts* do not abſolutely admit of every Thing which that Prelate lays to their Charge.

[e] *Inſtruction upon the Degrees of Prayer*, p. 21. Ed. of *Paris*, in a Paſſage taken from *Malaval* and *F. John Falconi*. *Molinos* endeavours to confirm this by Examples. "Would it not, ſaith he, be an extravagant Thing for a Man "who is in the Preſence of the King to ſay to him from Time to Time, *Sir, I believe your Majeſty is here?* It would "be the ſame Caſe, ſuppoſing the Soul that ſeeth God with the Eyes of a lively Faith, ſhould ſay, *Lord, I believe* "*that thou art preſent*, &c. When any Perſon is ſet out on a Journey to *Rome*, every Step he takes forwards his "Journey, without the Neceſſity of ſaying every Time he ſets one Foot before the other, *I am going to* Rome." *Molinos* in his *Spiritual Guide*, Lib. I. Chap. xv.

[f] *Inſtruction upon the Degrees of Prayer*, &c. p. 43. This Notion appear'd abominable to the Adverſaries of *Molinos*, That Chriſtian who hath no diſtinct View of *Jeſus Chriſt* muſt inevitably loſe Sight of his Humanity; but it may not be proper, perhaps, to inſiſt too ſtrongly upon this Argument. The *Myſtics* in all Probability did not conſider the Conſequences that might be drawn from thence againſt the Diſtinction of the Perſons in the ſacred Trinity. The Author of an *Engliſh* Letter, which may be met with in a Collection of Tracts relating to *Quietiſm*, printed at *Amſterdam* in 1688. pretends to juſtify *Quietiſm* in that Article; he alledges, that the *Roman* Catholics imagin'd there was much more Harm in it than really there is, becauſe they fall into another Extreme, *Which*, ſays he, *is the believing that* Jeſus Chriſt *is adorable, omnipotent, and omniſcient, by his Humanity conſidered in the Abſtract.* He pretends likewiſe, that *Molinos* and his Followers were for oppoſing as much as poſſible the Torrent of Superſtitions, which that Opinion had introduc'd: He attributes to it the Origin of Crucifixes, the Adoration of the Croſs, and of the Euchariſt, &c. There ſeems to be ſome Partiality here. The *Spiritual Guide*, however, ſeems to acknowledge in the ſixteenth Chapter of the firſt Book, the Humanity of our Saviour; but requires we ſhould entertain a much more noble Idea of that Humanity, than for the Generality is entertain'd of it; and by conſequence enervates the ſuperſtitious, not the religious Part of the Worſhip.

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ſiſted, juſt as a Marriage ſtill ſubſiſts between a Husband and his Wife, tho' they are diſtant from each other, and have had no Correſpondence together in Writing for a long Time: That Marriage, I ſay, ſtill ſubſiſts, unleſs Adultery or ſome other Act of Falſhood and Injuſtice ſhould diſſolve it. It muſt be acknowledged that this Principle of Quietude and Contemplation (which, as they ſay, is attended with a perfect Reſignation to the divine Will) is capable of introducing a Corruption of Morals. It has a Tendency likewiſe to obliterate and ſet aſide all thoſe Acts of Faith which are contained in the Apoſtles Creed, together with the Petitions which are in the Lord's Prayer, *&c.* all which the *Quietiſts* are not bound to, ſince, according to them, nothing is required for ſuch as live in a State of Contemplation, but one conſtant and univerſal Act only. It is an Act of Faith to meditate on *Jeſus Chriſt*, and we muſt doubtleſs have him in our Thoughts when we rehearſe the Creed, or read the Goſpels; but all this is of no Service to the *Quietiſts*. "A Soul "that has not thought of *Jeſus Chriſt* under any Capacity whatever for the Space of twenty "Years together, finds that all his Virtue ſubſiſts in her inwardly by Virtue of her "State; tho' ſhe hath no diſtinct View of *Chriſt* at all." So ſublime is that State of Contemplation! Perhaps it may not be improper to examine how Mr. *Boſſuet* refutes that *Suppreſſion of the Acts of Faith, in the Inſtruction on the States or Degrees of Prayer.*

To purſue the Recital of thoſe Subtilties, wherein the *Quietiſts* ſoar, as it were, above the Clouds; they imagine themſelves obliged to annihilate all their Deſires, after the Soul is once confounded, loſt, and annihilated in the divine Eſſence. "[a] The Soul muſt "be dead to its Deſires.... muſt have a Will as if it had none, comprehend as if it "comprehended not, and think as without Thought, nay, without having any Inclination towards Annihilation itſelf, *&c.* which is the Reſult of the Knowledge which it "has of that contemptible State wherein it is. It conſiders itſelf as abſolutely incapable "of meriting any Thing, and acknowledges itſelf even unworthy of poſſeſſing "Virtue." Some Myſtics add this Exception, *unleſs thoſe Petitions and Deſires were immediately inſpired by God, and the Holy Ghoſt ſuggeſted ſuch Motions as might incline us to ſuch Deſires thro' the divine Will.* Were we to make no Petitions to God, but what he himſelf inſpired us with, and the holy Ghoſt ſuggeſted, we might thereby, 'tis true, retrench an infinite Number of inſignificant Prayers; but under that Pretence we ſhould fall into another Extreme; for we ſhould either make no Petitions to God at all 'till we were under a particular Inſpiration; from whence it would follow that we ſhould frequently remain in an abſolute State of Inaction: Or otherwiſe we might imagine, that we had a Right to aſcribe thoſe irregular Motions which the Fleſh may raiſe in the moſt perfect [b] Contemplation to the Inſpiration of the Holy Ghoſt. This Reſignation and Confuſion (if we may call it ſo) and Annihilation in God is carried to ſuch a Pitch, that a [c] *perfect Indifference whether we are in Grace or not, whether we are acceptable to God, or hated by him, or whether we have or have not any Affection for him*, may be inferred from them. This is the refined Senſe which they give to that Part of the Lord's Prayer, *Thy will be done.*

THE *Quietiſts* by their Doctrine exclude all Reflection, and [d] *Molinos* is expreſs thereupon. According to them the Act of reflecting is a Conſequence as it were of the State

[a] *Molinos*'s ſpiritual Guide, *p.* 194. & 196. *Holland* Edit. 1688.

[b] Vide, *In the Inſtruction concerning the different States of Prayer by Mr.* Boſſuet, the Refutation of their Apology for that Doctrine, in which they pretend to exclude no Requeſts but ſuch as are attended to, and no Deſires but what are perceived by our Senſes. All Nonſenſe, full of Errors and Fanaticiſm, in whatever Senſe it be taken.

[c] Mr. *Boſſuet* infers this Conſequence againſt the *Quietiſts*, and yet it does not appear, that this is ſo expreſly found in Chap. xix. xx. and xxi. of the third Book of *Molinos*'s *Spiritual Guide*, wherein he treats of the true and perfect Annihilation.

[d] "The Underſtanding, ſaith he, caſts off all Reflection and Reaſoning: God cauſes the Soul to advance by Means "of the obſcure Knowledge of a ſimple Faith, *&c. Guide, Introd.* Sect. 1. N, 2. The Soul being once deprived of "the Capacity of Reaſoning, cannot with all its Efforts make ſo much as one ſingle Reflection." *Ibid.* Lib. I. Chap. 2. N. 6. From this Doctrine may be drawn fatal Conſequences; may we not ſay, that it helps to palliate thoſe unruly Tranſports of the Body, which frequently we are not Maſters of even in the contemplative State? Is the pre-

tended

State of Imperfection: But a Man is ſtill much more imperfect, when diveſted (as we may term it) of his Will, he becomes a Machine, to be wound up at the Pleaſure of a Providence, which abſolutely deſtroys the Liberty of all human Actions. If we conſider all the Conſequences which naturally follow from theſe Principles, we ſhall find that this is the true Notion *Quietiſm* entertains of the Deity.

It follows, therefore, from the Principles of *Quietiſm*, that ſuch Actions as are perform'd without Reflection, muſt prove infinitely acceptable to God; ſince ſuch Actions as are unperceived, or confuſedly perceived, are the moſt perfect; but how is it poſſible to be loſt and annihilated in God by ſuch Acts; ſince God is the ſupreme Reaſon? Can we pleaſe him in acting without Reflection? On the contrary, if in Conſequence of that Reaſon which God has beſtowed on Men, ſuch virtuous Actions as are produced by Reaſon, come the neareſt to God's infinite Wiſdom, how can we love Virtue without Reflection? We refer our Reader to the [a] Works of Mr. *Bouſſet*, whom we have already quoted, for a Refutation of thoſe Principles, as well as a Vindication of what the Myſtics call the *Vice of Multiplicity*, that is, a daily Revival of the Acts of Faith, Hope, and Charity. It is manifeſt, that if we were obliged to ſet aſide our Wills, to ceaſe from reflecting on our Actions, and exclude even thoſe Petitions which we may, and ought to make to God for obtaining his Favours, theſe Acts would become Errors in Piety and true Holineſs.

[b] The paſſive Prayer of the *Quietiſts* requires no Meditation; (this is an eſtabliſhed Maxim among them, almoſt needleſs to be repeated) and is nothing but a mere paſſive Contemplation. It may be performed at all Times without taking us off from any Affairs we are engaged in; for the Way of ſeeking after God is ſo natural and eaſy, (and we may ſay ſo involuntary, and according to them ſo imperceptible) that the very Air we breathe cannot be more ſo, nor our Reſpiration more uninterrupted. *If we could prevail on our erring Brothers*, ſays one of theſe *Quietiſts* quoted by Mr. [c] *Boſſuet*, *ſimply to believe, and pray; inſtead of diſputing ſo much, they might gently be brought back to God*; ſo that to employ either Controverſy or any other Arguments for the Converſion of Hereticks, is by Conſequence uſeleſs, and Labour loſt.

The Soul [d] that conceives a ſincere Love and Affection for God, finds herſelf immediately expoſed to the Fire of Temptations; yet ſhe never believes with ſo much Certainty, as when ſhe is thus tormented and afflicted. Her Doubts and Fears, with Regard to her believing, or not believing, conſenting or not conſenting, are the Effects of the Delicacy of her Love, *&c.* This Love (ſay the *Quietiſts)* requires, that the faithful *(Quietiſt)* ſhould utterly forſake [e] his Neighbour till God takes him out of that State (of Quietude) in which he is. "Leave that Care, ſaith *Molinos*, to him, and remain "quiet, altogether inſenſible to all Things, and perfectly reſigned to his divine Will. "You are not indolent on that Account." Divine Love purifies the Soul, whilſt God is preparing in it [e] a paſſive Diſpoſition, and trying it by the Fire of [f] Affliction and in-

tended Suſpenſion of our Senſes, whilſt we plunge in the myſtical Road, and are loſt in God, any Thing more than a mere Illuſion? Trace theſe Principles Step by Step, and you will find that this Prayer of the Soul is nothing but Vain-glorious Nonſenſe. 'Tis in vain to tell us that *Abſence of Reaſon is one of the greateſt Bleſſings can befal the Soul; and that it is a Proof, that God conducts it by Faith and Silence*, &c. Molinos's Spiritual Guide, *p.* 18. Edit. of *Holland.*

[a] Book 5. and 6.

[b] The Paſſive Prayer, or Prayer of Peace and Quietude, is likewiſe called that of ſimple Preſence, ſimple Intent, and ſimple Reſignation in God, according to the Expreſſions of St. *Francis of Sales* in his *Treatiſe on the Love of God*; to bear and ſuffer the Oppoſitions which are made againſt our own Motions or Inclinations, is in devout Terms called the Impreſſions received from God, wherein Man hath no Part. See *Boſſuet's Inſtruction*, &c. Book vii.

[c] In the Infancy of Chriſtianity it is true, that Method was practicable. The Operations of the Apoſtles were all Supernatural: the Holy Ghoſt by his immediate Influence acted upon thoſe whom he intended to convert.

[d] *Molinos's Spiritual Guide*, Introd. Chap. x.

[e] Ibid. Lib. II. Chap. iii.

[f] *Molinos's Guide*, &c. Lib. III. Chap. iv.

ward Anxieties, *&c.* A Man at ſuch a Time feels a paſſive Dryneſs, attended with Darkneſs, Anguiſh, Contradiction, and inward Deſpondings, *&c.* The Heart is then ſo oppreſſed, and ſo full of Bitterneſs, that a Man is not able to raiſe it up to God; nor to perform any one Act of Faith, Hope, or Charity. It is the Love of God, however, that occaſions all this Diſtraction; but, according to the *Quietiſts*, it acts thus for no other Purpoſe but to appropriate the Heart of the Myſtic to itſelf. *Molinos* calls this State which we have been deſcribing, the *firſt ſpiritual Martyrdom.* [a] The other ſpiritual Martyrdom, which is more advantageous and meritorious, is the Property of ſuch only as are already advanced towards Perfection and ſublime Contemplation. This conſiſts in the *Fire of divine Love*, with which the Soul is *inflamed* and *conſumed* by *amorous Torments*: The Abſence of its Lover ſometimes diſtracts her; at other Times ſhe ſinks under the ſweet, but heavy *Weight* of the *divine Preſence.* This is by them called *ſighing*, *ſuffering*, and *dying* with love; the Conſequence whereof to the Soul, is a Conception of internal Happineſs equally Myſterious and Spiritual [b], which in the End operates externally by Means of the *infuſed Contemplation.* This is the Account *Molinos* gives us of that State, by which God imperceptibly raiſes the Soul to a perfect Repoſe, by an intimate Penetration of his Light. What we have already offered is ſufficient, we preſume, to give the Reader an Idea of the [c] Love of God, according to the Principles of the *Quietiſts*: But [d] we ſhall ſhew in the Notes the Conformity which there is between their Opinions and that of the [e] *Beguards.*

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[a] Id. Ib. Lib. III. Chap. iv.

[b] This internal Happineſs is deſcribed by *Molinos*, ibid. Lib. III. Chap. xiii. and xvi.

[c] A Book of conſiderable Length, and of a very ſingular Character might be made, were all the uncommon Terms, which the *Quietiſts* uſe to expreſs their Love of God, and all the Effects thereof to be collected; the loweſt of their Ideas are, that this Love illuminates, inflames, and conſumes. The gayeſt Poets do not expreſs their ſelves more emphatically than theſe contemplative Souls, who continually talk the Language of the moſt paſſionate Lovers.

[d] Theſe *Beguards*, whom the *Council of Vienna* condemned under Pope *Clement* V. believed, 1. That a Man may in this Life attain to ſo high a Pitch of Perfection, as to be incapable of Sinning, and have no Occaſion for Grace. *Molinos*, almoſt in the ſame Senſe tells us, that the *celeſtial Indifference* which ſucceeds *the Suppreſſion of Requeſts, reinſtates us in the happy Innocence which our firſt Parents loſt*; that by Prayer the Soul returns to its Primitive Purity, and that the *Spirit of Concupiſcence is deſtroy'd*, &c. *Molinos* in his third Book, Chap. ii. N. 7. *of his Spiritual Guide*, ſays ſomething very like this likewiſe; however, he ſeems ſoon after to contradict himſelf, by adding, that *illuminated Souls are not the leſs convinced of their Miſery and Failings*, &c. On the other Hand, one of *Molinos*'s Propoſitions condemned by the Bull of *Innocent* XI. is this; that *a Soul that has attained to myſtical Death can have no other Will but that of God, becauſe God has taken its Will from it.* Theſe are all downright Contradictions. 2. The *Beguards* held, that a Man ought neither to faſt nor pray in the State of Perfection; which indeed follows of Courſe; for if a Man be perfect, why ſhould he humble himſelf before God? That intimate Communication with God, in the midſt of that Peace and Tranquility which is deſcribed by the *Quietiſts*, neceſſarily condemns a Spirit of Humiliation. 3. The *Beguards* pretended to exempt themſelves both from human and eccleſiaſtical Laws; *Quietiſm*, it ſeems, ſets up a kind of Independency: With the Principles of a *Quietiſt* it is a hard Matter to prove a good Subject. 4. The Principles of the one and the other plainly eſtabliſh a ſupreme Happineſs even in this Life. Read the ſeveral Accounts which *Molinos* gives of *ſupreme Happineſs of inward Peace*, and of what he calls *Internal Solitude*, &c. 5. The *Beguards* were of Opinion, that they ought not to riſe up at the Elevation of the Body of *Jeſus Chriſt*, nor pay any Honour to it, pretending that the State of Contemplation did not permit them to think on the Myſtery of the Sacrament of the Euchariſt; nor of the Sufferings of the Humanity of *Jeſus Chriſt.* The Suppreſſion of all *Acts of Faith* has a Tincture at leaſt of this Doctrine, and Mr. *Boſſuet*'s ſecond Book of his *Inſtruction* may be hereon conſulted. 6. The *Beguards* declared, that imperfect Man only ought to practiſe virtuous Actions, but the perfect Soul is exempted from them. This Propoſition comes the neareſt that is poſſible to a Suppreſſion of all Acts; the 31ſt of the Propoſitions which were condemned by *Innocent* XI. determines that the Virtues ought to be baniſhed. To give the Reader a complete Information of the great Likeneſs between the *Quietiſts*, who were followers of *Molinus* and the *Beguards*, we muſt quote ſome Paſſages that expreſs the Characters of the latter; which we have extracted from a *German* Author cited by Mr. *Boſſuet.* "They do not act, ſays *Taulerus*; but as the Inſtrument waits for the "Workman, ſo likewiſe do theſe Men wait the divine Operation: Doing nothing, and pretending that their Ope-"ration would be an Impediment to the Work of God. Thus fixed to a vain Tranquility, they practiſe none of "the Virtues in this peaceful State; they neither praiſe God, nor pray to him, (becauſe they look both on the one and the other as intereſted Acts;) *Molinos*, in the 19th of his condemned Propoſitions, ſaid that he who loves God according to the Dictates of Reaſon, or the Conception of the Underſtanding, does not love God; and that a Soul which cannot ſuppreſs the Deſire of loving him, ſhews that it loves after its own Way: which is indulging its own Choice. In ſhort, the Authors who were Contemporary with the *Beguards*, found in them the Paſſiveneſs and Annihilation of the modern *Quietiſts*; their Ceſſation of Deſires, and Suppreſſion of their Acts of Grace and Virtue, *&c.*

[e] Beſides the Fanatical Notions which are aſcribed to the *Beguards* and *Quietiſts*, the World has given them both abominable Characters. It muſt be allowed, that a Suppreſſion of Acts of Virtue leads one naturally thereunto. Let a Man become never ſo Spiritual, he always is under a Dependance on thoſe Objects which ſurround him,

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We muſt now ſay ſomething of *Molinos* himſelf, and of the Progreſs his Opinion made at its firſt Riſe. This Prieſt, who was a *Spaniard* by Birth, and of a conſiderable Family, was of an auſtere, melancholy Conſtitution. He always deſpiſed, (as is reported,) the [a] external Practices of the Church, and all popular Acts of Devotion. In the Year 1675. he publiſhed [b] his *Spiritual Guide*, with the Approbation of five Divines. There are ſome beautifnl Paſſages, 'tis true, to be met with in that Treatiſe: But take it altogether, it principally conſiſts of ſublime Nonſenſe and crude indigeſted Notions, as is conſpicuous enough from what we have already quoted. The *French* Tranſlation is incorrect. As to the Approbations of the five Divines, one would imagine that either they had never peruſed the Book, or did not underſtand it, or had but ſlightly [c] examined it. It gained its Author, however, a great Reputation, who met with Encouragement from ſeveral [d] Perſons of great Diſtinction in the Church; amongſt whom were ſome *French*, who pretended to make uſe of him in order to reunite the *Roman* Catholics and the Proteſtants. Pope *Innocent* XI. ſhew'd him particular Marks of his Favour and Protection; and from that Time the *Molinoſiſt* Devotion gained Ground among the *Romans*. Several devout Men as well as Women laid aſide the Roſary and their Beads; mental Prayer prevail'd, and the Jeſuit's Chairs for Confeſſion were more neglected than uſual; this was (as it is ſaid) the principal Cauſe of *Molinos*'s Misfortunes. They wrote againſt his new Hereſy, and F. *Signeri* was the Perſon who diſtinguiſhed himſelf moſt on that Subject. He attacked him ſtrenuouſly on this Propoſition, *Whoſo poſſeſſeth God, poſſeſſeth likewiſe Jeſus Chriſt.* [e] He pretended, that it might induce the Faithful to forget the Humanity of our Saviour. The Inquiſition at laſt took Notice of theſe Controverſies, but *Molinos* at that Time triumphed over his Enemies. Soon after, indeed, they charged him again with new Accuſations, and made Inquiries whether *Molinos* was not of *Jewiſh* or *Moriſco* Extraction. *Quietiſm*, however, ſpread ſo faſt, that Mr. *Burnet* in his *Travels thro'* Italy, reckons there were twenty thouſand *Quietiſts* in *Naples*. This ſpiritual Propagation brought *Molinos* into new Troubles, and if we may Credit the Author of the Letter already mentioned, that Affair was treated of as a political Concern. 'Twas inſinuated to his moſt Chriſtian Majeſty, that *Molinos* being a *Spaniard*, would draw all thoſe of his Opinion into the Intereſt of his Maſter the King of *Spain*; and all the *Quietiſts* would prove by that Means ſo many ſworn Enemies to *France*. This was the Pretence, as we are inform'd, which was made uſe of to incenſe the King of *France*, who thereupon gave Orders to Cardinal *d'Etrés* his Ambaſſador at *Rome* to proſecute *Molinos* and his Diſciples. [f] His firſt Impeachment was for holding and carrying on criminal Correſpondences. After this they repreſented to his Holineſs, that the common Father of all Chriſtians ought not to harbour Hereſy in the *Vatican*, whilſt the eldeſt Son of the Church was uſing his utmoſt

and by Conſequence cannot ſupport himſelf by mere Contemplation. There would always be ſome groſs Souls amongſt thoſe contemplative People, who would ſink under the Weight of their Senſes, and become guilty of all thoſe obſcene and brutal Actions which are aſcribed to them. Theſe ſpiritual Flights of the Myſtics carried to ſuch a Pitch, muſt ſoon or late inevitably bring them under ſome ſhameful Dilemma's. It is proper, however, in this Place to diſtinguiſh Speculation from Practice: Becauſe they who eſtabliſh Principles, do not always foreſee the Conſequences that may be inferred from them, nor the unguarded Expreſſions that may introduce Corruption of Morals.

[a] Abſtract of an *Engliſh* Letter in the Collection of Tracts relating to *Quietiſm*, printed in the Year. 1688.

[b] Ibid.

[c] The firſt Approbation aſſerts, that this Book is intelligible in the moſt abſtruſe Matters; and that the Author does not diviate from the Holy Scriptures, &c. The ſecond and third ſay much to the ſame Purpoſe. The fourth enters farther into Particulars, and is indeed more judicious; the Author of it was a Jeſuit, who did not approve of the Book *farther than he could judge of it*, by the continual Elevation in which *Molinos* keeps up the Mind. But even with this Reſerve, the Approbation diſpleaſed the Society, and the Author of it, 'tis pretended, was no more heard of; the fifth Approbation is full of Nonſenſe worthy the Capuchin that gave it.

[d] See the *Abſtract* of the Letter quoted above in the *Collection*, &c.

[e] See before Note [a], This Propoſition is not to be found in expreſs Terms in the *Spiritual Guide*. But *Malaval* ſaith expreſly, that *Jeſus Chriſt is greater by his Divinity than by his Humanity, that whoſoever conſtantly thinks on God, conſtantly thinks likewiſe on* Jeſus Chriſt. Altho' this Author often does not underſtand himſelf, yet the Words ſeem capable of a rational Explication.

[f] See the Letter already quoted.

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Endeavours to extirpate it. In ſhort, *Molinos* was impriſoned in the Year 1685. and ſoon after ſeveral Clergymen and Laymen too were confined on Suſpicion of giving themſelves up to *Contemplation* and *mental Prayer*. Had this Sect been tolerated any Time, we ſhould doubtleſs have ſeen ſome fatal Revolution in the Practices of the Church, particularly if *Innocent* XI. who [a] was made to paſs for the Abettor of *Quietiſm*, had ventur'd publickly to declare himſelf its Protector. After theſe firſt Proceedings, Orders were given for a circular [b] Letter to be ſent to all the Prelates of *Italy* and of *Chriſtendom*, to acquaint them, that in ſeveral Parts of their reſpective Dioceſſes there were Societies of *Quietiſts* form'd, who taught abominable Errors. Thoſe Prelates were exhorted at the ſame Time to uſe their utmoſt Endeavours to diſperſe ſuch Aſſemblies, to make choice of proper Directors, and to act in ſuch a Manner as that the antient Cuſtoms might be exactly preſerv'd; but ſince the Power of the Church is not formidable enough to curb her worldly Children, unleſs ſupported by civil Puniſhments, the ſame Prelates were prudently directed to proſecute the *Quietiſts* before temporal Judges. It was high Time to come to this Extremity, for mental Prayer had already got the better of the Roſary, as we before obſerv'd; and ſeveral devout Perſons began to neglect Images, and leave off counting their Prayers. *Molinos* was at laſt condemned, and eſcaped the Flames upon no other Conditions, than a public Confeſſion, (though in all Probability not a ſincere one) of his Crimes; but he was however confined [c] to a Priſon, where he continued to the Day of his Death. [d] The Reader will [e] in the Notes find Part of the Ceremonial of his Abjuration, as we have extracted it from a Letter inſerted in the *Collection of Tracts relating to Quietiſm*, publiſhed in the Year 1688.

IT is very remarkable, that the Inſtrument of *Molinos*'s Condemnation, and the Bull of *Innocent* XI. charge him with *hurrying the Faithful into* [f] *ſhameful and enormous Practices*, without mentioning any one in particular.

[a] See the Letter wherein it is ſaid, that the Inquiſition took the Liberty to examine the Pope upon this Subject; but this is wholly groundleſs.

[b] This Letter was written by Cardinal *Cibo*, on *Feb.* 18. 1687. it contained nineteen Articles or Propoſitions, which were charged upon the *Quietiſts*, among the reſt the 4th deſtroys the Humanity of *Jeſus Chriſt*, the 5th all Acts of Penance, the 7th and 13th aboliſh Images, the 9th the Sacrifice of the Maſs, and the 10th the Invocation of Saints. The Letter does not quote the Author from whom theſe heretical Propoſitions are extracted.

[c] In 1687. he was ſixty Years old, according to the *Dutch* Edition of *Morery*.

[d] He died in 1692.

[e] " Some ſhort Time before this Solemnity, the Pope granted a plenary Indulgence to all who as ſhould be there " preſent, and the Proclamation that was made of it, together with the Deſire every one had to ſee the Concluſion of an Affair which had held the Public in Suſpence for above two Years, brought ſuch a vaſt Concourſe of " People to the Place where *Molinos* was to make his Abjuration, that one muſt have paid very dear, or have had " a conſiderable Intereſt to get a good Place. He was very neatly dreſſed in new ſacerdotal Clothes, and made ſo " handſome an Appearance, that his very Enemies allowed he had all that was capable of charming the Fair Sex. " When he came out of the Priſon, they put him into an open Chariot, with a *Dominican* Friar to accompany him; " and when he was arrived at *La Minerva*, they left him in a Gallery for ſome Time. He turned his Eyes on every " Side with great Preſence of Mind, bowing to thoſe who ſaluted him, and during all that Time was only heard " to ſay theſe Words: *You ſee, Gentlemen, a Man who has been defamed, but is very penitent; infamato ma pentito.* " From thence they carried him to Dinner, where he was entertained in a very elegant Manner, after which he " was taken back to the Church in Triumph, as it were, and born upon the Shoulders of ſome of the *Sbirrhi*, who " were in the open Chariot. When he was brought to the Place appointed, he made a very ſubmiſſive Bow, " but ſhew'd no Fear or Confuſion in his Face; his Hands were bound, holding in them a Wax-Taper; and while " two Monks dreſs'd in long Robes were reading his Accuſation aloud, ſome People were placed not far diſtant, " who at the reading of ſome particular Articles, cried out, *Burn him, burn him*; which the Mob repeated; for " due Care had been taken to incenſe them ſo far againſt this unfortunate Man, that had not the *Sbirrhi* and the " Guards oppoſed them, he had fallen a Victim to their Fury and Reſentment. He was carried back to Priſon, " and as ſoon as he came to the Cell where he was to be confined for the Remainder of his Life, he entered it " with a great deal of Tranquillity and Reſignation, calling it his Cloſet; then taking Leave of the Friar who had " accompanied him, *Father*, ſaid he, *farewell, we ſhall ſee one another again at the Day of Judgment, and then it will* " *appear who is in the right, You or I.*

[f] Mr. *Palafox* Archbiſhop of *Seville*'s Letter likewiſe ſpeaks of *Theſe abominable Exceſſes of the perfidious* Molinos. *Vide* the Pieces immediately following *the Inſtruction concerning the different States of Prayer, by Mr.* Boſſuet.

A

CONTINUATION

OF THE

DISSERTATION

On the CEREMONIES of the

ROMAN CATHOLICS:

Being a

Defcription of their CEREMONIES.



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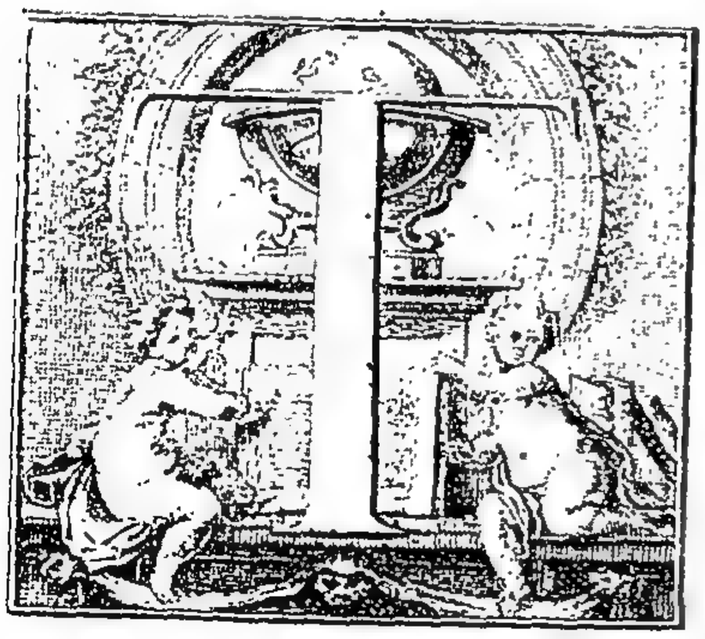
On the CEREMONIES of the

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Deſcription of their CEREMONIES.

The Authority *of the* CHURCH; *the* Head *of the* UNIVERSAL CHURCH.



THE Church [a] is one, 'tis viſible, holy, and Catholic, or Univerſal, eſtabliſh'd by the Hand of God, on a ſolid Baſis, who has beſtowed on it the Power of Opening the Gates of Heaven to all true Believers, and ſhutting them to all Heretics and Infidels. It likewiſe has the Power of pardoning and abſolving Sins, and excommunicating all ſuch as are diſobedient, *&c.* This Church is both triumphant and militant. [b] The former is *the illuſtrious Society of thoſe bleſſed Spirits and Saints, who having triumphed over the World, the Fleſh, and the Devil, enjoy everlaſting Happineſs in Peace and Security.* The latter is the Congregation of all true Believers upon Earth, who are conſtantly oblig'd, during their whole Lives, to reſiſt the World, the Fleſh, and the

[a] Catech. of the *Council of Trent.*
[b] Ibid.

Devil.

Devil. *Jeſus Chriſt* is the immediate Governor of that Part of the Church which is triumphant in the Heavens; but as the Church Militant required a viſible Head or Director, he has ſubſtituted one in his Room, who is accounted by all true Catholics, [a] as the ſole and ſovereign Depoſitary of the Faith, and perpetual Director of the Belief of all true Chriſtians. His Authority has been all along ſupported and maintain'd in thoſe Kingdoms that have preſerved the Catholic Faith, which he governs by an almoſt infinite Number of Men, whom he conſtantly keeps in Pay; 'tis he likewiſe who is commiſſion'd to diſtribute [b] ſpiritual Arms amongſt all true Believers in the World, and to promote ſome of them to the higheſt [c] Preferments in Heaven, at a limited and determinate Time after their Admiſſion into the Church Triumphant, and to confer on others [d] ſuch Briefs as will one Day intitle them thereunto. It muſt not here be objected, that he breaks in upon the Prerogative of *Jeſus Chriſt*; ſince, on the contrary, no true Believer can enter into Heaven, but through the Recommendation of this his viſible Vicegerent. The Church has given him all that Power which ſhe received from *Jeſus Chriſt*, to open and ſhut the Gates of Heaven. He is the Perſon who forgives Sins, and who has the Privilege of making what was unlawful lawful, by his Diſpenſations; out of his Treaſury he draws thoſe Indulgencies which he makes uſe of to reclaim and enliven ſuch as were dead in their Treſpaſſes and Sins to a ſpiritual Life. It is in his Power, whenever he thinks proper, by the Means of [e] certain Fines, to re-eſtabliſh ſuch as had been degraded for their Crimes. In a Word, it is he who pronounces Anathema's and Excommunications againſt Heretics, Rebels, and Tranſgreſſors; but is kind and indulgent to thoſe who pay due Reſpect to his paternal Authority, and like a fond Parent bears with all their human Frailties, in Caſe they expreſs but an unlimited Love and Regard for him.

The Supremacy *of the* POPE.

THIS viſible Head is called the Pope; but the Catholics are divided in their Notions, with Regard to his Power. Some of them think he is inferior to a general Council, of which we ſhall take farther Notice very ſhortly. Mean while 'tis certain, that he takes Place of all Chriſtian Princes, as the Vicar of *Jeſus Chriſt* here upon Earth. The Emperors in former Times went to *Rome*, to receive the Imperial Diadem from the Hands of his Holineſs, and there ſolemnly promiſed and bound themſelves [f] by the Trinity, by the Wood of the Croſs, and by the Relics of the Saints, to exalt and ſupport the Church and its Head to the utmoſt of their Power. They took the Oath, the Form whereof the *Ceremonial of the* Roman *Church* has preſerved and tranſmitted to us, before their Entrance into the City of *Rome*. At length, after the Church and its

[a] Chiefly by the *Tramontanes* and ſome others.
[b] Indulgences, *Agnus Dei's*, and *Beads*, &c.
[c] The Canoniſations of Saints.
[d] Beatification.
[e] Theſe Taxes are not now ſo common and exorbitant as in former Times; and we cannot in this preſent Age accuſe the Court of *Rome* of that ſordid Avarice which occaſioned a *French* Poet to write the following Epigram:

Lubin venant ici de Breſſe
Fut prié par frere Zenon
D'en apporter grace en ſon nom,
Pour avoir ſanglé ſon aneſſe.
Lubin le fit, & de retour,
Eh bien, dit l'autre, en mon amour
As tu fait quelque tripotage?
Oui, dit Lubin, & ſans gloſer
Pour peu de Jules davantage,
On t'ent permis de l'epouſer.

[f] *Sacrar. Ceremon.* Lib. I. *Sanctam Romanam Eccleſiam, & ſanctitatem ſuam Rectorem ipſius exaltabo ſecundum meum poſſe ad vitam*, &c.

Head

Head had perfectly ſecured their own Rights and Privileges, the Emperor was admitted; upon which Occaſion the Clergy went out to meet him in their ceremonial Habits, and tender'd him the Croſs to kiſs. His Holineſs ſitting on a Throne receiv'd him, before the firſt Portico of the Church of the Apoſtles. [a] There his Imperial Majeſty uncover'd himſelf, and knelt down as ſoon as ever he ſaw the Vicar of *Jeſus Chriſt*. Afterwards he drew nearer, and approach'd him gradually, with one Knee always upon the Ground. *Laſtly*, he kiſſed his Holineſs's Feet [b] after a very devout Manner, as a Teſtimony of his Reſpect to the Saviour of the World. But before his Imperial Majeſty could be crown'd, he was oblig'd to take a new Oath, wherein Nothing was omitted that might eſtabliſh the Pope's Prerogative, and the Security of the Church's Domains. After the Coronation there was a ſolemn Proceſſion, in which his Imperial Majeſty appear'd for the firſt Time, with his Crown on his Head, his Sceptre in one Hand, and a Globe in the other; but as he went out of the *Baſilica*, he put all his *Regalia* into the Hands of one of his Officers, in order to hold the Pope's [c] Stirrup, whilſt he mounted his Horſe; nay, he even took the Bridle, and for ſome conſiderable Time led the Horſe of the *Servant of the Servants of* Jeſus Chriſt, [d] who, to teſtify his Humility, pretended he could not admit of ſo extraordinary a Submiſſion; and did not conſent till after ſeveral Compliments on both Sides, to receive, for the Sake of [e] *Jeſus Chriſt*, the Honour his Imperial Majeſty did him. We muſt refer the Reader to our Notes for ſeveral Particulars of the Emperor's Duty to the Pope, [f] after we have pointed out ſome peculiar Circumſtances which demonſtrate that the holy Father is far above all Kings, ſince he is Vicegerent of God, and Regent of the Univerſe. Under this Denomination he has divided the new World between *Spain* and *Portugal*, he has a Right to St. *Paul's* Sword, and with it to give apoſtolical Chaſtiſement to ſuch as deſpiſe or diſregard his Deciſions relating to the Chriſtian Faith, [g] and to ſet the golden Crown on the Head of his Imperial Majeſty, who is the firſt Prince of the Chriſtian World: [h] He never riſes off his pontifical Throne, nor uncovers himſelf to any Perſon whomſoever; nor does he ever condeſcend to honour any one with a Salute, by the leaſt Inclination of his Head. As to his Imperial Majeſty, indeed, he does him the Favour to riſe a little to him, on his Admittance to the Kiſs of Peace, after he has paid his Reſpects to the Pope's Feet. His Holineſs, however, ſometimes ſalutes ſuch Princes as have the Honour of an Audience of him, with a ſlight Inclination of his Head; but then he [i] is not in his pontifical Robes; and though he condeſcends to be courteous and complaiſant, he is under no Obligation to it. [k] 'Tis proper to obſerve here, that the Pope's Nuncio's and Legates take Place of the Ambaſſadors of all crowned Heads.

[a] In this Place the auguſt Functions of the Popes are perform'd.

[b] *Pedes in reverentiâ Salvatoris devotè oſculatus.* Vide *Sacr. Cerem.* Lib. I.

[c] *Staphan tenet, quoad Pontifex equum aſcenderit*, &c. Ibid.

[d] *Pontifex, dum Imperator humilitatis officia vult exhibere, debet aliquantulùm modeſtè recuſare*, Ibid.

[e] *Cum aliquibus bonis verbis, honorem non in ſuam perſonam, ſed illius cujus locum tenet recipiendo*, &c. Ibid.

[f] It is obſervable, that after the Emperor had taken the Oath to his Holineſs, he was cloathed in the *Amice* and *Surplice*. The Canons of St. *Peter* did him the honour to admit him as a Brother, and to look on him as a Subject of the Pope, to whom all Preferments belonging to the Hierarchy of the Church are ſubject. Whenever it pleaſed his Holineſs to be carried on his Servants Shoulders, the Emperor was to be one of the Aſſiſtants; he was to pour out Water to waſh his Holineſs's Hands before he ſat down to Table, to give him his firſt Plate, &c. *Vide* The *Roman Ceremonial.*

[g] *Imperator tribus coronis ornari oportet; argenteâ Aquiſgrani, ferreâ Modentiæ in Lombardiâ, & aureâ Romæ*, Ibid. *John* I. ſent Ambaſſador to the Emperor *Juſtin*, by *Theodoric* King of the *Goths* in *Italy*, was the firſt who gave the Imperial Ornaments to any Emperor, which he did to *Juſtin*. The Pope's Succeſſors have inſiſted on this Privilege in very high Terms.

[h] Ibid. Lib. III. c. ii.

[i] *Cum non ſit in Pontificalibus*, Ibid.

[k] *Non ex officio, ſed ex laudabili humanitate*, Ibid.

Of COUNCILS.

A COUNCIL [a] is an Aſſembly which repreſents the whole Body of the Univerſal Church. The Name of Council is given likewiſe to provincial and national Aſſemblies of the Clergy, who at ſuch Times, however, only repreſent a Part of the Church. A Council is compoſed of eccleſiaſtical Deputies from the ſovereign Powers of Chriſtendom, who repreſent their reſpective Nations, and alſo [b] of other Prelates, Doctors, *&c.* of particular Churches, all aſſembled together in a free Place, where, without Conſtraint, they may apply themſelves to the Reformation both of Manners, and of Doctrine; to the Regulation and Eſtabliſhment of Church-Diſcipline, *&c.* And thus aſſembled they have an Authority to cenſure Biſhops, Cardinals, and even his Holineſs himſelf, if his Conduct is blame-worthy; as alſo Power to depoſe any of them, when the Good of Religion requires it. In ſhort they form an Aſſembly, which [c] by its Superiority, being able to check the unjuſt Proceedings of Popes, by ſubjecting them to the Church in Points of Faith, and declaring them Schiſmatics and Heretics whenever they deviate from it, has more than once prov'd very fatal to the See of *Rome*. Thoſe of *Piſa*, of *Conſtance*, and *Bale*, are inconteſtable Inſtances of the Truth of this Aſſertion.

As to the Ceremonies obſerv'd at the Calling of a Council, as there has not been one ſince that of *Trent*, we ſhall deſcribe them juſt as we find them in Father *Paul*'s Hiſtory of that Council, who aſſures us, there was not leſs Debate nor leſs Embarraſſment in ſettling the Rank and Precedency of the Biſhops, *&c.* than if an Affair merely civil [d] had call'd them together; that the Fathers of the Council inſiſted upon having the Aſſembly-Room hung with Tapeſtry, without which they were apprehenſive that the *Council* might be deem'd a Body of Tradeſmen and Mechanics. Pope *Paul* III. iſſued out one Bull for calling it, and a ſecond for opening it; both which were read and

[a] The Council here ſpoken of is that which they call œcumenical or univerſal.

[b] There muſt be a Diſtinction made between the Fathers of the Council, and the Divines, Ambaſſadors, *&c.* for Inſtance, in *January* 1546. there were at *Trent* forty three Fathers, and beſides them twenty Divines; afterwards about ſixty Fathers, and in the third Seſſion above two hundred. Theſe Fathers were, properly ſpeaking, the *Council*. It is foreign to our Purpoſe to enquire whether it may be denied the Title of *œcumenical* in ſome of its Seſſions, and whether it was a free one or not, *&c.* The *Council of Conſtance* was in the ſame Manner an *œcumenical Council*; for, according to Mr. *Lenfant*'s Preface to his Hiſtory, "There muſt have been at it thirty Cardinals, "four Patriarchs, twenty Archbiſhops, about an hundred and fifty Biſhops, above an hundred Abbots, fourteen "Auditors of the Rota, above an hundred and fifty other Prelates, as well Generals of Orders as Priors, ſent "from ſeveral Parts, and above two hundred Doctors." A Council ſeems in our Opinion to be *œcumenical*, when all Chriſtian Potentates are invited to ſend their Deputies, with one Accord, to examine into both Doctrine and Manners, with a Promiſe that no Violence ſhould be uſed in ſuch Examination.

[c] The *Tramontanes*, who are more faithful Servants of the Pope than any other Chriſtians, imagine that a *Council* has no other Authority than what the Pope pleaſes to admit of, and pretend that his Holineſs alone has the Right of calling one; and labour to perſuade us, that the Pope's Determination alone is as valid as an *œcumenical Council*. *Caſalius* a *Roman* Prelate, and conſequently zealous for the Pope's Authority, in his *Latin* Diſſertation *on the Ceremonies of the antient Chriſtians*, endeavours to prove, that the Emperors never had any Right to call a Council without the Pope's Authority. He abounds with the Subtilties of an *Italian*, attempting thereby to confute the *impious Calvin*, who maintained the contrary. *Vide* the following Note.

[d] In the earlieſt Ages of the Church they aſſembled together without any Ceremony; for the Holy Ghoſt alone then preſided in their Councils, and Chriſtian Charity was then conſidered before any worldly Proſpect; but Intereſt and Punctilio afterwards crept in. He who was the moſt learn'd, or the moſt conſiderable Man, either on Account of the Dignity of his City, or his Church, endeavoured to direct the Aſſembly, to propoſe and opine upon Matters. When the Church once began to be ſettled, and Religion found herſelf countenanc'd by temporal Power, Difficulties in Doctrine and Diſcipline broke in upon the public Peace and Tranquillity, from the Ambition of the Clergy; and this laid Princes and Magiſtrates under an Obligation to introduce themſelves into the *Aſſemblies*; and they in their own Right, and as political Sovereigns, began to ſummon them, be preſent at them, ſettle Forms for them, propoſe and give Sentences therein upon ſuch Differences as aroſe; yet ſo as to leave the principal Debate, which was the Cauſe of their being call'd, to the Determination of the Clergy; all which appears by the Records of ſeveral Councils. At that Time there were no Preliminaries, no Ceremonies; but they immediately enter'd upon Buſineſs. *Vide* Father *Paul*'s *Hiſt. Counc. of Trent*, Lib. II.

regiſter'd

regiſter'd in the [a] firſt Seſſion. On the Day of opening it, the Legates and Biſhops, dreſs'd in their pontifical Robes, together with their Divines, the Clergy of *Trent*, and all the People went in a ſolemn Proceſſion to the Cathedral, where the firſt Legate ſung the Maſs of the Holy Ghoſt. Then the Legates in the Pope's Name made an Harangue, wherein, after hinting at the Occaſion of that auguſt Aſſembly, they exhorted the Fathers to lay aſide all Paſſion and Prejudice, to judge righteouſly, to have no other View but God's Glory, and the Good of the Church; Qualities which ſeem eaſy to be attained when taught in Theory only, but in Practice they are in Reality extraordinary difficult. After this Exhortation they all knelt down, pray'd awhile to themſelves, and then the Preſident [a] recited the Prayer which begins with [b] *Adſumus Domine, Sancte Spiritus.* The Litanies were ſung, next the Deacon read the Goſpel, *Si peccaverit frater tuus*; and after this the *Veni Creator* was likewiſe ſung, and then the Fathers ſeated themſelves according to their reſpective Ranks. The Preſident read the Decree with an audible Voice, and ask'd them if it was their Pleaſure to order and direct that the General and Holy Council of *Trent* ſhould be opened to the Glory of God, *&c.* to which each of the Fathers in his Turn anſwered, *Placet*; the Legates firſt, then the Biſhops, and the Reſt of the Fathers; of which the Notaries drew up a public Act. Laſtly, the *Te Deum* was ſung, and the Legates returned home after the firſt Seſſion, the Croſs being carried before them, and they being attended by the Fathers, who had laid aſide their pontifical Habits. The Ceremonies were almoſt the ſame at all the other Seſſions. Such as would be fully inſtructed in the Orders of the Court of *Rome*, relating to the Diſpoſition of the Place and Seats for a General Council, may conſult the Particulars thereof in the [c] *Roman Ceremonial.* We ſhall only take Notice, that the Aſſembly-Room muſt be neatly adorned, and in Caſe the Pope be preſent, his Throne muſt be erected at the Upper End, and due Care muſt be taken that there be two Seats on the Right and Left Side of the Throne for the Deacons Aſſiſtants. If the Emperor appears in Perſon at the *Council*, he is to be ſeated [d] next the Pope, and at his Right Hand, but ſo as to acknowledge the Superiority of his Holineſs; for the Emperor's Seat, for inſtance, reaches no higher than [e] the Biſhop of Biſhops Footſtool, and even this Honour is reſerved only for his Imperial Majeſty, for there is but very little Difference between the Seats of Kings and thoſe of Cardinals. In this Hall, or Aſſembly-Room, there muſt be an [f] Altar for Maſs, with a Croſs upon it, and the Euchariſt, or the Relics of the Saints. At the ſame Altar the Holy Ghoſt is implor'd to ſend his Bleſſing upon his Religious Aſſembly.

THE *Roman* Ceremonial gives us the Order and Rank of ſuch as have a deliberative Vote in Council.

1. THE Pope as Head of the Chriſtian Church.
2. THE College of Cardinals.

[a] Before the firſt Seſſion opens, the *Roman Ceremonial*, Lib. I. fol. 61. Edit. 1516. directs a Faſt for three Days. In caſe the Pope appears in Perſon at the Council, he and the Fathers of the Council, with the Clergy of the City, go in Proceſſion to the Hall of the Aſſembly in their pontifical Robes. The Pope or ſome other Prelate at the opening of the firſt Seſſion, ſings the Maſs of the Holy Ghoſt: after which the Cardinals, and the Fathers of the Council clothed in their Robes of Ceremony, ſalute his Holineſs in their Turns. High Maſs is ſeldom ſung at the other Seſſions. His Holineſs for the moſt Part hears a private Maſs, and afterwards goes to the Council in his ſcarlet Cope, and with the precious Mitre on his Head; where before the Altar he makes an Harangue to the Aſſembly, and then goes to his Throne; the Cardinals after that put on his Sandals, and *quam dilecta*, a Verſe of one of the Pſalms, is recited.

[b] 'Tis the Pope that repeats it when he aſſiſts at the Council. By this comprehenſive and devout Prayer, immediate Aid is ask'd of the Holy Ghoſt; that he would pleaſe to guide and direct the Council, to inſpire the Fathers with juſt Judgments, to baniſh the Spirit of Diſorder and Diſcord far from them, and not to ſuffer them through Ignorance to fall into Error, or be biaſſed by Bribes, or be ſurpriſed by outward Appearances.

[c] Lib. I. fol. 59. Edit. 1516.

[d] Then the two Aſſiſtants leave their Places, and ſeat themſelves over againſt his Holineſs.

[e] *Locus ubi ſedet Imperator non ſit altior loco ubi tenet pedes Pontifex.*

[f] *Altare cum cruce, & ſacra Euchariſta, ſive reliquiis ſanctorum.*

3. THE

3. THE Patriarchs.
4. THE Primates.
5. THE Archbiſhops.
6. THE Biſhops.
7. THE Abbots.
8. THE Generals of Religious Orders. All theſe, as we have already obſerved, properly ſpeaking, compoſe the Council: The Doctors, Divines, &c. making their Appearance therein only to aſſiſt or direct the Fathers by their Learning, and their Advice.

Of PROVINCIAL SYNODS.

EVERY Biſhop ought to hold an annual Synod[a] in his own Dioceſs; and every Archbiſhop a Provincial one once in three Years; and this is by the Antients called a Provincial Council. This laſt Synod repreſents the Church of the Province, and the Archbiſhop is Preſident of it as Metropolitan and Head of the Clergy of that Province. He alone is authorized to call it; which he does by circular Letters directed to his Suffragan Biſhops, and to all thoſe who have a Right to aſſiſt at this Eccleſiaſtical Aſſembly. The *Mandamus* for calling it is fix'd up at the Porch of the Cathedral, [b] a Month or two before they meet; now the Curates of the ſeveral Pariſhes are to exhort all the Faithful the three laſt Sundays to Devotion, Faſting and Penance, in order that God may pour down his Bleſſing upon the Synod, and repleniſh them with his holy Spirit. The Clergy themſelves, during this Time, muſt endeavour to lead new Lives, lay aſide their Ambition, ſubdue their Paſſions, abſtain from evil Actions, and clothe themſelves with Humility, an Ornament which they are not over fond of.

THE Aſſembly is ranged in the following Order. The Archbiſhop's Seat is raiſed under a Canopy near the Altar. The Biſhops ſit in a Circle over againſt him; the Abbots and other Clergy ſit behind them. Thus the whole Convocation forms two Semi-circles.

[c] ON the Day before the Synod is held, the Bells of the Cathedral, and of the reſt of the Pariſhes, are all rung, from the firſt Veſpers till the Archbiſhop enters the Church where the Convocation meets. On the Day of the Synod, all the Clergy reſort betimes in the Morning to the Archbiſhop, and put on their proper Robes. Thoſe of the Archbiſhop are the Amict, the Albe, the Girdle, the Stole, and the archiepiſcopal Mitre; thoſe of the Biſhop, the Rocket, the Amict, the Chaſuble, and the epiſcopal Mitre; of the Abbot, the Chaſuble and plain Mitre; of the Canon, the Chaſuble, the Planet, and Dalmetica; the Colour muſt be red. After this, the venerable Aſſembly marches in Proceſſion to the Church, praying all the Way to Almighty God, and ſinging his Praiſes, whilſt the Bells ring, and the Organs continually play. At their Entrance into the Church, they are ſhewn the precious Relics of ſome Saints, which they behold with the utmoſt Reverence and Reſpect. Then the Maſs of the Holy Ghoſt is ſung: That ended, the Archbiſhop lays aſide ſome Part of his pontifical Veſtments, puts on the Cope or Chaſuble, kneels down before the Altar, and ſings an Anthem, which his Clergy likewiſe on their Knees repeat after him. But tho' their Devotion may ſeem never ſo fervent, their Ambition to maintain their Rank is ſtill always conſpicuous; and in the midſt of this ceremonious Sanctity, every one inviolably preſerves his Privileges; no Abbot for inſtance daring to intrude himſelf among the Biſhops. Some learned Divines ought to be called to theſe Synods; not that they have any caſting Vote therein, but ſerve as Counſellors to give their Opinions, and may be called the Prompters of the Synod.

[a] *Piſcara* Praxis Cerem. Lib. I. Sect. 10. Cap. 39.
[b] *Cerem. Epiſc.* Lib. 1.
[c] *Cerem. Epiſc.* Ibid.

[a] At the End of each Seſſion, the Metropolitan, having the Croſs before him, bleſſes the Aſſembly; and at the Cloſe of the laſt, the Decrees of the Synod are ſolemnly confirmed, and one of the Deacons ſays, *Recedamus in Pace, Let us depart in Peace.* The Archbiſhop admits his Suffragans to the Kiſs of Peace, and they ſalute each other, at leaſt with a ſeeming Sincerity: I ſay ſeeming, becauſe Eccleſiaſtical Peace is a very nice and tender Point, which the ſmalleſt Suſpicion of Hereſy is able to diſſolve for ever.

The POPE'S SPIRITUAL JURISDICTION.

WE are now to conſider his Holineſs no longer as a Temporal Prince, but in his Spiritual Capacity of Biſhop and Head of the Church. To which Purpoſe after we have given an Idea of the Ceremonies of the Conclave, and the Artifices and Stratagems of the Cardinals, to advance a proper Object to the Pontificate (in which Particular 'tis evident the Holy Ghoſt is ſilent) we ſhall ſpeak of the Ceremony of his Adoration, Coronation, entring into Poſſeſſion, *&c.* whence we ſhall proceed to ſuch Ceremonies as Chriſt's Vicar himſelf obſerves, and cauſes to be obſerved, as firſt Prince of the Church. All other Particulars we ſhall rank under civil Ceremonies. He whom the ſacred College advances to the Papal Dignity, poſſeſſes, as Succeſſor to St. *Peter*, [b] the higheſt Degree of Power and Fortune to which human Induſtry can poſſibly raiſe a Man in the Eccleſiaſtical Way.

1. THE Pope iſſues out his Bulls for the anointing and inſtalling all Archbiſhops and Biſhops in Chriſtendom, which, if we may believe a Writer who pretends to have been in the Service of a ſovereign Pontiff, amount to ſix hundred and twenty ſeven, without reckoning thoſe who are called Archbiſhops and Biſhops *in partibus Infidelium*. He adds, "[c] That under theſe Archbiſhopricks and Biſhopricks there are ſeventeen thouſand two "hundred Pariſhes, nine thouſand five hundred Monaſteries of Men, two thouſand four "hundred Monaſteries of Women, three thouſand ſeven hundred Abbies of Men, and "one thouſand Abbies of Nuns." From whence he draws this Concluſion, That ſuppoſing only eight or nine Perſons in each Community, Monaſtery and Abbey, the Pope has at leaſt three hundred thouſand Eccleſiaſtics, or Perſons always at his Command, and devoted to his Intereſt, who altogether muſt doubtleſs make the ſovereign Pontiff [d] very formidable.

2. THE Cardinals, who are ſeventy in Number, and compoſe at this Time the Eccleſiaſtical Senate, [e] were no more than Deacons formerly, to whom the Care of diſtributing Alms to the Poor of the ſeveral Quarters of *Rome* was then entruſted; for which Reaſon they were called *Diaconi Regionarii*, and as they reſpectively aſſembled thoſe Poor together in ſome particular Churches of their ſeveral Diſtricts, accordingly they aſſumed the Name and Title of thoſe Churches. They began to be called *Cardinals* under the Pontificate of *S. Sylveſter*. In Proceſs of Time this Office grew much more conſiderable, and by ſlow Degrees arrived at that Pitch which we now ſee it in: So that it has for a long Time been the Reward of thoſe who have been faithful Servants to the Church and to his Holineſs. Nor do Princes themſelves look upon it as the leaſt Diminution of their Honour to become Members of the College of Cardinals. The holy Father often confers this Dignity on the Subjects of Kings, as a Token of his paternal Affection; none however but his Spiritual Children can nominate to this Honour. This Method of proceeding greatly advances the Authority of the ſovereign Pontiff, and conſiderably augments the Revenue of *St. Peter*.

[a] *Piſcara* Praxis Cerem. Lib. I. Sect. 11. Cap. xxxix.
[b] Father *Maimbourg* expreſſes himſelf thus.
[c] *Tableau de la Cour de Rome.*
[d] *Roma caput mundi quicquid non poſſidet armis*
Religione tenet.——————*S. Proſper.*
[e] This is taken from *Nodot's Memoirs of the Court of* Rome, *and from ſome other Writers.*

3. THE Spiritual Sovereignty with which his Holineſs is inveſted, authoriſes him to levy Subſidies, grant Briefs, and ſettle and collect [a] Tythes; and the Privilege which he has of canoniſing Saints, impoſing and ſhortening Penances, granting Indulgences, and buying off Sins, diſtributing *Agnus*'s, *&c.* his Diſpenſations, Pilgrimages; in ſhort, all the Acts of Devotion of Sovereign Princes attached to the Holy See, are ſo many various Methods which contribute to enrich the Vicar of *Jeſus Chriſt*, and to keep the true Believers within the Bounds of their Duty. [b]

PRELIMINARIES *obſerved before the* CARDINALS *enter the* CONCLAVE *in Order to* ELECT *the* POPE. *The various Methods of* ELECTING *him; and the Artifices and Stratagems made uſe of at his* ELECTION.

FOUR Cardinals of ſeveral Orders, who are the Dean, or firſt Cardinal Biſhop, the firſt Cardinal Prieſt, the firſt Cardinal Deacon, and the Cardinal *Camerlengo* or Chamberlain, conjointly ſhare the Adminiſtration of Affairs during the Vacancy of the Holy See and the holding the Conclave. The three former are entruſted with the Adminiſtration of Juſtice, and all Affairs relating to civil Government. The laſt after [c] he has broken

[a] The *Annates.*

[b] Theſe *Annates*, theſe Works of Piety, *&c.* are Teſtimonies of the filial Obedience which Princes owe to the Pope, and of that Superiority which he has a Right to aſſume over them. As Succeſſor of *Jeſus Chriſt*, his Holineſs diſpoſes of thoſe Tributes for the Benefit and Advantage of the Church Militant, and to preſerve the Pomp of divine Worſhip, and heighten the Devotion of the Faithful. From hence it is that he draws the Funds appropriated *to the recruiting of his Spiritual Troops.* Without them, whence could he have wherewithal to preſerve the Rank of an infinite Number of Generals and Officers, who make War upon the Powers of Hell, and lead the Armies of the Church againſt the Enemy with undaunted Courage and Reſolution? How would he be able to defray the Expences of an infinite Number of Stratagems in War, which the Hope of Gain has invented? If Chriſt's Vicar was ſtill poor, as doubtleſs formerly his Predeceſſor was, if, in Imitation of him, he refuſed all Temporal Dignities and Revenues, let it be frankly and honeſtly confeſſed, with what an Air the Clergy would look on the Chriſtian Religion, and its eternal Felicities. Do but take away from ſuch as ſerve in the Armies of the Church, all Hopes of worldly Advantage, all Honours and Profits, the Privilege of making open War, of living at their own Diſcretion, of demanding Contributions; leave the Prelates nothing but the Conſolation of the Holy Choſt, and you will ſee the ſtately Fabrick of Religion ſoon fall to the Ground. But as I have thus juſtified the Pope's Right to the Sovereignty he has acquired in the Church, it will be proper in this Place to lay before the Reader at one View the twelve *Arcana* or Methods made uſe of to defend this Right, being as it were the twelve Pillars of it. They are all inſerted in *Cardinal Pallavicini*'s *new Goſpel.*

1. The *Annates* already mentioned, declare the holy Father to be the ſole or univerſal Patriarch; in that he has a Right to receive them from all the Churches of Chriſtendom inſtead of Tythes due to the Biſhops, *&c.* His Holineſs receives theſe *Annates*, on Account only of the Temporal Emolument which is annexed to Spiritual Grace.

2. and 3. The Penſions, Benefices and Commendams; the Temporal Advantages whereof induce an infinite Number of Chriſtians to ſerve God's Church.

4, 5. Plurality of Benefices, and an abſolute Power to diſpoſe of them as he ſees convenient.

6, 7. The calling greater Cauſes before himſelf, and the reſerving of Caſes.

8. Frequent Jubilees, and Indulgencies.

9. Diſpenſations granted for Money; a Method of which we have already ſpoken.

10. The Exemption of Chapters: A Method which cauſes an infinite Inequality and Diſtance between the Biſhops and his Holineſs, and ſubjects immediately the Chapter to its rightful Sovereign.

11. The Privileges and Immunities of Monks, which Cardinal *Pallavicini* artfully compares to the full Powers which the *Roman* Generals received from their Republic, when they were making War in Provinces at a great Diſtance from the Senate.

12. The Inquiſition.

[c] He breaks the Seal of the Church called the *Fiſherman's Ring* in the Preſence of three Cardinals, and the Vice-Chancellor breaks open the Seal of the Chancery, in the Preſence of the chief Officers who belong to that Court. The Impreſſion of the *Fiſherman's Ring* is St. *Peter* holding a Line with a Bait to it in the Water, and is made Uſe of for thoſe Briefs which are ſeal'd with red Wax. The Seal for Bulls bears the Figure of St. *Peter* and St. *Paul*, with a Croſs on one Side, and a Buſt with the Name of the reigning Pope on the other: When a Pope dies, the Buſt and Name are defaced, without damaging the reſt of the Seal; this laſt is only uſed for Bulls ſealed with Lead.

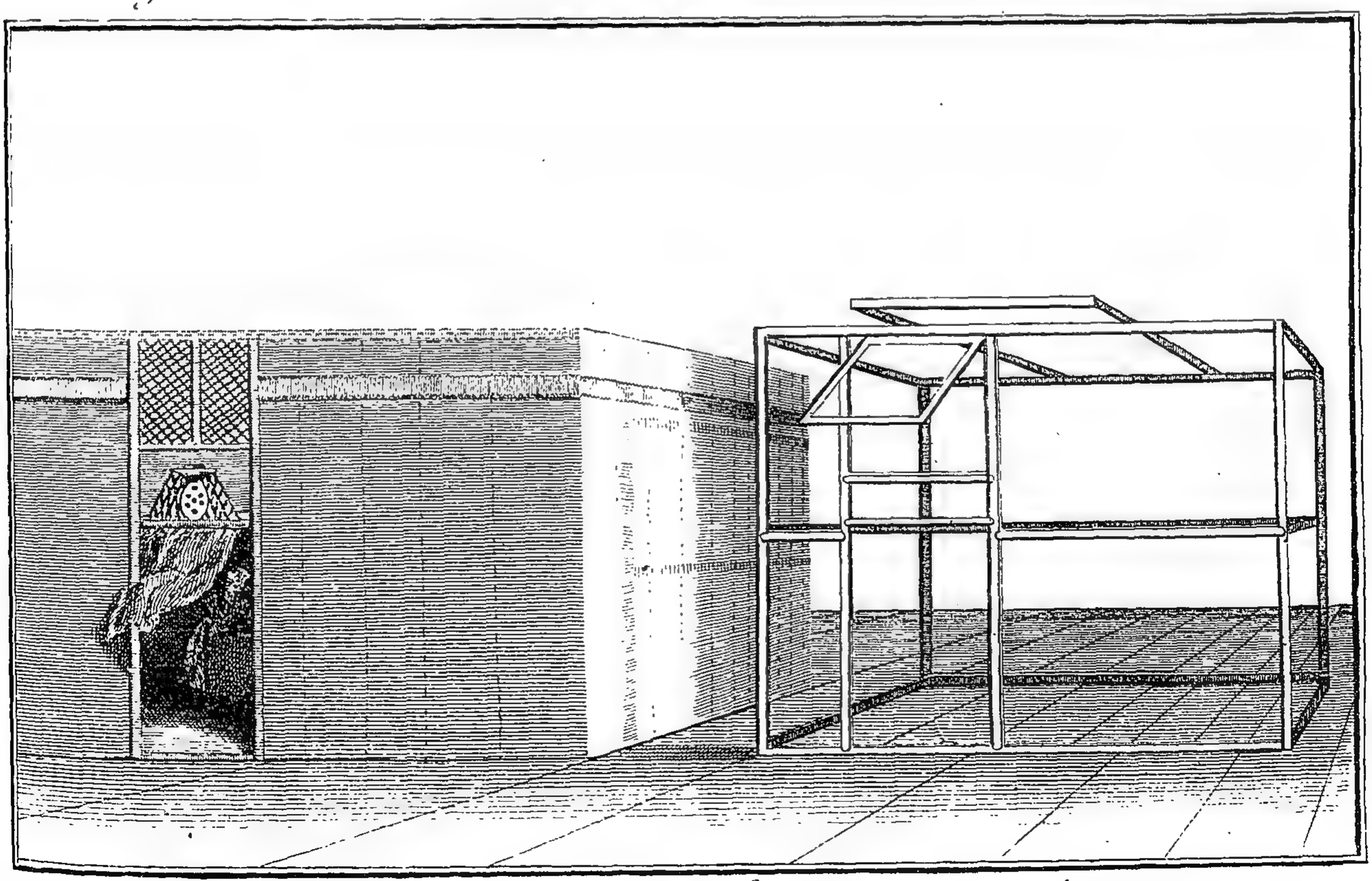
Ego	Cardinalis
O	O
Eligo in Summum Pontificem E. D. meum D. Cardinalem	
O	O

Nomen.

Signa.

The printed Side of a Scrutiny Bill. | *Figure representant le côté imprimé d'un Billet pour le Scrutin.*

The Reverse of a Bill of Scrutiny and Accessus Adorned with flourishes. | *Figure Representant le Revers d'un Billet pour le Scrutin. & pour l'accés: couvert de Fleurons.*



The Structure and workmanship of the Cardinals Cells or apartments. | *La Structure et la charpente des Cellules des Cardinaux.*

broken or eraſed the Seals made uſe of for the Bulls, and other Diſpatches of the deceaſed Pope, [a] orders Money to be coined in his Name, with the Device of the vacant See.

POLICY exerts all her Arts, and ſets every Spring ſhe has in Motion at the Election of a Pope; nor do they always wait for the Death of the preſent Chief or Head of the Church, to begin thoſe Cabals and Intrigues which are proper for advancing him, whom they eſteem a fit Perſon to ſucceed in the Pontifical Throne: And although the College unanimouſly invoke the Aſſiſtance and Aid of the Holy Ghoſt, to direct them in the Choice of a Vicar of *Jeſus Chriſt*, yet their Eminences uſe all the artful Precautions imaginable one would think to prevent him from being any Ways concerned in the [c] Election. That Invocation may be reckon'd

[a] This Money bears two Keys in the Form of a Croſs under the Gonfalon or Flag of the Church, with this Motto, *Sede Vacante.*

[b] It is very probable, that in the earlieſt Ages of the Church, the *Roman* Clergy elected the Pope, and ſome will have it, that the People too were concern'd in it. In Proceſs of Time *Odoacer*, King of the *Eruli*, ordered there ſhould be no Election without his Conſent. *Theodoric* King of the *Goths* made the ſame Pretenſions in *Italy*; but the Law which *Odoacer* had made hereupon was abrogated in 502. by the Stratagems and Contrivances of Pope *Symmachus*; which did not hinder *Theodoric*, however, from nominating *Felix* IV. Pope in the Year 526. The Princes who ſucceeded followed the Example of their Predeceſſors, reſerving to themſelves the Right of confirming the new elected Pope, who could not take Poſſeſſion of the Pontificate without the Prince's Conſent. The Emperors of the Eaſt, having eſtabliſhed their Authority in *Italy*, retained for ſome Time the Right of approving and confirming the Clergy's Choice; but the Popes at length ſhook off this Yoke by the Generoſity of *Lewis the Debonaire*, *Lothaire* I. and *Lewis* II. who granted them Freedom of Election. In the tenth Century there were ſeveral Popes elected and depoſed at the Caprice of the *Roman* Nobility and *Italian* Princes, which obliged the Emperors to concern themſelves again in thoſe Elections, whence this Right was diſputed for a whole Century between the Emperors and the Popes. At laſt the Cardinals had the Power of Election reſigned to them, without the Senate, the People, or the Emperor being any ways concerned therein; and ever ſince the Election of Pope *Celeſtin* II. who came to the Pontificate in 1143, independent of the *Roman* People, or the Emperor's Miniſters, they have been in the Poſſeſſion of this Right. *Honorius* III. who was elected Pope in 1216. made an Order, that the Election ſhould be made in a Conclave. *Gregory* X. who held the See in 1271. ſettled, in a General Council held at *Lions*, the Form, Laws, and Proceedings of Election as they now are; but before his Time we are told that *Innocent* III. had ordered all Elections to be made three ſeveral Ways; by *Scrutiny*, *Compromiſe*, and *Inſpiration.*

We will briefly explain thoſe ſeveral Ways of electing a Pope by ſome few Remarks borrowed from *the Hiſtory of Conclaves*; the *Relations* of the Chevalier *Corraro*, the *Idea of the Conclave*, a ſmall Work printed in 1676. from *Caſalius* in his Diſcourſe *De Chriſtianorum ritibus*; and from another Diſſertation entitled *Tableau de la Cour de Rome.* We ſhall begin with the Election by *Scrutiny*, which is the only Way that has been uſed for a long while, and contains all the Formality that appears moſt eſſential for making the Election of a Pope canonical. And yet the Scrutiny is no more than mere Ceremony, ſince the ſeveral Factions of the Cardinals muſt unite beforehand in the Choice of the Perſon. This Harmony and Agreement is brought about by the moſt refined and delicate Strokes of Policy, and for the moſt Part comes on after their Eminencies have found out by ſeveral Scrutinies, the Diſpoſition of the ſacred College. Then, if the Votes for any of the Candidates come near the Number required, it is a very common Practice for the other Factions to fall off and ſwim down the Stream, and thereby contribute to the Pope's Election, fearing to draw on them his Hatred by a fruitleſs and unſeaſonable Oppoſition. Theſe are the Policies which the common People aſcribe to the Influence of the Holy Ghoſt.

The *Scrutiny* therefore conſiſts in collecting and examining Votes, given in by printed Billets, which the Cardinals put into a Chalice that ſtands on the Altar of the Chappel, where they are met together to chuſe the Pope. Theſe Billets are prepared by the Maſters of the Ceremonies, who put them into two golden Baſons placed at each End of a long Table, which ſtands on the Side of the high Altar, each of which Billets is a Span or Palm long, and half a Span broad, and are divided into eight equal Parts by parallel Lines taking up the whole Length of each Billet, as well on the Inſide as the Out; that is, the Reverſe of the Billet when rolled up. On the firſt Space rolled inward, theſe two Words *Ego Cardinalis*, ſtand at a ſmall Diſtance from each other to make Room for the Proper Name. The ſecond is a Blank, in which the Cardinal writes his Sirname and Titles. The third has two O's at each End, for the Cardinal's Seal, which for the Generality he has made on Purpoſe; For he never uſes his Coat of Arms on this Occaſion. The fourth is filled up with *Eligo*, *&c.* as in the Plate hereunto annexed. The fifth is for the Sirname and Titles of the Cardinal propoſed to be Pope. The ſixth is as the third. The ſeventh continues a Blank; and the eighth is filled up with a Motto, which the Cardinal, whoſe Name the Billet bears, makes Choice of out of the Scripture. The Reverſe of each Billet is divided likewiſe into eight equal Parts, and almoſt all of them are filled up with Flouriſhes, that the Writing on the other Side may not appear through; of which likewiſe you have a Repreſentation in the Print. Before the *Scrutiny* begins, little Bills, having the Names of all the Cardinals on them, are put into a Bag, with an Intent to draw thence three *Scrutineers*, three *Overſeers* of the *Sick*, and three *Reviſors.*

The Cardinals uſe all the Art imaginable to diſguiſe their Hands. They themſelves write what we have juſt before mentioned on the *Scrutiny* Billets; or if they have not Skill enough to conceal their Hands, they make uſe of an unknown Hand, that it may not be known who it is they vote for. Theſe Billets are wrapt up with all poſſible Dexterity and Addreſs, that it may be a Secret to whom they belong; after which they cloſe them in their Hands and take their Places; and then the *Scrutiny* begins in the following Manner. Every Cardinal takes the Billet thus written and folded up between the Thumb and the Forefinger of his Right Hand, and holding it up to the View of the other Members of the ſacred College, carries it to the high Altar, kneeling down upon the firſt Step, where he ſays an ejaculatory Prayer ſoftly; then goes up to the Altar, and takes the Oath aloud; after which he puts his Billet upon

reckon'd among ſuch Ceremonies as ſtrike the Vulgar by their Appearance [a]: The Cardinals are oblig'd to enter the Conclave ten Days after the Death of the Pope; but before that they hear the Maſs of the Holy Ghoſt in the [b] *Gregorian* Chappel, and ſome Biſhop makes a *Latin* Harangue, exhorting them to make choice of a Perſon who is worthy to fill the Chair of the Prince of the Apoſtles. After this their Eminencies march in Proceſſion to the Conclave, two by two, according to their Rank, attended by the *Swiſs* Guards, and a vaſt Crowd of People, the Chorus all the while ſinging the *Veni Creator*. Being arrived at the Conclave, they take Poſſeſſion of their Cells by Lot, after which they all go to the *Paulin* [c] Chappel, where the Bulls for the Election of the Pope are read, and the Dean of the ſacred College exhorts the Aſſembly to act in Conformity to them. When this is over, the Cardinals are allowed to go Home to Dinner, but muſt return to the Conclave before three at Night; and the Maſter of the Ceremonies acquaints them, that they ought not

upon the Patten which covers the Chalice, and from thence ſlides it into the Chalice, and then returns to his Place. This Office is perform'd by the Overſeers of the Sick, for ſuch Cardinals as are indiſpoſed. They preſent the *Scrutiny* Billets to ſuch Cardinals, together with a Box in the Form of an Urn, with a very ſmall Hole in it, at which the ſick Man puts in his Billet; nor can the Billet be got out again, but by opening the Box, which is carried to the Chappel, opened before all the Cardinals preſent, and then the Billet is put into the Chalice in the Manner already deſcribed.

Before the *Scrutiny* begins, the Sacriſtin, who is always an *Auguſtin* Friar, ſays the Maſs of the Holy Ghoſt. The Scrutineers ſtand near the great Altar, to mix and open the Billets in the Chalice, and to ſee that the *Scrutiny* proceeds in due Form. The laſt Scrutineer takes theſe Billets one after another, and firſt ſhewing them to the Cardinals, puts them into another Chalice. If there are more or leſs Billets than there are Cardinals, he burns all he finds in the two Chalices, and each Cardinal makes a new one till the *Scrutiny* comes right. When the Billets are equal to the Number of Cardinals, the *Scrutiny* is publiſhed in the following Manner: The Heads of the three Orders of Cardinals go up to the high Altar, take the Chalice in which the Billets are put, carry it to the Table beforementioned, and then retire, and the three Scrutineers come and ſeat themſelves at the Table, with their Faces towards the Cardinals. The firſt Scrutineer turns the Chalice upſide down upon the Table, opens each Billet in the Place where the Vote is written, and looks upon the Name of the Cardinal who is therein voted for; and ſtill as he opens them, he puts them into the Hands of the ſecond Scrutineer, who looks likewiſe on the Name, and gives it to the third, who reads the Name aloud. Mean while the Cardinals mark each Name upon a Sheet of Paper, on which all their Names are printed. Thoſe who are named ſet down alſo the Votes given them, to ſee if they have a ſufficient Number to be elected. This Number muſt be at leaſt two thirds.

The laſt Scrutineer files all theſe Billets, that none of them may be loſt, and the File is kept in View, till he has put it into a Chalice ſet apart for that Purpoſe. When the *Scrutiny* is over, the Billets are again told over, and three *Reviſors* examine them; and they are burnt when the Election has been approved as canonical. But, however, it is then allowable to unrol them quite, when a thouſand Pieces of Falſhood and Perfidiouſneſs appear. If the Votes do not riſe to a ſufficient Number, Billets are taken in order to chuſe the Pope by Way of *Acceſſus*. We muſt inform the Reader by the Way, that there ſcarcely ever is a Scrutiny without this *Acceſſus*, and that it is a Thing but ſeldom, if ever, heard of, that the holy Father ſhould be choſen by the former Way only. The *Acceſſus* therefore is to correct the Scrutiny. In this they give their Votes by other Billets, on which is written *Accedo Domino*, &c. when they join their Vote to another's; or *Accedo Nemini*, when they keep to their firſt Vote. The *Acceſſus* is performed in the ſame Manner as the *Scrutiny*; only they do not take the Oath again. The Scrutineers examine the Billets of the *Acceſſus*, as well as they did thoſe of the *Scrutiny*, and the Cardinals after the ſame Manner, ſet down the Votes which are gained thereby to any of the Candidates.

The Practice of the *Acceſſus* is derived from the antient Method of debating in the *Roman* Senate; when one Senator was of another's Opinion, he roſe up and went over to his Collegue. This was called *Pedibus ire in Sententiam*, and ſuch Senators *Pedarii*. When they kept their Places, they ſaid, *Accedo ad Sententiam*.

After the *Reviſors* have very accurately examin'd the Votes of the *Acceſſus*, and find the Election to be perfectly canonical, they ſend for three apoſtolical Notaries into the Chapel where the Election was made, who, upon inſpecting the Billets and other Pieces which the Scrutineers and Reviſors lay before them, draw up a Memorandum of the Election. All the Cardinals who have aſſiſted at the Conclave ſign and ſeal this Record; after which the Scrutineers burn all the Billets, both of the *Scrutiny and the Acceſſus*, in Preſence of all the Cardinals.

The Pope is elected by *Compromiſe*, when the Cardinals, diſagreeing in their Choice, engage by mutual Compromiſe to refer themſelves for it to ſome particular Cardinals of Probity, and to acknowledge him whom they ſhall nominate by Virtue of the Power to them given for that Purpoſe, as duly elected. The Election by Way of *Inſpiration* is in ſome Meaſure riotous and tumultuary. A ſelect Number of Cardinals of different Factions, who have determin'd to put every Thing to the laſt Puſh, begin to cry out, ſuch a one is Pope, as it were by Inſpiration. They make their Attempt this Way, when they think they are ſtrong enough to carry it. Adoration is the ſame as *Inſpiration*, which is when two thirds of the Conclave, being agreed in the Perſon, go in a Body and adore and acknowledge the Pope they approve of, as Head of the Church. The Elections by Way of *Compromiſe*, *Inſpiration*, and *Adoration*, but ſeldom happen. The *Scrutiny* and *Acceſſus* are the uſual Ways generally obſerv'd.

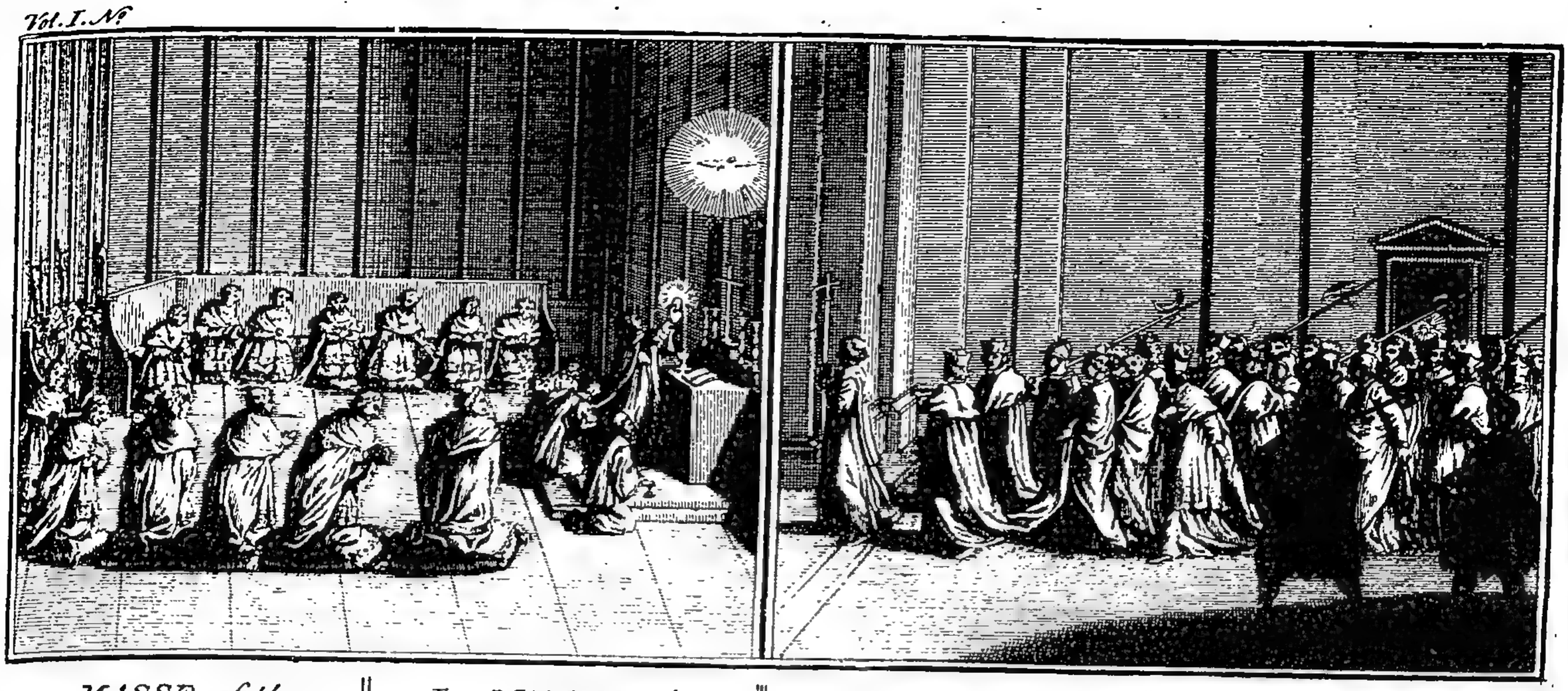
As ſoon as the Pope is elected, it is cuſtomary for his Domeſtics and the Populace to plunder his Cell in the Conclave, and the Palace in which he reſided.

[a] This is taken from the Diſſertation before the *Hiſtory of Conclaves*.

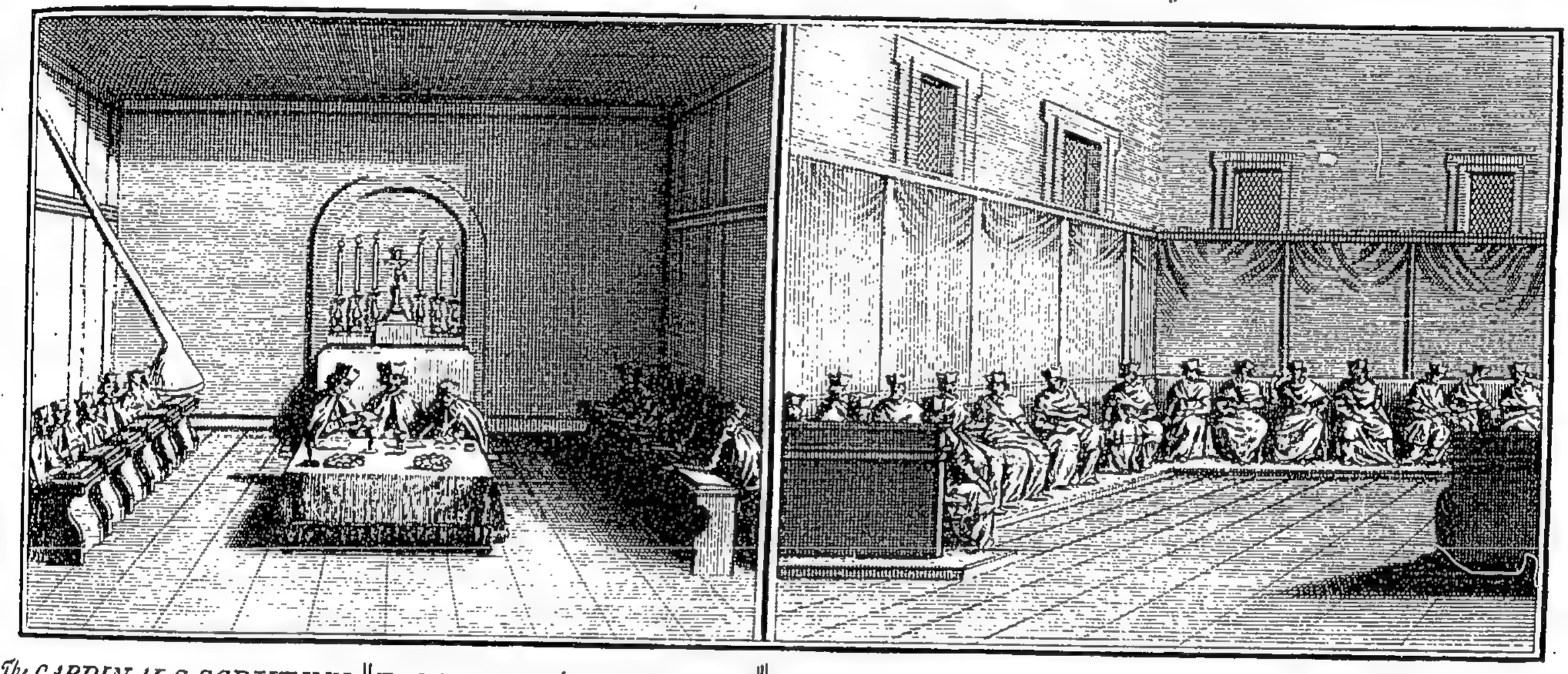
[b] So called becauſe *Gregory* XIII. dedicated it to St. *Gregory* of *Nazianza*, and cauſed the Body of that Saint to be depoſited there.

[c] So called from its being founded by *Paul* III.

to



MASSE of the HOLY GHOST | *La MESSE du SAINT ESPRIT* | *The CARDINALS entring the CONCLAVE* | *L'ENTREE des CARDINAUX au CONCLAVE.*



The CARDINALS SCRUTINY for the ELECTION of a POPE. | *La SCRUTIN des CARDINAUX pour L'ELECTION d'un PAPE.* | *First general CONGREGATION of the CARDINALS.* | *Premiere CONGREGATION generale des CARDINAUX.*



B. Picart del. C. Du Bosc Fecit et Ex.

INSPECTION into the PROVISIONS. | *L'EXAMEN des VIVRES.* | *The MANNER of carrying PROVISIONS into the CONCLAVE* | *MANIERE dont on porte les VIVRES au CONCLAVE.*

to ſhut themſelves up, without they are determin'd to continue there as long as it ſhall laſt, as the Bulls order and direct; and ſuch as afterwards go out cannot return again. The Governor and Marſhal of the Conclave poſt their Soldiers in ſuch Order as we ſhall immediately deſcribe, and in ſuch Places as they judge moſt requiſite for the Safety of the Election. The Embaſſadors of Princes, and all ſuch as have any Intereſt in the Election of a future Pope, are allowed to continue in the Conclave for the firſt twenty four Hours[a]; and then it is, that, forgetting the Inſpirations of the Holy Ghoſt, they make [b] Cabals, and form Negotiations, the Myſteries of which are very difficult to be dived into. When all ſuch as are not to remain in the Conclave are gone out, the Doors are ſhut, the Conclave is wall'd up, and Guards are poſted at all the Avenues. The Cardinal Dean, and Cardinal *Camerlengo*, viſit the Conclave, to ſee if it be well ſhut, and an Act thereof is drawn up by an Apoſtolical Notary.

None but the Cardinals, and two Conclaviſts for each, (one an Eccleſiaſtic, and the other a Soldier, remain in the Conclave.) Such Cardinals as are Princes, or old, or infirm, are ſometimes allowed three. The reſt appointed for the Service of the Conclave are the Sacriſtin, the under Sacriſtin, a Secretary, an under Secretary, a Confeſſor who is always a Jeſuit, two Phyſicians, a Chirurgeon, two Barbers, an Apothecary, and their Apprentices, five Maſters of the Ceremonies, a Bricklayer, a Carpenter, ſixteen Porters or Valets, for hard Labour.

[c] Though the Office of a Conclaviſt be [d] incommodious and uneaſy, yet on Account of its Privileges 'tis very much ſought after. A Conclaviſt may aſſign the Penſions which he has out of Benefices for a particular Sum, which ſaid Sum is determin'd by the Privilege, which the Pope elect grants to him who makes the Aſſignment. This Office likewiſe gives a Man the Privilege of being a Citizen in any Town he ſhall make choice of within the Eccleſiaſtical Juriſdiction; beſides which, the Pope, after his Election, diſtributes a Sum of Money to each Conclaviſt. But theſe are but ſmall Perquiſites in compariſon of the other Advantages which this Office procures; for it gives an Opportunity and Means of knowing all that paſſes in the Conclave, and of managing the Tempers of the Cardinals by all the Artifices of *Italian* Cunning and Complaiſance. A Conclaviſt is ſometimes the ſecret Agent of the Miniſters of crowned Heads. Every Officer, however, of the Conclave takes an Oath not to reveal any of its Secrets.

The Order *obſerv'd at* Rome *during the* Conclave.

To [e] prevent the Diſorders which might poſſibly ariſe from an Inter-Regnum, the Governor of *Rome* iſſues out Orders to deter all Perſons, except the Guards,

[a] Till three at Night. When it ſtrikes three, a Maſter of the Ceremonies rings a Bell, after which every Body retires, except thoſe who are to remain in the Conclave, which is then walled up. Taken from *Lunadoro*.

[b] No ſooner is a Pope choſen, but the Cardinals begin to think on a Succeſſor for him, and Projects and Parties are formed during his Life-time, and he who has any ſecret Thoughts of being elected muſt diſguiſe his Sentiments from the Time he enters into Orders, till he is conſtituted a Cardinal. They who are deſirous of being inform'd what a *Papable* Subject is, and what is to be done to be thought one, the Management of the *non-papable* Cardinals, and the Cabals of public Miniſters, ſhould read the *Idea of the Conclave*, printed in 1676. Corraro's *Account of the Court of* Rome, and the *Hiſtory of the Conclaves*; or, if he had rather, *The Picture of the Court of* Rome, by *Aimon*, who has copied the preceding Writers *verbatim*.

[c] Taken from the *Idea of the Conclave* in 1676.

[d] The Author of *the Idea*, &c. thus expreſſes thoſe Inconveniencies..... "He muſt be ſhut up in a little Corner "of his Maſter's Cell, and do every menial Office for him. He muſt fetch his Victuals and Drink, which that "Cardinal's Officers give him in from without, through an Inlet that communicates to all his Quarter, twice every "Day..... He is to wait on his Maſter at Table, to keep every Thing very clean, and when he has done, to ſerve "himſelf; not to mention the other Inconveniences of a very ſevere Confinement, where no Light is received, but "at Windows half mured up ..... and where the Air, when it is hot Weather, may at length break the ſtrongeſt Conſtitutions."

[e] *Hiſtory of Conclaves*, and *Lunadoro*.

from carrying Arms, either in the Day-Time, or the Night; and all ſuch as tranſgreſs are ſeverely puniſhed. Three Cardinals, whom they call the *Heads of the Orders of the ſacred College*, are elected, as we have already obſerv'd, to take care of the City, and the Governor muſt give an Account of every Thing to them. They have the Adminiſtration of Juſtice, and of the Treaſury; and, in ſhort, every Thing that relates to Affairs of State.

THE Clergy of *Rome*, both ſecular and regular, are oblig'd to go every Day in Proceſſion to St. *Peter*'s, to implore the Aid and Aſſiſtance of God in the Election of his Vicar, and march round the Vatican, ſinging the [a] *Veni Creator*.

WHEN the Conclave is ſhut up, the under Maſter of the Ceremonies goes thrice every Hour through the whole Conclave, ringing a little Bell at ſix in the Morning, and two in the Afternoon, in order to call the Cardinals *ad* [b] *capellam Domini*; and when it rings laſt, each Cardinal comes out of his Cell, attended by his Conclaviſts, one of whom carries his Standiſh into the Chapel where the *Scrutiny* is to be, and the other his Cope and Cap, which his Eminence puts on when he enters the Chapel. This Cope is nothing like what they wear at any of their other Ceremonies. It is a kind of Crimſon Cloak, with a long Train; in all other Reſpects 'tis made like a Monk's Cowl, and is faſtened with a Claſp.

[c] To gratify the Reader's Curioſity, we ſhall deſcribe this Chapel. At the upper End of it is painted the laſt Judgment, by *Michael Angelo* (though *Nodot* places it in the *Paulin* Chapel.) The Floor, and the Benches on each Side, for the Cardinals, are covered with green Cloth. The Seat for the Dean of the Cardinals is on the Right Hand as you come in, and for the firſt Deacon overagainſt him on the Left. We have already obſerv'd, that there is a long Table placed before the Altar, and two Diſhes or Baſons upon it filled with printed *Billets* for the *Scrutiny* and *Acceſſus*. On the Middle are alſo placed two Chalices for the Billets, a Bag wherein the laſt of the Cardinal Deacons puts the Balls intended for ballotting for the *Scrutineers*, *Overſeers of the Sick*, and the *Reviſors*; and a Picture for taking the Oath, before the Cardinals put their Billets into the Chalice.

A Deſcription *of the* CONCLAVE.

SOME Hiſtorians, who have treated on the Conclave, have given it the Denomination of a petty Republic; and ſuch it will appear with reſpect to the ſeeming Equality of all the Cardinals who are ſhut up in it, and maintain'd at the Coſts and Charges of the Apoſtolic Chamber. The Conclave is not fixed to any one determinate Place, nay we have ſeveral Inſtances [d] in Hiſtory of its being held in different Places. Though the Conſtitutions of the Church allow the Cardinals to make choice of ſuch Place for the Conclave as they think moſt convenient, yet it is generally held in the Palace of St. *Peter*, in the Vatican, on Account of the magnificent Buildings, the Advantage of its ſpacious open Square, and its Galleries, which are ſufficient to contain that prodigious Number of Servants who go backwards and forwards twice a Day, to attend on the Cardinals. The Spacioufneſs of the Piazza before the Palace, and the Church of St. *Peter*'s, where the Ceremonies are perform'd, being contiguous to it, are

[a] This is the Hymn of the Holy Ghoſt.
[b] This is the Chapel of the *Scrutiny*, being that of *Sixtus* IV. The *Scrutiny* is taken twice every Day. Vide *Lunadoro*, *The Hiſtory of Conclaves*, or their Copyiſt, *Aimon*'s Tableau de la Cour de Rome.
[c] *Hiſtory of Conclaves.*
[d] That for *Clement* V. was held at *Perouſe*. Vide *Hiſtory of Conclaves.*

far-

farther Inducements for the fixing their Choice on the Vatican, to hold the Conclave in.

THE Conclave is a Row of little pretty [a] Cells, made of Wainſcot, at the Coſt and Charges of the Apoſtolic Chamber, where the Cardinals are ſhut up whilſt they are employed about the Election of a Pope. Every Cell has ſome ſmall Portion partition'd off for the Conclaviſts, and is numbered, and drawn for by Lot, as we have already mention'd. They are all ranged in one Line along the Galleries and the Hall of the Vatican, but with a ſmall Interval or Space between them. Thoſe Cardinals who are Creatures of the deceaſed Pope, order theirs to be hung with a purple Stuff, and the reſt have them hung with green Serge; the Seats, Table, and Bed too, are covered with the ſame, and over each Cell are the Arms of the particular Cardinal to whom it belongs. There is a long Corridor runs between the Cells and the Windows, to let the Light received at the Windows in upon the Conclave; and this Light is received in at the Cells by little Glaſs-Windows placed towards the Corridor. The Plan of theſe Cells may be ſeen in the [b] Plate hereunto annexed.

THE *Swiſs*, who guard the Door of the Vatican without, keep Centry before it Day and Night, and board up [c] the Doors of the Gallery opening into St. *Peter*'s Square, where a Guard is likewiſe kept. In the Square is a Body of Troops commanded by the General of the Church, who for the generality is continued by the College of Cardinals. He has an Apartment in the Vatican, adjoining to the Prelate's, who is Governor of the Conclave. Near the Caſtle of St. *Angelo* there is another Body of Troops, the Soldiers whereof are raiſed by the [d] Mareſchal of the Church, who moreover places Centinels round the Conclave, and principally at the Gate where the [e] ſeven Inlets or Towers are, thro' which their Eminencies receive their Proviſions.

NEITHER the Cardinals, nor any of thoſe other Perſons who are ſhut up in the Conclave with them, can be ſpoken to, but at particular Hours, and then it muſt be aloud, and in the *Italian* or *Latin* Language.

The Manner *of carrying* Proviſions *to the* CARDINALS, *whilſt ſhut up in the* CONCLAVE.

BEFORE any Proviſions, intended for the Conclave, are permitted to be carried in, the Prelates who guard the Inlets carefully examine them, leſt, under Pretence of furniſhing their Eminencies with Neceſſaries, Letters ſhould be delivered to them, either from the Miniſters of foreign Princes, or other Perſons who have an Intereſt in the Election of the Pope.

[a] They are but ten Foot ſquare.

[b] See the third and fourth Figure in the Print.

[c] Taken from *Lunadoro*.

[d] This Charge belongs to the Family of the *Savelli*, by an Indulto from the Popes, on Account of its great Antiquity. Whilſt the See is vacant, the Mareſchal is oblig'd to be at the chief Gate of the Conclave Night and Day.

[e] It muſt be obſerved likewiſe, that there is a great Gate of the Conclave, which is never opened but to let out the Cardinals or their Conclaviſts, when they happen to be indiſpos'd in the Conclave. This Gate and the Inlets have one Lock within, and another without. The outſide Keys of the Inlets are kept by a Prelate, who is ſtiled the Governor of the Conclave, and thoſe on the Inſide by the Maſters of the Ceremonies. The outſide Keys belonging to the Maſter-Gate are in the Cuſtody of Prince *Savelli*; and thoſe belonging to the Inſide are kept by the Cardinal *Camerlengo*, who likewiſe keeps thoſe of the little Wicket, which is open'd only for the Audiences which thoſe Cardinals, who are the Heads of the ſeveral Orders, give. There are outſide Keys likewiſe to this Wicket, kept by Prince *Savelli*. In ſhort, as if all theſe inſide and outſide Keys were not ſufficient, a ſtrong Chain is hung acroſs the Inſide of the Maſter-Gate, the Key whereof is in the Poſſeſſion of the grand Maſter of the Ceremonies.

" [a] EVERY Day about Noon, and towards the Evening, the Officers of each Cardi-
" nal come in the Coaches belonging to their Masters into St. *Peter*'s Square, and alight-
" ing go to the Steward of the Conclave, and demand their Master's Dinner; or, if he
" has his own Kitchen, go and fetch it, and then carry it to the [b] Inlet in the Order
" hereafter mentioned. First, the Cardinal's two Staff-Bearers, appear each with his wooden
" Mace, painted in a purple Colour, having his Eminency's Arms upon them. In the
" next Place marches his *Valet de Chambre*, with his silver Mace. After him his
" Gentlemen follow two and two bareheaded. After them the [c] *Maitre d'hotel*, with a
" Napkin on his Shoulder, attended by the Butler and the Carver. The Staff-Bearers,
" who follow them, carry the Cardinal's Victuals and Drink on a Lever, whereon
" hangs a large Kettle, containing several Pots, Plates, Dishes, *&c.*..... others carry
" large Baskets, in which are Bottles of Wine, Bread, Fruit, *&c.* When they get to
" the Inlet, or Turning-Box, they name aloud the Cardinal to whom they belong, that
" his *Valet de Chambre*, who attends within the Conclave, may come forward and have
" Provisions taken in by Porters, who carry them to the Cardinal's Cell. All these Pro-
" visions are carefully and strictly examined by the Prelate, who, with one of the *Ro-*
" *man* Conservators, is on Watch, to prevent any Letter or Note from slipping in; nay,
" they have an Authority to uncover the Meat, for Fear of any Deceit. All the Bottles
" and Flaggons must be of Glass or Chrystal, without any Covers, to the End that what
" is contain'd in them may the more easily be discern'd; but this Examination is not car-
" ried to the utmost Severity, because all the Precautions they could possibly make use
" of, would not obstruct the Cardinals from finding out Ways and Means to carry on
" their Intrigues, and know what passes without. There are some of them, who, by
" Virtue of a certain Composition, can conceal several Lines written on the Skin of a
" Fowl, without the Examiners being able to discover any Thing of the Matter; and
" very often, all the Eatables, which at such a Time are served up to their Eminencies
" Tables, are contrived for so many Symbols and Hieroglyphics.

" WHEN the Provisions are entred, one of the Pope's running Footmen, who stands
" by in his purple Robe, with his silver Mace in his Hand, shuts the Door of the In-
" lets. The Assistant-Prelate after that observes whether all is fast, and seals the Lock
" with his Coat of Arms. The Masters of the Ceremonies do the same within. As
" to the Prelates who assist at this Function, they are deputed by the College, and consist
" of an Auditor of the Rota, or Clerk of the Chamber, a Prothonotary, a Referenda-
" ry, *&c.* all dependent on the Governor of the Conclave."

The Adoration *paid to the* POPE *after his* Election.

" [d] AS soon as the Pope is elected, the Cardinals, who are the Heads of their re-
" spective Orders, ask his Holiness's Consent, and the [e] Name he is determin'd
to

[a] Taken from the *Tableau de la Cour de* Rome, who borrowed it from *Lunadoro*.

[b] They are called *Ruote* in the *Italian*. And 'tis through them that the Cardinals and Conclavists talk with the People that are without. Their Eminencies through them give Audience to Ambassadors, and all those who are to receive any Orders from the sacred College, as the Governors of *Rome*, and of the *Borgo* of St. *Peter*, *&c.* who never go into the Conclave after it is shut up. There is no Manner of Difference between an Audience of the Pope, and those of the Cardinals. Three Genuflexions are made to them, and the Reason is, because the Pope is among them, though not yet elected. It is but reasonable therefore to pay this august Assembly the same Homage and Respect as is due to the Pope himself, since he is actually *Incognito* in the Conclave. Vide *Discourse on the Conclave*, prefixed to the *History of Conclaves*.

[c] In *Italian*, *Scalco*.

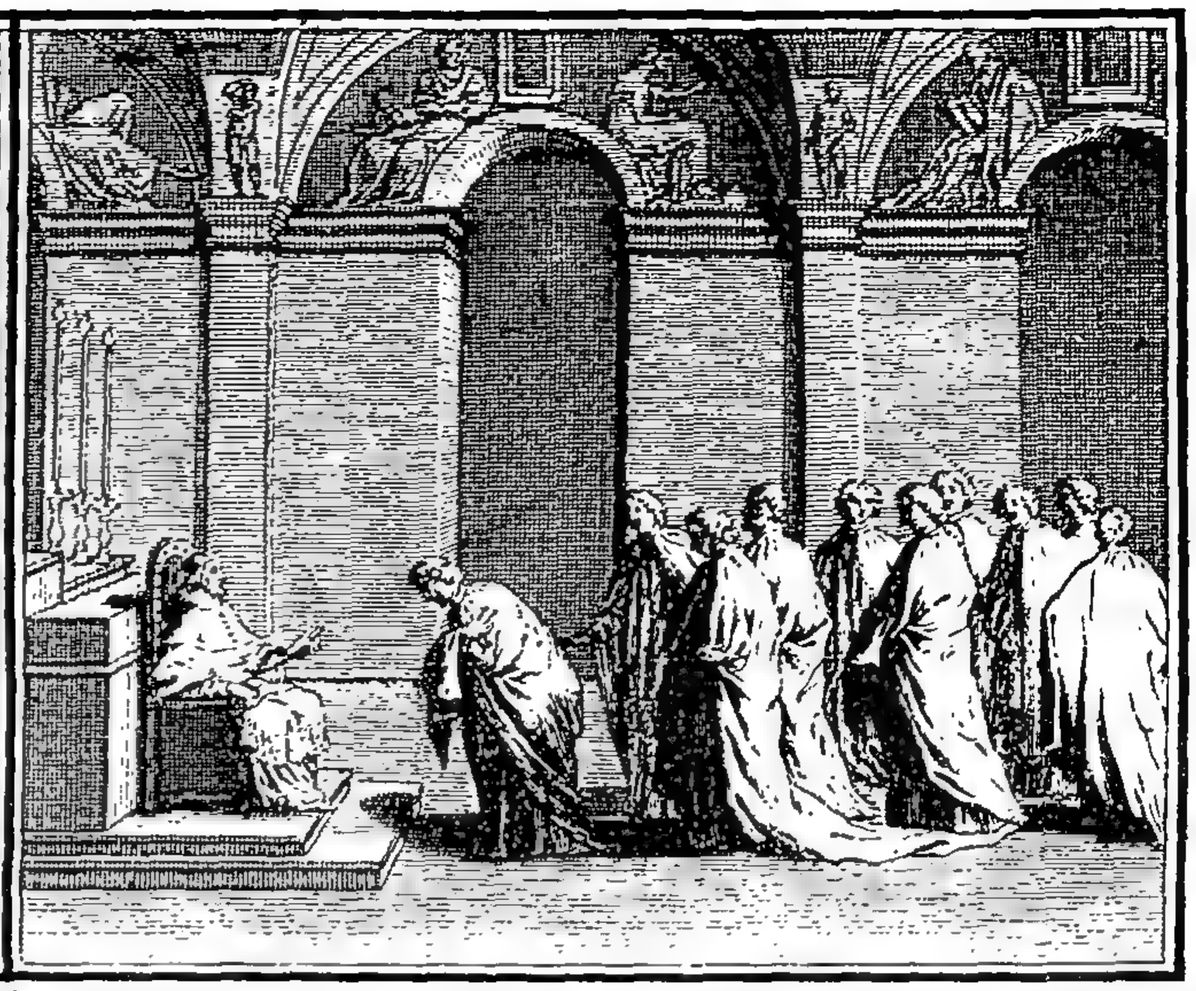
[d] Extracted from the *Tableau de la Cour de* Rome; the Author of which for the most Part borrows all he says Verbatim from an *Italian* Treatise, entitled, *Relazione della Corte di* Roma, *e de' Riti da osservarsi in essa*, &c.

[e] *Sergius* III. or IV. who was before called *Os Porci*; that is *Swine's Face*, was the first Pope who thought proper to change his Name upon his Exaltation to the Pontificate; which Method his Successors have followed. Vide *Fascic. Temp.*



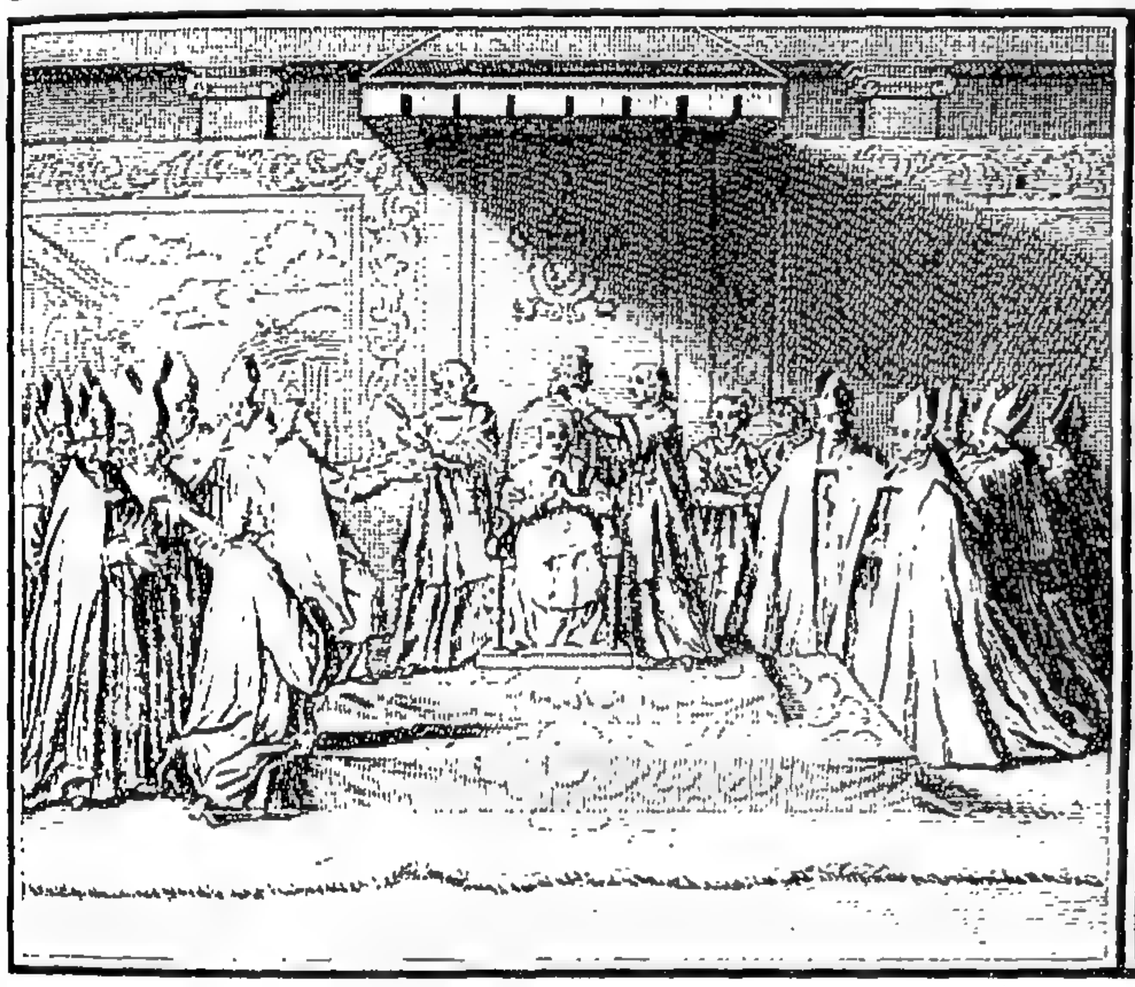
The ADORATION of the POPE. Sitting on the high ALTER of S.t Peters

L'ADORATION du PAPE sur le grand AUTEL de S.t PIERRE.



The ADORATION of the POPE in the Chapple.

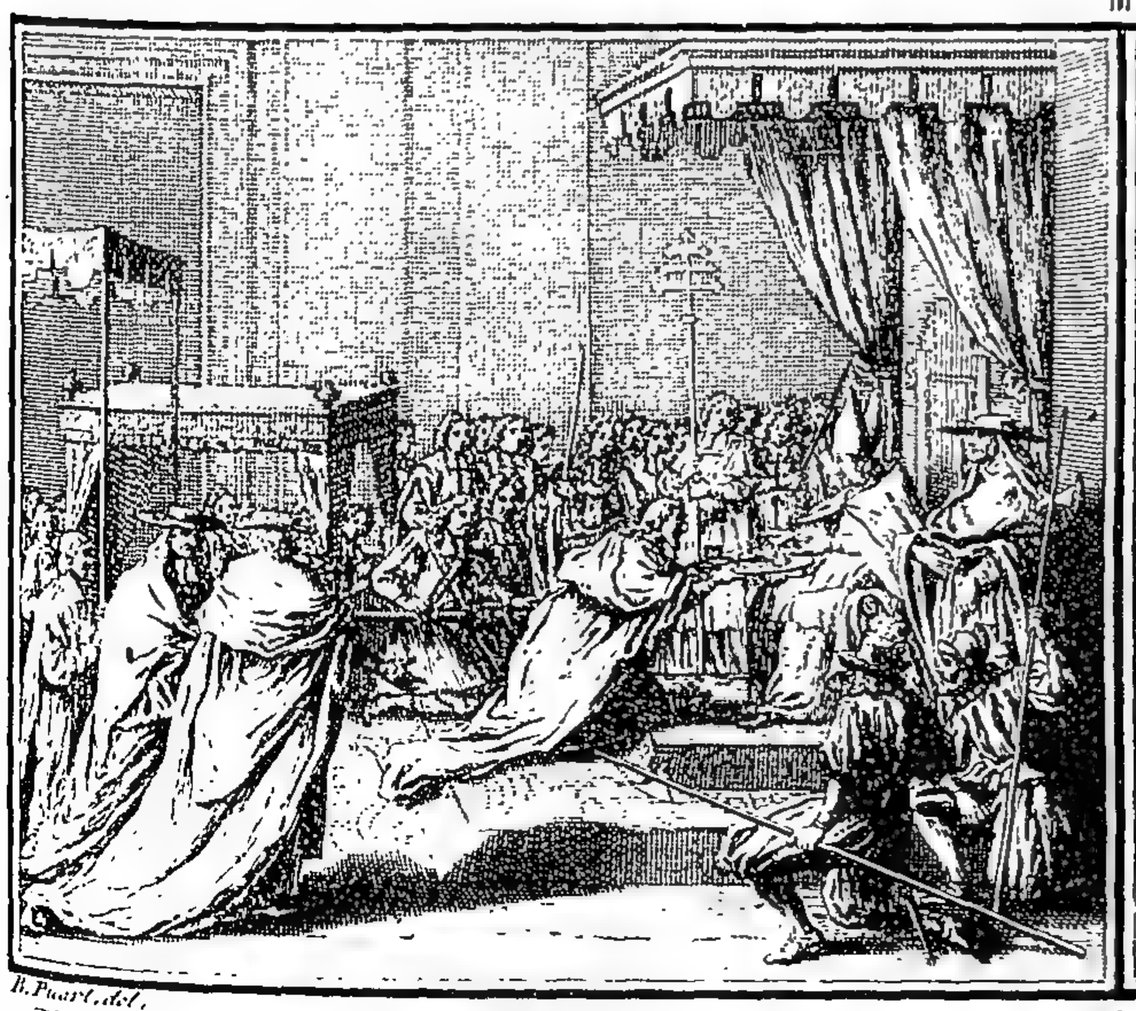
L'ADORATION du PAPE dans la CHAPELLE.



The POPES CORONATION.
Le COURONNEMENT du PAPE.



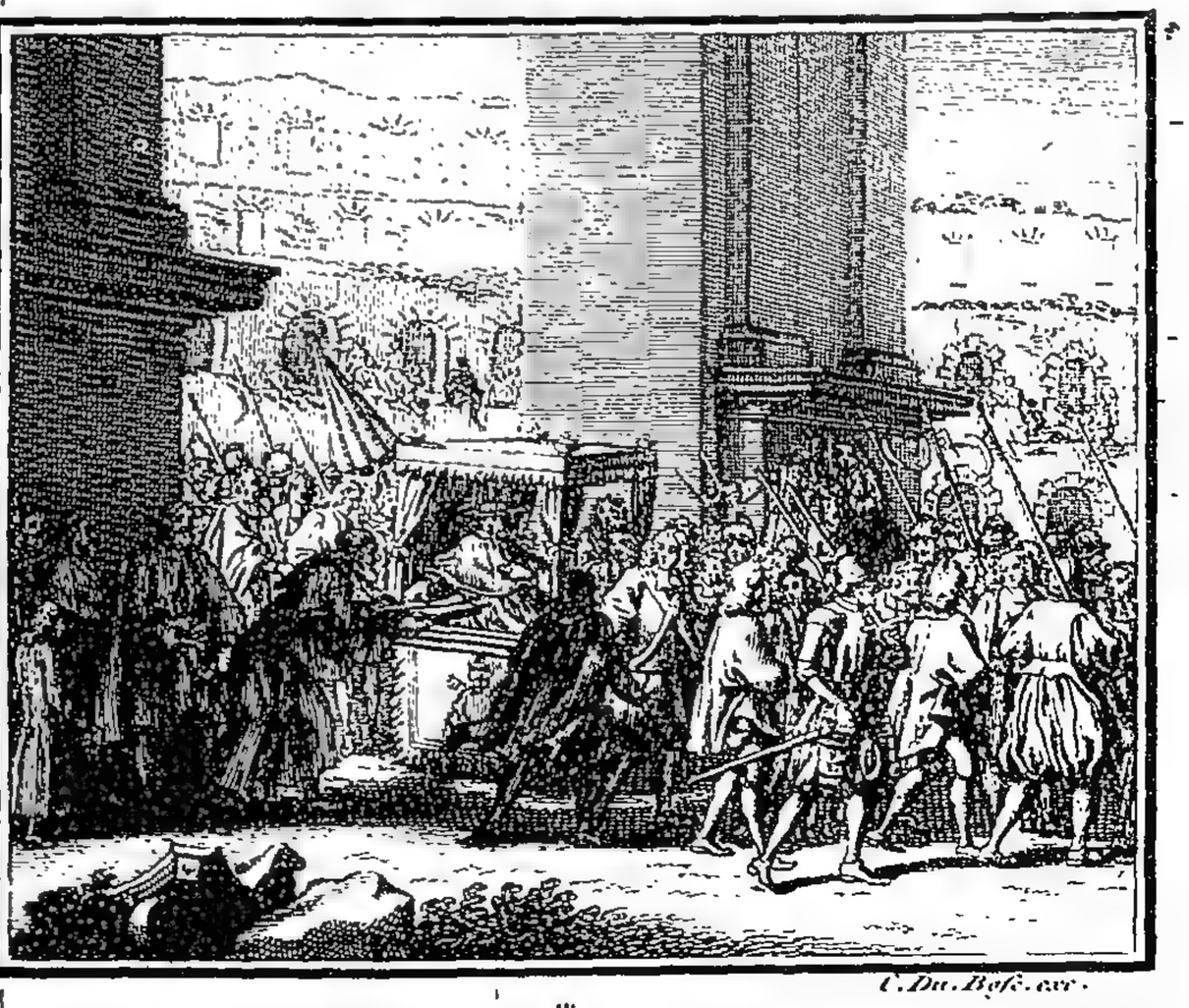
Hards of flax burnt before the POPE.
Les ÉTOUPES brulées devant le PAPE.



B. Picart del.

The KEYS presented to the POPE in the porch of S.t Johns of Lateran.

Les CLEFS presentée au PAPE sous le portique de S.t Jean de Latran



C. Du. Bosc. exc.

The JEWS presenting the PENTATEUCH to the POPE in ye COLLISEUM

Les JUIFS presentant le PENTATEUQUE au PAPE dans le Colisée.

" to aſſume in this Alteration of his State; upon which the [a] Fiſherman's Ring is im-
" mediately given him. The Maſters of the Ceremonies draw up a formal Inſtrument
" of his Declaration, and deliver in a Duplicate of it to the College. The two firſt Cardinal-
" Deacons conduct the new Pope behind the Altar, where, with the Aſſiſtance of the Maſ-
" ters of the Ceremonies, and the Sacriſtin (who is always an *Auguſtin* Monk) they take off
" his [b] Cardinal's Habit to put on the Pontifical, which is a white Taffeta Caſſoc, a
" Linen Rochet, a Camail, and a Cap both of red Sattin, with Shoes made of red Cloth
" embroidered with Gold, and a Golden Croſs on the upper Part. The Pope, being
" thus pompouſly dreſs'd, is carried in his Chair before the Altar of the Chapel ap-
" pointed for the Election, and there the Cardinal-Dean firſt, and after him the reſt of
" the Cardinals [c] adore his Holineſs upon their Knees, kiſſing his Foot, and his Right
" Hand: After which the holy Father [d] takes them up and gives them the Salute of Peace
" on the Right [e] Cheek. After this the firſt Cardinal-Deacon, preceded by the Maſter
" of the Ceremonies, who carries the Croſs, and by a Choir of Muſicians who ſing the
" Anthem, *Ecce ſacerdos magnus*, &c. *behold the High Prieſt ſo acceptable to God, and ſo*
" *juſt*, goes to [f] the great Lodge of St. *Peter*, where the Maſter Maſon takes care to have
" the Door opened, that the Cardinal may paſs into the Balcony to acquaint the People
" with the Pope's Election, crying with an audible Voice, *Annuntio vobis gaudium mag-*
" *num, habemus Papam*, &c. *I bring you glad Tidings, we have a Pope*, &c. Then one
" of the large Culverins of St. *Peter*'s is diſcharged, but without Ball, to give the Go-
" vernor of the Caſtle of St. *Angelo* Notice to diſcharge all his Artillery: All the Bells of
" the City fall a ringing at the ſame Time, and the Air reſounds with the chearful
" Sound of Drums, Trumpets, and Kettle Drums.

" During the Roar of the Artillery, the Sound of the Bells, and the Melody both
" of Vocal and Inſtrumental Muſick, the *Romans* inceſſantly break out into ſolemn
" Vows and loud Acclamations for the new Pope. [g] The ſame Day, about two Hours
" before Night, the Pope, having his Cope and his Mitre on, is carried and ſet upon the
" Altar of *Sixtus*'s Chapel, where the Cardinals in their purple Copes come, and a
" ſecond Time adore the new Pontiff, who is ſeated upon the Relics of the Altar Stone.
" This Adoration is celebrated in the ſame Manner as the former, the Muſicians all the
" Time ſinging Anthems ſuitable to the ſolemn Occaſion. In the mean Time the En-
" cloſures of the Conclave are broken, or taken down, and the Cardinals, having the
" Muſic before them, deſcend into the Middle of St. *Peter*'s Church. The Pope follows
" them, carried in his pontifical Chair under a red Canopy embelliſhed with Gold
" Fringe. His Bearers ſeat him on the great Altar of St. *Peter*, where the Cardinals
" pay their Adoration to him a third Time, and the [h] Foreign Ambaſſadors after them,
" before a prodigious Number of Spectators, with which this ſpacious Church is crouded
" to the utmoſt Extent of the very Porch. *Te Deum* is then ſung, and the Cardinal-Dean,
" who is on the Epiſtle Side, reads the Verſes and Prayers appointed for that Purpoſe
" in the *Roman* Ceremonial. After this his Holineſs is ſet down on the higheſt Step of
" the Altar. A Cardinal-Dean takes off his Mitre, and then he ſolemnly bleſſes the
" People. His *Pontificalia* are then taken off, and twelve Chairmen in long ſcarlet

Faſcic. Tempor. Some are of Opinion that the Popes did not change their Names till the Time of *John* XII. who was before named *Octavian*, and held the Pontificate in 956. long after *Sergius* II. and many Years before *Sergius* VI.

[a] This Particular is extracted from a Book entitled, *Sacrar. Cerem. Eccleſiæ Romanæ Lib.* III. L. 1. The *Tableau*, &c. of which this is an Extract, takes no Notice of it.

[b] Theſe Clothes are given to the Clerks of the Ceremonies. Vide *Cerem. Eccl. Rom.*

[c] *Genuflexi*, *Relaz. della Corte di* Roma.

[d] *Da ſua S.è fatto levar in piedi*, Ibid.

[e] On each Cheek, *nell' una e nell' altera guancia*, Ibid.

[f] *La loggia della Benedizione*, Ibid.

[g] *Tableau de la Cour de* Rome, he takes it from the beforementioned Treatiſe.

[h] *Prælati nobiles. Cerem. Eccl. Rom.* Lib. I.

" Cloaks hanging down to the Ground, place him in his Chair, and convey [a] him on " their Shoulders into his Apartment."

As to the kiſſing his Holineſs's Feet, it is doubtleſs a very antient Cuſtom. *Baronius* pretends to give an Inſtance of [b] it in the Year 204. and it appears that afterwards the Emperor *Juſtin* I. *Pepin* King of *France*, *Frederic Barbaroſſa*, &c. all kiſſed the Pope's Feet. The Time, however, when this Cuſtom became conſtantly practiſed is not exactly known. Tho' this Ceremony, conſider'd in the Opinion of the Vulgar, as an Inſtance of the Veneration and Eſteem which Chriſtians have for his Vicar, it will appear, in the main, that it is entirely referred to *Jeſus Chriſt* alone. By obſerving 1. that the Pope's Slipper has a Croſs upon it, which is the Emblem of CHRIST crucified. [c] The Succeſſors of St. *Peter*, enlightned by the Holy Ghoſt, in order to prevent any ſuperſtitious Abuſe, which a blind Zeal too often leads People into, have order'd that their Sandals ſhall have this Croſs on the Upper Leathers: So that it is not his Holineſs's Feet, but the Croſs of JESUS CHRIST crucified that is kiſſed; and this is a Demonſtration, that the Pope is [d] Servant of the Servants of JESUS CHRIST. 2. Tho' the Croſs was not on the Upper Leather, yet the Dignity of the Perſon might juſtify this Adoration; and 3. the Sanctity of the ſovereign Pontiff would ſtill be a farther Juſtification of it. His Feet in ſhort ought to be kiſſed after the ſame Manner, and with the ſame Reſpect, as the [e] Croſs and other holy Images are kiſſed.

THE Adoration is ultimately referred to God. It is not to the Pope that 'tis paid, but to JESUS CHRIST, before whom *Mary and Magdalen* fell down and [f] worſhipped. We are of Opinion, however, without preſuming to derogate from the Dignity of the holy Father, or depreciate the Reſpect due to the holy See, that Part of the Honours which are paid to the Pope, ariſe and ſpring from thoſe paid to [g] the antient *Roman* Emperors, whether as ſupreme Pontiffs, that is, Heads of the Religion of the *Romans*, or as Sovereigns of the State; but we muſt add at the ſame Time, that theſe Honours are now look'd upon as reaſonable, juſt and neceſſary; and Pope *Innocent* III. uſed to ſay, *That* [h] *the Church being the Spouſe of* CHRIST's *Vicar, brought him in Marriage a full Power over all Temporal as well as Spiritual Concerns. That the Mitre is the Emblem or Symbol of the Latter, as the Crown is of the former; and that they both intimate to all Chriſtians, that he is King of Kings, and Lord of Lords.*

[a] *Stephen* II. was the firſt Pope that was ever carried upon Men's Shoulders after his Election. The illuſtrious Men of old *Rome* were carried in a ſort of Litter (*Leffica*) by their Slaves. In all Probability the Cuſtom of carrying the Pope on Men's Shoulders was gradually introduced after the Fall of Paganiſm at *Rome*. As for *Stephen* II. it appears, from the Character given of him by *Platina*, that his Merit contributed very much to that Honour being done him.

[b] *Pedibgna ad Caium Papam ſe contulit, ad pedeſque procidens eos ex more exoſculata eſt.*

[c] *Divino ſpirante lumine appoſuerunt Crucem ſupra eorum Sandulia*, &c. Caſalius *de Chriſt. ritibus.*

[d] *Unde proteſtantur ſummi Pontifices eſſe ſe ſervos ſervorum ejus quem ipſi repraſentant per Crucem.* Ibid.

[e] *Caſalius*, Ibid.

[f] *S. Mat.* Chap. xxviii.

[g] *Exempla ſunt tum de Caio Caligulâ, Nerone, Othone, Trajano, Adriano & Diocleſiano, qui alios ad oſcula genuum, & pedum admiſerunt; præſertim ultimus.* Joh. Steph. *de oſculo Romani Pontificis*, Cap. viii. compares the Rights of his Holineſs's Pontificate with thoſe of the ſovereign Pontiffs of Pagan *Rome*, and to that End conſult *Dionyſ. Halic.* for the Deſcription of the latter.

[h] *Eccleſia Sponſa*, ſaid he, *non nupſit vacua, ſed dotem mihi tribuit abſque pretio pretioſam, ſpiritualium plenitudinem, & latitudinem temporalium. In ſignum ſpiritualium contulit mihi mitram, in ſignum temporalium dedit mihi coronam: Mitram pro ſacerdotio, coronam pro regno: Illius me conſtituens vicarium, qui habet in veſtimento & femore ſuo ſcriptum, Rex Regum, & Dominus Dominantium.*

The POPE'S CORONATION.

SINCE the Pope is Head of the univerſal Church, ſovereign Arbiter of its Rights and Privileges, the Spiritual Father of the Kings of the Earth, *&c.* it is but reaſonable, that the external Teſtimonies of his Dignity ſhould be anſwerable to the Majeſty of his Rank, and the Sublimity of his Functions. He wears the [a] Keys as a Sign of the Power he has to open the Gates of Heaven to all true Believers, and the Triple [b] Crown to inſtruct and inform the Chriſtian World, that he is both High Prieſt, Emperor, and King.

THE Preparations [c] for his Coronation are no ways inferior to thoſe for the moſt auguſt Princes of the Univerſe. If he be a Deacon only, the Cardinal Dean, after his Election, conſtitutes him both Prieſt and Biſhop in *Sixtus*'s Chapel, to which on the Day of his Coronation he goes in [d] his Cardinal's Habit, ſupported by two Prelates, who [e] are the Gentleman of his Bed-Chamber and his Cup-Bearer. The Pages of the Privy-Chamber and thoſe of Honour, and the Chaplains to the Pope, who walk with his Holineſs, are preceded [f] by thoſe who are called the Pages *Extra Muros*, and the Squires of the deceaſed Pope. The Ambaſſadors, the General of the Church, the Princes of the Throne, the Governor of *Rome*, the Captains of the Light Horſe, of the *Swiſs*, and the Ancepeſados, all make their Appearance and aſſiſt at this Ceremony, as well as the Cardinals, who are clothed in red, that is, in their Caſſoc, Rochet; what the *Romans* call their *Mozzette*, with their red Calotte on their Head. The Proceſſion being arrived at *Sixtus*'s Chapel, the Cardinals put on their red Copes at their Entrance into it. Two Cardinal-Deacons give the Pope his *Pontificalia*; the Ceremony whereof is as follows. [g] The firſt Maſter of the Ceremonies girds on the *Falda* of Taffeta under the Rochet, and puts upon his Head the red Sattin *Berrette*. His Holineſs then goes into Chapel; where the Cardinals riſe up, and make him a very profound Bow, at his firſt Appearance, and the holy Father receives the Submiſſion of his Spiritual Children like an indulgent Parent. The Gentlemen who attend on their Eminencies are on their Knees, and his Holineſs ſtands with his Back againſt the Altar. Afterwards one of the two Cardinal-Deacons takes off his red *Berrette*, and his Companion puts on another of white Taffeta: They likewiſe take off his red *Mozzette*, and dreſs him in the Amict, the Albe, the Girdle, the Stole, and the red Chaſuble, embroidered all with Gold. The firſt Cardinal-Deacon puts the precious Mitre upon his Head, whilſt the firſt Maſter of the Ceremonies ſings the *Ex-*

[a] St. *Peter* has two Keys at his Girdle. One of Paradiſe, which repreſents the Power which he has of giving Abſolution; the other of Hell, which ſhews his Power of excommunicating Sinners: And he has a third given him, denoting his univerſal Knowledge, and his Infallibility, which is the neceſſary Conſequence of it. Theſe three Keys repreſent likewiſe the Pope's Power, as God's Vicegerent, as Superior to all the Monarchs of the Earth, and laſtly, his Right of depoſing thoſe Monarchs. See *Caſalius* de ritibus, *&c.*

[b] The Triple Crown, or *Triregne*, which is an *Italian* Term, would be very antient, if it were true, that it took its Riſe from *Clovis* the firſt Chriſtian King, who ſent it to Pope *Hormiſdas*, as a Teſtimony of his holding his Kingdom from God, and not from his Sword. That Preſent was ſent by the ſaid *French* King to St. *Peter* himſelf, and to no one beſides himſelf, and was accordingly hung up before the Altar where the Bones of that holy Apoſtle are reſerved. The Uſe of the *Triregne* then did not begin at the Coronation of *Hormiſdas*'s Succeſſor. Vide *Bonavi* Hierarch. Cap. lxvi. Pope *Urban* V. was the firſt who wore a Triple Crown. The Pontiffs before him wore but one.

[c] The firſt Coronation which is mentioned in the Hiſtory of the Popes, was that of *Damaſcus* II. in 1048. Before *Marcus* II. who was created Pope in 336. none are repreſented with the Crown, in the Prints prefixed to the *Lives* of the Popes by *Ciacconius*. During the Perſecutions of the Church under the Heathen Empire, the Popes only wore the Crown of Martyrdom. We ſhall have Occaſion to be more particular on the Papal Crown, when we come to *their various Sorts of Dreſſes*. We ſhall only obſerve here, that, according to ſome Hiſtorians, the Popes wore a cloſe Tiara with a Crown upon it, till *Boniface* the VIIIth. who added a ſecond. In former Times the Pope was crowned before the *Baſilica* of St. *Peter*.

[d] The white Caſſoc, the Rochet, the ſhort Mantle or Cope of Red Sattin, and the red Capuch. *Lunadoro Relaz. della Corte di* Roma.

[e] Dreſſed in a red Cope with a Capuch lined with red Taffeta.

[f] They have no Capuch but a red Robe, *Ibid.*

[g] Extracted from *Lunadoro*.

tra with an audible Voice: After which one of the Apoſtolic Sub-Deacons takes up the Croſs that is carried before the Pope; and the Cardinals pull off their *Berrettes* in Honour of the ſacred Wood.

THE Croſs is carried in the following Order. The Pope's Gentlemen go before it two by two, followed by the Courtiers of the new Succeſſor of St. *Peter*, dreſſed in their ceremonial Habits. The Pages *Extra Muros* march next, and after them the conſiſtorial Advocates, the Gentlemen of the Privy-Chamber, the referendary Prelates, the Biſhops, Archbiſhops, and Patriarchs, the Pope's Chaplains who carry the Triple Crown and the Mitre, *&c.* The Croſs comes after theſe Chaplains, and is followed by the Cardinal-Deacons two and two on a Breaſt, and they by the Cardinals, Prieſts and Biſhops, in the ſame Order. Their Eminencies are followed by the *Roman* Conſervators, the *Caporions*, *&c.* The holy Father is carried to Church in a Chair in the midſt of this ſolemn Proceſſion, ſurrounded by his Guards, and an infinite Number of People, who, if we may be allowed the Expreſſion, eagerly gorge down his Holineſs's Benedictions, in Hopes by their Aſſiſtance to ſtorm as it were the Gates of Heaven. The Knights of St. *Peter* and St. *Paul* ſupport the Canopy, under which his Holineſs is carried; and in that Order the Proceſſion proceeds to St. *Peter*'s Church.

" [a] UNDER the Portico of St. *Peter* near the holy Gate, there is a Throne erected for " the Pope, where he ſits under a Canopy, having likewiſe Benches railed in for the Car- " dinals round about it. The Canons, and all thoſe who enjoy any Benefice in St. *Peter*'s " with their Cardinal High-Prieſt at the Head of them, come and kiſs the holy Fa- " ther's Feet: After which he is carried to the Foot of the high Altar, attended by an " infinite Number of People making loud Acclamations; he there kneels down and prays " before the holy Sacrament bare-headed; and is immediately carried from thence to " the *Gregorian* [b] Chapel. There he ſeats himſelf on a Throne, ſurrounded by the Fo- " reign Ambaſſadors, the Princes of the Throne, and other Perſons of Rank and Diſ- " tinction: The Cardinals in their red Copes, the Prelates, *&c.* then pay their Ho- " mage to him: The former kiſs his Hand, and the others his Knee;" after which his Holineſs gives the People his Benediction, who return him their Thanks by extraordinary Acclamations, and other public Teſtimonies of their general Joy.

THIS Ceremony being over, the Cardinals, Biſhops, and other Prelates put on their white Robes, whilſt the Canons of St. *Peter* ſing an Anthem in the Choir. The Pope waſhes his Hands four Times. The firſt Time the Water is preſented him by the firſt *Roman* Conſervator; the ſecond in Time of Maſs, by the General of the Church; the third, by the moſt Chriſtian King's Ambaſſador; and the laſt, by his Imperial Majeſty's Ambaſſador. They are indiſpenſibly obliged to the Performance of this Religious Duty, if preſent at the Solemnity.

WE ſhall induſtriouſly avoid the Relation of ſuch Circumſtances as we think of too minute and trifling a Nature, leſt we ſhould treſpaſs on the Reader's Patience; we ſhall inform him, therefore, in as few Words as poſſible, [c] that the holy Father in the next Place is undreſs'd, in order to put on other Robes, the Colour whereof is a Type or Symbol of his Purity and Innocence. He muſt now be look'd upon as having ſhaken off the *ſinful Man*, in order to become *a new Creature*. The *Acolytes* preſent theſe new Veſtments to the Cardinal-Deacon, and he clothes his Holineſs in a white *Garment*, *who, in the Language of the Scripture, is to preſide in the Temple of the Lord.* He dreſſes him in his Caſſoc, Amict, Albe, Girdle, Dalmatica, Stole, Gloves and Mitre, embroidered with

[a] Taken from the *Tableau de la Cour de* Rome.
[b] *Lunadoro* ſays ſo.
[c] *Lunadoro.*

Gold,

Gold, and ſet with Jewels. The Proceſſion then begins, during which the firſt Maſter of the Ceremonies carries a lighted Wax-Taper in one Hand, and a Baſon in the other, in which *the Pomps and Vanities* of this wicked World are exhibited to the holy Father, under the Repreſentation of Caſtles and Palaces made of Flax, which the Maſter of the Ceremonies ſets fire to three Times, ſaying to his Holineſs each Time, [a] *Behold, holy Father, how the Glory of this World paſſes away!*

" [b] THE whole Proceſſion being arrived at the Foot of the high Altar, on which ſtand " ſeven large ſilver gilt Candleſticks with large lighted Wax-Tapers in them, (like thoſe " which are carried by the ſeven Acolytes before the Croſs) the Pope makes a conciſe " Prayer on a praying Desk, and then riſing, begins the *Introibo* of the Maſs, having the " Cardinal-Dean on his Right Hand, as Aſſiſtant Biſhop in his Cope; and the Cardinal-" Deacon of the Goſpel on his Left, and behind him two Cardinal-Deacons Aſ-" ſiſtants.

" AFTER his Holineſs has made the ſolemn Confeſſion, the Dean of the Rota, who holds " his Mitre, gives it to the two Cardinal-Deacons Aſſiſtants, to ſet it upon his Head. He " goes in the next Place and ſits down [c] on his Throne, before which each of the three " firſt Cardinal Prieſts reads a Prayer for his Coronation. After which the holy Father " deſcends from his Throne, (or his Chair according to *Lunadoro,)* his Mitre is taken off, " and the firſt Cardinal-Deacon aſſiſted by the ſecond dreſſes him in the *Pallium*," ſaying to him, [d] *Receive the* Pallium, *which repreſents to you the Duties and Perfection of the Pontifical Function: May you diſcharge it to the Glory of God, and of his moſt holy Mother the bleſſed Virgin* Mary; *of the bleſſed Apoſtles St.* Peter *and St.* Paul; *and of the holy* Roman *Church.*

THE Cardinal-Deacon of the Goſpel puts three Diamond Buttons on the three Croſſes of the *Pallium*, the holy Father aſcends the Altar with the [e] *Pallium* on his Shoulders, but without his Mitre, kiſſes the Book of the holy Evangeliſts, puts Incenſe into the Thurible, and thurifies the Altar. After this the Mitre is again ſet on his Holineſs's Head, and the firſt Cardinal-Deacon thurifies him three Times ſucceſſively; and the Ceremony cloſes with a Salute which that Cardinal gives him on his Left Cheek and his Stomach, as the two other Cardinals likewiſe do after him.

THIS Ceremony being over, the Pope returns to his Throne, where all the Cardinals come, and after taking off their Mitres, pay him their Adorations. All the Clergy come likewiſe and adore him, each according to his Quality, and all in their ceremonial Habits. The Patriarchs, Archbiſhops, and Biſhops kiſs his Foot, and his Knee; the Abbots and Penitentiaries of St. *Peter* his Knee only.

AFTERWARDS the Pope riſes, lays down his Mitre, aſcends the Altar, ſings or reads the *Introite* and the *Kyrie*, &c. ſings the *Gloria in Excelſis* with an audible Voice, and, as ſoon as the Prayer of Maſs is ſaid, inſtantly reſumes his Place. Then the firſt Cardinal-Deacon

[a] *Pater ſancte, ſic tranſit gloria mundi.* The ſecond Maſter of the Ceremonies, on this Occaſion, preſents the Fire to the firſt. The Ceremony of burning the Flax is performed between the *Gregorian* Chapel, and that of the Apoſtles. Vide *Lunadoro.* This Ceremony ſeems to owe its Birth to what was practiſed at the Coronation of the *Greek* Emperors: For in the midſt of all the Pomp and Splendor of their Coronation, on one Hand, they were preſented with a Vaſe filled with Aſhes and dead Men's Bones, and on the other with Flax, to which Fire was ſet; by this double Emblem reminding them of their Mortality, and of the Fate of all worldly Honours.

[b] *Tableau de la Cour de* Rome.

[c] Or in the Chair wherein he was carried. *Nella ſedia geſtatoria, nella quale era ſtato portato.* So ſays *Lunadoro.*

[d] The *Latin* is a little paraphraſed. The Form runs thus: *Accipe pallium, ſanctam plenitudinem pontificalis Officii, ad honorem omnipotentis Dei, & glorioſiſſimæ Virginis, Mariæ ejus matris, & Beatorum Apoſtolorum Petri & Pauli, & Sanctæ Romanæ Eccleſiæ.*

[e] *Col Pallio indoſſo.*

deſcends into the [a] Confeſſion of St. *Peter*, [b] attended by the Apoſtolical Sub-Deacons, the Auditors of the Rota, the conſiſtorial Advocates, *&c.* who walk in two Ranks, with their white Copes, and their purple Amices over them. The Cardinal-Deacon ſings there with a low Voice [c] the *Exaudi Chriſte*, to which the Clergy who follow him anſwer, [d] *Domino noſtro a Deo decreto ſummo Pontifici & Papæ*, &c. The *Exaudi*, &c. are three Times repeated as well as the *Salvator Mundi*, which is afterwards added by the ſame Cardinal, and to which the Clergy anſwer, [e] *Tu illum adjuva*. Then follow the *Litanies* of the Saints. The *Latin* Epiſtle comes after thoſe Litanies, and the *Greek* after the *Latin*; the one is ſung by the *Greek* Sub-Deacon, and the other by the *Latin*. The Muſicians in the Choir ſing the Gradual, a Cardinal-Deacon ſings the Goſpel in *Latin*, another the ſame in *Greek*, and the Maſs cloſes with ſome particular Ceremonies, which we ſhall hereafter enter into a Detail of; but we muſt not forget that as ſoon as Maſs is over, the holy Father goes into [f] his Chair again without pulling off thoſe Robes which he has worn during the Celebration of it. Then the Cardinal-Arch-Prieſt of St. *Peter*, attended by two Canons, preſents the Pope with a white Damask Purſe, in which are twenty five *Julio's*, old Money. The Chapter and Canons of St. *Peter* make him this Preſent as a [g] Teſtimony that he has [h] *ſung Maſs well*. This Money the holy Father gives to the Cardinal-Deacons, who ſang the two Goſpels, and they beſtow it on their Train-Bearers.

To conclude, the Pope is carried to the Benediction-Pew, accompanied by his Cardinals, and Prelates. The Canopy under which he is carried, is ſupported by the *Roman* Conſervators and the *Caparions*: Two of the Grooms in red Liveries carry Fans of Peacocks Feathers on each Side the Chair. The Cardinals and Prelates all ſtand, whilſt the two firſt Cardinal-Deacons, in Quality of Aſſiſtants, help his Holineſs to aſcend the Throne, which was ſet up by the ſacred College the Day before in the Middle of the Pew. As ſoon as the Pope is ſeated, the Choir ſing the Anthem [i], *Corona aurea ſuper caput*, &c. with the *Reſponſes*; after which the Dean reads the Coronation [k] Prayer. The ſecond Cardinal-Deacon takes off his Holineſs's Mitre, and the firſt puts the [l] Triple Crown on his Head, ſaying, [m] *Receive this Tiara embelliſhed with three Crowns, and never forget, when you have it on, that you are the Father of Princes and Kings, the ſupreme Judge of the Univerſe, and on the Earth, Vicar of* JESUS CHRIST *our Lord and Saviour*, &c. Nor does his Holineſs ever forget this Exhortation. After this he bleſſes the People

[a] This is a Place under the Altar where the Relics of the Martyrs lie.
[b] *Lunadoro.*
[c] *Hear, O Chriſt.*
[d] *Our Lord the Pope, Sovereign Pontiff inſtituted and ordained by God.*
[e] *O Saviour of the World help him.*
[f] *Setta geſtatoria.* Lunadoro.
[g] This in Church *Latin* is called *Presbyterium.*
[h] *Pro bene cantatâ Miſſâ.*
[i] *A Crown of Gold ſhall be on his Head*, &c.
[k] God is therein beſought " to grant that the Pope may govern the Church with Edification; as the Father of Kings, and Director of all true Believers, over whom God has appointed him," *&c.*
[l] This Conic Cap, adorned with three Crowns glittering with Jewels, is of ineſtimable Value. That which Pope *Paul* II. conſecrated, though loaded with Jewels, was not to be compared with the *Triregne* of *Clement* VIII. valued, as they ſay, at 500,000. Pieces of Gold. As to *Paul* II. he is the firſt Pontiff who took the Pains to adorn his *Triregne* with Jewels; but this Succeſſor of St. *Peter* was ſo paſſionately fond of them, that he bought up the fineſt he could procure, to ſet them in his Cap. The *Tiregne* of *Martin* V. had as many Pearls on it as weigh'd five Pounds and an half, beſides fifteen Pound Weight of Gold. That of *Paul* V. was ſtill of greater Value. Nor is there any Thing unreaſonable in all this, ſays Father *Bonani*, who has given us theſe Particulars in his *Hierarch. Eccl.* ſince the Pope governs the Kingdom of *Chriſt* as his Viceroy, now this Kingdom is infinitely ſuperior to all the Empires of the Univerſe. The High-Prieſt of the *Jews* wore on his Head and Breaſt the richeſt Things that could be procured, as Types or Emblems of the Majeſty of the ſupreme Deity. The Pope repreſents that of the Saviour of the World, and nothing expreſſes it like Riches. The Prieſts of the Heathen Deities alſo wore Crowns of precious Stones; it would be very unjuſt, therefore, to refuſe one of the ſame kind to him who is the High-Prieſt of the Chriſtian Religion. But we muſt here obſerve that the two Strings of the Pontifical Tiara, repréſent the two different Manners of interpreting the Scripture; one according to the myſtical, and the other according to the literal Senſe.
[m] *Accipe Tiaram tribus coronis ornatam, & ſcias te eſſe Patrem Principum & Regum, Rectorem orbis, in terrâ Vicarium Salvatoris noſtri Jeſu Chriſti*, &c

three

three Times, and two Cardinals publiſh a plenary Indulgence both in *Latin* and *Italian*. After this the Pope withdraws to his Apartment in the Vatican, and in his way through *Sixtus*'s Chapel, the Cardinal-Deacons take off his *Pontificalia*. The firſt Cardinal-Prieſt, in the Name of the whole ſacred College, makes him the Compliment *ad multos annos*, that is, wiſhes he may enjoy his Pontificate for many Years. In the mean Time, the Artillery of the Caſtle of St. *Angelo* roars out a tripple Diſcharge, which is heard all over the City. The Horſe as well as the Foot are under Arms. Every Houſe is gaily illuminated, all the public Places blaze with Bonfires, and the Sky is, as it were, ſet on Fire by an infinite Number of Rockets. All Converſation turns on Balls, Entertainments, and Concerts of Muſic; and every Man thinks himſelf obliged to be as expenſive as his Circumſtances will admit of, to celebrate in a proper Manner the Acceſſion of the new Pontiff. They may gratify themſelves with an infinite Variety of Diverſions, ſince there is no want of ſuch as are ſtrictly virtuous, as well as thoſe which are vicious to the laſt Degree. *Rome*, in ſhort, at this Time breathes nothing but Mirth, and if theſe publick Rejoicings repreſent the Warmth and Fervency of a Zeal truly Apoſtolical, *Rome* may then be ſaid to be Holineſs in the Abſtract.

[a] *The* ENTERTAINMENT *which his* HOLINESS *formerly gave on his* CORONATION *Day.*

WE ſhall here endeavour to give the Reader an adequate Idea of the Magnificence of this Entertainment. [b] At the upper End of the ſpacious Hall, where the Pope gave it, was a Theatre erected pretty high; [c] in the Middle ſtood a Table, at which his Holineſs took his Seat of Honour, on a Throne pompouſly adorned, and under a Canopy [d] in all Reſpects anſwerable to the Magnificence of his Throne, and the Dignity of his ſacred Perſon. On the [e] Left-Hand Side-board ſtood a vaſt Number of Gold and Silver Veſſels. In this ſame Hall, upon the Right-Hand, [f] but much lower than the Theatre before-mentioned, was a Table ſet out for the Cardinals, Biſhops, and Prieſts, and another ſtill lower [g] for the other Prelates of the Church. At the lower End of the Hall, there was a very capacious handſom [g] Buffet ſet out, to which there was an Aſcent by ſeveral Steps, and another Table prepared for the Ambaſſadors, and Nobility of the Court of *Rome*, &c. Some other Particulars we have omitted. The Emperor, if he happened to be preſent at the Pope's Court, had a Table to himſelf upon the ſame Theatre where his Holineſs's Table ſtood, and at his Right-Hand. His Seat was not near ſo pompous and magnificent as that of the Pope's; and as to Kings, they ſat at the Cardinals Table, after the firſt Cardinal-Biſhop. The Laity of the higheſt Rank, though [i] Princes, or the Children of Kings, were obliged to wait at Table on Chriſt's Vicar. His Holineſs came into the Entertainment dreſſed in all his *Pontificalia*, between two Cardinal-Deacons, attended by the ſacred College, *&c.* all in their Ceremonial Habits. Before the holy Father ſat down to Table he waſhed his Hands in State. His Imperial Majeſty held the Baſon, the firſt Cardinal-Biſhop poured out Water for him; and [k] two Cardinal-Deacons gave him

[a] Extracted from the *Roman Ceremonial*.

[b] *In Capite Aulæ erit ſuggeſtus ad quem triplici gradu aſcenditur*, Cerem. Eccl. Rom. fol. XVIII. Edit. of 1516.

[c] *In medio quadratus Thalamus ſurget Palmi altitudine, ſuper quo menſa paratur Pontificis.* Ibid.

[d] *Cum panno aureo ſuper Caput.* Ibid.

[e] The Buffet.

[f] *Infra ſuggeſtum.* Ibid.

[g] Here the Ceremonial only mentions Prelates, *pro aliis Prelatis.* The Cardinal-Deacons have their Table over againſt the other Cardinals, both raiſed but one Step.

[h] *In fine Aulæ parabitur magna credentia cum pluribus gradibus ad magnificentiam*, &c. Ibid.

[i] *Etiam ſi ſint fratres aut filii Regum.* Ibid.

[k] *Diaconi (ſerviunt) mantile hinc inde tenendo.* Ibid.

the

the Napkin. The other Cardinals, the Prieſts, the Nobility, &c. all kneel'd down and remain'd bare-headed, during this Ceremony. As for the Emperor, he did not waſh his Hands with ſo much State and Grandeur. The firſt Cardinal waſhed after him, and then the King of the *Romans*, if he was preſent; and though all the crowned Heads in Chriſtendom had been there, [a] they would have had no other Privilege on this Occaſion, than that of being mingled with the ſacred College; provided always that Eminence ſhould take Place of Majeſty. The Emperor officiated at Table, in the Quality of Carver, and gave his Holineſs his firſt Plate, and even went for it out of the Hall. Some other Particulars we have omitted, for Fear of being too tedious.

The POPE'S *taking* Poſſeſſion.

AS ſoon as the Pope's Coronation is over, he is to take Poſſeſſion of his Sovereignty at the Church of St. *John de Lateran*, which is his Cathedral, and the [b] Metropolitan of all the Churches under his Holineſs's Juriſdiction, throughout Chriſtendom. This Ceremony is performed ſome few Days after the Coronation, in the moſt ſolemn and pompous Manner that can poſſibly be imagin'd. By the [c] *Roman* Ceremonial it appears, that formerly it was on the very Coronation Day. This is the Order of the Proceſſion, which generally begins at St. *Peter*'s Church.

" " [d] TWELVE [e] Trumpets and Twelve Light Horſe begin the Proceſſion, conſiſting of
" ſix Ranks, of four Horſe each, followed by the Cloak-Bearers belonging to the Car-
" dinals, who, each ſends his own, well mounted, with ſcarlet embroidered Cloak-
" Bags. After them march the Mace-Bearers of the ſame Cardinals, all on Horſeback
" likewiſe, with ſilver Maces on their Shoulders, on which are the Arms of their Emi-
" nencies.

" THE Gentlemen and Almoners of the Cardinals, Ambaſſadors, and Princes, with
" [f] ſeveral Gentlemen and *Roman* Barons, follow immediately after..... Several Ance-
" peſado's prance about with their naked Swords out of the Ranks, to regulate the
" March. Then come four of the Pope's Querries (who, according to the *Roman Ce-*
" *remonial*, Lib. I. follow the Taylor, Barber, &c.) with large red Copes; and then his
" Taylor and two Cloak-Bearers dreſt alike, with [g] two velvet Portmantles, embroidered
" with Gold. The Pope's Grooms of the Stable, in looſe Coats of red Serge follow
" them, leading [h] the white Jennets, which the Kingdom of *Naples* is obliged annually
" to ſend ro his Holineſs as a Tribute or Homage from the Sovereign of that King-
" dom; for the Pope alledges, that it is a Fief of the Pontifical See. Theſe Jennets
" have ſilk Houſings, with gold Fringes, and Leaves of Silver Plate, half-relievo. After

[a] *Si plures Reges, mixti erunt cum primis Cardinalibus, primò Cardinalis, deinde Rex ſucceſſivè*, Ibid.

[b] An Inſcription over the great Gate of this Church juſtifies what we have here advanced. Vide *Tableau de la Cour de* Rome. " The Kings of *France* are Protectors of this firſt Church of the Univerſe, and to this End their " Arms are fixed over the principal Gate, and the Canons who belong to it..... commemorate it, &c." *Nodot.* Memoirs de *Rome.*

[c] *Vide* Cerem. Eccl. Rom. Lib. I.

[d] *Tableau de la Cour de* Rome.

[e] The Treatiſe entitled, *Relazione della Corte di* Roma *e de' Riti da oſſervarſi in eſſa*, &c. from whence the Author of the *Tableau de la Cour de* Rome has taken almoſt every Thing he has ſaid relating to that Court. He mentions but one Trumpet. We muſt here inform the Reader, that the *French* Author, whom we follow, has drawn up the Deſcription which he has given of this Proceſſion, after that of the *Italian* Author, who gives the particular Deſcription of *Innocent* X.'s taking Poſſeſſion.

[f] Theſe ſometimes are glad to march promiſcuouſly among the Gentlemen and Almoners of the Cardinals, to avoid Debates about Precedency. *Vide* the Treatiſe entitled, *Il maeſtro di Camera* in the *Relazione*, &c. before quoted.

[g] The Pontifical Habilliments of his Holineſs are packed up in theſe two Portmantles. Vide *Cerem. Eccl. Rom.* Lib. I. After the Taylors march the Barber, &c. according to the *Roman Ceremonial*, and the *Maeſtro*.

[h] The *Maeſtro di Camera* ſays twenty, the *Roman Ceremonial* twelve, ſo that the Number is not determin'd.

" them

The POPE *going in* CEREMONY *to take* POSSESSION *of the* PONTIFICATE *in Saint* JOHN'S *of* LATERAN, *which is the* CAPITAL *of all the* CHURCHES *under his* JURISDICTION.

Triumphal Arch

Trumpets

Kettle Drums

A Company of Cuirassiers

B. Picart, fe.

C. Du B. fe. fecit.

Le PAPE va prendre poſſeſſion du PONTIFAT dans l'Egliſe de S.t JEAN de LATERAN qui eſt la Capitale de toutes celles qui relevent de la juridiction du PAPE dans la CHRETIENETE.

" them come ſeveral Mules, capariſon'd and border'd with red Velvet, and gold Fringe,
" ſeveral of his Holineſs's Domeſtics leading them by the Bridle.

" [a] THREE Litters covered with red Velvet, or ſcarlet Cloth, embroidered with Gold,
" follow them. Two Officers on Horſeback march before the Litters, and the Pope's
" Maſter of the Horſe on Horſeback, with his Staff-Bearers, who walk on Foot, cloſe
" this Part of the Proceſſion.

" [b] THE *Roman* Nobility, and the Titulars, march next, without any Order or Re-
" gulation, to avoid Diſputes of Precedency, mounted upon ſtately Horſes, whoſe Manes
" are adorned with a great Quantity of Ribband of divers Colours. All the Nobility
" are attended by their Staff-Bearers on Foot.

" FIVE of the Pope's Mace-Bearers come after in long full Gowns, of purple Cloth,
" faced with black Velvet, with their Maces and enamell'd Collars. Fourteen Drums
" come next on Foot, dreſs'd in red Satin, flowered with Gold, wearing Plumes of
" Feathers in their Hats, and each of them bearing an Enſign of the fourteen Quar-
" ters, or Diſtricts of *Rome*. A Band of the Pope's Trumpets follow them, dreſſed in
" Scarlet, laced with Gold. After them walk the Apoſtolical Gentlemen of the Bed-
" chamber, and the Pages of the Chamber, *extra Muros*, all dreſſed in Scarlet, the
" Commiſſary and Fiſcal of the Apoſtolical Chamber in Purple, the conſiſtorial Advo-
" cates in Black, the Chaplains of the inferior Part of the Pope's Family in Scarlet, the
" Pages of the Privy Chamber, thoſe of Honour, and the four Participants, who
" are the laſt of this Diviſion, and are dreſſed in Purple, and carry the Pope's four
" crimſon Velvet Hats [c].

" AFTER them come forty Officers of the *Roman* People, mounted on ſtately
" Horſes, *viz.* the Judges, the Juſticiary Maſters, Secretaries, Notaries, Comptrollers,
" Fiſcal, *&c.* dreſſed in long ſenatorial Robes, and black Velvet Hats; the Houſings of
" their Horſes are likewiſe all of black Velvet.

" THE Regiſters of the high Court, the Clerks of the Chamber, the Auditors of the
" Rota, and the Maſter of the ſacred Palace, march on the Left Hand of the Dean of
" the Rota, and are followed by fourteen Marſhals of the *Roman* People, dreſs'd in
" white Satin Veſts, and purple Satin Waiſtcoats, with black Velvet Caps. The four-
" teen Captains of the reſpective Quarters, or Diſtricts of *Rome*, follow them, clothed
" in long Robes, of crimſon Velvet, lined with ſilver Tiſſue, with white Satin Breeches,
" laced with Gold, and black Velvet Caps, adorned with precious Stones.

" [d] THE Governor of *Rome*, and the *Roman* Conſervators, come next, leaving a
" Place vacant, on the Governor's Left-Hand, for the Senator of *Rome*, who does not
" make his Appearance in the Cavalcade, on Purpoſe to avoid giving the Precedency
" which the Governor diſputes with him. The Princes of the Pontifical Throne, the

[a] The *Roman Ceremonial* makes a Sumpter-Horſe precede theſe Jennets, as alſo twelve running Footmen (*curſores Papæ*) dreſſed in Red, walking two and two, each with red Streamers in their Hands; theſe are followed by the Enſigns of the Quarters of *Rome* (*Vexilliferi Capitum Regionum*) likewiſe dreſſed in Red; then comes the Enſign of the *Roman* People, that of the Teutonic Order, of the Pope, of the Church, and, laſtly, that of St. *John of Jeruſalem*.

[b] The *Maeſtro di Camera* makes the Pages of the Chamber, *extra Muros*, walk before the titular Nobility, as appears in the Print hereunto annexed, *&c.* after whom he places the Pages of the Chamber, who carry the Pope's four Hats; but the *Roman Ceremonial* ranges theſe latter after the twelve Jennets. In the *Maeſtro di Camera* the Regiſters, *&c.* walk after them who carry the four Hats.

[c] They are carried on high Poles covered with red Velvet, both according to the *Maeſtro*, &c. and the *Roman Ceremonial*.

[d] This is different in the *Relazione della Corte*, &c.

" Pope's Relations, and the Embaſſadors of crown'd Heads, march with all their Re-
" tinue, according to their reſpective Characters; and two Maſters of the Ceremonies,
" belonging to the Pope, follow them, and go before the Apoſtolical Sub-deacon, [a] who
" carries [b] the Triple Croſs, revers'd towards the Pope. This Sub-deacon marches be-
" tween two Officers, who have red Wands in their Hands [c].

" THEN follows the Pope in [d] a Litter in the Midſt of fifty young *Roman* Gentle-
" men, dreſſed in white Sattin, the Staff-Bearers and running Footmen of the Pope, to-
" gether with the Gentlemen of the Bedchamber ſurrounding the Litter. The Captain
" of the *Swiſs* Guards marches at the Head of two Files of Horſe, who guard his Ho-
" lineſs. The Litter in which the Holy Father is carried, is lin'd with red Velvet,
" embroidered and fringed with Gold; and he himſelf is clothed in a white Satin Caſ-
" ſoc, with the Rochet Stole and *Mozzette* all of red Velvet, if 'tis Winter, or of red
" Satin, with a *Calot* of the ſame under his red Hat, if Summer.

" THE Pope's Maſter of the Chamber, his Cup-Bearer, Secretary, and Phyſicians,
" likewiſe walk near the Litter, and before the *Swiſs* Guards. The Cardinals follow
" on Horſeback, two and two, in the Midſt of ſome Halbardeers, immediately after
" the Pope's Guard. After their Eminencies come • the Patriarchs, Archbiſhops, Bi-
" ſhops, Apoſtolical Prothonotaries, Auditors, Treaſurers of the Apoſtolic Chamber,
" and referendary Prelates of both Seals. *Laſtly*, After the Relays, and the Pope's
" Trumpets, the Proceſſion cloſes with two Companies of light Horſe, with their Of-
" ficers before them, pompouſly dreſſed; the Officers in ſcarlet Coats, with very nar-
" row Hanging-Sleeves, of yellow and red Velvet, which makes a very handſome Ap-
" pearance, as they march with their Lances reſted.

" THE Rout they take is along the *Borgo* of St. *Peter*, to the Bridge of St. *Angelo*,
" from thence ..... to St. *Andre della Valle* ..... and ſo to the Capitol, where the *Ro-*
" *man* People erect a triumphal Arch for his Holineſs; and the Senator preſents him
" with the Keys *in Campo*, and having a Sceptre in his Hand, makes an Oration, which
" the new Pontif ſtops to hear. From thence the Cavalcade proceeds to *Campo Vac-*
" *chino*, where the Duke of *Parma* erects another triumphal Arch before his Palace.
" They then croſs the *Colliſeum*, where the *Jews* likewiſe have another erected, under
" which they preſent his Holineſs with *Moſes*'s Pentateuch [f] in *Hebrew*. Their Ad-
" dreſs conſiſts in an Exhortation to him, to reverence the Law of *Moſes*; and an humble
" Requeſt of his Protection. He in Anſwer lets them underſtand, that he has a profound Re-
" ſpect for this divine Law, tho' at the ſame Time he rejects their falſe Interpretations of it.

[a] *Veſtito con mantellone e cappello largo*, with the Rochet, and a broad-brim'd Hat.

[b] The Triple Croſs is the Sign of the Pope's Spiritual Juriſdiction over the whole World. Pope *Sylveſter* I. was the firſt, they ſay, who had it ſolemnly carried in Public; but the Cuſtom was afterwards laid aſide till *Leo* IV. who revived it. The Cardinal-Deacon, who proclaims the Pope's Election to the People, at the ſame Time ſhews them the Croſs.

[c] After the Sub-deacon, and thoſe who attend him, the *Roman Ceremonial* ranges twelve Perſons on Foot, dreſſed in Red, who carry twelve lighted wax Tapers before the Holy Sacrament. Two others on Horſeback, alſo dreſſed in Red, march immediately after the Holy Sacrament, each with a ſilver Lanthern in his Hand. After them comes the Holy Sacrament, carried on a white Jennet, with a little Bell. Fourteen *Roman* Citizens carry the Canopy by Turns. The Sacriſtin follows on Horſeback with a white Wand in his Hand, *&c.* This Cavalcade ſhall be farther ſpoken of, when we come to deſcribe the Manner of carrying the Holy Sacrament, when his Holineſs goes any where out of Town.

[d] The Pope does not always ride in a Litter. He is ſometimes mounted on a white Jennet, according to the *Roman Ceremonial*, and eight Gentlemen carry the Canopy over him. A King, nay the Emperor (were he preſent at the Ceremony) would be obliged to hold his Holineſs's Stirrup, and lead the Horſe by the Bridle. Vide *Cerem.* Lib. I. When the Pope goes in a Chair, and the Emperor is at *Rome*, he muſt be one of the Chairmen; but in a Moment's Time he is relieved. The eight Noblemen, who ſupport the Canopy, are likewiſe relieved by eight *Roman* Citizens as far as St. *John de Lateran*.

[e] *Con mantellone & cappello grande*, Ibid.

[f] For the Origin of this Cuſtom, ſee p. 175.

" After

" After which the *Jews* retire, without making the leaſt Reply, and the Cavalcade,
" leaving the *Colliſeum*, goes forwards, thro' the Streets hung with Tapeſtry, and crowded
" with an infinite Number of Spectators, directly to St. *John de Lateran.*

[a] THE Differences which we have obſerved in the Deſcription of this Ceremony, ſhew that it is not always ſolemniz'd after the ſame Manner. [b] The Clergy of St. *John de Lateran* come out to meet this ſolemn Proceſſion, in the Manner as repreſented in the Print, where we ſhall alſo be entertain'd with the Manner his Holineſs is receiv'd in this Cathedral.

The CEREMONIES *which are obſerv'd on receiving the* POPE, *at the* Church *of St.* John de Lateran.

" [c] THE Pope being arrived at the great Gate of St. *John de Lateran*, quits his
" Litter, or diſmounts in caſe he is on Horſeback, [d] the Cardinal-Arch-Prieſt
" preſents

[a] The Print repreſents Pope *Clement* XI.'s taking Poſſeſſion, and is engrav'd after the *Roman* Original.

[b] During the Proceſſion, Money is now and then thrown among the Populace, to keep off the Croud, *ad preſſuram dimovendam*, ſays the *Roman Ceremonial.*

[c] *Tableau de la Cour de* Rome.

[d] *Prior canonicorum Lateranenſium*, ſays the *Roman Ceremonial*, *offert crucem oſculandam Pontifici, quam diaconus Cardinalis accipit & ad os Pontificis, cui prius tiaram extraxit, ponit. Oſculatâ cruce Pontifici ponitur mitra, & regnum datur in manibus auditoris. Ipſe verò Pontifex a priore & canonicis prædictis ducitur ad marmoream ſedem, ante portam principalem a ſiniſtrâ ſtantem, quæ ſtercoraria appellatur, & ibi eum ſedere faciunt, qui ità tamen ſedet, ut magis jacere videatur; ad quem mox accedentes Cardinales elevant eum honorificè, dicentes*; ſuſcitat de pulvere egenum, & de ſtercore erigit pauperem, ut ſedeat cum principibus & ſolium gloriæ teneat. *Surgens Pontifex, accipit de gremio camerarii ſibi aſſiſtentis quantum pugno poteſt complecti pecuniarum, ubi tamen nihil prorſus ſit argenti aut auri, & ſpargit inter populum dicens,* Argentum & Aurum non eſt mihi, quod autem habeo hoc tibi do..... *præcedentibus canonicis, & cantantibus* Te Deum Laudamus. *Pontifex cum Cardinalibus intrat Eccleſiam, & ante altare majus ſupra faldiſtorium procumbens ſine mitrâ aliquantulum orat. Deinde ſurgens benedicit populo, dicens* ſit nomen Domini benedictum, &c. *Inde cum mitrâ aſcendens ad ſedem eminentem, ſedens recipit ad oſculum pedis canonicos Lateranenſes. Deinde ... aſcendit ad Palatium Lateranum per portam quæ eſt in eccleſiâ, & cum perventum fuerit in ..... aulâ concilii, ſedet Pontifex in ſede ſibi paratâ apud tabulam lapideam in capite aulæ quæ dicitur* menſura Chriſti, &c..... *Finitis laudibus Papa procedit ad capellam ſancti Sylveſtri. Ibi ante portam capellæ ſunt duæ ſedes porphyreticæ perforatæ ..... ſedet Pontifex ſuper primam..... Prior eccleſiæ accedit & genuflexus dat Pontifici ferulam in manus, ſignum correctionis & regiminis, & claves ipſius baſilicæ ac palatii, in ſignum poteſtatis claudendi & aperiendi, ligandi atque ſolvendi. Surgit deinde Papa..... & ſedet in alterâ ſede porphyreticâ ad aliam partem, & ibi reſtituit eidem priori ferulam & claves, & ab eodem præcingitur, ſuper planetam ſedens, cum cingulo quodam ſericeo rubro, cum burſâ etiam ſericeâ & rubrâ, in quâ ſunt duodecim lapides pretioſi cum muſco. Tum Pontifex præcinctus & ſedens, e gremio camerarii capit denarios argenteos ... & ſuper populum ſpargens dicit,* diſperſit, dedit pauperibus: juſtitia ejus manet in ſæculum ſæculi .... *Ducitur deinde Pontifex ad ſancta ſanctorum, ubi ſuper faldiſtorium ſine mitrâ genuflexus orat. Inde ſurgens cum mitrâ revertitur ad capellam ſancti Sylveſtri. Ibi ſedet ſuper ſedem ſibi paratam, tum deponit mitram, chirothecas, pallium, planetam, & aſſumit pluviale & mitram ſimplicem, & ſedens dat presbyterium hoc modo, Cardinalibus duos aureos & duos groſſos argenteos. Veniunt Cardinales & profundè caput inclinant ante Pontificem, porriguntque & mitram apertam, in quâ Pontifex immittit pecuniam. Illi acceptâ pecuniâ manum Pontificis oſculantur..... Alii prælati genuflectunt ante Pontificem & accipiunt in mitrâ unum aureum & unum groſſum, & oſculantur dextrum genu Papæ. Alii verò prælati & officiales accipiunt in manu tantundem, & oſculantur pedem,* &c. This Extract of the Ceremonial contains ſeveral Particulars, which, at this Time, in all Probability, are either alter'd or aboliſh'd, ſince the Author of the *Deſcription of the Court of* Rome *and its Ceremonies*, before quoted, makes no Mention of them. The moſt remarkable we ſhall here tranſlate, juſt as the *Latin Ceremonial* deſcribes them. The firſt Canon of St. *John de Lateran* preſents his Holineſs with the Croſs to kiſs. The Cardinal-Deacon takes it, and puts it to the Pope's Mouth, having firſt pull'd off his Tiara; and after the Croſs is kiſſed, puts it on again. The Papal Crown is put into the Hands of the Auditor; then the Pope is conducted by the Prior and Canons aforeſaid, to a Seat before the principal Gate, on the Left Hand, which the *Ceremonial* calls the *Stercorary*, where he repoſes himſelf ſo as to be half lying down, or, more properly ſpeaking, laid along; then ſome of the Cardinals go up to him, and take him up with Abundance of Reverence and Reſpect, ſaying, *He taketh the Indigent out of the Duſt, and raiſes the Poor from off the Dunghill, to ſeat him amongſt Princes, and place him upon the Throne of Glory.* The Pope, riſing, takes a Handful of Money out of the Lap of a proper Officer in waiting, and throws it amongſt the People, (but there is neither Gold nor Silver in it) ſaying, *Silver and Gold I have none, but ſuch as I have I give unto you.* (We ſhall not preſume to ſay theſe Words are luckily employed, for that may very reaſonably be denied.) After this, his Holineſs goes into the Church, with the Canons and Cardinals before him; then he bleſſes the People, and admits the Canons to kiſs his Feet; and after that is carried to the Palace of St. *John de Lateran.* He enters the *Council-Hall*, where *Laudes*, &c. are ſung. From thence he paſſes on to St. *Sylveſter*'s Chapel, at the Gate whereof are two hollow Seats, on which the holy Father ſeats himſelf, onone after the other. As ſoon as he is ſet down on the firſt, he is preſented with the Keys and the Ferula, which is the Token of his Authority and magiſterial

" preſents him the Croſs [a] to kiſs; after that his Holineſs aſcends the Throne, which is " prepared under the Portico, where his Pontifical Robes and his Mitre are put on. " Whilſt he is on this Throne, the Canons of St. *John de Lateran* come and kiſs his " Feet, and the Cardinal-Arch-Prieſt makes an Oration, in the Name of the Chapter, " and delivers him the Keys of the Church; one of which is Gold, the other Silver, " both laid [b] in an enamell'd Baſon, with Flowers in it.

" As ſoon as that Ceremony is over, the Cardinals put on their ſacred Ornaments, " and the Pope walks towards the great Gate of the Cathedral, where the Cardinal-" Arch-Prieſt gives him a Sprinkler, with which he takes Holy Water, and ſprinkles " the People; [c] then the ſame Cardinal incenſes his Holineſs three Times. After this " he goes into his Chair, and his Staff-Bearers carry him along the Nave of the Church, " under a Canopy which is ſupported by the Canons of St. *John of Lateran*, to the " high Altar where he prays. He is in the next Place carried into the Choir, to a " Throne, where the Cardinals come and pay him their Obeiſance; then the two Car-" dinal-Deacons put on and take off the Mitre, as the Ceremonial preſcribes, whilſt he " gives the Benediction. When this is over, he is carried into the Palace of St. *John* " *de Lateran*, where ſeveral Anthems are ſung, at the Cloſe whereof the Cardinal-" Prieſt ſays ſome particular Prayers. The Tiara, when the Prayers are over, is again ſet " upon his Holineſs's Head, and he is carried into an open Place, over the Porch of " the Baſilica of St. *John*, from whence he gives the People twice his heavenly Bene-" diction.

AFTERWARDS the Pope preſents the Cardinals with ſome Gold Medals. The principal Treaſurer throws ſeveral Silver Medals, with his Holineſs's Arms upon them, ſtruck on Purpoſe, amongſt the Populace, who from all Quarters rend the Air with loud Acclamations, *Long live his Holineſs*, &c.

The POPE's Robes *of* State.

AS [d] ſoon as the Election is over, his Holineſs is dreſſed in a white woollen Caſſoc, with Shoes made of red Cloth, whereon is embroider'd a gold Croſs, the *Mozzette*, or red Velvet *Camail*, the red ſilk Girdle, with gold Claſps, the Rochet, and red *Berrette*. After that they give him [e] the Amict, a white Linnen Albe, tied with a red Silk String, and a Stole ſet with Pearls. If he be a Prieſt, or a Biſhop, this laſt is put about his Neck; but if he be a Deacon only, he muſt wear it on his Left Shoulder, if only a Sub-Deacon, it is totally laid aſide.

[f] IF the new Pope happens not to be in Orders, they muſt be conferred on him. In caſe he is a Deacon only, and deſirous to be ordained a Prieſt, Prieſt's Orders muſt

giſterial Corrections, and when he is on the other, he gives them back to the firſt Canon or Arch-Prieſt, that is the Prior, who puts him on a ſilk Girdle, whereto is faſtened a Purſe, containing twelve precious Stones, to repreſent the twelve Apoſtles; and likewiſe ſome Perfume. The Chamberlain, who performs this ſacred Office, gives him a few Pieces of Silver, which he throws among the People, ſaying, *He hath diſtributed to the Poor, his Juſtice ſhall endure for ever.* After this he returns to St. *Sylveſter's*, and from thence goes on, and ſays a Prayer in the *Holy of Holies*. He then returns to St. *Sylveſter's*, where he gives Medals and other Pieces of Gold and Silver to the Cardinals, Prelates, and other Eccleſiaſtics of inferior Rank, who all in their Order do homage to his Holineſs.

[a] The Pope is on his Knees, *ſtando noſtro ſignore in ginocchione.* Vide *Relaz. della Corte*, &c.

[b] The gold Key denotes the Power of abſolving, the ſilver one that of excommunicating. *Caſal. de Veter. Chriſt. rit.* The Reaſon which he gives for it is this, becauſe Silver is not ſo valuable as Gold. A very grave and ſhrewd Reaſon truly!

[c] And ſprinkles himſelf too, *Ibid.*

[d] *Relaz.* &c. *Tableau de la Conr de* Rome. *Cerem. Eccl. Rom.* before cited.

[e] *Cerem. Eccl. Rom.* Lib. I.

[f] Id. Ibid.

firſt

first be conferred on him, and then he must be consecrated a Bishop. "[a] The Car-
"dinal-Deacon, who is always Bishop of *Ostia*, and to whom the Right of consecra-
"ting the Pope has been long granted, performs all those Ceremonies in *Sixtus*'s
"Chapel."

THE holy Father, when at Home in his private Dress, [b] wears a white Silk Cassoc, a fine Linnen Rochet, and a red Velvet, or Carnation Satin Camail. His Holiness wears a Fur Cap in the Winter, and a Satin one in the Summer. During *Lent*, *Advent*, and all Fast-Days, a white woollen Cassoc, with a red Cloth Camail; but from *Easter-Eve* to the Saturday following, he wears a white Damask Camail.

HIS Pontifical Robes are of two Sorts. When he celebrates Mass, he wears, besides the Cassoc, the Rochet, the Amict, the white Linnen Albe, the Stole, the Maniple, the Dalmatica, the Chasuble, the Mitre, and Gloves; all which are very magnificent, and answerable to the Dignity of Christ's Vicar, and St. *Peter*'s Successor; but their Colour is altered according to the Circumstances of Time, and depends upon the Solemnity of the Festival. The holy Father celebrates *Whitsontide*, and all Festivals of Martyrs, in Red [c]; *Easter*, and all Festivals of Virgins, in White; *Lent*, *Advent*, and all Eves on which Fasting is prescrib'd, in Purple; *Easter-Eve*, and all Masses for the Dead, in Black. On *Christmas* Night he wears a Capuche, and a black Velvet Cope, which he wears also all the last Week of *Lent*; during which Time he puts on no Mitre, and Nothing but a red Cloth Mantle. When the holy Father has the Tiara on his Head in publick, he wears a white Calot under it, and in private a red one.

THE holy Father [d] assists at all Consistories and Congregations in his usual Dress, except at the first after his Election, and then he puts on the Cope and the Mitre. His principal Business at that Time is to return the sacred College his Thanks for all their Services.

[e] WHEN his Holiness does not wear the Mitre, or Tiara, he walks between the two most antient Cardinals; the rest follow two and two, the Bishops first, after them the Priests, and the Deacons last. This is quite the Reverse to the Order which is observed when the Pope has on the Tiara or Mitre; for then the Cardinals go two and two before his Holiness; the Deacons first, the Priests next, and the Bishops last.

[a] *Tableau de la Cour de* Rome.

[b] *Relazione della Corte di* Roma, *&c. di* Lunadoro.

[c] By the Red is symbolically represented the fiery Tongues mentioned when the Holy Ghost descended upon the Apostles, and the Blood of *Christ*'s Martyrs; by the White, the Joy which the Resurrection of our blessed Saviour must create in the Hearts of all true Believers, and the Chastity of those Virgins whose Festival is kept; by the Purple, the pale ash Colour of such as observe the Fasts, Vigils, and Abstinences of *Lent*, according to the Prescription of the Church; by Black, the Sorrow which the Death of *Christ* must occasion in the Christian's Heart, *&c.* It is of Consequence not to be ignorant of Things, the Neglect whereof makes a great Chasm in the Piety of some Devotees.

[d] *Tableau de la Cour de* Rome.

[e] Id. Ibid.

The Order *and* Ceremonies *which are obſerv'd when the* POPE *holds a* CONSISTORY, *extracted from the* Roman Ceremonial *for the* Year 1516.

WHAT we are going to amuſe the Reader with upon this Head, [a] is extracted from the *Roman Ceremonial.* The Pope holds Conſiſtories when he receives Princes, or their Embaſſadors; when he canonizes any Saint, or treats of any important Affair, either Civil or Eccleſiaſtical; when he promotes Cardinals, *&c.* When a Conſiſtory is to be held, the Pope's Throne is erected in the great Hall of the Apoſtolic Palace. This Throne is almoſt ſquare, and about twelve Palms [b] wide, to which he aſcends by three Steps. His Holineſs ſits down on a Seat adorned with Cloth of Gold, or ſomething like it, under a Canopy of the [c] ſame, both equal to each other in Point of Magnificence. The Foot of the Throne [d] is cover'd with red Cloth. The Cardinal-Biſhops and Prieſts ſit on his Right-Hand, [e] below the Throne; the Deacons on his Left, but ſo as to have their Faces towards the holy Father. Between the Seats of the Cardinal-Biſhops and Prieſts, and thoſe of the Deacons, there is a conſiderable [f] Space left for People to paſs and repaſs.

WHEN his Holineſs goes to hold a public Conſiſtory, he walks with the Mitre on his Head, and is dreſſed in his Amict, Albe, Stole, and red Chaſuble, the Croſs and Cardinals preceding him. The Proceſſion being arriv'd at the Conſiſtory Chamber, the holy Father takes his Place, and then the Cardinals, having firſt made him a profound Bow. The Archbiſhops, Biſhops, Prothonotaries, and other Prelates, ſit on the Steps of the Throne; the Sub-Deacons, Auditors, Clerks of the Chamber, and Acolytes, with their woollen Copes, [g] on the loweſt Step; [h] and the Eccleſiaſtical Officers of the Pope's Court [i] on the Ground, between the Cardinal-Seats. The Pages of the Chamber, and the Secretaries, ſit alſo on the Ground, between the Prelates and Eccleſiaſtical Officers. The Nephews of the reigning Pope, in caſe he has any, and ſome other *Roman* Princes, ſit on each Side the Throne, and are for that Reaſon called *Princes of the Throne.* Embaſſadors and other foreign Miniſters are ſeated on the Right Hand of the Throne, between the Steps and the Wall, which is the Place for the greateſt Quality. The other Gentlemen are on the Left, among the Pope's domeſtic [k] Officers. The Conſiſtorial Advocates ſit behind the Cardinal-Deacons, and the Proctors of Princes, with the fiſcal Proctor, behind the Cardinal-Biſhops, who takes place of the other Proctors. The Entrance of the Paſſage leading to the Throne is fill'd up by the Pope's Guard. The Maſter of the *Sacro Hoſpitio* ſtands between the Guard and the End of the Row of Cardinal-Prieſts. The Clerks of the Ceremonies are at the Head of that of the Deacons, for the greater Convenience of executing the Pope's Orders. When the Pope holds a Conſiſtory for judicial Cauſes, each Advocate, who has any Motion to make, ſtands behind the Cardinal-Prieſts, over-againſt the Pope; and having opened his Cauſe,

[a] *Cerem. Eccl. Rom.* Lib. I. Sect. 9. Cap. i.
[b] The Palm is an *Italian* Meaſure of eight Inches, or thereabouts.
[c] *Supra caput pendebit aureus pannus,* Ibid.
[d] *Planum totum ..... coopertum erit panno coccineo,* Ibid.
[e] *A dextra infra ſolium,* Ibid.
[f] *Spatium decem palmorum aut duodecim.*
[g] *Et eum eis in ultimo (gradu)* Ibid.
[h] *Super terram inter ſedilia Cardinalium.*
[i] *Curiales togati,* Ibid.
[k] *Familiares.*

he

he throws [a] his Petition to the Eccleſiaſtical Officers, who take and preſent it to the Vice-Chancellor. *Laſtly*, When the Conſiſtory is concluded, the two eldeſt Cardinal-Deacons come forward to ſupport the Pope, and then the whole Aſſembly return in the ſame Order as they came.

PRIVATE Conſiſtories have not ſo many Ceremonies, and are held in ſome private Apartment, at a Diſtance from the ſacred Palace. There are no Steps to the Pontifical Seat, only a kind of [b] open Bench, without an Alcove, and another of a ſmaller Size, which ſerves as a Footſtool to go up to the largeſt one. Each of the Cardinal-Biſhops and Prieſts is ſeated [c] according to his Rank; the eldeſt Cardinal ſits next the Pope, on his Right Hand, and the eldeſt Cardinal-Deacon next him on his Left. There are [d] Benches before their Seats, on which their Eminences ſet their Feet; and the Aſſembly is ſo rang'd or diſpos'd, that the laſt Cardinal-Deacon is next the laſt Cardinal-Prieſt, who has a Bell in his Hand, to call ſuch Attendants as wait to receive any Orders. The Pope's Seat is cover'd with red Cloth; but thoſe of the Cardinals are painted only in that Colour, and have the Pope's Arms upon them. The Space which lies between his Holineſs and their Eminences, is covered with a large Carpet. When this Eccleſiaſtical Senate have any State-Affairs, or any Matters relating to the Church, under Deliberation, [e] every Body but the Cardinals go out, and when they come to give their Vote, [f] they are obliged to do it ſtanding.

PRIVATE Conſiſtories are convened in the Manner following. Two Meſſengers dreſt in purple Gowns, with each a black Rod or Wand in his Hands, go ever Sunday at Prayer Time to the Apoſtolic Palace. They wait at the Gate till the Pope has ended his Devotions, and as ſoon as he comes out of the Chapel, they make him the following Compliment on their Knees, *O moſt holy Father, long may you enjoy Life and Health! Is there to be a Conſiſtory To-morrow?* To which the Pope anſwers, *Yes*; and thereupon the Meſſengers add, *And ſo may there be for many Years to come*; *ad multos annos.* From thence they go round to all the Cardinals Houſes, make them a Compliment likewiſe on their Knees, and acquaint them that there is to be a Conſiſtory. Conſiſtories were ſummoned by the Sound of a Bell till the fifteenth Century, which was therefore called the Conſiſtorial Bell. The Meſſengers having given the ſacred College the Information, as before-mentioned, call a Conſiſtory, by fixing up a Paper at the Door of the Apoſtolic Chancery. But it is ordered by a Decree of the Congregation of Rites, of the ſixteenth of *February* 1630. that the Cardinals be ſummoned to Conſiſtories, Chapels, Congregations, *&c.* by no other Way than by going to their reſpective Abodes.

THERE is one Conſiſtory called half-private, differing from both the public and private ones. In the private, Biſhoprics are propoſed, and Candidates for them are preſented, the *Pallium* is likewiſe granted here, and the Mouths of Cardinals are ſhut and opened, *&c.* Theſe Conſiſtories are held on Monday's once in fifteen Days. The half-private, for the moſt part, deliberates on ſuch Matters as peculiarly relate to the Eccleſiaſtical State; ſuch as Debates with foreign Potentates. On theſe Occaſions, ſuch Perſons only as are concerned in the Affairs in Diſpute are admitted to ſpeak in the Conſiſtory (either perſonally, or by Proxy.) Here they deliberate alſo upon the Canonization of Saints.

[a] *Cedulam ſuæ ſupplicationis inter ſedentes in terram curiales projicit*, Ibid.
[b] *Scabellum habet magnum, ſuper quod Pontifex tenet pedes, & aliud parvum, per quod ad majus aſcenditur*, Ibid.
[c] *A dextra & a fronte ſedent Epiſcopi & Presbyteri*, &c.
[d] *Scabella pro pedibus Cardinalium ante Pontificem locantur*, &c.
[e] This is called the *Extra Omnes.* The Door is then ſhut, and none come in, or go out, till the Conſiſtory breaks up. The laſt Cardinal-Deacon rings the *Extra Omnes* with his little Bell.
[f] They muſt then be ſtanding and bareheaded, and have Nothing in their Hands.

IN

[a] IN private Conſiſtories his Holineſs is dreſs'd in a white Silk Caſſoc, a Rochet, a *Mozzette* or Camail, a Stole, and a red Velvet Cap laced with Silver; or if it be in the Summer, in a Carnation Sattin one laced in the ſame Manner, and the red Cloth Shoes as before deſcribed.

As ſoon as the Door of the Conſiſtory is lock'd, and the Cardinals have had Audience of his Holineſs, their [b] Copes muſt be ſpread all over their Rochets, ſo as they be entirely covered thereby. If any Cardinal comes in after the Conſiſtory is ſeated, he [c] makes a profound Bow to the holy Father, in the Middle of the Hall where they are ſitting, and then, beginning at the Right Hand, inclines his Head to all the Cardinals preſent, who riſe up to receive this Salutation.

THE Reaſon given by a celebrated [d] Doctor of the Church, quoted by Father *Bonanni* to vindicate the Pomp and Magnificence, in Dreſs and Ornaments, which diſtinguiſh the Vicar of *Jeſus Chriſt* from the reſt of Mankind, muſt not here be omitted. *As God*, ſays he, *made himſelf known to Men by his Incarnation, ſo they make themſelves known by their Dreſs.* From whence, by Conſequence, the Sovereign Pontiff ought to be particularly pompous and ſplendid in his Dreſs, and the People ought likewiſe to be fully convinced, by the Magnificence of thoſe Ornaments, that the Perſon who wears them is the true Prince of the Church, and the Succeſſor of St. *Peter*: For, as Father [e] *Bonnani* very juſtly obſerves after St. *Paul*, *the carnal Man underſtands not the Things which are of the Spirit of God*, but he comes to the Knowledge of inviſible Things by thoſe which are viſible. Beſides, we are well perſuaded that if his Holineſs be but conſidered as [f] *King of Kings, Lord of Lords, and only Prince of Chriſtians*; and if it be obſerved that his [g] Authority is more extenſive than that of the moſt powerful Emperors, who are abſolutely tied up by his Deciſions, it will be paſt all Diſpute, that the Pope ought to be as much diſtinguiſhed from the People as the greateſt Monarchs are. A Man muſt be a *Janſeniſt*, or at leaſt a *Calviniſt*, to contradict it.

The DIVINE SERVICE, *or the* CANONICAL HOURS.

BEFORE we enter into a Deſcription of the Pope's Chapel, and of the various Ceremonies of the Maſs, it will be proper to premiſe a ſhort Account of the *divine Service* in general.

THIS Service [h] conſiſts of Prayers and Holy Leſſons, [i] which the Church has appointed to be read every Day by the Clergy, at particular Hours. This Service is called the *Canonical Hours*, becauſe it was ordained by the Canons of the Church, which not only

[a] *Relazione della Corte di* Roma, *di* Lunadoro.
[b] *Devono diſtender le Cappe ſopra a' Rochetti, in modo che rimarghino itnieramente coperti*, Id.
[c] Id. Ibid.
[d] Card. *Bellarm.*
[e] *Hierarch. Eccl.* Ch. cxvii.
[f] *Ladiſlaus* King of *Hungary* thus ſtiled Pope *Nicholas* V.
[g] *Plus terrarum lex Romanorum Pontificum, quam Imperatorum obtinuit*, S. Greg. L. II. Epiſt. 75. F. *Bonanni* perfectly well applies the following Verſes of *Rutilius* to the Pope.

Omnia perpetuos quæ ſervant ſidera motus,
Nullum viderunt pulchrius Imperium.

[h] *Alet's Ritual.*
[i] There are Inſtances of *Canonical Hours*, as ſome pretend, to be met with in the ſacred Scripture: The *Matins* in *Pſal.* cxviii. or according to the *Hebrew*, cxix, *Prime* in *Pſal.* xcii. *Tierce* in *Acts* Chap. ii. *Sexte* in Chap. x. of the ſame Book, *None* in Chap. iii. and *Veſpers* in our Lord's Laſt Supper; but they undoubtedly derived their Original from *Judaiſm*. The Heathens had likewiſe their *Matins*; and the *Egyptians* ſaluted their Gods every Morning. They had their *Primes, Seconds*, and *Tierces*, which we call *Prime, Tierce, Sexte*, &c. *Du Choul* on the Religion of the Antients.

preſcribed

preſcribed the Hours in which it is to be ſaid, but likewiſe every particular Circumſtance which relates thereunto. Theſe Circumſtances, however, are not abſolutely the ſame in all Churches. This Office, or Order of divine Service, is likewiſe called the *Breviary*, by a modern Term which ſome are of Opinion was not introduced till after its Abridgment; for it was much longer formerly than at preſent.

THE Clergy being ordained and eſtabliſhed for the Edification of Chriſtians, their firſt Obligation is conſtantly to repeat their Breviary, that is, to pray to God for the Church, to ſing the divine Office with Devotion, to keep up a Taſte for Piety in Chriſtian Souls, and to adminiſter ghoſtly Comfort and Conſolation to the reſpective Flocks entruſted to their Care. If they apply their Minds to theſe ſacred Duties, they muſt of Neceſſity renounce all political Intrigues, and State Affairs, which turn the Man of God into a fawning Courtier. Nor does the Breviary ſuit better with that agreeable Gallantry which wins over the Ladies Hearts, and makes the Eccleſiaſtical Poſſeſſor of it a neceſſary Companion in all their Parties of Pleaſure.

THE Office is to be ſaid in a ſtanding Poſture, purſuant to the antient Cuſtom of the Church, and upon the Knees on Days of Penance only. Such as treat on Church Ceremonies, tell us, [a] that Genuflexion is a Mark of Sorrow and Contrition; but Standing is not only a Type of Joy, and of raiſing the Mind with Chearfulneſs to God, but of the Reſurrection too, which is the Object of the Chriſtian Faith.

[b] THE Office conſiſts of ſeven Hours, if *Matins* and *Lauds* are reckon'd as one, but eight in caſe they be divided. In the primitive Ages of the Church it was compoſed but of ſix Parts, which were *Tierce*, *Sexte*, and *None*, for the Day; and for Night, the Evening, Midnight, and Morning Prayers. At preſent they are divided, as we have already obſerved, into ſeven or eight. *Matins* for Night; *Lauds* for the Morning; *Prime*, *Tierce*, *Sexte*, *None*, for the Day; *Veſpers* for the Evening; and *Complin* for the Beginning of the Night. Writers on Ceremonies likewiſe inſiſt that *Matins* repreſent the Occurrences of the Paſſion-Night; that *Lauds* are appointed to commemorate CHRIST's Reſurrection, *Prime* to contemplate the ignominious Treatment which he met with at the Houſe of *Caiaphus*, and to humble ourſelves at the Sight of thoſe Indignities and Affronts; that *Tierce* is principally deſigned to return God Thanks for the Sanctification of his Church by the Holy Ghoſt, *Sexte* to honour the Crucifixion of our Lord, and *None* to bring to our Remembrance the Myſtery of his Death, which happened at this Hour; that *Veſpers* were ordained to commemorate his Coming, which, according to an Hymn of the Church, was *towards the Night of the World*, and the Hour of *Complin* to implore the Protection of the Almighty during the Night, as had been done at *Prime* for the Day. The proper Hour for ſaying *Matins* is the Night; but *Lauds*, which are now as it were incorporated into *Matins*, were ſaid heretofore at Break of Day. Both theſe Offices, being called without Diſtinction *Matins*, are now ſaid towards the Cloſe of the Night. The Hour of ſaying *Prime* is directly after Sun-Riſing, for which Reaſon 'tis called *Prime*, becauſe the Antients began their Day at that Time, and divided it into twelve Hours, which were unequal, as the Days were longer or ſhorter; and by the ſame Rule is *Tierce* fixed at the third Hour of the Day, and anſwers to nine a Clock at the Equinoxes; *Sexte* at the ſixth, which is always Noon; *None* at the ninth Hour, or about three a Clock in the Afternoon; *Veſpers* towards the Evening, and *Complin* after Sun-ſet. Due Care is taken that theſe [c] Offices be all carefully perform'd at, or very near, the ſet Times here ſpecified.

[a] *Alet*'s Ritual.
[b] Ibid.
[c] Except *Veſpers*, which during *Lent* are ſaid before Dinner, on Account of thoſe who cannot keep Faſt, according to the Preſcription of the Church, till the uſual Hours of *Veſpers*. In Winter, that is, from *All-Saints* to *Eaſter*, *Veſpers*

NOT only ſuch Eccleſiaſtics as are in holy Orders, but every Nun[a] and Friar likewiſe, who has made ſolemn Vows, and all who hold Benefices are under an Obligation to ſay the Office; inſomuch that whoſoever neglects this Duty is guilty of a mortal Sin, and ought to reſtore the Revenues of his Benefice; eſpecially if he has not performed other Functions which depend thereon, or if no other [b] reaſonable Obſtructions may juſtify the Omiſſion. A ſubtil Prieſt ſhall artfully enlarge the Bounds of his Duty, and eſcape the Guilt of a mortal Sin by Evaſions which never enter into the Thoughts of ſuch as are ſincere.

THE Service ought to be ſaid in the Church before the holy Sacrament, or in an Oratory, or ſome other decent and proper Place. The Attention, that is, an entire Application of the Mind and Heart of him who repeats the Office, is alſo abſolutely requiſite, that he may not be cenſured as one who *honours God only with his Lips.* It is after this Manner that ſome Prieſts and Monks honour him, who having made it an eſtabliſh'd Rule to ſay it over at the Hour appointed, mumble over their Prayers in the utmoſt Hurry, that they may ſhew themſelves equally punctual in paying what is due both to God and Man. The Books which treat on this Subject enlarge much on the Attention which is requiſite in reading or repeating the Breviary, and explain the various Kinds of Attention Men may have; with many other Things requiſite for the ſecular and regular Clergy, who too frequently ſay their Office without any Attention at all.

The CEREMONIES *obſerved in the* POPE'S CHAPEL.

" [c] THERE are for the Generality forty Papal Maſſes appointed to be celebrated " every Year in his Chapel; three by the Pope himſelf, thirty by the Cardinals, " and ſeven by the Archbiſhops and Biſhops-Aſſiſtants. [d] The Pope, if not indiſpoſed, " ſays Maſs on *Eaſter*, *Whitſon-day*, and *Chriſtmas-day*. The other thirty ſeven Chapel " Maſſes are ſaid in his Preſence on the Feſtival Days ſet down in the Pontifical, a " Catalogue whereof would be uſeleſs as well as tedious.

" THERE are five particular Times for ſinging Matins in the Papal Chapel, that is " to ſay, on *Chriſtmas-Eve*, the three Days called *Tenebræ* in Paſſion-Week, and the ſe- " cond of *November*, which is appointed for performing the Office for all departed " Souls. The Cardinals, each in his Turn, ſing the Leſſons at Matins on *Chriſtmas-* " *Eve*; but they are ſung by Muſicians at all other Matins.

" ON the Eves of ſolemn Feſtivals the Pope and Cardinals aſſiſt at the firſt Veſpers " in the Chapel; but his Holineſs never attends the ſecond. There are ten marked in

Veſpers are ſung at two a Clock, and the reſt of the Year at three. After *Veſpers*, the Curates or Vicars ought to catechize Youths, unleſs it has been already done at Maſs, after the *Prone* or Sermon. The Evening Prayer follows.

[a] *Alet's Ritual.*

[b] Theſe may be ſeveral Accidents occaſioned by Sickneſs: For Inſtance, the Loſs or Dimunition of the Sight. But ſuppoſing that one of theſe Evangelical Labourers ſhould have loſt it by ſome notorious Debauchery, or conſiderably have weakened it by too aſſiduouſly repeating the *Acts* of Charity of the *Cordeliers of Catalonia*, ſo well painted by *la Fontaine*, could ſuch a one produce ſufficient Reaſons to excuſe an Incapacity which he had brought upon himſelf? The Curate, who, like that *des Bigarrures*, mentioned by the Sieur *Des Accors*, could not read the largeſt Letters of a Breviary, though he could diſcern the ſmalleſt Points of a Dice, would not appear more excuſable than the former.

[c] *Tableau de la Cour de* Rome. A modern Author has added ſeveral Remarks to this Account, but they are all tranſcribed from the *Italian* Writers.

[d] *Lunadoro* in his *Relazione*, &c. ſays the Pope celebrates Maſs on *Chriſtmas-Day*, *Eaſter-Sunday*, and the Feſtivals of St. *Peter* and St. *Paul.*

" the

" the Pontifical, at which he is generally preſent. All theſe [a] Services are, for the moſt " Part, kept at the Apoſtolic Palace; in the *Pauline* Chapel, when the Pope is at " *Monte Cavallo*; and in *Sixtus*'s Chapel, when he tarries any conſiderable Time at the " Vatican; except *Eaſter-Sunday*, and the Feſtival of St. *Peter*, when he goes to that " Saint's Church, and the Aſſumption of the bleſſed Virgin, when he goes in Proceſ- " ſion on Horſeback to the Church of St. *Mary Major*; and ſome other particular " Occaſions, when he goes out of the Vacican, and *Monte Cavallo*, in Order to viſit " ſome particular Churches or Baſilica's in *Rome*.

" WHEN his Holineſs goes out to hold a Chapel, he is carried in an Elbow Chair to " the Apartment where his Robes are: But as ſoon as he is equipp'd, he gets into an- " other Chair, which is [b] carried on the Shoulders of twelve of his Grooms, who are " dreſſed in long ſcarlet Cloaks, which reach down to their Heels. When he goes to " St. *Peter*'s, he is carried under a Canopy by the Knights of St. *Peter*, with two " Grooms before him dreſſed in the ſame Manner. Each of them carries a [c] large Fan " of Peacock's Feathers, at the End of two Sticks faſten'd to the Arms of the Chair, " ſo that the Pope, when he is ſeated, ſeems to have two Wings on his Shoulders, " which are conſtantly kept in Motion, by Means of the two Sticks that paſs under- " neath. This whole Machine is lined all over with Brocade embelliſhed with Gold " Embroidery.

" ON the *Sundays* in *Advent* and *Lent*, his Holineſs goes on Foot to his Chapel, by " way of Humiliation. The third Sunday in *Advent*, and fourth in *Lent*, he is car- " ried, they being privileged Days ſet apart for Rejoycing.

" WHEN the Pope goes on Foot from *Sixtus*'s Chapel to the *Pauline* Chapel, and car- " ries the Sacrament for the forty Hours Prayer on the firſt Sunday in *Advent*, and for " the Sepulchre on Holy Thurſday, he is ſupported under each Arm by the two eldeſt " Cardinal-Deacons. A Perſon of the higheſt Diſtinction, [d] (ſuppoſing there be ſuch a " one preſent) holds up the Tail of his Cope and Caſſoc. Two Apoſtolical Prothono- " taries, who are Aſſiſtants, bear up the Fringes and Skirts of his Cope before.

" WHEN the Pope celebrates Maſs himſelf, all the Cardinals appear in white Damask " Robes laced with Gold, obſerving this Difference, that [e] the Cardinal-Biſhops wear " Copes, the Cardinal-Prieſts Chaſubles, and the Cardinal-Deacons the Tunics, and all " of them white Damask Mitres. The Biſhops wear Copes too, but inſtead of being

[a] Eight of theſe ſolemn Maſſes are celebrated in St. *Peter's*, and three in the other Churches. The twenty nine others at the Apoſtolic Palace, in *Sixtus's* Chapel. Vide *Seſtini*.

[b] Taken from *Seſtini's Maeſtro di Camera*.

[c] The Fan is one of the moſt eſſential Parts of the Pope's Dreſs. When he is carried on Men's Shoulders, the Day of the holy Sacrament, *Candlemas-Day*, *Palm-Sunday*, and other ſolemn Feſtivals, with his *Triregne* on, two Fans which are borne by two Grooms on each Side his Holineſs's Chair, keep him from being moleſted by the Flies, *&c.* Theſe Fans are myſterious. *Caſalius*, *de ſacris Veter. Chriſtian. Ritibus*, quotes a Paſſage from St. *Jerom*, to prove that the Fan denotes Continence, as the Flies, driven away by the Fan, denote Luxury. A celebrated Biſhop (*Suarez*) quoted by Father *Bonanni*, is of Opinion, *That the holy Apoſtles inſtituted the Uſe of ſacred Fans, and makes no Queſtion but the Holy Ghoſt inſpired them with the Invention.* This divine Inſtitution is luckily tranſmitted down to us. The Apoſtle St. *James* has recommended the Uſe of Fans in his Liturgy, which is to be met with among the Conſtitutions of St. *Clement*. Few, indeed, who read are ignorant that theſe Conſtitutions are falſly aſcribed to St. *Clement*; but however, *ſince the Seraphims covered the Face of God on his Throne with their Wings, it may well be allowed the Pope, who is God's Vicegerent, to imitate the Divinity after a faint Manner*, by cauſing himſelf to be fanned with Peacock's Feathers; *it is thus that his Dignity ſhines out in the Eyes of the Chriſtian World.* We have made uſe of *Suarez*'s own Expreſſions. 'Tis obſervable that he aſſures us, the ſinging, or rather crying, of the Peacock drives away Serpents. The Peacock is a Type of *Jeſus Chriſt*, and the Serpent of the Devil.

[d] If ſuch a Perſon is abſent, the firſt Prothonotary performs the Office.

[e] This is what *Seſtini* ſays. The *Cardinal-Deacons* have on the Amict and Tunic; the *Prieſts* the Amict, and Planet (or Chaſuble); the *Biſhops*, the Amict and Pluvial (a ſort of Cope) and Surplice; and *all of them* wear a white Satin Mitre; this is very different from the Author of the *Tableau*, &c.

white

" white, like thoſe of Cardinals, they are made of rich Party-colour'd Silks, embroider'd " with Gold; but their Mitres are of white Linen only, ſewed upon Paſt-board. The " Penitentiaries of St. *Peter*'s go likewiſe to the ſame Chapel in their Chaſubles of di- " vers Colours. But when the Pope does not celebrate Maſs himſelf, the Cardinals " wear nothing but the Rochet cover'd with their Copes, and ſuch Prelates as have a " Right to wear it too, have only ſhort Mantles over it, whilſt thoſe who have no Right " remain in their purple-coloured Robes." We muſt obſerve, That their Eminencies, and all the dignified Clergy, who can ſave themſelves the Trouble of walking, [a] attend the Pope in their Coaches, when they are to aſſiſt at a Pontifical Maſs. The Cardinals, as ſoon as they enter the Apoſtolical Palace, pull off their Gloves, and lay down every Thing they have in their Hands in Order to put on their Copes in a Chamber ſet apart for that particular Purpoſe. Their Eminencies Train-Bearers are obliged to give them the Amict to kiſs before they put it on. As ſoon as the Cardinals are dreſs'd they go into his Holineſs's Dreſſing-Room or Veſtry. The two Cardinal-Deacons Aſſiſtants perform the Office of robing him; after which the Vicar of *Jeſus Chriſt*, the whole Chriſtian Senate, and their Inferior Officers, go and humble themſelves before the Almighty in the following Order.

The ORDER *of the* POPE'S PROCESSION *when he goes to hold a* CHAPEL *at St.* PETER'S.

" THE [b] firſt who file off from the Veſtry to the Chapel are the Cardinals Gentle- " men; then the Pope's Pages of the Chamber, and his Chaplains; after " them the Conſiſtorial Advocates, and Abbreviators of the High Court, with the " Acolytes in their Surplices, followed by the Auditors of the Rota, and the Chamber- " lain of the ſacred Palace on the Left-Hand of the Dean of the Rota. Theſe are " followed by the Apoſtolical Sub-Deacons and ſeven Acolytes bearing [c] ſeven Candle- " ſticks.

" THE Croſs is carried by an Apoſtolical Sub-Deacon, in a purple Caſſoc with a " Rochet and Cope of the ſame Colour. The Crucifix is turned [d] towards the Pope during

[a] *Maeſtro di Camera di Seſtini.*

[b] *Tableau de la Cour de* Rome, who has tranſcribed it almoſt *verbatim* from *Seſtini.*

[c] With lighted Tapers. Vide *Seſtini.*

[d] F. *Bonanni* in his *Gierarchia Eccleſiaſtica*, Chap. xcii. gives us the following Account of the Cuſtom of carrying the Croſs (or rather the Crucifix) before the Sovereign Pontiff; " The Croſs is carried on the End of a Pike about " ten Palms or Spans long. The Image of our Saviour is turned towards the Pope, and the Chaplain who carries it " walks bareheaded when his Holineſs goes in Public, or is carried on Men's Shoulders: But when he goes in a " Coach, or a Chair, the Chairman carries the Crucifix on Horſeback, bareheaded, with a Glove on his Right- " Hand, with the Left he manages his Horſe.

" In all ſolemn and religious Ceremonies, at which the Pope aſſiſts in his ſacred Robes, an Auditor of the Rota " carries the Crucifix at the ſolemn Proceſſion on Horſeback, dreſſed in a Rochet and Capuche (or Sort of Cope) " purple-colour'd; but there are three Days in Paſſion-Week, on which he and the ſacred College go to Chapel " in Mourning, without the Croſs being born before him.

" It is very much queſtioned, whether St. *Peter* or his Succeſſors had the Croſs carried before them till St. *Syl-* " *veſter* the Firſt's Time, and we much queſtion it ourſelves." It is ſuppoſed, and with very good Reaſon, that That Apoſtle, and his immediate Succeſſors, had no Opportunities of attending to Ceremonies: If they obſerved any, it muſt have been in private; becauſe they lived under Princes who were ſworn Enemies to the Chriſtian Religion. And would not ſuch have accounted carrying the Croſs in public an Inſult upon their Religion? Beſides it is certain, that the Apoſtles and their Diſciples thought of nothing but eſtabliſhing the Church. They who afterwards thought of Ceremonies were already perfectly at their Eaſe. " The Primitive Chriſtians, continues Father *Bonanni*, carried " the Croſs in their Hand" (to prove which he quotes *Surius*, an Author whoſe Merit is well known and then ſeems inclined to determine for the Antiquity of the Cuſtom of carrying the Croſs in Public.) " It will be found, ſays he, " that St. *Clement* I. eſtabliſhed divers Cuſtoms, and among others appointed, *That as often as the Sovereign Pontiffs* " *went abroad, they ſhould take with them the Banner of the Croſs*; from whence we may conclude, that this Practice " began about ſeventy Years after St. *Peter*. Where this Opinion followed, we muſt believe that the Pontiffs, who preceded

" during the Proceſſion, though this be contrary to the uſual Practice of the Court of " *Rome.* The ſame Sub-Deacon ſings the Epiſtle upon this Day. His Place is bought, " and coſts about three thouſand Crowns, bringing in eight *per Cent.* yearly. On each " Side the Croſs are two Sorts of Vergers, with [a] red Wands, and long purple Mantles " that trail upon the Ground.

" AFTER the Sub-Deacon march the Penitentiaries [b] of St. *Peter's*, the [c] Biſhops, " Archbiſhops, Patriarchs, [d] the Governor of *Rome*, and the Cardinal-Deacon Aſſiſ- " tants, on the Right and Left of the Cardinal-Deacon, who is to ſing the Goſpel. Then " come the *Swiſs* Guards, with their Captain at the Head of them; ſome carrying Hal- " berds, and others being dreſs'd in Armour, having broad two-edged Swords, all " naked, in their Hands.

" IN the Middle of the Guards ride the Captains, and the General of the light Horſe, " the *Roman* Conſervators, the Princes of the Throne, the Pope's Relations declared " Princes, and the Ambaſſadors of crowned Heads. After all theſe comes the Pope.... " followed by his Chamberlain and Cup-Bearer, the Apoſtolical Prothonotaries, the " Clerks of the Chamber, Generals of Orders, Referendaries, and the reſt who have " Places at the Chapels.

" WHEN the Pope goes to Chapel without his Mitre, [e] which he does for the moſt " Part at Matins, and all the holy Week, he immediately follows the Crucifix, be- " tween the two eldeſt Cardinals. The others follow two and two; after them come " the Governor of *Rome*, the Patriarchs, Archbiſhops, Biſhops, and other Prelates, in " quite the contrary Order of Precedency to what we juſt now mentioned, *viz.* thoſe " of the higheſt Quality firſt, whereas on the greateſt Solemnities they walk laſt; it " being a Cuſtom long ſince introduc'd among the Clergy of *Rome*, to yield the hindmoſt " Places, as the moſt honourable, to thoſe who are advanced to the higheſt Prefer- " ments in the Eccleſiaſtical State.

" UPON entring the *Pauline* Chapel, they ſalute the officiating Prieſt, who is dreſs'd " for ſaying Maſs, and ſtands on the Epiſtle Side, with his Back to the Altar; after " which each goes to his Place, ſays a ſhort Prayer on his Knees; then riſes, and re- " mains ſtanding till his Holineſs comes in. The ſame Ceremony is obſerv'd at en-

" preceded St. *Clement*, never appear'd in Public without the Croſs before them, and that St. *Clement* only confirmed " this Cuſtom. But be that as it will, St. *Sylveſter* was not the firſt who practiſed it.

" *Anaſtaſius*, the Librarian, in his Life of *Leo* IV. who flouriſhed in the ninth Century, ſpeaks very clearly of " this Ceremony, and what he ſays demonſtrates it was much more antient. In ſhort, it is not to be queſtion'd, " but that, after Peace was reſtored to the Church in the Reign of *Conſtantine the Great*, St. *Sylveſter* and his Succeſſors " had the Holy Croſs carried before them with more Pomp and Magnificence than before. It was a Trophy of " that Victory which the Church had juſt gained over Hell, and a Proof of the Sovereignty which *Jeſus Chriſt* our " Saviour put into the Hands of the ſovereign Pontiffs, his Vicegerents.

" Many Reaſons, adds F. *Bonanni*, authoriſe this Cuſtom. It is a laſting Memorial of the Sufferings of *Jeſus* " *Chriſt*, and of the Succeſſors of St. *Peter's* Adherence to the Saviour of the World. It is, as it were, the Bulwark " of the Pontiff, and all faithful Chriſtians, and animates them to imitate Chriſt's Example. *Laſtly*, It is the true " Mark of the Pontifical Dignity, and repreſents their Authority in the Church, as the *Roman Faſces* formerly did " that of their Conſuls and other Magiſtrates.

" The Crucifix turned towards the Pope, denotes the particular Protection of *Jeſus Chriſt*." There are ſeveral other Myſteries which are couched under the Manner of carrying the Croſs; but as we have pointed out ſome of them, we hope it is ſufficient.

[a] *I cuſtodi con le Mazze, e co' i collari di Maglia*, ſays *Seſtini*.

[b] With the *Planet* and *Berrette*. Vide *Seſtini*.

[c] All with the *Pluvial*, and white Linen Mitre, *Idem*.

[d] Then come the Cardinal-Deacons, Prieſts, and Biſhops. Afterwards the two Cardinal-Deacons Aſſiſtants, on each Side the Cardinal-Deacon, *&c.* Then the Ambaſſadors and Princes walk about the Pope, carried in a Litter under a Canopy, *&c.* as before obſerved. The Pope's Chamberlain and Cup-Bearer walk at ſome Diſtance; after the Pope come the Participant Prothonotaries, ſome other Prelates, and the Generals of Orders. This is the Order of the Ceremony, according to *Seſtini*.

[e] On the Night of *Chriſtmas*, and at Matins in Paſſion-Week, according to *Lunadoro*.

" tring St. *Peter*'s, where they ſalute the Cardinal Arch-Prieſt, whoſe Place is at the " Head of the Chapter, or Canons, next the Door of the Choir." When the Pope does not celebrate Maſs himſelf, there are ſome ſmall Variations which we ſhall point out to the Reader. [a] 1. Neither the Surplice nor any other Ornament is then worn; their Eminencies, however, go into the Dreſſing-Room, with their Surplices hung a-croſs their Arm. 2. The Penitentiaries, *&c.* who otherwiſe ſhould go before the Croſs, walk after his Holineſs. 3. The Cardinals directly follow the Croſs, *&c.*

WHEN his Holineſs goes to hold a Chapel at any other Church, the Proceſſion is juſt the ſame as we have already deſcribed it. They file off in the ſame Order out of the Veſtry-Room to the Church, where the firſt Thing they do, is offering up their Heart to God, before the ſacred Body of Chriſt preſent on the Altar.

THE ſame Order is obſerv'd, when the Head of the Church Militant is convey'd in a Chair to *Sixtus*'s Chapel, in order to ſet the Faithful an Example of Humiliation; for if he walks on Foot, 'tis only on Days ſet apart for turning the Heart more particularly to God, as in *Lent*, *&c.* at which Time, as we have already taken Notice, his Holineſs is in a Courſe of Penance, and is ſupporred by two Cardinals. One of the Participant Prothonotaries bears up the Fringes of his Cope before; and if any Prince be preſent, he is obliged to hold up the Train of this ſacred Veſtment.

A Deſcription *of the* POPE'S CHAPEL, *according to* F. BONANNI.

WE ſhall take this Deſcription from the [b] *Eccleſiaſtical Hierarchy* of the reverend F. *Bonanni*, and give you a Plan with it, which was originally engraved at *Rome*. The Figures denote the Ranks of thoſe who are obliged to attend, either on Account of their Dignity, or their Office; but before we go ſo far, it will be neceſſary to give the Reader an Idea of the Sanctuary itſelf. It conſiſts of the following Parts, the *Throne*, the *Benches*, the *Arca*, the *Rails*, the *Veſtibulum*, the *Presbyterium*, the *Alley* or *Paſſage*, the *Choir*, and the *Gallery*.

1. [c] THE Place where the Throne ſtands. This is a Kind of Alcove, where his Holineſs's Throne is placed before the Goſpel Side of the Altar.

2. THE Seats for the Cardinals, which are fix'd round the Altar and the Throne. The next Seats are thoſe for Ambaſſadors and Prelates.

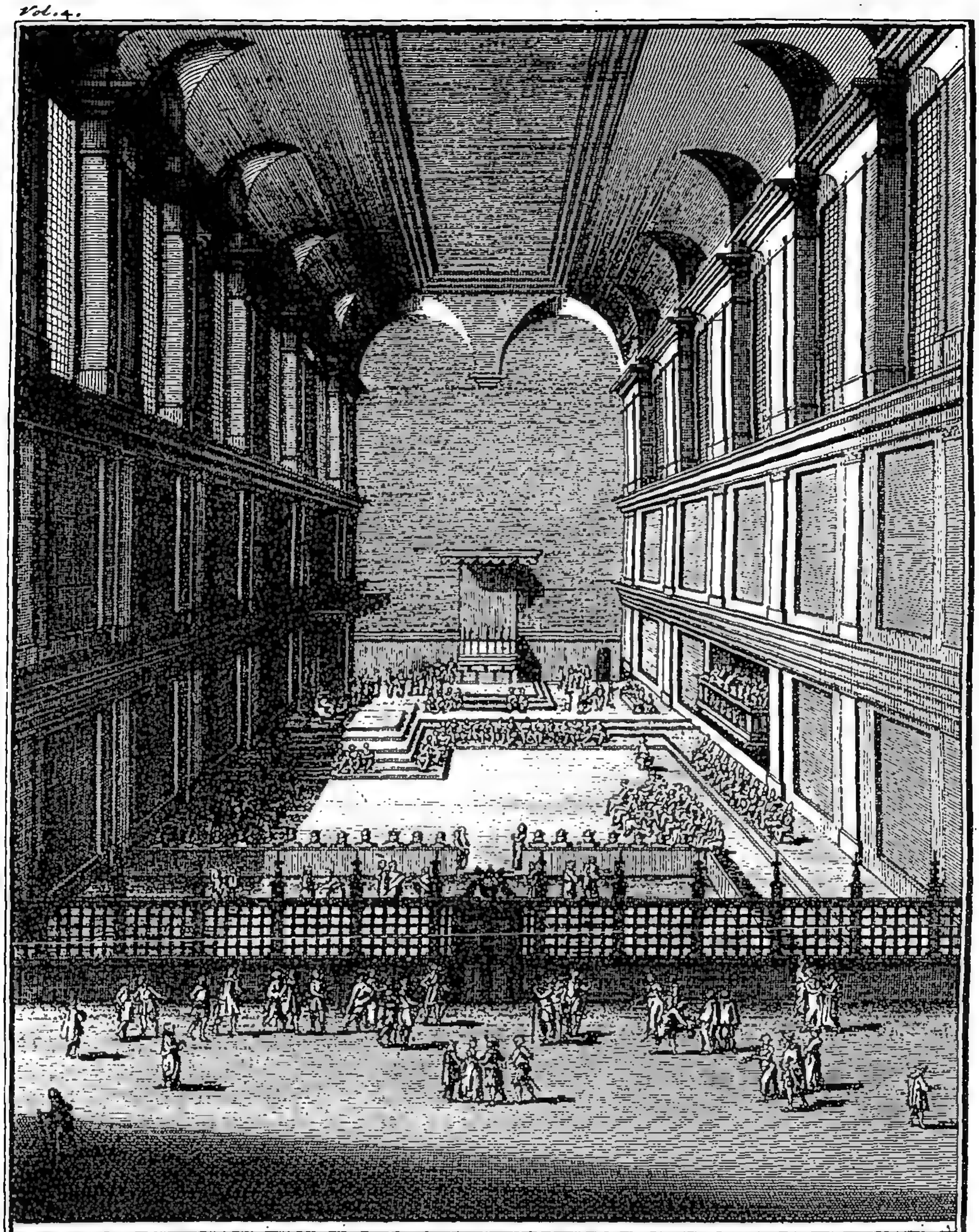
3. [d] THE ſquare Space which lies before the Steps of the *Presbyterium*, and is ſurrounded by the Benches juſt mentioned. This is ſet apart for Monks, and the [e] Officers of the Pope's Court. The *Palatines* have not the Privilege of ſitting there.

4. HERE is a kind of Balliſter [f] which ſeparates this holy Court from the Populace. Four, ſix, or ſeven Lights, more or leſs, are ſet up here, according to the Solemnity of the Day.

[a] *Seſtini.*
[b] This Deſcription takes up the whole cxxvi. Chap. of the Book.
[c] *Suggeſtum ſive Thalamus, locus elevatus, ubi ſedes Pontificis ampla, ſolium ſive thronum dicta, &c.*
[d] *Septum.*
[e] *Togati Curiales.*
[f] *Cancelli.*

5. THE

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C. Du. Bosc. sc.

5. THE *Veſtibulum* lies between the Square (*Septum*) under the Steps of the *Presbyterium*; and this is the Place for [a] the Pages of the Chamber, and the Advocates.

6. THE *Alley*, or *Paſſage*, runs from the Gate to the Altar.

7. THE *Choir* is for the Muſic.

8. THE *Gallery* where the Altar ſtands, and a [b] Seat for the Perſon who officiates.

THE Altar is embelliſh'd with [c] ſeven Candleſtics, in which are large Wax-Tapers: This Number is myſterious, and is juſtified by ſolid Reaſons. The Uſe of Lights, as Cardinal *Baronius* obſerv'd, was eſtabliſhed by the Apoſtles, who borrow'd it from the *Jews*. There muſt never be leſs than two of theſe Candleſtics at the Altar; but when there are four, they repreſent the four Evangeliſts, who enlighten'd the Church by their divine Precepts; for which Reaſon the primitive Chriſtians gave the Form of *Ezekiel*'s four Beaſts to the Feet of the Candleſtics, which were lighted up at their religious Ceremonies. On ſome particular ſolemn Days, ſix are ſet upon the high Altar of ſome Churches, in Imitation of the ſix Branches of the *Moſaic* Candleſtics, which are mentioned in the twenty fifth Chapter of *Exodus*. A Biſhop who officiates pontifically has ſeven to light him. [d] The Croſs is to be placed before the middlemoſt Taper, ſomewhat higher than the Candles; but with Reſpect to the Altar of the Pope's Chapel; though beſides the ſeven Candles placed on it, ſeven Acolytes go before the Croſs, and [e] the Deacon who is to ſing the Goſpel, each having a Taper in his Hand. When his Holineſs ſings Maſs ſeven more are added, and ſix at Veſpers.

As to the Croſs being plac'd before the Candles, it is a very ancient Cuſtom, and, according to F. *Bonanni*, handed down to us from the Apoſtles by Tradition; *To the End*, ſays Cardinal *Bona*, *that the Prieſt, who celebrates the Myſtery of the Maſs, may conſtantly have before his Eyes the Paſſion of our Bleſſed Saviour, of which the Croſs and the Sacrifice of the Maſs are Types or Symbols.* And one Argument which ought to convince us, that the Croſs is an eſſential Part of that divine Worſhip which is performed at the Altar, is the Miracle of which [f] F. *Gretzar* has preſerved the Memory. *A* Spaniſh *Prieſt was obliged to ſay Maſs before a Perſon of Diſtinction, but having forgot the Croſs, he would not preſume to celebrate it. Upon which an Angel, perceiving the holy Prieſt's Perplexity and Confuſion, fetched a Croſs immediately, and placed it upon the Altar, in Sight of all the Aſſembly. This Croſs is religiouſly preſerved, and continues to be the Object of the Veneration of the Faithful.*

[a] *Cubicularii Togati.*

[b] *Faldiſtorium*, whence perhaps comes the *French* Word *Fauteuil, an eaſy Chair.* We are told this portable Seat, which is uſed for the Functions of the Biſhop, repreſents his Dignity, Power, and the Reverence and Reſpect which ought to be paid him. The learned *Caſalius*, who has written upon the *Rites of the Chriſtian Church*, firſt made this curious Diſcovery. It is he too who found out the Independency of the Church, in the Form of the Epiſcopal Seat. He obſerves, that this Seat is not ſupported on any Side, and from thence concludes it to be a Repreſentation of the Church, which has no viſible Support; that is, according to this Prelate, that it in no wiſe depends upon Mankind, and that it ought not to acknowledge any Authority but that of *Jeſus Chriſt*, the Sovereign of the World, who afterwards reſigned his temporal Kingdom to St. *Peter* and his Succeſſors.

[c] *Caſalius*, in his Treatiſe on the *Rites of the antient Church*, aſſures us, That the Lamps and Tapers which give Light to religious Myſteries, have often furniſhed both Oil and Wax for a Multitude of Miracles. Devils have been caſt out, the Dead raiſed, and the Sick healed. He beſides aſſures us, that the Light of Tapers is a Type of the Goſpel-Light, which diſpels the Darkneſs of Infidelity and Ignorance. F. *Bonanni*, from whom we have borrowed this Deſcription, quotes a Paſſage from *Macri*, from whence it may be concluded, that the ſeven Candleſtics are an Admonition to the Biſhop, to adorn himſelf with the ſeven Gifts of the Holy Ghoſt; and this Thought is, in his Opinion, ſo much the more juſt, as ſome Fathers entertain'd the ſame Notion as to the *Moſaic* Candleſtic.

[d] *Piſcara Praxis Ceremoniar.* p. 29.

[e] Id. Ibid.

[f] *Bonanni*, Chap. cxxvi. of his *Hierar. Eccl.*

[a] POPE INNOCENT III. order'd the Croſs to be placed in the Middle of the ſeven Candleſtics, to give Chriſtians an Idea of Chriſt's Interceſſion between the *Jews* and *Gentiles*, whom he has united into one Church.

THE Pontifical Throne, marked Figure 2. is on the Goſpel-Side, which is appropriated not only to the Pope, but to Biſhops [b] likewiſe, when the Altar is contiguous to the Wall of the Chapel.

[c] THE Church Militant is a lively Repreſentation of the Church Triumphant. In the latter Chriſt ſits on a Throne, with the Elders on Seats beneath: In the former the Head of the Univerſal Church, and every Biſhop (who in his Dioceſs is the Repreſentative of that Head) are to have the principal Place. The reſt have inferior Places, round the Altar and the Epiſcopal Seat, each according to his Rank and Degree in the Eccleſiaſtical Hierarchy. St. *Peter*'s Chair, [d] which Time has miraculouſly ſpared, and which is preſerved with all imaginable Care in the Baſilica of the Vatican, will doubtleſs tranſmit, to whole Ages to come, an Idea how St. *Peter* was ſeated in the Church.

THERE is no Ceremony whatever which does not contain ſome myſterious Meaning or another. A good Catholic with the Eyes of Faith diſcovers an infinite Number of eſſential Truths, which the carnal Man has not Strength to diſcern. Theſe Myſteries accompany, in a more peculiar Manner, every Thing that has the leaſt Relation to Eccleſiaſtical Hierarchy, which we are aſſured does Nothing without Reaſons drawn from the pureſt Chriſtianity, and without Views which are perfectly Spiritual. We ſhall point out one of them, to juſtify a Circumſtance which ſome Perſons of a ſuperficial Judgment might, perhaps, look on as the Effect of human Caprice and Extravagance; I mean, that exact Care which is taken to alter the Colour of the Seats, according to the Solemnity of the Day.

THE Cuſtom of [e] covering the Pontifical Throne, and the Seats of Biſhops, [f] with rich Stuffs, is very antient. *Baronius* aſſures us, that it was practiſed in the earlieſt Ages of the Church; and 'tis evident, that even in St. *Auſtin*'s Time, the Prelates placed themſelves on Seats raiſed higher than the reſt of the Aſſembly's; and which, no doubt, were more commodious, and more richly adorned. But be that as it will, it is highly reaſonable, that the Leaders of the Church ſhould be ſeated in the moſt conſpicuous Place, the better to ſee and be ſeen by the Congregation. This Diſpoſition is ſo natural, that it would be to no Manner of Purpoſe to inſiſt any longer upon it; but we ſhall obſerve, notwithſtanding, that amongſt the antient Chriſtians, the Pontifical Throne was always raiſed higher than the other Seats, and that it has not at preſent the ſame Place in the Pope's Chapel, as it formerly had in Chriſtian Churches; for then 'twas placed in the Middle of the Semicircle of the Tribune, as well as the Altar, after ſuch a Manner, that the Pope at once did view both the Altar and the People. The Seats for the Clergy were ranged on each Side, as they are at preſent in the Churches of St. *Clement* and St. *Nezeus*, where the Biſhop's Seat is erected three Steps higher than thoſe which ſurround it.

[a] *Bonanni*, Chap. cxxvi. of his *Hier. Eccl.*

[b] *Si altare inhæreat parieti.* Piſcara Lib. II. Chap. iii. *Praxis Cerem.*

[c] Id. Ibid.

[d] *Bonanni Hierarch. Eccl.* Chap. cxxvi. This Chair St. *Peter* uſed for the Epiſcopal Functions, and it was brought from *Antioch* to *Rome*. It is compoſed of Wood inelegantly carved, but in Proceſs of Time ſome pious *Artiſans* made an Addition of ſome Ivory Figures. Pope *Stephen*'s Chair is likewiſe ſtill preſerved, which Pope *Innocent* XII. made a Preſent of to the Grand Duke of *Tuſcany*, and is now at *Piſa*.

[e] *Bonanni Hierarch. Eccl.* Chap. cxxvi.

[f] The Pontifical (or Epiſcopal) Throne was formerly more or leſs richly adorned, in Proportion to the good or bad Circumſtances of the Pariſh; but it appears that in the firſt Centuries the Cuſtom was to line it with fine Linen. Vide *Bonanni*, Chap. cxxvi. *Hierarch. Eccleſ.*

WE

We ſhall mention one Word more relating to the Pontifical Chair. This Chair, we have already obſerv'd, was lin'd with rich Silks; and we muſt add, that when it was Marble, it was embelliſhed with Sculpture. On *Good Friday* all its worldy Decorations are taken away; the Pope officiates that Day clothed in a Robe of Mourning and Humiliation; that is to ſay, covered with a very coarſe, red, woollen Cope. His Holineſs at that Time, in ſome Meaſure, reſigns the Majeſtic Dignity and Grandeur of Chriſt's Vicegerent, in order to lament, with Tears and unfeigned Sorrow, the Death of the Saviour of the World.

[a] The Canopy likewiſe is to be met with amongſt the Antients, which adds to the Luſtre of the Pope's Majeſty; but that, however, which is over his Seat, is not ſo large as that over the Altar.

The Figure 3. ſhews the Seats which are ranged on each Side the Chapel for the Cardinals, who aſſiſt at the Ceremonies there, in red or purple Copes, according to the Office of the Day.

Thoſe which are lin'd with Tapeſtry, are raiſed from the Ground by Steps, marked with the Figure 4. The Trainbearers of the Cardinals ſit there in purple Copes, or Surplices, and Rochets over them, at ſuch Times as their Eminences wear their Mitres.

The Apoſtolical Court obſerves the following Order in placing themſelves at Chapel; and the Figures refer to the Print hereunto annexed.

5. The firſt Cardinal-Deacon ſeated at the Right Hand of his Holineſs.
6. The ſecond Cardinal-Deacon at his Left.
7. The Cardinal-Biſhops.
8. The Cardinal-Prieſts.
9. The Cardinal-Deacons.
10. Foreign Ambaſſadors.
11. Dukes.
12. Patriarchs, and Biſhops Aſſiſtants.
13. The Governor of *Rome*.
14. Envoys, or Eccleſiaſtical Legates.
15. Biſhops of the firſt Order.
16. Biſhops of the ſecond Order.
17. Biſhops of the third Order.
18. Abbots, Prothonotaries, Generals of Orders, and Penitentiaries.
19. Procurators general of religious Orders.
20. Lay-Gentlemen.
21. The officiating Cardinal.
22. The Deacon and Sub-Deacon Aſſiſtants.
23. The Cardinal's Aſſiſtant.
24. Chaplains to him who officiates.
25. They who are to give the Water.
26. A Sort of [b] Buffet, call'd the *Credence*.

[a] The *Canopy* is a ſquare Cloth of State, made of rich Silk, or ſome richer Stuff, which is hung over the Altar, and Pontifical Chair. As to its Colour, it muſt be alter'd according to the Solemnity of the Day.

[b] This Buffet, or Table, is call'd *Credence*, from the *Italian* Word *Credenza*; and one of theſe ſtands on each Side the Altar, if there be Room. The Size of theſe Tables is not abſolutely determin'd, but 'tis an eſſential Point that they be covered with a fine, white, clean Cloth, which muſt reach all over the Table, down to the Ground. On the Table, on the Epiſtle-Side, ſtands every Thing neceſſary for Celebration; but no Image. That on the Goſpel-Side ſerves for holding the ſacred Veſſels. Vide *Piſcara Prax. Sacr. Cerem.* Lib. II.

27. The Sacriſtin, and Pontifical Croſs.

28. Two Gentlemen of the Privy Chamber. The Auditor of the Rota, who holds the Pope's Mitre when taken off. He holds it near his Neck, under his Cope or Surplice, when he has one on. A white Linen Scarf, with which he holds the Pontifical Mitre. He that carries the Croſs is laſt, and has his Seat among the others.

29. The Muſic-Desk.

30. Senators.

31. Conſervators.

32. Barons and Knights.

33. Apoſtolical Subdeacon.

34. Firſt Auditor of the Rota.

35. Chamberlain of the ſacred Palace.

36. Auditors of the Rota.

37. Apoſtolic Acolytes.

38. Abbreviators of the high Court.

39. Gentlemen of the Privy Chamber to the Pope.

40. Gentlemen of the Chamber Participants.

41. Chamberlains.

42. Conſiſtorial Advocates.

43. The Pope's Phyſician.

44. Train-Bearers of the Cardinals.

45. [a] The *Faldiſtorium*, or armed Chair, for him who officiates.

46. The chief Maſter of the Ceremonies ſtanding.

47. The firſt Cardinal-Prieſt in waiting.

48. The ſecond Maſter of the Ceremonies.

49. Perſons appointed for the Service of the Pontifical Chapel.

50. The Choir of Muſic.

51. The Maſter of the *Sacro Hoſpitio*. The 'Squires. The Captain of the *Swiſs* Guards.

52. The Pope's Mace-Bearers.

53. The *Swiſs* Guards.

54. The Preacher.

[b] THERE are beſides two Clerks in the Pope's Chapel, who were formerly called the Bell-Clerks. The Reaſon of that Denomination is unknown, becauſe there are no Bells made uſe of in this Chapel. All we can ſay of it is but Conjecture. But they were ſo called, in all Probability, from ringing a Bell to give Notice to the Muſic, to begin the Office at the ſame Time as it was given out at St. *Peter's* to the Clergy of that Church. They might likewiſe be ſo named, on Account that when his Holineſs is on a Journey with the holy Sacrament, it is their Buſineſs to ring ſuch a Bell; and this is particularly mention'd in an antient Ritual at *Avignon*. But however that may be, when theſe Clerks at ſuch a Time attend the *Venerabile* in the Pope's Journies, they muſt be dreſſed in Red; but at Chapel in Purple, and in Surplices. One of theſe Clerks is of Neceſſity obliged to be a Prieſt, in order to be qualified for taking the holy Sacrament off the Horſe, and carrying it to the Altar as often as Maſs is celebrated during a Journey. Theſe Clerks likewiſe have the Right and Privilege to go along with it on Horſeback, with Lanthorns in their Hands. They decorate the Altar, light up the Wax-Tapers, cover the [c] Tables of the Altar, prepare the Seat for the officiating-Prieſt,

[a] He muſt be an Acolyte to whom the Care of this Seat is committed; and as the Art of placing and diſplacing it in Time, *&c.* requires an active and experienced Man, Care muſt be taken to chuſe an Acolyte of Judgment and Vivacity. Thus ſays *Piſcara*, *Prax. Sacr. Cerem.* Lib. I. Chap. xiv.

[b] All this is taken from F. *Bonanni*, Chap. cxxvi. *Hierarch. Eccleſ.*

[c] See before.

ſet

ſet the Benches and Cuſhions in Order, dreſs the Aſſiſtant, take Care of the Cenſer, and preſent the Wine and Water which are to be made uſe of in the Maſs, *&c.*

THERE are many of our Readers, who perhaps, may be often diſguſted at the ſcrupulous Regularity which is obſerved in all theſe Religious Ceremonies here deſcribed; but to this we anſwer, That the Devotion of a Multitude of People would be perfectly diſcompoſed, ſhould the leaſt of theſe Practices, to which their Eyes have been long accuſtomed at ſuch Times, be forgot or omitted. As for Example, there are ſome Devotees, perhaps, whoſe Piety is revived by the Variation of Colours in the Dreſs which is to be worn by him who officiates. When the Red takes Place of the Violet, they may poſſibly lift up their Hearts to God with greater Eaſe and Alacrity. The Pomp and Equipage of the Vicar of CHRIST, (tho' he whilſt on Earth was the humbleſt of Mortals,) ſtrikes Devotion into others. An Altar cover'd with its Decorations, a Prieſt dreſſed in his ſacerdotal Robes, the various Ceremonies which he makes uſe of at Maſs, prepare us for the moſt ſolemn of all Myſteries. People are ſo much accuſtom'd to them, that if the Prieſt be not dreſs'd *decently*, or if any Ceremony be omitted, they cannot think of the Myſteries intended by them. Had the Cuſtom of turning round, as the *Turkiſh* Derviſes do, or of meaſuring ſo many Acres of Land with one's Body, like certain Faquirs of the *Mogul*'s Country, been introduced for ſome Ages paſt into the Chriſtian Religion, as Acts of Devotion, the People in all Probability would have accuſtomed themſelves thereunto. 'Tis only Cuſtom that makes us look with Veneration on the Habit of a Prieſt, and with Contempt on the wide Trowſers of a *Swiſs*: If there were as ſettled a Veneration for thoſe Breeches, as there is for a *Cordelier*'s Weeds, or a Prieſt's Caſſoc, we ſhould doubtleſs find out great Myſteries in them. The Wideneſs, for Inſtance, might point out to us the Extent of Religious Virtues; the Number of the Plaits in them, the infinite Number of Religious Duties; and the Diſpoſition of them, the Order to be obſerved in fulfilling them, *&c.*

The Ceremonies *of the* MASS.

HAVING ſaid thus much relating to the Pope's Chapel, we ſhall now give a particular Explication of the Ceremonies obſerved at the Sacrifice of the Maſs, [a] which the Catholics look upon as the moſt acceptable of all Adorations, and the moſt effectual of all Prayers. The Church not only prays herſelf, at this Sacrifice, which the Prieſt offers up to God in the moſt ſolemn and majeſtic Manner that human Nature has been capable of deviſing; [b] but *Jeſus Chriſt*, by the Sacrifice of his own Body, offers up to his Father the moſt perfect Adoration that can poſſibly be paid to him, ſince it is offer'd by a God. In ſhort, it is *Jeſus Chriſt*, who alone and always acts in this Sacrifice. The Prieſt is but his Miniſter, his Inſtrument, his Organ: 'Tis *Chriſt* that leads and directs him, and makes the Action of the Prieſt effectual, who offers him as a Propitiation for Sin; ſo that however corrupt [c] the Prieſt may be in his Morals, the Sacrifice is equally ſalutary to the Church.

" As

[a] Some of the learned pretend to derive the Word *Maſs* from a *Hebrew* Root, which ſignifies *Offering*; tho' 'tis very improbable, ſince the People of the Eaſt do not uſe it; and ſome other Etymologies of it are as forced. 'Tis readily agreed, that the Word is corrupted from *Miſſio*, which is entirely *Latin*, and of antient Uſe.

[b] *Explanation of the Ceremonies of the Maſs.*

[c] God can adminiſter true Sacraments by thoſe who are not of his Church, and it is hereby, that the Holineſs of the Sacrifice of the Maſs is juſtified, tho' celebrated by a vicious and ungodly Prieſt, againſt any Objections of Heretics, they have not thought fit to diſpute the Validity of Baptiſm, though conferred by a Perſon out of their Communion, becauſe Baptiſm is performed in the Name of the Father, *&c.* and it is *Jeſus Chriſt* who baptiſes. So, properly ſpeaking, wicked Prieſts do not celebrate Maſs, or offer up the ſacred Body of *Jeſus Chriſt*, but he through them offers up himſelf. The Proteſtants themſelves allow, that a wicked Paſtor may perform the Offices of Chriſt's Miniſtry, in the ſame Manner as a diſſolute Miniſter of State, or an Ambaſſador, who has neither Religion nor Virtue,

" As [a] Man ſtands every Day in need of a Sacrifice, both for the acknowledging God's " abſolute Power, and the obtaining of him the Remiſſion of Sins, he would be " wholly incapable of offering him any Victim that would be acceptable to his Sovereign " Majeſty, and make an Attonement for his Tranſgreſſions, if *Jeſus Chriſt* had not gi- " ven himſelf to him, and for him, in the Sacrifice of the Maſs. . . . . God cannot re- " ject this Hoſt, ſince his Son, the Object of his Love and Affection, is therein offered " up to him . . . there is this Difference between the bloody Sacrifice of the Croſs, and the " bloodleſs one of the Maſs; that in the former *Jeſus Chriſt* offered himſelf for Man- " kind, without either their offering him, or themſelves with him; but in the latter " our bleſſed Saviour offers himſelf, and is offered by us; the Church offers him up to " God, and herſelf with him," *&c.*

On Sundays before High Maſs the Holy-Water is made; after which follows a Proceſſion. The Faithful ought to be preſent at Maſs with a Conſcience void of Offence; and in Order to ſhew them the Neceſſity of ſuch internal Purity, they are ſprinkled with a Water ſanctified for that Purpoſe by a ſolemn Benediction. The Proceſſion is a Preparation of the Hearts of the Congregation of the Faithful for the holy Sacrifice of the Maſs. The Prieſt and Clergy make this Preparation by their Spiritual Hymns and the Elevation of the Croſs, which is carried before the Clergy whilſt they move in a ſolemn Manner round the Church, or the Places adjacent to it.

[b] The Maſs conſiſts of two principal Parts, *viz.* the firſt from the Beginning to the Offering, which was formerly called the *Maſs of the Catechumens*, and the ſecond, from the Offering to the Concluſion, called the *Maſs of the Faithful.* All People, without any Diſtinction, were preſent at it till the Offering; becauſe in this firſt Part the Leſſons from Scripture, and the Preaching of the Goſpel, were included, from which none were to be ſhut out. But after the Sermon, none were permitted to have a Share in the Sacrifice, but ſuch of the Faithful as were duly qualified to partake of it; the Catechumens were ordered to depart, together with thoſe who were poſſeſſed, and the Penitents, who were not only ſhut out, and kept from the Communion, but even the Sight of the Myſteries; for which Reaſon the Deacon cried out, [b] *Holy Things are for ſuch as are holy, let the Prophane depart hence.*

The thirty five following Prints hereunto annexed repreſent to the Reader the various Actions of the Prieſt at Maſs. Devotion has diſcover'd in all theſe Actions which the Church hold to be myſterious, and of Service to the Belief of the Faithful Chriſtian, a compleat Allegory of the Paſſion of our Lord. The Myſteries and Allegory are what we are now to explain.

1. Figure.

The good Chriſtian, who is deſirous to lift up his Heart to God whilſt the Prieſt goes to the Altar, is to regard this Action, as an Alluſion to Chriſt's Retreat with his his Apoſtles to the Garden of Olives. He went thither in order to prepare for the offering up himſelf as a Propitiation for the Sins of Mankind; thus the Prieſt going to the

Virtue, may, however, ſtill ſerve his Maſter well, and even make Religion and Virtue contribute to the Service of the State. It is moreover ſufficient for the Prince to have appointed him, in Order for his being obey'd in all Things relating to the Execution of his Charge. The Proteſtants farther diſtinguiſh between the internal and external Action. The latter is what apears to our Eyes outwardly in the Motion of the Paſtor, and which offers nothing but what is human to our Sight; but the former is the Direction of him who is the Soul of the Paſtor, and it is this Director who gives Strength to the Action, who perſuades, ſanctifies, *&c.* We ſhall not here mention the Eſſence of Ordination, which is ſuch, that thereby a Prieſt remains always a Prieſt, even without actually performing the Functions of Prieſthood, his Character being indelible.

[a] Explication of the Ceremonies of the Maſs.

[b] Idem.

[c] This has been thought by ſome an Imitation of the Myſteries of Paganiſm; but we ſhould rather declare it the univerſal Practice of all Religions, in order to exclude the Prophane.

Altar

Vol.

Jesus Christ goes into the Garden of olives



the PRIEST goes to the ALTAR.

THE CEREMONIES observed IN SAYING MASS. Represented IN Thirty five COMPARTMENTS; with their mistical ALLUSION to the DEATH and PASSION of our BLESSED SAVIOUR

J:C: Praying in the Garden



the PRIEST begins MASS.

Jesus Christ Prostrating himself Sweats blood



the CONFITEOR.

Jesus Christ betray'd with a Kiss.



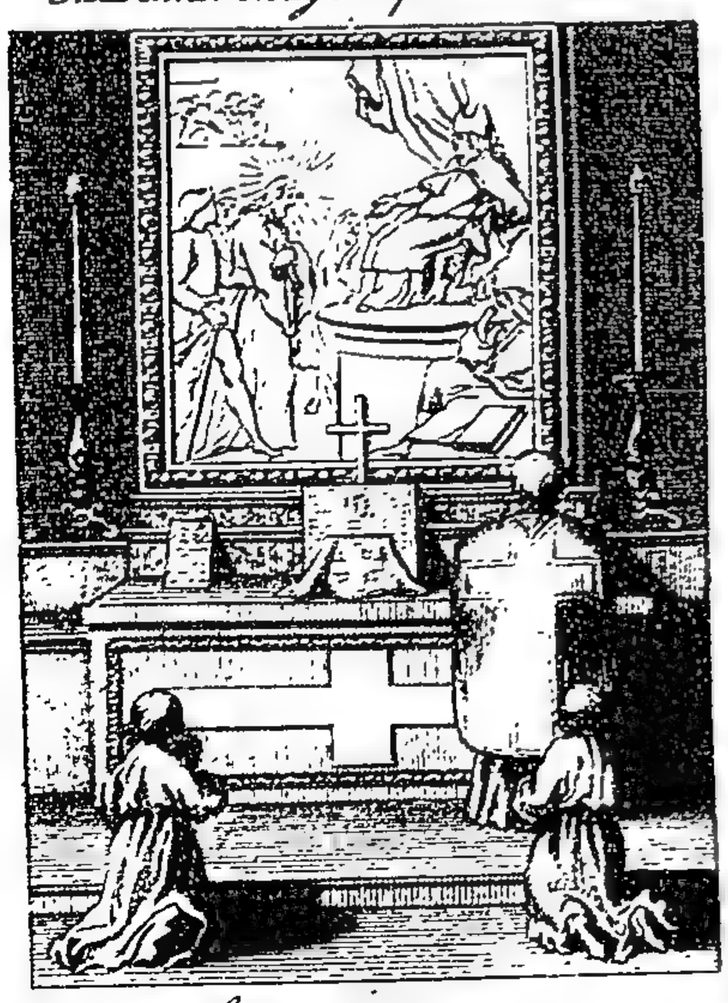
the PRIEST Kisses the ALTAR.

J:C is taken and bound



ȳ PRIEST goes to ye Epistle side of ye ALTAR.

Jesus Christ brought before Annas.



the INTROITUS.

St Peter denies Christ thrice.



the PRIEST says the KYRIE ELEYSON.

J:C looking on Peter makes him weep



the PRIEST turning to the people says DOMINUS VOBISCUM.

Sab. le Clerc ddin.

C. Du Bosc Ex.

Altar, is preparing himſelf for the Sacrifice of the Hoſt, which is the ſacred Body of JESUS CHRIST.

2. FIGURE.

BEFORE the Prieſt begins Maſs he ſays a Preparatory Prayer. The Faithful ought likewiſe to join their Hearts in Prayer with him, and contemplate on the inward Conflicts of the Saviour of Mankind, when he prayed in the Garden of Olives, and thought himſelf forſaken by his Father. The Prieſt, when at the Foot of the Altar, ought to look upon himſelf as one abandoned, driven out of Paradiſe, and baniſhed from God's Preſence by the Fall of *Adam*.

3. FIGURE.

JESUS CHRIST, proſtrate in the Garden of Olives, ſweated Blood on the Evening before he was to ſuffer the moſt ſhameful and cruel Death. In this diſconſolate Condition, he confeſſed to God his Father the Sins and Iniquities of the whole Race of Mankind. This is the Idea (we are told) which the Prieſt's Confeſſion at the Altar ſets before the Chriſtian's Eyes, and conſiſts of a Series of Reflections made by him at the Foot of the Altar. He implores God's Pardon for his own Sins, and thoſe of the Congregation. He conſiders, that the Action he is then undertaking requires a Heart purified not only from all mortal, but from venial Sins likewiſe. The People are to join with the Prieſt in his Confeſſion.

4. FIGURE.

THE Prieſt afterwards goes up to the Altar, and kiſſes it; which is the Token of his Reconciliation with God, and of the Reconciliation of the Faithful through him. But this Image does not hinder them from forming another, which is this: The Kiſs thus given to the Altar, may repreſent that of the Traitor *Judas*; a happy Kiſs! ſince it deliver'd *Jeſus Chriſt* into the Hands of his Executioners, and by that Means the infamous Apoſtate contributed to our Salvation, without any Intention ſo to do.

5. FIGURE.

AFTER the Prieſt has kiſſed the Altar, and whilſt [a] the *Introite* is ſinging, he thurifies the Altar, that he may offer up to God the Prayers of the Faithful, ſignified by the Perfume. His Action of turning himſelf towards the Epiſtle-Side is allegorical alſo; but Care muſt be taken not to carry the Allegory too far; by the Force, however, of Meditation, the Faithful may make the Prieſt's Action repreſent Chriſt's being taken, and bound, in order to be delivered into the Hands of his Enemies.

6. FIGURE.

JESUS CHRIST is carried before the High-Prieſt of the *Jews*: The *Introite* is applied to this Circumſtance of our Lord's Paſſion. The *Introite* is called the Entrance and Beginning of the Maſs, and varies every Day according to the Myſtery or Feſtival which is to be celebrated. [b] *The Kyrie Eleiſon*, which ſignifies, *Lord have Mercy upon us*, is a

[a] Pope *Celeſtin* is thought to be the firſt who had the *Pſalms* ſung in Anthems. St. *Gregory the Great* afterwards aſſigned thoſe Anthems to their particular Uſes, as the *Introite*, the *Reſponſes*, the *Offertory*, the *Communion*, &c. and collected them into a Book called the Antiphonal. Vide *Bona*.

[b] *Kyrie Eleiſon*, ſignifies, *Lord have Mercy upon us*. It is natural for Man to have Recourſe to God even when he does not ſo much as think of it: Beſides this is the Form in all the Prayers of *Jews*, *Pagans*, *Chriſtians*, &c. But the Chriſtian Church has endeavoured to conſecrate it in a particular Manner in its Worſhip. The Force of Cuſtom is ſo prevalent, that a Chriſtian, who ſays, *Lord have Mercy upon upon me*, in *Greek*, would think it might have leſs Virtue, perhaps, in the Vulgar Tongue. We will not, however, venture to be poſitive in it: But ſtill it is ſurpriſing, that the *Latin* Church ſhould have affected to rob the *Greeks* of this Form alone, without any ſatisfactory Reaſon that can be aſſigned for it. But however that be, 'tis certainly very antient.

Greek Prayer, immediately following the *Introite*, and is three Times addreſſed to each of the Perſons in the ſacred Trinity, to ſhew how much we ſtand in Need of God's Goodneſs and Mercy. A warm Devotee may find an exact Relation between the Entrance of the Maſs, and that of *Jeſus Chriſt* into the Houſe of *Annas*.

7. FIFURE.

As to the Relation between the Repentance of St. *Peter* after the three Denials and the *Kyrie Eleiſon*, it is more perfect. The Prieſt implores the Goodneſs and Mercy of the Supreme Being in Behalf of himſelf, and the Congregation of the Faithful. Devotees are perſuaded, that this Idea preſents them with that of St. *Peter*'s Tears. To ſin againſt God, is to diſown and deny him. We muſt therefore repent as that Apoſtle did.

8. FIGURE.

[a] AFTER the *Introite* and *Kyrie Eleiſon*, our Lord is underſtood to ſhew himſelf to the Faithful, by the Prieſts giving out, and the Choirs continuing the *Gloria in Excelſis*. It is likewiſe called the Hymn of the Angels, becauſe it begins [b] with the Words which the Angels ſung immediately after our Saviour's Nativity. This Hymn expreſſes the Church's Veneration for the infinite Majeſty of God, *&c.* But it is omitted on Days of Humiliation, and at Maſſes for the Dead. The Prieſt, with Reverence and Reſpect, kiſſes the Altar, and continues to do ſo every Time he turns towards the People. He ſalutes the Aſſembly, ſaying, *Dominus vobiſcum, the Lord be with you.* In pronouncing theſe Words, he muſt look with an Eye of Charity upon the Congregation of the Faithful, and by his Looks affect their Hearts, and move them to Repentance. It was thus that our Lord looked on St. *Peter* with an Eye of Pity and Compaſſion, and made that Apoſtle inwardly ſenſible of *The Lord's being with him.* The People return his Salutation in theſe Terms, *& cum Spiritu tuo, and with thy Spirit.* The Prieſt and People alternately ſalute each other divers Times during the Maſs, to ſhew the Harmony which there ought to be between them in the Celebration of the Myſteries. The Prieſt who officiates turns to the Altar, and reads the Collect, which is a Prayer containing a Summary as it were of all that the Church begs of God in the Office of the Day.

9. FIGURE.

THE Prieſt reads the Epiſtle, which alludes to the Accuſation brought againſt JESUS CHRIST before *Pontius Pilate*. This Leſſon is called the *Epiſtle*, becauſe 'tis frequently extracted from ſome Epiſtle of the Apoſtles. The World, the Fleſh, and the Devil, uſe their utmoſt Endeavours to turn the Chriſtian's Heart againſt Chriſt, who is deſirous to devote himſelf wholly to him. This is the Relation which may be found between theſe two Actions. The Imagination of a devout Chriſtian, directed by Contemplation, will with Eaſe diſcern much more Myſtery here than we have mentioned.

10. FIGURE.

THE *Gradual* [c] is ſung after the Epiſtle. 'Tis ſo called [d] from going up into the Gallery to ſing it, as the Practice is in many Churches at this Day. It is a Preparation for the Leſſon extracted from the Goſpel, to whch is added the *Hallelujah*: But from *Lent* to *Eaſter*, which is a Time of Mourning and Humiliation, ſome Verſes out of one of the *Pſalms* are ſung inſtead of the *Hallelujah*; which, as they are ſung in a flow and me-

[a] *Explication of the Ceremonies of the Maſs.*

[b] The Sequel of this Anthem is attributed to Pope *Teleſphorus*, who lived one hundred and fifty Years after our Saviour. Others aſcribe it to Pope *Symmachus*, who lived three hundred and fifty Years after. The Truth is, its Author is not certainly known.

[c] The *Gradual* began to grow into Uſe, according to ſome, in the Time of Pope *Honorius*, about the Year 633. others think it much more antient.

[d] *Explication of the Ceremonies of the Maſs.*

lancholy

Jesus Christ accused before Pilate



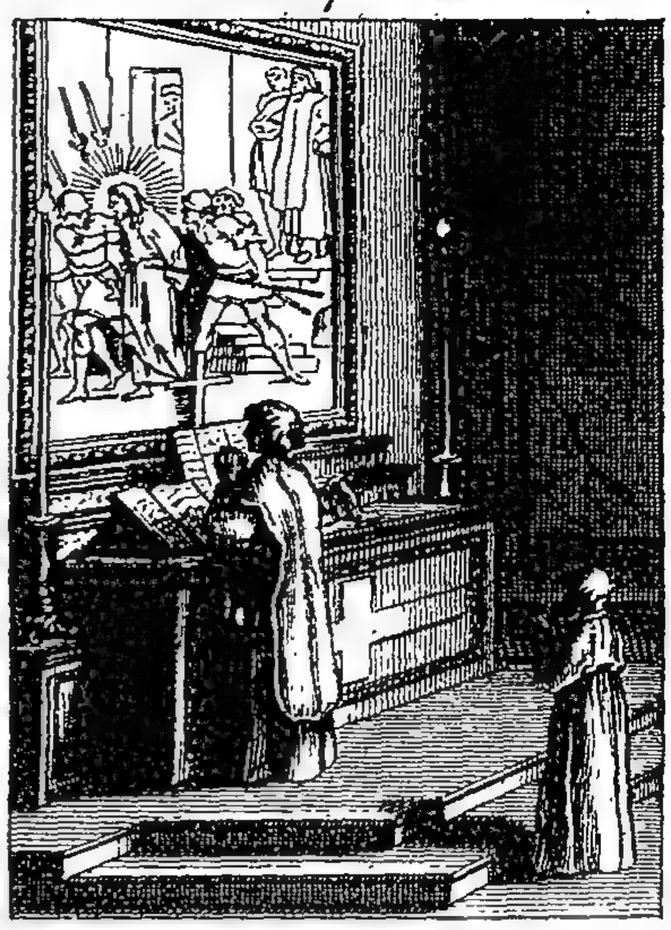
The Priest reads the Epistle

J.C. accused before Herod makes no reply



The Priest bowing down before the Alter says MUNDA COR &C.

Jesus Christ sent back from Herod to Pilate



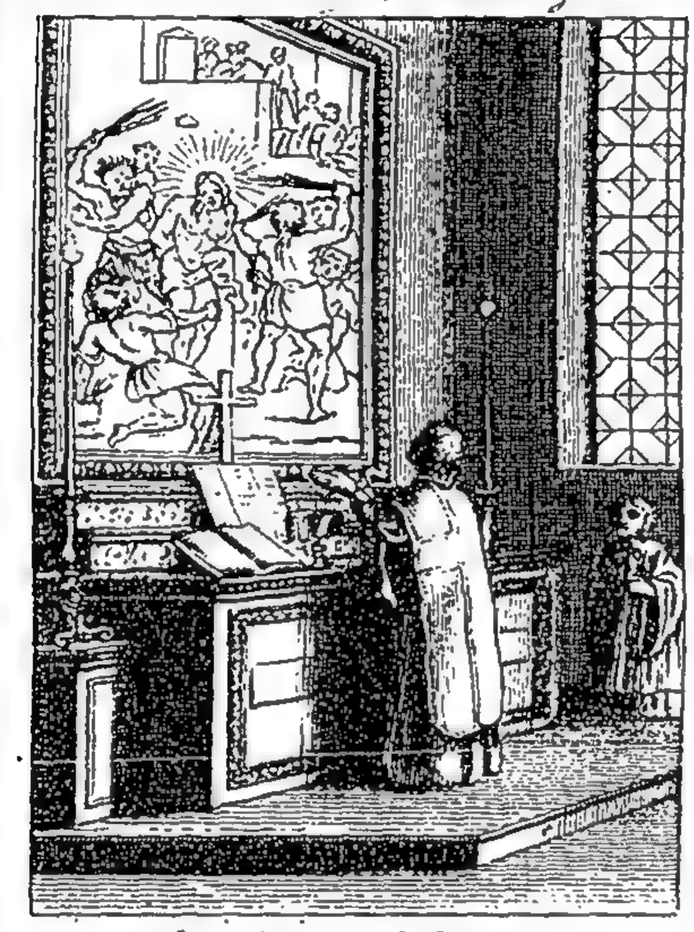
The Priest reads the Gospel

J.C. Striped in order to be Scourged



The Priest unvails ye Chalice

J.C. tied to the Pillar, and Scourged



The oblation of the HOST.

J.C. Crowned with Thorns.



The Priest after offering up ye Chalice covers it.

Pilate washes his hands and declares J.C. to be innocent



The Priest washes his hands.

J.C. dress'd in a purple Robe



The Priest turning to ye people says ORATE FRATRES

J.C. condemned to be crucified.



The Priest reads the Preface

Seble Clerc del.

O Du Bosc Ex.

lancholy Tone, are called the *Tract*. In the mean while the Deacon preſents the Incenſe to the Prieſt, who bleſſes it; ſaying over it, [a] *May God bleſs thee to whoſe Honour thou ſhalt be burnt*. The Prieſt either kneeling, or lowly bowing to the Altar, repeats to himſelf the Prayer which begins with theſe Words, *Munda cor*, &c. The Prieſt and People are now to look upon themſelves as going to anſwer before the Tribunal of the King of Kings. This is the Idea which the Prieſt's Action ſignifies in the tenth Figure.

11. Figure.

The Prieſt is in this Print ſeen reading the Goſpel, and *Jeſus Chriſt* ſent from *Herod* to *Pontius Pilate*. *The Explication of the Ceremonies of the Maſs*, furniſh us with this Allegory. The Goſpel is carried from the Right-Side of the Altar to the Left, which is an Emblem of the preaching of it to the *Gentiles* after the Refuſal of the *Jews*, and their Contempt of its Doctrines. In the ſame Manner *Jeſus Chriſt*, after he had been deſpiſed and inſulted by *Herod*, who is the Emblem of the *Jews*, is carried before *Pilate*, the Symbol of the *Gentiles*. *Pilate*, indeed, on this Occaſion, refuſed to hear our bleſſed Saviour, or at moſt, if he did, it was with Coldneſs and Indifference; but Allegories, like Compariſons, are only juſt in one particular Point of Light.

12. Figure.

For which Reaſon alone, the Parallel between the uncovering the Chalice and the Scourging of our Saviour will be found exact. The Chriſtian, who ſees the Chalice uncovered, is to repreſent to himſelf the Manner in which our bleſſed Lord was ſtriped in order to be ſcourged. But this Compariſon muſt be made by Way of Reverſe. The Prieſts Action is glorious and pompous, and commands Reſpect. The Scourging of our Savoiur made the *Jews* and *Romans* inveterate againſt him, as that Puniſhment was baſe and ignominious.

13. Figure.

After the Goſpel is read the Prieſt moves. We ſhall ſay but little here relating to the [b] Sermon which follows the reading and perfuming the Goſpel, which the Prieſt kiſſes: The Choir likewiſe ought to kiſs it, while the Prieſt ſays, *Behold the ſacred Law*, &c. whereto the Choir anſwers, *I believe with my Heart, and confeſs it with my Mouth*.. The Prieſt adds, *May our Sins be blotted out by the Words of the Goſpel*. The Reader muſt obſerve, that after the Sermon the *Creed* is ſung by the whole Congregation, *&c.* which being concluded, and the Prieſt having kiſſed the Altar, turns to the People, and ſalutes them again in the Terms already mentioned. The Offertory follows next, and the Prieſt then offers up the Hoſt, which has ſome Relation to the Scourging, which was the Introduction to Chriſt's Suffering, as the other is the Preliminary to the Sacrifice of the Maſs.

14. Figure.

The Prieſt elevates the Chalice, in order to offer it according as was preſcribed for Oblations by the Law (of the *Jews*) and then covers it. *Jeſus* crowned with Thorns ſhewed he was going to be elevated as a Victim, offered up to his Father for the Salvation of Mankind. It is well known, that the Victims of the Pagans were crowned before they were ſacrificed to their Idols.

[a] *Ab illo benedicaris, in cujus honore cremaberis.*
[b] It will be ſpoken to lower.

15. Fi-

15. FIGURE.

THE Prieſt bleſſes both the Bread and the Wine which he has offered up to God. He afterwards bleſſes the Frankincenſe, and perfumes the Bread and Wine, praying, that the ſweet Smell of this Sacrifice may be more acceptable to him than the Smoke of Victims ſacrificed to him under the antient Law. In the next Place the Altar is perfumed. *Laſtly*, The Prieſt waſhes his Fingers in Imitation of our Saviour, who waſhed his Apoſtles Feet; or rather, as a Memorial to Chriſtians, that it is not ſufficient, in order to celebrate the Myſteries of the Maſs, to have a Conſcience void of all criminal Offences, but that they muſt cleanſe themſelves likewiſe from the leaſt Imperfections. Many other Things might be added; but we ſhall only inform the Reader farther, that *Pilate*'s Action is figured in it, who waſhed his Hands, and thereby declar'd that our Lord was innocent.

16. FIGURE.

As ſoon as the Prieſt has waſhed his Fingers, he makes a profound Bow to the Middle of the Altar, and addreſſing himſelf to the ever-bleſſed Trinity, makes a ſecond Oblation of the Bread and Wine. He then turns himſelf to the People, and exhorts them to pray to God, that the Sacrifice which is going to be offered, may be acceptable in his Sight; to which the People anſwer: And then the Prieſt prays in a low Voice, which Prayer is one of the *Secretums* of the Maſs. The Imagination of a devout Chriſtian will find out ſome Conformity between the Prieſt turned towards the People, and Chriſt covered with a purple Robe. We ſhall be ſilent as to this Particular, that we may not loſe ourſelves in the boundleſs Ocean of Alluſions.

17. FIGURE.

AT the Cloſe of this *Secretum*, which is to be look'd upon as the Treaſury in which the Prieſt ſhuts up the Prayers which the Faithful have juſt before repeated; he raiſes his Voice, and ſays, [a] *Per omnia ſæcula, For ever and ever*, &c. after which [b] he exhorts the People to lift up their Hearts, for the Hour of Conſecration is at Hand. The Words of the Prieſt are now about to bring down the Lord of Heaven and Earth upon the Altar, and the People anſwer [c] that they are in the Diſpoſition which is required of them. The Prieſt then [d] exhorts them to return their Thanks to God for it; to which the People again anſwer, That [e] it is meet and requiſite ſo to do. The Prieſt after this addreſſes himſelf in a Prayer to God the Father. This is called the [f] *Preface*, which is followed by the *Sanctus*, *Holy, holy, holy is the Lord, &c.* which the People ſing, in Order to celebrate the Glory and Majeſty of the Supreme Being. This Part of the Maſs is thought to bear ſome Affinity to Chriſt's Condemnation; but the Reader will eaſily judge whether there is that Conformity or not.

[a] *Per omnia*, &c. The People anſwer, *Amen. Dominus vobiſcum*; the People anſwer, *& cum Spirito tuo.*

[b] *Surſum corda.* The Miniſters of the Pagans, in their Religious Ceremonies, formerly uſed the Words, *Hoc age*, That is, *Mind your Duty.* The Proteſtant Miniſters, when they adminiſter the Sacrament, frequently repeat theſe Words, *Lift up your Hearts.* Thus all Religions adopt ſome Forms for the Celebration of their Myſteries. He who is a Paſtor of the People (in any Religion whatever) will obſerve to pronounce theſe Forms in ſuch a Manner as to awe and affect the People. He will compoſe his Eyes, Geſtures, and Voice, ſo as to gain the Eſteem and Attention of his Auditors.

[c] *Habemus ad Dominum.*

[d] *Gratias agamus Domino.*

[e] *Dignum & juſtum eſt.*

[f] The Preface, as it appears, is a wholſome Admonition from the Prieſt to the Faithful. Its Inſtitution is attributed to Pope *Gelaſius* I. but ſo eſſential a Part of Religious Worſhip is in all Probability much more antient; it being ſo natural, that it is to be found in all Religions; at leaſt, they have ſome Form equivalent to it.

18. FI-

J.C bearing ȳ Crosse he is to dye upon that we might live



the PRIEST ioyneng his hands prays for the faithfull that are living.

S.t Veronica offers J.C her handkerchief



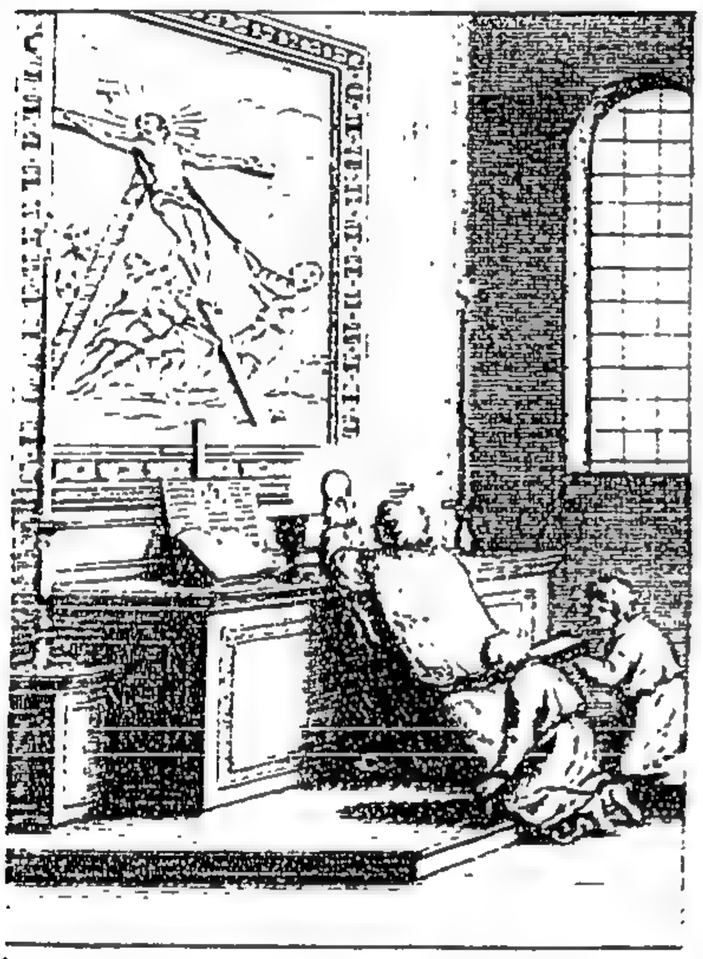
the Priest extends his hands over the HOST and CHALICE.

J.C Naild to the Crosse.



the PRIEST makes Signs of the Crosse upon the HOST & CHALICE.

J.C is raised up in the ayr



the priest inferres the host before Elevation thereof

the Blood of J.C shed upon the Crosse



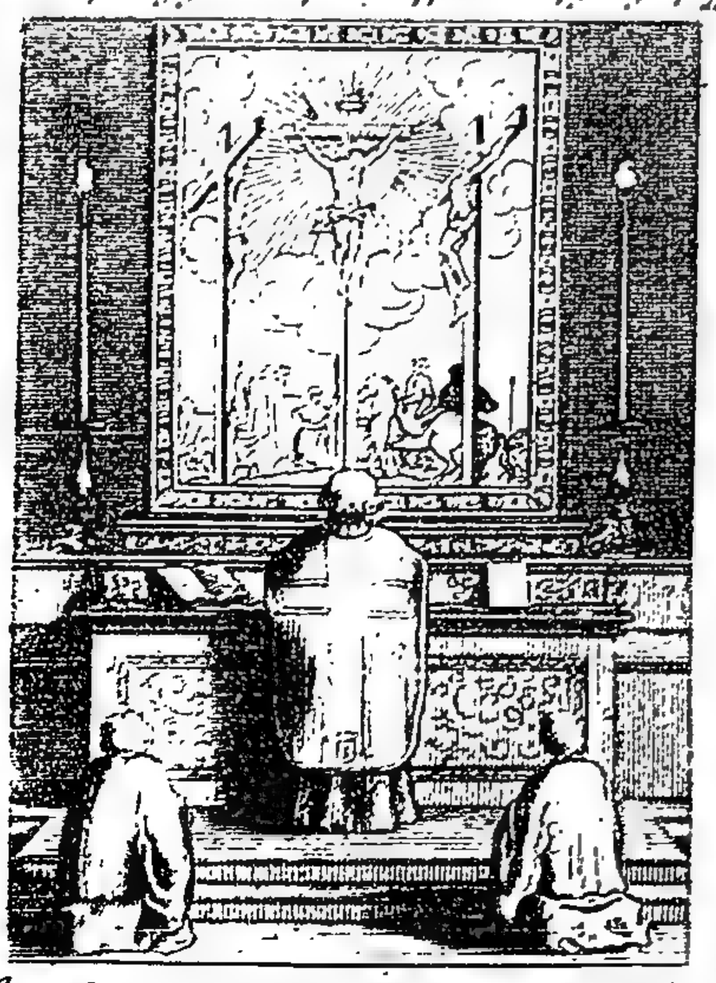
the Elevation of the Chalice

J.C prays for his Enimies



the priest commemorates ȳ faithfull deceased

J.C comforts ȳ good theif with ȳ promise of going to paradise



the priest says NOBIS QUOQUE PECCATORIBUS

J.C recommends S.t John as a son to the B.V.Virgin



at the PATER NOSTER &c.

J.C gives up his Ghost to his Holy Father



The priest divides ȳ HOST.

Sabla Clandelin -

C Dal Bosco Ex -

18. FIGURE.

WHAT follows the Preface is called the [a] *Canon*, which begins thus, *Te igitur clementiſſime Pater*, &c. *We therefore humbly beſeech thee, O! moſt merciful Father.* In this Part of the Maſs, the Living are commemorated in ſuch Manner as is mentioned in the Remark, by praying to God for the Redemption of their Souls, the Hopes of their Salvation, &c. This Part of the Maſs is applied to Chriſt who bare the Croſs, and went to die for us, that we might live.

19. FIGURE.

THE Prieſt, ſoon after this Commemoration, covers the Hoſt and Chalice with his Hands; a Cuſtom, which, as well as the Elevation, was obſerved by the *Jewiſh* and *Gentile* Prieſts, who, in former Times, laid their Hands upon the Beaſts they intended to ſacrifice, and afterwards elevated Part of the Victim. This Impoſition of Hands denotes that Union which there is between the Perſon who ſacrifices, and the Hoſt which is offer'd up; and here the Prieſt teſtifies, that he offers himſelf up a Sacrifice to God, as far as he is able, for the Salvation of Mankind. The People are mentally to accompany the Prieſt, and beg of God, that he would vouchſafe to receive that Teſtimony. In ſhort, the Impoſition of the Prieſt's Hands upon the Hoſt and Chalice, ſerves to preſerve in a good Chriſtian's Mind the charitable Action of [b] St. *Veronica*, who very officiouſly gave her Handkerchief to Chriſt when he was led to ſuffer Death. It is owing to this charitable Act of St. *Veronica*, the Memory of which will laſt for ever, that the Image of our Saviour is now preſerved in the Vatican.

20. FIGURE.

THE Prieſt makes the Sign of the Croſs over the Hoſt and Chalice, and pronounces the Words whereby Chriſt inſtituted and ordained the Sacrament of the Euchariſt, for the Performance of the *Conſecration*. Our Saviour, therefore, who by his Pronunciation of them at the Laſt Supper, changed the Subſtance of Bread and Wine into that of his Body and Blood, here works the ſame ineffable Alteration by his Almighty Power. This Part of the Maſs is the true and lively Repreſentation of the Sacrifice of Chriſt Jeſus upon the Croſs.

21. FIGURE.

THE Adoration, likewiſe, of the ſacred Hoſt by the Prieſt, and his Elevation of it to be worſhipped by the People, in the moſt perfect Manner repreſent our Saviour lifted

[a] That is, *a Rule*; this Part, which never alters, contains the Order, Rule and Words by which the Conſecration is to be performed. The Prieſt therein recommends ſuch Perſons, in a particular Manner, for whom he is going to offer the Sacrifice. For altho' this Sacrifice be offer'd for the whole Church, as a Continuation of the Sacrifice of the Croſs, yet a particular Commemoration of ſome Perſons is always made, &c. *Explication des Prieres de la Meſſe.*

[b] One of the devout Women who followed Chriſt, when he bore his Croſs, and was going to ſuffer, ſeeing him all over Blood and *Sweat*, took off the Linen or Handkerchief that was on her Head, and preſented it to him, who wiped himſelf with it, and as a Teſtimony of his Gratitude left three Prints of his Face on it, the Handkerchief being thrice doubled. One of theſe ſacred *Faces* is at *Jeruſalem*, another at *Rome*, and a third in *Spain*. The Woman to whom this Handkerchief belonged, whom Tradition has always called *Veronica*, went, 'tis ſaid, to *Rome*, where ſhe cured *Tiberius* of a dangerous Diſtemper, by the Application of the holy *Face*. This Handkerchief fell afterwards into the Hands of Pope *Clement* I. but we cannot poſitively determine by what Means it was handed down to *Conſtantine*'s Time, who depoſited it in the Baſilica of St. *Peter*. *John* VIII. who was Pope in 705. conſecrated a Chapel to it. *Chifflet*, in his Treatiſe *De linteis Sepulchralibus*, mentions the Tranſlations of this Relic, to which we refer the Reader.
When it is produced to the *Roman* People, they muſt firſt proſtrate themſelves before it, and then implore God's Mercy ſeveral Times. The Pious obtain conſiderable Indulgences on this Occaſion. In *France* we have ſeveral Copies of this famous Original. Thoſe of *Montreuil*, and *Cahors* in *Gaſcony*, have acquired great Reputation by the Miracles and extraordinary Cures performed by them.

up upon the Croſs, for ever adorable, but more particularly at the Time of his [a] Sufferings.

22. FIGURE.

AFTER the Prieſt has conſecrated the Chalice, by pronouncing the Words of our Saviour, *This is the Cup of my Blood*, &c. he lifts up the Blood of our Lord Jeſus, that the People may adore it, and by their Prayers beg of God the good Effects of that Sacrifice which he is then offering.

23. FIGURE.

BY Virtue of this Sacrifice, the Prieſt afterwards recommends to God the Souls of all the Faithful, who are in Purgatory, and more eſpecially of thoſe whom he is under ſome particular Obligation to remember. This Prayer has a Relation to that which our Saviour made on the Croſs for his Enemies. This Alluſion would be thought a little forced, if the Pious did not look upon themſelves by Way of Humility amongſt the Number of his Enemies, who by their Sins crucify him afreſh every Day, and account themſelves as dying in their Sins, and not to be reſcued from the Flames of Purgatory, but by the prevailing Power of that Sacrifice which the Prieſt offers for thoſe who are ſuffering in that purging Fire.

24. FIGURE.

AFTER this he raiſes his Voice, and, ſmiting his Breaſt, begs God's Bleſſing on himſelf and the Congregation, through the Mediation of ſuch Saints as he expreſly nominates. He likewiſe implores the divine Majeſty to grant both him and them a Place in his Kingdom, as the penitent Thief did of *Jeſus Chriſt* upon the Croſs.

25. FIGURE.

HE elevates the Hoſt and Cup, and ſays the *per omnia* before mention'd, after which he repeats the Lord's Prayer. " The Signs of the Croſs, which he makes on the Hoſt, " the Chalice, and the Altar, repreſent to God that bleeding Sacrifice which his Son " offered up to him of himſelf upon the Croſs, to do him that infinite Honour which " the whole Creation could not; and the ſame is ſignified by all thoſe Signs which the " Prieſt makes on the Hoſt, Chalice, *&c.* during Maſs." The Reader is here to obſerve, that the Prieſt having ſaid ſoftly what is to be pronounced in this Manner in the Canon of the Maſs, at Length exalts his Voice. As the Bread which is offer'd by the Faithful is only bleſs'd with a Deſign to be diſtributed among them in the Communion, he here repeats the Lord's Prayer aloud, in order to prepare them for it, and for this laſt Part of the Maſs, which is the Conſummation of the Sacrifice; and when he comes to *Give us this Day our daily Bread*, the Deacon takes the Paten, and lifts it up, and ſhews it to the People, to inform them that the Sacrament is going to be adminiſter'd. He then returns it to the Prieſt. The devout Chriſtian, who is going to partake of the Sacrament, then becomes a true Child of God, and may with Boldneſs make his Addreſſes to him as his Father; he then makes a ſpiritual Contract or Covenant with Chriſt; and this is the Relation which we find between the true Chriſtian and St. *John*, whom our Saviour made the Virgin *Mary* acknowledge as her Son.

[a] *Explication des Ceremonies de la Meſſe.* The Prieſt is to extend his Hands when he ſays the Lord's Prayer, that his Body may repreſent the Figure of the Croſs, which is the Enſign of Chriſtianity.

26. FI-

26. FIGURE.

AFTER the Lord's Prayer, the Prieſt ſays a private one to God, to procure his Peace by the Mediation of the bleſſed Virgin and the Saints. When he has done, he puts the ſacred Hoſt upon the Paten, and breaks it, which repreſents very naturally, to the devout Chriſtian, the Agony of our Saviour, who recommended his Soul to his heavenly Father, after having been offered up to him as a Propitiation for that Sin, which had broken the Peace, and ſeparated Man from his Maker.

27. FIGURE.

WHILST the Prieſt is putting a Part of the Hoſt into the Chalice, the true Chriſtian, with the Eyes of Faith, is to follow Chriſt deſcending into Limbo.

28. FIGURE.

THEN the Prieſt ſays, and the Choir ſing, the [a] *Agnus Dei*, &c. thrice over, and the Prieſt as often ſmites his Breaſt. This Action is an Alluſion to the Sorrow of Chriſt's Diſciples, who, having ſeen his Sufferings, returned home, ſmiting their Breaſts.

29. FIGURE.

AFTER the *Agnus Dei*, the Prieſt ſays a private Prayer; by which he once more prays for the Peace of the Church. When that Prayers is over, he kiſſes [b] the Altar and the Inſtrument [c] of Peace, which is preſented to him by the Deacon; the Deacon receives it from him again, and then it is ſent round to all the Congregation, with theſe Words ſaid to each particular Perſon, *Peace be with you.* Whilſt the Peace, or *Paxis*, is kiſſing, he prepares himſelf for the Communion by two other Prayers ſaid to himſelf. When the Hoſt, he firſt adores it, and then ſays in a low Voice, *I will eat of the celeſtial Bread*, &c. and ſmiting his Breaſt, adds theſe Words; [d] *I am not worthy that thou ſhouldſt enter my Houſe*, &c. which are thrice repeated. After he has partaken of our Lord's Body, he uncovers the Chalice, and repeats this Verſe of *Pſalm* cxv. (according to the Vulgate) *What ſhall I give unto the Lord for all the good Things which he hath done unto me?* He goes on with the reſt of that Verſe, *I will take the Cup of Salvation*, &c. He makes the Sign of the Croſs, with the Chalice, ſaying, *May the Blood of our Lord Jeſus Chriſt keep my Soul*, &c. When the Prieſt has received the Communion, he adminiſters it to the People. To the Prieſt's communicating is applied the Burial of our Lord's ſacred Body, who died, was buried, and deſcended into Hell, that we might live. After the Prieſt and People's communicating, the Choir ſing the Anthem called the Communion.

30. FIGURE.

AFTER this, the Prieſt putting [e] Wine into the Chalice, in order to take what is called the *Ablution*, repeats a ſhort Prayer, by which he begs of God, that this Communion, which to the outward Senſe appears a temporal Remedy, may prove to

[a] *O Lamb of God, who takeſt away the Sins of the World*, &c.

[b] The Kiſs, in Token of Peace, and out of a religious Principle, is one of the moſt antient Cuſtoms in the Church. The Kiſs of Peace was given formerly after the Lord's Prayer, to which were added theſe Words; *Peace be with you.* Theſe Kiſſes might occaſion very carnal Thoughts. The Inſtitution of the *Inſtrument of Peace* is attributed to Pope *Leo* II. who lived about 683. but ſome make it much more modern.

[c] This is call'd the *Paxis*, being a ſmall Plate of Silver, or Gold, with the Crucifix engraved or raiſed upon it.

[d] *Domine, non ſum dignus*, &c.

[e] The Wine of Purification.

the

the Heart of the Faithful a Means to obtain a bleſſed Eternity. Afterwards he cauſes Wine and Water to be poured out for the ſecond Ablution, and accompanies this Action with another ſhort Prayer; [a] and then ſalutes the Congregation. Theſe Ablutions allegorically repreſent the waſhing and embalming the Body of our Lord dead on the Croſs, and offered by the Prieſt. 'Tis from this Body that the ſpiritual Balm diſtils, which brings Health to the Soul of faithful Communicants.

31. FIGURE.

THE Prieſt ſings the Poſt-Communion. This is a Prayer in which he begs of God the good Effects of the Sacrament then juſt received. The good Effects here requeſted, by which is typified Chriſt dead, are the glorious Reſurrection of the regenerate Chriſtian. The Poſt-Communion may be look'd on as a Repreſentation of our Saviour's Reſurrection.

32. FIGURE.

THE Action of the Prieſt, when he turns towards the Congregation, and ſalutes them, is an agreeable Image of Chriſt's Appearance to his Mother and his Diſciples. The Prieſt thus turned towards them, ſalutes them as the Ambaſſador of Chriſt, and anounces his Peace to their Souls, who dies, if we may be allowed the Expreſſion, and riſes again every Day by the Hands of the Prieſt, for all true Chriſtians.

33. FIGURE.

THE laſt Prayers, and the Beginning of St. *John*'s Goſpel, which the Prieſt repeats after the Sacrifice of the Maſs, are inſtructive Leſſons, which revive in the Heart of a Chriſtian, thoſe Doctrines which Jeſus Chriſt, after his Reſurrection, taught his Diſciples, for forty Days together.

34. FIGURE.

WE have already ſeen Chriſt ſacrificed by the Hand of the Prieſt; in the Poſt-Communion we have ſeen the Figure of the Reſurrection, and in this Print we ſee that of his Aſcenſion. The Congregation is diſmiſſed with theſe Words; *Ite, Miſſa eſt*; [b] *Depart, the Maſs is concluded.* To which they anſwer, *God be thanked.* Thus Jeſus Chriſt received, by his glorious Aſcenſion, the eternal Reward of that Sacrifice which he himſelf offered upon the Croſs, both as Prieſt and Victim. The Sacrifice of our Saviour on the Croſs, is the true and genuine Maſs, taking in all its Parts, which, by the Explication which we have juſt given of them, more fully appears.

35. FIGURE.

LASTLY, The People receive the Benediction from the Perſon [c] who officiates, or the Biſhop, if he happens to be preſent, which is a perfect Repreſentation of thoſe Bleſſings ſhowered down by our Saviour upon his Apoſtles, by the Miſſion of the Holy Ghoſt.

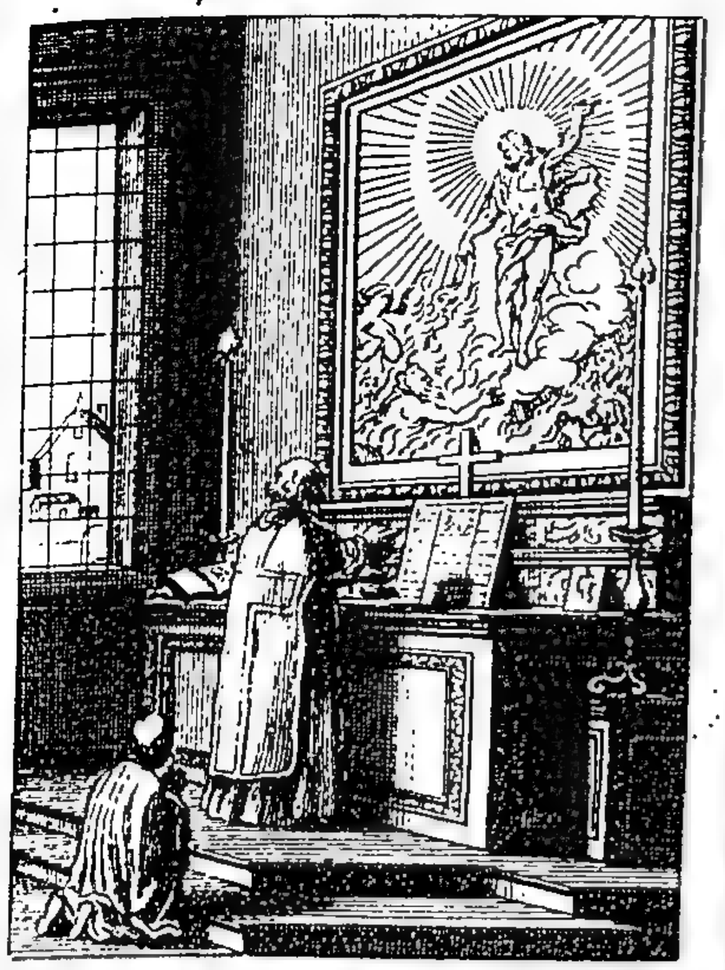
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[a] He waſhes his Hands and Mouth, wipes the Chalice, folds up the Corporals and other Linen, the Uſe of which we ſhall explain when we come to the ſacred Veſſels and the Linen.

[b] In the Ceremonies of the Worſhip of *Iſis*, the Prieſts ſent the Congregation away much after the ſame Manner, being call'd *The Diſmiſſion*. Vide *Polyd. Virgil.* The *Calviniſt* Miniſters, after giving the Benediction taken from the Book of *Numbers*, diſmiſſed the People with this Form, *Depart in Peace, and may the God of Peace be with you*, &c.

[c] This Benediction muſt be given after kiſſing the Altar, with Eyes erected to the Heavens. The Arms muſt be extended, and then gently brought back towards the Stomach, that the Hands may join in an affectionate Manner for the Congregation of the Faithful. This Extenſion of the Arms, and joining the Hands, are both myſterious,

the Soul of JC descends into Limbo



the priest puts a small part of the Host into the CHALICE.

JC. being expired several people return smiting their breasts. &c.



the priest smites his breast repeating three times AGNUS DEI &c.

the Body of JC. intomb'd in a New Sepulchre



the Priest receives the Communion

the Body of JC. is imbalmed



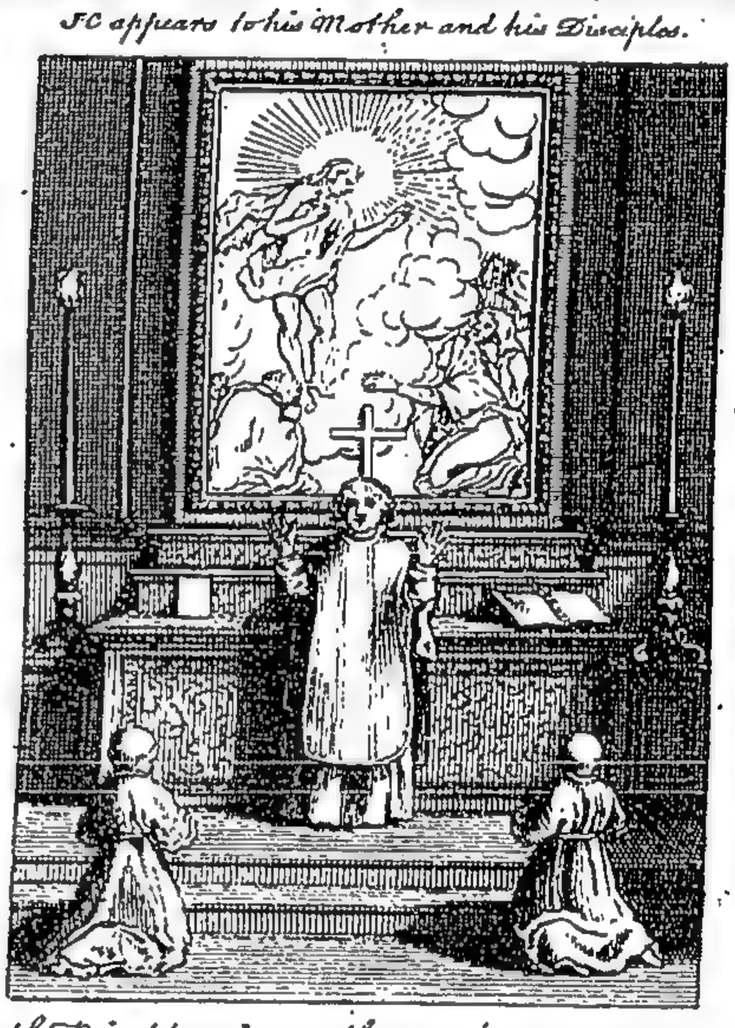
the Priest takes the ABLUTION.

the Resurrection of Jesus Christ



the Post-communion

JC appears to his Mother and his Disciples.



the Priest turning to the people says DOMINUS VOBISCUM.

JC. appears to, and instructs his disciples for 40 days.



the LAST COLLECTS.

JC. in the presence of his Disciples, ascends into Heaven.



the Priest turning to the People Says ITE MISA EST.

JC. Sends the H: Ghost to his Apostles



the Priest gives Benediction to the Congregation

Sibile Clero del.

C. Du Bosc Fec.

THE Order in which all are placed who come to Maſs ought not to be omitted. The Sanctuary, otherwiſe called the *Presbyterium*, is appointed for the Perſon who officiates, and his Aſſiſtants; the Choir for the Clergy who are dreſs'd in Surplices; the upper Part of the Nave for the Men, and the lower for the Women.

THE Congregation muſt kneel from the Beginning of the Maſs to the *Kyrie*, ſtand during the Aſperſion of the holy Water, kneel again during the Prayer which follows it; then ſtand at the *Gloria in Excelſis*, and kneel during the Prayers. They may ſit from the Beginning of the Epiſtle to the Goſpel, and then they muſt ſtand again. They ſit at Sermon, and kneel at Prayers. They ſtand whilſt the Prieſt repeats the firſt Words of the *Creed*; then ſit; but kneel, and bow when he comes to *& incarnatus eſt*, &c. *was conceived by the Holy Ghoſt*. They afterwards ſit to the Concluſion of the Creed, but ſtand up when the Prieſt ſays *Oremus*. The People ſit likewiſe till the Preface, at which they ſtand. They kneel at the *Sanctus*, and till after the Communion, riſe when the Prieſt ſays *Dominus vobiſcum*, kneel again till after the Prieſt's Benediction, and then ſtand again during laſt Goſpel; and the Benefit and Advantage which may be reaped from the various Poſtures which the Church directs to be obſerved during Maſs, is this; Kneeling is a Token of the ſincere Chriſtian's Humiliation and Repentance; Standing denotes the Confidence with which he ought to addreſs his Prayers to God, and the Reſolution with which he ought to execute his divine Will; and Sitting ſhews the Steadineſs requiſite for perſevering in his Service.

DURING the Celebration of the Maſs, no Perſon whoſoever ſhould talk, look about him, or be ſeen in any indecent Poſture. The Fair Sex ſhould never exert their Charms, or make uſe of their conquering Power, in Preſence of the Supreme Being. As for the Men who are armed with Chriſtian Modeſty, they ought to uſe their utmoſt Endeavours to repel the Weapons of Coquetry. Their Eyes ſhould be Strangers, if I may be allowed the Expreſſion, to their female Pariſhioners; ſhould never know where the Ladies are in the Congregation of the Faithful. Rich Clothes, naked Breaſts, ſprightly, rolling, wanton, black Eyes, never fail of taking off the Chriſtian's Attention from the Duties of divine Service.

MODESTY is no leſs commendable in the Prieſt. A Prieſt of a freſh and clear Complexion, who carries a Sort of Health about him, which may be called agreeable, and knows how to ſhew the Talents which Nature has beſtowed on him in the faireſt Light, who has a moving and harmonious Voice, who affects a languiſhing and polite Devotion, who lifts his Eyes up to Heaven with an affable Humility, adminiſters the Sacrament with a plump white Hand, which he takes care to ſhew upon all Occaſions, gives his Bleſſing to the Congregation with an amorous Eye, may pretend by his Geſtures, which are eloquent enough, but ſtudied at his leiſure Hours, that he thinks on Nothing ſo much as the Salvation of their precious Souls; ſuch a Prieſt, however, ſaves very few ..... nay, 'tis well for him if he ſaves his own.

THE Benefits of the Maſs are the Participation of public and common Prayer, the mutual Union of all the Faithful, the Edification which one receives from the other, and the Submiſſion and Obedience which is paid in Public to the Church. The Cuſtom long ſince eſtabliſhed, of ſaying Maſs in *Latin*, which at preſent the leaſt Part of the Congregation underſtands, ought not to be objected as an Imperfection; for, on the contrary, there is a great Advantage reſults from it, which both *Jews* and Catholics

rious, and ſhew the Charity with which the Prieſt calls his ſpiritual Brethren to God. When he pronounces the Benediction, he muſt lean in an engaging ſweet Poſture towards the Altar. Theſe Rules are preſcribed by the *Italian* ſymbolical Authors. Vide *Piſcara*, *Baudry*, and others.

are very ſenſible of; that is, Uniformity of Service, and the Pleaſure of being able, by Virtue of a Habit, to accompany the Curate of the Pariſh. The *Jews* have their Service in *Hebrew*; but as that Tongue is unknown to many of them, Recourſe is had to Tranſlations, whereby the *Jew* can exactly keep up with the Rabbi. The *Hours* in the Vulgar Tongue are of equal Service to the Catholic; not to mention mechanical Devotion, that glorious Guide, and [a] Road to Piety, ſupported by a tolerable Memory and long Practice, which has been tranſmitted down through ſo many Ages, from Father to Son, and will endure to lateſt Poſterity. How great Strangers ſoever the Catholic or *Jew* may be in any Country, with the Aſſiſtance which we have now given them, they will never be at a Loſs for a Prieſt or a Rabbi.

DIFFERENT MASSES.

WE ſhall ſpeak of the Maſſes of Paſſion-Week as ſoon as we come to the Ceremonies obſerv'd in *Eaſter*, and of ſome Circumſtances of the firſt epiſcopal Maſs, when we treat of the Biſhop's Conſecration. We intend in this Place to deſcribe what is peculiar to high or *ſolemn Maſs*, to ſome papal Maſſes, and to the *Maſs for the Dead*. We ſhall paſs over an infinite Variety of [b] other Maſſes, which have Nothing particular in them but the Name.

HIGH MASS, SOLEMN MASS, EPISCOPAL MASS.

WHEN [c] there is to be a ſolemn Maſs, [d] if 'tis a Biſhop who officiates, he is attended to Church by the Canons and other Officers of the Church, who go and wait upon him in State and Grandeur at his Palace; but if it happens to be too far diſtant from the Church, the whole Chapter, who wait at the Church-Gate, as ſoon as ever his Lordſhip appears in Sight, advance to meet him, and when he draws near to the Church, the Bells are rung to give the People Notice of it, and the Moment he ſets his Foot within the Church, the Organs begin to play. The Maſter of the Ceremonies

[a] *L'Enfant petit, ſi-tôt qu'il eſt levé,*
Dire on lui fait, Pater Noſter Ave.
Semblablement le Credo *des Apôtres,*
Et en après qu'a dit ſes Patenôtres,
Le dit Enfant, par ferme coûtumiere,
Du pain demande à quelque chambriere.

Taken from an old *French* Poet, quoted by *Bayle*, Tom. V. of his *Queſtions d'un provincial.*

[b] Such are the Maſs of St. *Mary of the Snow*; which is celebrated on the fifth of *Auguſt*, the Maſſes of the Saints; that of St. *Margaret* Patroneſs of thoſe Women who lie in; that of the Feaſt of St. *John Baptiſt*, at which are ſaid three Maſſes, on Account of the triple Myſtery to be met with in the Life of this Saint, which are, Baptiſm, the *Nazarean*, and the Quality of Forerunner of *Jeſus Chriſt*: Such likewiſe is the Maſs of the Innocents, at which the *Gloria in Excelſis* and *Alleluiah* are omitted, and it being a Day of Mourning, the Altar is in purple. Vide *Caſal. de Ritib. &c.* It is now above a Century ſince ſome *French* Saints have loſt their Maſſes, by the Authority of *Pius* V. and *Clement* VIII. who reformed the Miſſal; for Inſtance, *S. Bigobert*, *S. William*, *S. Maur*, *S. Bonet*, &c. are degraded, that ſome *Italian* Saints may be ſubſtituted in their Room. As to ordinary Maſſes, there are ſome which are ſaid for the Chriſtian's Soul, and contribute towards fetching him out of Purgatory, or at leaſt to relieve him there. Whoever has any Thought of his Salvation, muſt never forget this important Point. A neceſſary Fund muſt be left by Will to the Curate, to reſcue him from thoſe temporal Pains which he has merited. It often happens in *Spain*, *Portugal*, and *Italy*, that the Souls of the Faithful are the immediate Heirs of the Treaſures which they leave behind them in this World. The dying Man ſometimes bequeaths twenty or thirty thouſand Maſſes to his Soul, charging the Paſtor, on whom he principally relies, to remit this Stock to him in the other World, immediately after his Deceaſe. There are likewiſe private Maſſes ſaid for ſtrayed Goods, for the Health of Beaſts, as well as Men, for Travellers, for returning God Thanks, *&c.* Theſe Maſſes, as well as thoſe beforementioned, are called, without Diſtinction, *Votive Maſſes*. The Difference between *High* and *Low Maſs* is well known; that which is ſaid at Sea is called a *Dry Maſs*, becauſe the Cup is omitted, leſt the conſecrated Wine ſhould be ſpilt by the Ship's Motion. Vide *Durant. Rit.* and *Caſſand. de Ritus Liturg.*

[c] There are ſeveral Sorts of ſolemn Maſſes. Such are the Collegiate, the Pontifical, thoſe celebrated before the Pope, Cardinals, or Biſhops, that of *Chriſtmas*, that of Paſſion-Week; ſome of which we ſhall take Notice of in their proper Places. In this Place we ſhall only mention the Epiſcopal Maſs.

[d] This Deſcription is taken from *Piſcara*, *Baudry*, and the *Ceremonial of Biſhops*.

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B. Picart. del.

C. Du. Bosc. sc.

A SOLEMN HIGH MASS celebrated in the CATHEDRAL CHURCH of PARIS

MESSE SOLENNELLE ou GRAND MESSE Celebree dans la CATHEDRALE de PARIS

gives the Sprinkler to the head Canon, who preſents it to the Biſhop after he has kiſs'd both that and his ſacred Hand. His Lordſhip ſprinkles himſelf, and then the Canons, with it, in the Name of the Father, Son, and Holy Ghoſt; and then goes and ſays a Prayer before the Altar, on which ſtands the Holy Sacrament, at a Desk prepared for that particular Purpoſe, and does the ſame at the high Altar. From thence he withdraws into the Veſtry, and there puts on ſuch Ornaments as are ſuitable to the Solemnity of the Maſs, in the following Manner.

THE Sub-Deacon goes to a little Cloſet contiguous to the Altar, and takes from thence the Epiſcopal Sandals and Stockings, which he elevates and preſents to the Biſhop. Then he kneels down, pulls off his Lordſhip's Shoes and Stockings, who is in the Midſt of ſeven or eight Acolytes all upon their Knees, as well as the Deacon, who ſpreads the Prelate's Robes, ſo as that Nothing indecent may be diſcern'd in putting on his Stockings. [a] Two Acolytes, after they have waſh'd their Hands, take the ſacred Habiliments, hold them up, and give them to the two Deacons Aſſiſtants, to put upon the Biſhop as ſoon as he has waſhed his Hands. The Deacon ſalutes the Biſhop, takes off his upper Garment, and puts on his Amict, the Croſs whereof he kiſſes; then they give him the Albe, the Girdle, the Croſs for his Breaſt, the Stole, and the Pluvial. He kiſſes the Croſs that is upon each of them, one after another, and thereby teſtifies the extraordinary Veneration which he has, or ought to have, for the Croſs of Chriſt. The Deacons Aſſiſtants likewiſe ought moſt devoutly to kiſs thoſe ſacred Veſtments. As ſoon as the Biſhop is ſeated, they put his Mitre on, and a Prieſt preſents him with the paſtoral Ring. The Deacon gives him his right Glove, and the Sub-Deacon his Left, which each of them kiſs, as alſo the Hand they have the Honour to ſerve. In every one of theſe Circumſtances there are ſome petty Ceremonies to be obſerved, the Particulars whereof we ſhall leave to ſuch Chriſtians as are more curious than is requiſite in their Enquiries into Myſteries; 'tis much more material to acquaint the Reader, that ejaculatory Prayers have been adapted to each individual Piece of the Epiſcopal Robes, and that the Devotion of this Ceremony is ſupported and confirm'd by the ſinging the Office of [b] *Tierce*.

THE Biſhop being thus dreſs'd, in all his [c] Habiliments, his Clergy range themſelves round about him. Two Deacons, who are Canons, place themſelves on each Side of him, both in their Dalmatica's, and after them a Deacon, and a Sub-Deacon. The Incenſe-Bearer appears with the Cenſer, and a Prieſt with the Navet, out of which the Biſhop takes Incenſe, puts it into the Cenſer, and gives it his Benediction. After this he kiſſes the Croſs, which is upon the Veſtry-Altar, and goes in Proceſſion to that other, where he is to celebrate Maſs. The Incenſe-Bearer walks at the Head of the Proceſſion; two Wax-Candle-Bearers, with lighted Tapers in their Hands, march next, on each Side of him who bears the Croſs. All the Clergy follow them, the Sub-Dea-

[a] The Deacons, Acolytes, *&c.* are to be in their proper Robes. This Remark ſhall ſuffice for all the Ceremonies we ſhall hereafter deſcribe.

[b] The *Tierce* has been already explained, under the Head of *Canonical Hours*.

[c] There is ſome Myſtery in each of the Biſhop's Ornaments. The Stole repreſents the Yoke of the Goſpel. The Biſhop's Shoes are taken off by virtue of what God ſaid to *Moſes, Put off thy Shoes from off thy Feet*, &c. *Iſaiah* himſelf admired this Ceremony, when he ſays, *Oh how beautiful are the Feet of ſuch as love Peace!* The Dalmatica, which is in the Form of a Croſs, intimates to the Deacon, that he muſt be crucified to the World. The Albe repreſents the Purity of the Prieſt's Soul. The Paſtoral Ring points out the Biſhop's ſpiritual Marriage with the Church. To make the Compariſon ſtill nearer, we might ſay, that the Biſhop uſes her as ſeveral Husbands do their Wives, whom they abandon for Miſtreſſes. His Gloves ſignify, that he is to be inſenſible of his good Works, or that he muſt direct them to a ſpiritual End; the Girdle, that he is to be girded with Juſtice and Virtue; the Sandals, that he ought from thenceforth to walk in the Paths of the Lord; the two Horns of the Mitre repreſent the Old and New Teſtament; the Shepherd's Crook, his Correction and paternal Authority. The *Pluvial*, which in former Times was a Dreſs for Travelling and Fatigue, from whence it manifeſtly took its Name, ſhews the Miſeries of this Life, which is ever expoſed to Temptations and human Infirmities; thus a Biſhop, who has for a long Time been groaning under the heavy Weight of ſeveral fat Benefices, whenever he puts on the Pluvial, becomes a living Image of the true Chriſtian, whoſe Life is expoſed to perpetual Temptation. We have borrowed theſe Alluſions from the moſt able Dealers in Myſtery, ſuch as *Caſalius* and others.

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con who is to ſing the Epiſtle, carries before his Breaſt, the Book of the New Teſtament, ſhut, in which is the Biſhop's Maniple. A Deacon and a Prieſt, with their Pluvials on, march before the Biſhop, who, for the Honour of [a] his Dignity, leans humbly on his two Deacons Aſſiſtants, with the Shepherd's Crook in his Left-Hand, and his Right ſomewhat raiſed, always ready to give his Benedictions to thoſe good Chriſtians whom he meets with in his Way. The Biſhop, being now advanc'd to the Altar, ſalutes his Clergy with one ſingle Bow of the Head. When he is on the loweſt Step of the Altar, he delivers his Crook to the Sub-Deacon, and the Deacon takes off his Mitre. Then the Prelate and his officiating Clergy make a profound Bow to the Croſs on the Altar; after which the Clergy all withdraw, except the Sub-Deacon who has the Charge of the Epiſcopal Crook, the Incenſe-Bearer, two Deacons Aſſiſtants, one [b] Prieſt Aſſiſtant, who ſtands at the Biſhop's Right-Hand, one Deacon at his Left, and one more behind this. The Biſhop ſays the *Confiteor* [c], and the Choir ſing the *Introit*. At the End of the Confeſſion, the Sub-Deacon takes the Maniple, which was in the Book of the New Teſtament, kiſſes it, and preſents it to the Biſhop for the ſame Purpoſe; then kiſſes his Lordſhip's Hand, and puts it on his Left Arm; in the mean Time the Canons dreſs'd in their Robes repeat the Confeſſion. After this the Biſhop goes up to the Altar, praying, and continuing his Prayer, or rather ſaying a new one, he leans towards the Altar, extending his Arms upon the Table of it, and kiſſing it with Affection in the Middle, whilſt he makes mention of the ſacred Relics which are therein contained. The Sub-Deacon preſents him the Book of the New Teſtament, which he kiſſes. The Incenſe-Bearer comes forward with the Cenſer and Navet, which he delivers to the Deacon, and the Biſhop receives them from him, in order to bleſs the Incenſe. The Perſon who officiates then takes the Cenſer, perfumes the Altar, gives it back to the Deacon, takes the Mitre from another Deacon, goes to the Epiſtle Side, and is thrice perfum'd there by the Deacon who holds the Cenſer. After this Ceremony is over, the Biſhop kiſſes the holy Croſs, takes the Croſier in his Left-Hand, and, leaning upon his two Deacons Aſſiſtants, whilſt the Deacon and Sub-Deacon continue at the Altar, goes to his Epiſcopal Throne. There laying aſide his Mitre, and making the Sign of the Croſs, from the Forehead down to the Breaſt, he reads the *Introite* out of a Maſs-Book, which the Aſſiſtant-Prieſt holds for him, whilſt another has a Wax-Taper in his Hand to light his Lordſhip. The two Deacons Aſſiſtants point with their Finger to the Place where he is to read; then all ſing the *Kyrie* together; after which the Biſhop puts on his Mitre and his Gremial, which is a Sort of ſacerdotal Apron, and ſits down. The two Deacons Aſſiſtants ſeat themſelves on each Side of him, and the Aſſiſtant-Prieſt ſits down on a Stool. They all riſe when the Choir concludes the *Kyrie*; then the Biſhop turning towards the Altar, gives out the *Gloria in Excelſis* with an audible Voice, which he continues ſaying with his Miniſters. We have expatiated a little too largely on the Preliminaries to the Epiſcopal Maſs; being willing the Reader ſhould be fully informed, how a Biſhop is prepared for ſacrificing the Body of Chriſt; but with Reſpect to the reſt of his religious Performance, we ſhall be very conciſe.

THERE is Nothing very remarkable relating to the *Gradual*, the *Allelujah*, and the Goſpel, unleſs it be that the laſt is uſher'd in by a kind of Proceſſion. The Maſter of the Ceremonies walks firſt, after him the Incenſe-Bearer, and then the Light-Bearers, each

[a] *Honoris Causâ*. *Baudry Manuale Sacr. Cerem.* p. 165.
[b] An Arch-Deacon, or Arch-Prieſt. Vide *Cerem. Epiſc.*
[c] The pagan Prieſts likewiſe practiſed Confeſſion. Before they drew near to their Altars, or ſacrificed, they prayed the Gods to pardon their Sins, and by a voluntary Confeſſion prevented the Chaſtiſement they were afraid of, both on their own and their People's Account, in caſe they ſhould fail to acknowledge their Tranſgreſſions. Perhaps they both were of Opinion, that they might afterwards look on themſelves as regenerate. This Idea has loſt Nothing of its Force among Chriſtians. They who think themſelves eaſed of the Burthen of their Iniquities, by a long and vain-glorious Penance, eaſily forget their old Sins, and imagine, whenever they pleaſe, that they are in a fit State for a ſpiritual and intimate Converſation with the Supreme Being.

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with a burning Taper. A Sub-Deacon follows, with his Hands joined, as if he was ſaying his Prayers. The Deacon comes next, with the New Teſtament bore upon his Breaſt. This devout Aſſembly paſſing in Review before the Altar, ſalute it with bended Knees as they paſs along, and when they are arrived at the Place for reading the Goſpel, the Deacon, who then ſtands between the two Taper-Bearers, turns to the Right of the Altar, opens the Book, and begins the Leſſon out of the Goſpel. When the Deacon ſays *Dominus vobiſcum*, the Biſhop riſes, and lays aſide his Mitre and his Gremial. When he comes to theſe Words, *Here beginneth the holy Goſpel*, he makes the Sign of the Croſs; and, to conclude, bleſſes himſelf by another Croſs; after which the Prelate reſumes his Croſier, then makes the Sign of the Croſs again, and all his Miniſters follow his Example.

THE Goſpel being read, he who officiates kiſſes the Book, and all of them return in the ſame Order as they came. The Aſſiſtant-Prieſt incenſes the Biſhop.

IN the next Place the Biſhop preaches, or ſome Canon, who is a Prieſt, performs that Office for him. After Sermon, the Deacon, who ſung the Goſpel, goes to the Left Hand of the Biſhop, and leaning a little forward ſays the *Confiteor* before him.

AFTER this Confeſſion is over, the Aſſiſtant-Prieſt publiſhes the Indulgences, and the Biſhop gives the Abſolution. If there be no Sermon, they go on from the Goſpel to the *Creed*, which is repeated in Form like all the reſt.

THE *Offertory* follows the *Creed*. The Biſhop reads it ſtanding and bare-headed. When he has done, he returns to his Seat, and puts on his Mitre. One Deacon takes off his Paſtoral Ring, another his Gloves, and ſome ſubſtantial Lay-Man preſents him [a] the Baſon to waſh his Hands. The Arch-Deacon, whom the Ceremonial conſtantly calls the Aſſiſtant-Prieſt, gives him the Napkin. His Lordſhip goes up again to the Altar, ſupported by his two Aſſiſtants; the Sub-Deacon goes to the Credence, and by the Help of two Acolytes, puts on his Shoulders the Veil which covered the ſacred Veſſels, after ſuch a Manner, as that it hangs a little lower on the Right Side, than on the Left. Then with his Left Hand he takes the Chalice and Paten, on which are two [b] Hoſts, duly prepar'd, and cover'd with a *Palle*. The Right Hand lies lightly over the Veil, the longeſt Side whereof is made uſe of to cover the Chalice. An Acolyte follows the Sub-Deacon to the Altar with Wine and Water. The Deacon preſents the Paten to the Perſon who officiates: All this Part of the Maſs, which is celebrated in a ſolemn Manner by the Biſhop, is performed as in common Maſſes.

THE Aſſiſtant-Prieſt muſt take care that the Prelate, who officiates, exactly follows the Rubric of the Maſs. [c] He may with ſome Propriety be called his Prompter. Some of the Miniſters muſt ſtand on each Side the Altar, with lighted Tapers, to honour the Elevation of the Sacrament.

WHEN the Biſhop elevates the Hoſt, the Deacon, who kneels on his Right Side, takes up the Border of the Celebrant's Planet. He obſerves likewiſe the ſame Ceremony at the Elevation of the Chalice. We muſt not omit informing the Reader, that an Acolyte incenſes three Times together the Body and Blood of our Lord, during the Elevation of both one and the other. After that, the Miniſters who attended the Myſteries

[a] The Ceremony of waſhing of Hands before the Sacrifice, was uſually practiſed by the Pagans, and is ſo to this very Day.

[b] *Mundæ, Cerem. Epiſc.* Lib. II.

[c] *Suggerit illi ſubmiſſâ voce, vel modeſtè nutu indicat, ſi memoriæ lapſit, vel aliâ de causâ deficeret.* Vide *Cerem. Epiſc.*

of the Sacrifice with their [a] lighted Tapers, withdraw without the [b] *Presbyterium*, to extinguiſh them, unleſs they aſſiſt in the Adminiſtration of the Sacrament.

AFTER the *Agnus Dei*, the Aſſiſtant-Prieſt places himſelf at the Biſhop's Right Hand, and a Deacon on his Left. The former kneels, whilſt the Celebrant ſays a ſhort Prayer, then riſes again immediately, and both of them kiſs the Altar. The Celebrant gives the Peace to the Prieſt, who turns his Left [c] Cheek to receive it. After this mutual greeting with a holy Kiſs, the Aſſiſtant-Prieſt diſtributes the Peace he has received amongſt the Choir, and begins his pious Munificence with the Clergy of the higheſt Quality in all the Congregation. As to the Laity, they are made to kiſs the Inſtrument of Peace, as they call it, which at leſs ſolemn Maſſes is conſtantly made uſe of inſtead of an immediate Kiſs. There is no Variation in what follows to the End, from the Ceremonies obſerv'd at common Maſſes.

THIS Deſcription will give the Reader a general Idea of what are called ſolemn Maſſes. See the Cut hereunto annex'd, repreſenting the Choir, *&c.* of our Ladies Church at *Paris*.

The SOLEMN MASS *celebrated by the* POPE.

WE ſhall not here undertake a Deſcription of every particular Ceremony which is to be obſerved at the Pope's Chapel, from his firſt Entrance into it, for the Performance of his Devotions, till he goes out again. Such a long Account would be perfectly tedious. The Reader is not fond, perhaps, of knowing [d] that there muſt be a Cardinal-Deacon on the Left Hand of his Holineſs, to take off his Mitre, an Auditor of the Rota to receive it; another Cardinal-Deacon to be at his Holineſs's Right Hand, to take off his Hat, or Berettino; that whilſt the Holy Father is at Prayer, the Cardinal who celebrates Maſs, advances to ſay the *Confiteor*, and that then one of the two Aſſiſtants muſt ſtand at a Diſtance, after which his Holineſs begins the *Confiteor*; that at the Indulgence he who officiates draws a little back, to receive the Maniple from the Sub-Deacon of the Chapel; and that the Cardinal-Deacon, who was withdrawn at ſome conſiderable Diſtance, approaches his Holineſs, and goes through the Confeſſion with him; after which the other Cardinal-Deacon gives him his Cap, which he had taken ſome Time before with his Mitre. The Deacon on the Right Side [e] extends the Strings of the Mitre. Both of them, as they lead the Pope to his Throne, hold the End of his Pluvial. Every Time Chriſt's Vicar lifts up his ſacred Hand to make the Sign of the Croſs, or give the Benediction, the Cardinal-Deacon only, who is at his Right Hand, holds up the Pluvial; but when his Holineſs raiſes both his Hands, the Cardinal-Deacon who is at his Left helps likewiſe to hold it up.

WE ſhall omit the profound Bows, Genuflexions, *&c.* of the Cardinal-Deacons at the *Agnus*, and the Kiſſes of Peace which the Pope beſtows upon them; neither ſhall we enlarge upon all the Congees of their Eminences, (which are much more ceremo-

[a] The Cuſtom of Lamps or Tapers burning in Temples and at Altars, has always been obſerved as well by *Jews* as *Gentiles*; and ſtill continues amongſt the former, there being Night and Day a Lamp burning before the *Hechal*. The antient Heathens punctually obſerv'd this Practice, which has Nothing idle or ridiculous in itſelf, but the Abuſe that may be made of it among ſome illiterate Devotees, who think their Prayers much more effectual, becauſe they pray to God, or recommend themſelves to ſome Saint, by the Light of a Candle burning before his Image. Were the Candle to be taken away from ſuch People, they would loſe themſelves in their Prayer Books, and all the Springs of their Devotion would be diſcompos'd.

[b] The Reader has been already informed what this is. That Part of the Church likewiſe which is appropriated for lodging the Curate, bears the ſame Denomination.

[c] *Appropinquat ſiniſtram genam ſuam ſiniſtræ celebrantis.* Vide *Cerem. Epiſc.*

[d] Vide *The Maeſtro di Camera* of *Seſtini*.

[e] *Infulæ.*

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nious than devout,) at their Entrance into the Chapel. Their firſt Reſpects are paid to the Altar, their ſecond to him who officiates, if dreſs'd in his Robes; their third to ſuch of their Brethren as are there before them. The Cardinals, being in their reſpective Places, ſay a ſhort Prayer upon their Knees, and then riſing continue in that Poſture till the Chapel is full, and his Holineſs ſeated. Their Eminences ſalute him [a] with a Bow, but the People kneel, in order to receive his Benediction, which he never fails to give them as he goes along. The Diſſertations on the Ceremonies obſerved at his Holineſs's Court, take notice of ſeveral other Particulars, much more trivial and inſignificant than thoſe we have already mentioned.

His Holineſs being ſeated, the Cardinals pay him their Obeiſance after the following Manner: They riſe from their reſpective Stations, and go, with their Cowls trailing after them, to ſalute the Altar in the firſt Place, which is the Throne of Jesus Christ; in the next they ſalute his Vicar, and kiſs his Hand. Retreating a Step or two, they make a ſecond Congee to this viſible Head of the Church. They ſalute in the laſt Place their Collegues, the Ambaſſadors, and Princes. Being return'd to their Seats, they ſtand bareheaded, till the reſt of the Cardinals have performed the ſame Ceremonies; but when the ordinary Prelates go to pay their Obeiſance in their Turn, their Eminences ſit down and are covered. Theſe Prelates, who are Archbiſhops, and Aſſiſtant Biſhops, Penitentiaries of St. *Peter's*, *&c.* do Homage only when his Holineſs officiates. The Archbiſhops and Biſhops kiſs his Knee only, but the Penitentiaries more humbly kiſs his Foot.

These are ſome of the Ceremonies which this Apoſtolical Court, than which there is no one ſo ceremonious in all the World, obſerve in their Devotion. It was requiſite we ſhould give the Reader an Abſtract of them, before we enter'd upon ſeveral other Particulars which relate to the Pope's ſolemn Maſs. We ſhall here tranſcribe *Aimon*'s Account of them in his *Tableau de la Cour de* Rome. " A Pontifical Solemn Maſs is different from " thoſe which are celebrated by Cardinals or Prelates, in two Particulars, always ob- " ſerved when his Holineſs himſelf officiates. The firſt is this, the two Goſpels are ſung, " one in *Greek*, and the other in *Latin*. The ſecond, that the Communion is different in " the Papal Maſs, and performed after the following Manner. After the *Agnus Dei* is " ſung, [b] his Holineſs goes to his Throne. The Cardinal-Deacon of the Goſpel ſtands " in ſuch Manner on the Epiſtle Side, with his Hands cloſed together, that he cannot on- " ly ſee the Sacrament on the Altar, but the Pope likewiſe going to his Throne. " When his Holineſs is ſeated, the Deacon goes and takes the conſecrated Hoſt upon " the Paten, covered with a Veil, and turning to the People, elevates it three Times " ſucceſſively, that is to ſay, in the Middle, and at each End of the Altar. After that " he gives it to the Sub-Deacon, who carries it to his Holineſs. In the mean Time, " the ſame Deacon takes the Chalice, in which is the conſecrated Wine, and, having " elevated it three Times as he did the Water before, carries it to the Pope, who adores " *Jeſus Chriſt* under both Kinds, as ſoon as they are brought to him; which he per- " forms by a moderately low Bow of half his Body, in a [c] ſtanding Poſture; and

[a] *Seſtini.*

[b] The Pope, according to Cuſtom, conſecrates at the Altar, but it is remarkable that he receives the Communion only at his Throne. Several Reaſons are given for this whimſical Practice, which perhaps is no better grounded than on the Caprice or Pride of ſome antient Pontiff. Though we ſhall not enumerate all the Reaſons, there is one, however, too particular to be omitted. The Altar, ſays *Rocchа*, repreſents the Hall where our Lord, when he was at Supper, inſtituted the unbloody Sacrifice of his Body; but the Pope's Throne repreſents the Croſs of *Jeſus Chriſt*, and his Holineſs's communicating the bloody Sacrifice of our Lord. A Man muſt exert the moſt lively Imagination, to find out that the Pope ſeated on his Throne, in all his pontifical Ornaments, and appearing in the utmoſt Splendor, repreſents *Jeſus Chriſt* upon the Croſs, covered with Ignominy and Diſgrace, and overburthen'd with a diſhonourable Humility.

[c] This Poſture of the Pope's taking the Communion, with his Face towards the People, is thought to repreſent Chriſt's Agony upon the Croſs.

" when

" when the Deacon and Sub-Deacon are come cloſe to him, they place themſelves, one " at his Right Hand, and the other at his Left. His Holineſs takes [a] the large Hoſt " which is upon the Paten, and communicates, putting it into his Mouth with his " own Hand; he then gives two ſmall ones to the Deacon and Sub-Deacon, who are " kneeling, and kiſs his Hand before they receive them; the Deacon, however, ſtill " holds the Chalice, till the Aſſiſtant Cardinal-Biſhop, dreſs'd in his Cope, comes up " to the Pontifical Throne, where the Pope's Veſtry-Keeper preſents him with a ſmall " gold Pipe, one End whereof he dips into the Chalice, and his Holineſs at the ſame " Time lays his Hand on the other, and inclining his Head a little, in order to touch " it with his Lips, [b] ſucks up ſome ſmall Part of the conſecrated Wine, leaving the " reſt to the Deacon, who carries the Chalice to the Altar, and there ſucks up ſome " of the remaining Wine, and leaves a few Drops for the Sub-Deacon, who drinks it " without the Pipe, as alſo that which is poured out for the Ablution of the Chalice, which " he wipes with the Purificatory, or white Linen Cloth. In the mean Time his Holi- " neſs gives the Kiſs of Peace only to the Deacon, and the Communion only under " one Kind, to the other Cardinals, Ambaſſadors, Princes, and Prelates, and ſome- " times to private Perſons, who are deſirous of receiving it from him; after which he " returns to the Altar, and goes through the Maſs with the uſual Solemnities."

We have already taken Notice of the Purſe which is preſented to the Pope, with twenty five *Julio's* in it of antique Money, *pro bene cantata Miſſa.*

The other ſolemn Maſſes have likewiſe Something particular in them; we ſhall only deſcribe, however, what is moſt remarkable in the high Maſs on *Chriſtmas-Day*, when his Holineſs officiates; who, being dreſs'd in all his Pontifical Ornaments, (the moſt remarkable whereof on this Occaſion are the white Pluvial and precious Mitre) by the Cardinal-Deacons already in their Robes, bleſſes the Incenſe preſented to him by the Thurifer. After that, the Pontiff goes to Church, preceded by the *Roman* and other Prelates, who all wear white Mitres.

[c] The Incenſe-Bearer, and ſeven Acolytes, each with a Wax-Taper in his Hand, walk before the Croſs-Bearer; and a Clerk of the Chamber before the Incenſe-Bearer, who holds a Sword lifted up, with a Cap upon it; which is a Repreſentation, perhaps, of the irreſiſtable Power and Efficacy of the Pontifical Sword, which Chriſt's Vicar has inherited from St. *Paul*, with that of freeing Chriſtians from the Bondage of the Devil, by a Right acquired by the Son of God, whoſe Nativity is then celebrated; it may be an Emblem likewiſe of the Church's Freedom, or rather that of the Clergy, under the Government of his Holineſs. We ſhall take no Notice of the reſt who make up this holy Proceſſion, they being the ſame as walk on other Occaſions. But ſhould the Emperor, or any other ſovereign Prince, happen to be at *Rome* at that Time, he muſt carry the Train of the Pope's Mantle, as we have already remark'd upon other Ceremonies. Two Cardinals likewiſe hold up the two Ends of it. His Holineſs walks in a very ſtately and majeſtic Manner, under a Canopy ſupported by eight Gentlemen, who

[a] The Pope receives the Hoſt on the Left Side, and the Pipe which he dips into the Chalice on the Right, becauſe *Jeſus Chriſt*, when he was crucified, was pierced, as they pretend, on the Right Side. The Cardinal-Deacon and Sub-Deacon, who communicate at the ſame Time with his Holineſs, and in both Kinds as well as he, repreſent the twelve Apoſtles, to whom Chriſt gave the Sacrament at his laſt Supper with them. We ſhall here obſerve, that the Privilege of receiving the Communion under both Kinds is granted to ſome Princes; the Emperor, for Inſtance, and King of *France*. His moſt Chriſtian Majeſty always communicates under both Kinds, at his Coronation, and at the Time of his Deceaſe.

[b] This Cuſtom of ſucking the Blood of Chriſt through a Pipe is very antient, and was formerly obſerv'd in giving the Communion to the Laity. Vide *Rhenanum in Tertullian.* For the exceſſively devout Clergy, fearing leſt one Drop of our Saviour's Blood might be ſpilt, through the Indiſcretion or Awkwardneſs of the Populace, thought fit to prevent ſuch an Accident by introducing the Uſe of this Pipe; which has ſince been reſerved for the Pope's Service.

[c] *Cerem. Eccl. Rom.* Lib. II. Sect. 2.

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are of the firſt Rank and Diſtinction; and if the Sons of Kings were to have the Honour to be preſent at this ſolemn Proceſſion, they could at moſt but walk with the firſt Cardinal-Prieſt.

As ſoon as the Pope is got into Church, he paſſes on to a Chapel, changes his Robes, and then ſits down. The Cardinals come and bow to him, and kiſs the Hem of the holy Father's Pluvial on the Right Side; then come the other Prelates in Order, and kneeling three Times, kiſs his Right Knee. The *Latin* and *Greek* Deacons, who aſſiſt his Holineſs, ſtand in Readineſs at the Altar: After ſome Anthems are ſung, a Veſtry-Keeper [a] puts on the Arms of a *Latin* Sub-Deacon a ſmall Napkin, whereon are laid his Holineſs's Stockings and his Sandals. The Sub-Deacon carries all together to the Pope, with his Hands held up to his Eyes. The Acolytes follow him, and whilſt the Sub-Deacon and a Gentleman of the Privy Chamber get under the holy Father's *Pluvial, to put on his Stockings* and his Sandals, the Acolytes take care to ſpread the Borders of the Pluvial. [b] Whilſt the Sub-Deacon is putting them on, the Aſſiſtant-Biſhops who are preſent at this religious Ceremony, hold before his Holineſs a Book and a Wax-Taper, who with his Aſſiſtant-Deacons ſings an Anthem and a Pſalm, in the moſt devout Manner. The Choir ſing *Tierce*, during which the Pope riſes, and an Aſſiſtant-Biſhop goes up to him with the Pontifical; two Taper-Bearers attend with Lights in their Hands, the Pontiff takes off his Mitre. It is obſervable, that at all the Ceremonies of the Maſs, at which he officiates, this is taken off and put on at leaſt a dozen Times. An Aſſiſtant-Biſhop lays the Pontifical on his own Head, that his Holineſs may read the Offices for the Day, and another Aſſiſtant ſupports the Book with one Hand, and holds a Taper in the other. When the Pontiff is ſeated again, and his Mitre put on, he is preſented with ſome Water to waſh him; [c] four Laymen of the firſt Rank and Diſtinction wait on the *Servant of Servants*, in this Ceremony; and theſe Noblemen are the chief Potentates of *Europe*, if they happen to be at *Rome*. Neither Dignity nor Rank make any Exception on their Behalf, becauſe the Pſalmiſt has ſaid, that he (his Holineſs) ſhall waſh his Hands [d] amongſt ſuch as are clean or innocent. Whilſt this Ceremony is performing, the People are on their Knees, but the Prelates are ſtanding and bare-headed. His Holineſs having waſhed, the Goſpel-Deacon, aſſiſted by two other Deacons, and a Sub-Deacon, takes off his Mitre, Pluvial, and Stole, in order to put on ſeveral other Robes, which the Acolytes bring him from the Altar, *viz.* the Girdle, the Breaſt-Croſs, the Dalmatica, the Tunic, the Albe, the Gloves, *&c.* all which muſt be moſt devoutly kiſſed, and the *Pallium*, the Croſs whereof his Holineſs kiſſes. *Laſtly*, They put the Ring on his Finger, called the Pontifical Ring. His Holineſs thus equipped, and [e] followed by two Auditors, holding up the Corners of his Pluvial, [f] humbly proceeds to the *Confiteor* before the Steps of the Altar. We ſhall ſay Nothing of the Proceſſion, ſince there is Nothing that is particular in it. The three youngeſt Cardinal-Prieſts advance to kiſs the holy Father's Mouth and his Breaſt; and, whilſt he receives their Compliments, the Sub-Deacon, who ſtands behind him, [g] puts his Hands upon his Shoulders to ſupport him.

The Goſpel-Deacon cenſes his Holineſs, and he the Altar; after that he returns the Cenſer to the Goſpel-Deacon, and, going towards the Middle of the Altar, receives the

[a] *Subdiaconus Latinus accedit ad altare, cui mappulam quandam ſuper brachia ponit & ſuper eam caligas & ſandalia, quæ ambabus manibus ad oculos elevatis ad Pontificem defert. Hunc ſequuntur Acolyti, quibus extendentibus fimbrias plevialis Papæ, ſubdiaconus cum uno ex ſecretis cubiculariis Papæ ſubtus intrant & ..... caligas & ſandalia imponunt*, Cerem. Eccl. Rom. Lib. II. Sect. 1.

[b] Id. Ibid.

[c] Id. Ibid.

[d] Or, according to other Tranſlations, *I will waſh my Hands in Innocence.*

[e] *Cerem. Eccl. Rom.* Ibid.

[f] *Supplicabundus vadit ad confeſſionem ante gradus altaris*, Ibid.

[g] *Manibus retro ad ejus ſpatulas appoſitis*, Ibid.

Kiſſes of the two Goſpel-Deacons, and of the Aſſiſtant-Deacons. In the next Place he kiſſes the Altar, reads the *Introite* and *Kyrie* out of the Pontifical, which the Aſſiſtant-Biſhop carries on his Head, as we have already obſerved, inſtead of a Desk. His Holineſs being ſeated, they lay the Gremial (a Kind of Napkin or Apron) on his Knees, and when he riſes they take it away. The *Latin* and *Greek* Sub-Deacons ſing the Epiſtle in their reſpective Languages; which finiſhed, the two Sub-Deacons, and the Maſter of the Ceremonies, kiſs the Feet of the holy Father, who reads the Epiſtle and *Gradual* in his Turn. There is nothing particular from this to the End of the Creed, unleſs that ſeven Acolytes, who each carry a lighted Taper, ſurround the holy Father whilſt he walks to read the Goſpel.

AFTER the Creed, his Holineſs waſhes his Hands again. As ſoon as the *Latin* Deacon has put the Corporal, the *Ciborium*, Purificatory, *&c.* in Order, all which the Sub-Deacon gives him, a Veſtry-Keeper goes to the Credence, and from thence takes the Chalice and Paten, on which Paten there is a ſmall Gold Spoon. He covers the whole with a Veil about his Neck made of Cloth of Gold, and lays them on the Altar on the Epiſtle-Side, after they have been firſt well wiped. The *Latin* Deacon takes three Hoſts, [a] and lays them in Order upon the Paten, where they wait for his Holineſs, whoſe Mitre is put on, and his Ring and Gloves taken off, and he waſhes his Hands again after the Offertory. As ſoon as he has done waſhing, his Ring is given him again; he goes up to the Altar, the *Latin* Goſpel-Deacon takes off his Mitre again, and two Cardinal-Biſhops, Aſſiſtants to his Holineſs, ſets the Maſs-Book on the Altar on the Goſpel-Side. One of the [b] Aſſiſtant-Biſhops informs the Pontiff what he is to ſay, and with his Finger points him out what Paſſages he is to read.

OF the three Hoſts which are unconſecrated, and lie upon the Paten, the *Latin* Goſpel-Deacon takes one, with which he touches the other two, and then gives it the Veſtry-Keeper to eat. [c] He takes a ſecond, touches the Chalice and Paten with it, and then gives it to the ſame Veſtry-Keeper, who eats it as he had done the former, and alſo taſtes the Wine and Water that is to be made uſe of for the Maſs. The third Hoſt the Pontiff takes, and conſecrates. We paſs over the Mixture of the Wine and Water, the Conſecration of the Chalice, the Perfumings, and all the other Circumſtances to the End, as having nothing particular in them. To conclude, his Holineſs pours down amongſt the Congregation ſeveral Indulgences for many Years, and a great many *Quarantins* of Pardons [d].

The MASS *for the* DEAD.

THE Rubric of the Miſſal [e] prohibits the ſaying any Maſſes for the Dead on Sundays, and double Feſtivals. No Maſs of that Kind muſt be ſaid on *Chriſtmas-Day*, the *Epiphany*, *Eaſter*, and *Aſcenſion-Days*, &c. If there be but one Maſs in any Pariſh Church, it muſt not be that for the Dead (except certain Days); becauſe it is unjuſt, that, for the Comfort and Conſolation of one deceaſed Perſon, a vaſt Number of good Chriſtians, who are living, ſhould loſe the unſpeakable Advantage of ſo ſacred a Myſtery. We ſhall refer ſuch to the Rituals, as would be completely informed of every Particular, relating to all the Maſſes which are ſaid for the Deceaſed. We ſhall not here mention the vaſt Sums of Money which accrue to the Clergy on theſe Occaſions. But we may venture to ſay,

[a] *Ponit eas ordinatim ſuper patenam, ſicque Papam exſpectant*, Ibid.
[b] *Dicit, quæ ſunt dicenda, & ea digito ſuo Papæ ſemper oſtendit*, Ibid.
[c] This Ceremony was occaſioned by *Victor* the IIId's being poiſoned by a Wafer.
[d] *Concedit plenariam indulgentiam tot annos, & totidem quadragenas de verâ indulgentia*, Cerem. Eccl. Rom.
[e] *Baudry, Manuale Cerem.*

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without depreciating the Dignity of ſo very venerable a Sacrifice, that the Maſſes for the Dead prove to them a real *Peru*; for which they are obliged to the Superſtition of ſome Devotees whoſe Charity extends [a] even to receiving the Communion for the Dead, in hopes of giving them Eaſe by an *Act* of Devotion, which Chriſt ordained for the Living only: But that is not the only Corruption to which the Maſs is expoſed; the Reader will find ſeveral remarkable Inſtances in what follows.

LAWYERS, who are retained againſt one another in a Cauſe, have each of them a Maſs ſaid for their good Succeſs. Maſs is ſaid for the Diſcovery of loſt Goods. That of the Holy Ghoſt is ſaid to detect a Thief, or to prevent his making his Eſcape from the Place where the Robbery has been committed. In *Italy*, St. *Anthony* of *Padua*'s Maſs is ſaid for the Recovery of any ſtray'd Goods. The Avarice of the Clergy may be one great Cauſe in all Probability of theſe Practices, who have multiplied them to the Degree they are at at preſent. This is a ſhocking Truth, and we are ſorry to ſpeak it: But how can we bear to ſee Chriſtianity made the Sport and May-game of a Set of ſelf-intereſted Men?

WE ſhall chuſe [b] for the Subject of this Deſcription, the moſt ſolemn Maſs for the Dead, which is that which the Biſhop himſelf celebrates. The melancholy Occaſion of the Ceremony does not admit of any pompous Decorations on the Altar. All the Flowers, Feſtons, Relics, and Images are remov'd. Six yellow Wax Lights, and a Croſs in the Middle, are the only Ornaments. Two other Tapers of the ſame Kind give Light to the Credence, which is covered with a very plain ſmall Table-Cloth, where all the Ornament is no more than what is abſolutely neceſſary for ſo mournful an Occaſion; ſuch as a Maſs-Book, a Holy-Water-Pot, a Sprinkler, a Thurible, a Navet, and a black Cloth for Abſolution. The Acolytes ſpread a black Cloth upon the Altar, and the Biſhop officiates likewiſe in Black. As ſoon as Maſs is over, he puts on a Pluvial of the ſame Colour; the Dreſs of his Miniſters, the Epiſcopal Chair, and the Pontifical Books are all black. The Biſhop who celebrates this melancholy Maſs, has no Croſier in his Hand, no Gloves on, nor his Sandals upon his Feet; nor does he ſay the *Judica*, the *Reminiſcaris*, the *Quam dilecta*, nor ſeveral Prayers which are ſaid at other Maſſes. After the *Confiteor*, he kiſſes the Altar but not the Book; nor do the [c] Miniſters kiſs any Thing whatever during the Celebration of it; for Kiſſes on ſuch melancholy Occaſions are forbidden. They do not croſs themſelves at the *Intriote*, nor is the Altar perfumed with Frankincenſe at the Beginning of this Maſs. In ſhort, not to mention ſeveral other Differences which are of leſs Moment to the Laity than the Clergy, we ſhall only obſerve, that the Perſon who officiates does not ſmite his Breaſt at the *Agnus*, that he does not give the Kiſs of Peace, that he concludes the Maſs without the uſual Bleſſing, that no Indulgences are publiſhed; and that the Deacon, if it be a general Maſs for many, ſays the *Requieſcant in Pace* in the plural Number for the Repoſe of the Dead.

THE Homily follows, and the Pulpit for that Purpoſe is hung with Black; and if it be a particular Maſs for any private Perſon, remarkable for his Quality or Virtues, his immenſe Fortune and charitable Endowments, the Maſs, for the Reſt and Tranquility of his Soul in the other World, is followed by a Funeral Panegyric, in which the Orator diſplays, as far as he is able, all the Beauties of Rhetoric, and [d] endeavours to add new Graces

[a] Thiers *de plus neceſſaire* de toutes les *Devitients.*

[b] This Deſcription is taken from *Cerem. Epiſc.* and from *Baudry.*

[c] *Miniſtri nihil prorſus oſculantur*, Baudry. *Prohibentur oſcula in hac miſſa*, Id.

[d] Above all Things, a Panegyriſt muſt be laviſh of his Rhetorical Flouriſhes on ſuch Occaſions; and, rather than and inſipid on the Merits of the Deceaſed, rob both the Antients and Moderns of ſuch exalted Encomiums as he ſhall think applicable to the Deceaſed. He muſt endeavour artfully to copy the beautiful Turns, ingenious Compliments, and pompous Phraſes, which regularly employ the Aſſemblies of a celebrated Academy. The Orator muſt take all poſſible Care to conceal his Hero's Defects, and mention none but his good Qualities. If the Party de-

Graces to old thread-bare Encomiums, which, in the earlieſt Ages of the World, were the Reſult of Eloquence, and which Flattery and Diſſimulation will never ſuffer to die, or grow out of Faſhion.

A CHAPELLE [a] *Ardente*, or a pompous Repreſentation of the Deceaſed, is erected, adorned with Branches, and illuminated with yellow Wax-Lights, in the Middle, or ſome other Part of the Church, or round the Monuments of Perſons of Diſtinction. If the Deceaſed be not buried in that Church, this Chapel may be placed in the Nave, if he be a Layman; or, if a Clergyman, in the Choir, in Caſe it be diſtinguiſhed from the *Presbyterium*; for it is never allowed of in the *Presbyterium*. The Head of a Prieſt is turned towards the Altar, and the Feet of a Layman. After the Homily they proceed to the Abſolution of the Deceaſed, much after the following Manner. The Goſpel of St. *John* being read, the Perſon who officiates, with the Deacon, and Sub-Deacon, return to the Middle of the Altar, from whence, after one Genuflection, or one profound Bow, in caſe there be no Tabernacle, they go to the Epiſtle-Side. The Sub-Deacon, when at the Bottom of the Steps, takes the Croſs, and after he and the Deacon have laid aſide their Maniples, all of them go together to the Place where the *Chapelle Ardente*, or Repreſentation, is erected, in the ſame Order as if to the Interment of the Corps. The Incenſe-Bearer, and he who carries the Holy-Water, walk firſt; the Sub-Deacon follows, between the two Light-Bearers with the Croſs; after them come the Choir, with yellow Tapers in their Hands. The Perſon who officiates with the Deacon on his Left-Hand, walks laſt, and no one except himſelf is covered, unleſs they go out of the Church, and then indeed they are all covered as well as he.

BEING arrived at the *Chapelle Ardente*, where the Celebrant is to give the Abſolution to the Deceaſed, the Incenſe-Bearer, and the Acolyte who is the Holy-Water-Bearer, place themſelves in that Part of the Chapel which fronts the Altar, but ſomewhat inclining to the Epiſtle-Side, and behind the Perſon who officiates, who has the Deacon on his Right Hand. The Sub-Deacon who carries the Croſs, and two Light-Bearers, ſtand at the other End, at the Head of the Corps, a little towards the Goſpel-ſide. When they are all placed, the Perſon who officiates uncovers himſelf, and, taking the Ritual out of the Deacon's Hands, begins the Abſolution of the Deceaſed by a Prayer, the firſt Words whereof are, *Non intres in Judicium*, &c. (*Enter not into Judgment*, &c.) We ſhall omit ſome of the Reſponſes that come afterwards, ſuch as the *Libera nos Domine*, &c. to come to the Benediction of the Incenſe, after which the Celebrant walks round the Repreſentation, ſprinkling it with Holy-Water, perfuming it on both Sides, and making Abundance of Bows and Genuflections. When he has performed the great Work of Abſolution, he ſays the *Pater*, and thereupon turns to the Croſs, repeating ſeveral Verſes and Prayers which are inſerted in the Rituals. *Laſtly*, he makes the Sign of the Croſs on the Repreſentation, and ſays the *Requiem* for the Deceaſed, to which the Choir anſwer, *Requieſcat in Pace*, (*Let him reſt in Peace.*) It is certain, however, that he does not reſt immediately after his Departure, and that in his Journey from this World to the next, he muſt at leaſt croſs over Purgatory, though he might prove ſo fortunate as not to bait by the Way. We think ourſelves obliged thus to explain the Repoſe which theſe Men of God procure for Souls, and for themſelves by the Revenues deceaſed has gained a Reputation, by any public Endowments, or Liberalities to the Church, or by a Retirement as advantageous to the Convent which he has made Choice of as beneficial to his own Soul; ſuch a Circumſtance he will ſet in the faireſt and cleareſt Light, which, by Way of Canonization, has procured to ſeveral Saints the principal Places in Heaven. If the Hero riſing from an obſcure Extraction, has, as it were, flown with rapid Wings to the higheſt Poſts in the State, 'tis his Buſineſs to prove, that Fortune never raiſes groveling Souls. In ſhort, if the Orator be a profeſſed Panegyriſt, if he has a Penſion for praiſing both the Living and the Dead, he will wiſely imitate a certain Orator, who always had a Set of Dedications, Speeches, and Funeral Orations ready for Sale, with Blanks for the Names, which he filled up as faſt as he diſpoſed of them.

[a] A *Chapelle Ardente* is all the Funeral Pomp which ſurrounds the Body, or the Repreſentation of the Perſon deceaſed.

an-

annexed to theſe mortuary Maſſes. After the Abſolution, the Celebrant and his Attendants return in the ſame Order as they came.

Excess of Devotion often occaſions ſcrupulous Perſons to procure ſeveral Abſolutions for their deceaſed Friends. The Dead, however, once thoroughly abſolved, ſhould find themſelves, one would think, but very little the better for five or ſix additional Abſolutions: But on the other Hand, if the Clergy have more Trouble, they find their Account in it. The *Ceremonial of the Biſhops* ſpeaks of Abſolution being repeated by ſeveral Prelates, and deſcribes it after this Manner.

Four Biſhops place themſelves at the four Sides of the *Chapelle Ardente.* The youngeſt goes to the Right of the dead Man's Feet, the ſecond to the Left towards his Head, the third to the Left of his Feet, and the fourth to the Right of his Head. The Celebrant ſits in his Epiſcopal Chair, as before-mentioned, having the Incenſe-Bearer and Holy-Water-Bearer behind him. The deceaſed thus ſurrounded, as it were, by the five Biſhops, is no longer expoſed to the Malice of the Devil, who, in this happy Situation, dares not attack him. The Celebrant gives him the firſt Abſolution, ſaying, *Non intres*, &c. After him, the firſt of thoſe four Biſhops who are placed at the four Corners, ſprinkles and perfumes the Repreſentation on each Side three Times, going quite round it. After this ſome Verſes are repeated, and whilſt the *Requiem* is ſinging, the Miniſters attend the ſecond Biſhop, who riſes in his Turn to go his Round. He ſprinkles, perfumes and repeats in the ſame Manner, as the former, a few Prayers and Verſes, and then all of them return to their reſpective Places. Whilſt the third is coming to give his Abſolution, the Reſponſes are begun. *Laſtly*, The fourth gives his, and the Choir ſing *Libera me Domine*, &c. Then the Celebrant ſprinkles and perfumes the Repreſentation in the ſame Manner as the reſt, ſays the Prayer of Abſolution, to which the Choir anſwer, *Amen*, pronounces the *Requiem*, and the Muſic, if there be ſeveral Perſons deceaſed to be abſolved, ſings the *Requieſcant in Pace*; *alias Requieſcat*.

The Ceremonial adds, That theſe four or five Abſolutions are never obſerved or given but at the firſt Funeral Solemnities of the Deceaſed. At [a] Anniverſaries, and after the nine Days [b] Mourning, there is never but one performed.

[a] The antient *Grecians*, convinced by Reaſon and Tradition, That a Man was not perfectly annihilated in the Grave, but that his nobler Part was not, like Matter, corruptible annually celebrated the Commemoration of their Heroes, which Solemnity was performed round the Monuments of thoſe illuſtrious Dead. The Chriſtians of the earlieſt Ages barely imitated them, though ſince it has been carried much further. All Human Inſtitutions are pure and ſimple at firſt. The Anniverſaries of the *Grecians*, for immortalizing the Memory of their departed Heroes, induced the Living to imitate them, in order, like them, to obtain everlaſting Happineſs. The Deſign of the Anniverſaries of the Chriſtians, was to encourage Men in the holy Practice of Religion, and to ſhew that ſuch as die in God, live in him; and ought always to live in the Remembrance of the Church. The Death of the Chriſtian whoſe Anniverſary was celebrated, was deſcribed to the People; and they begged of God, that they might die like him. After this an Oblation was made, and converted to ſupply the Neceſſities of the Church. When once the Notion obtained, that this Oblation could deliver the Soul of the Deceaſed from many crying Sins, every Man was willing to eaſe his deceaſed Friends. Fathers made Oblations for their Children, Children for their Parents, and Wives for their Husbands. Mercenary Chriſtian Prieſts, finding their Intereſt concerned, encouraged all well-meaning and devout Perſons in making thoſe charitable Oblations, of which they reaped the Advantage, and then firſt began to ſhew a more than ordinary Concern for the Souls of the Righteous. Some ſay, that praying for the Dead, which was in Uſe among the Heathens, crept into the Church towards the End of the ſecond Century, and Hiſtory informs us, that public Prayers were made for the Soul of *Conſtantine the Great.* The Writers of the firſt Ages of the Church alſo inform us, that Souls often returned from the other World to beg the Aſſiſtance of the Living in this. Some Proteſtants are of Opinion, that Maſſes for the Dead were not introduced till the ſixth Century.

[b] The nine Days Devotion for the Dead, in uſe amongſt Chriſtians, has ſome Conformity with the ſame under the Heathens. The *Romans* mourned for their Dead nine Days, offered expiatory Sacrifices for them all that Time, and made ſeveral Feaſts, called *Cœna Novendiales*, accompanied with Vows and Prayers for the Deceaſed. They likewiſe ſacrificed to their *Manes* at their Sepulchres, and were perſuaded this Devotion was no ſmall Eaſe to their Souls. Their Service for the Dead was called *Inferiæ*, whether performed immediately upon their Interment, or at their Anniverſary.

[a] WHEN there is no *Chapelle Ardente*, the Acolytes lay a black Cloth before the Middle of the Altar; the Celebrant, who has on each Side of him, the Incenſe-Bearer and the Holy-Water-Bearer, turns towards this Cloth, and taking the Sprinkling-Stick from the firſt Deacon, ſprinkles and perfumes the Cloth three Times ſucceſſively.

WHEN the Pope and Cardinals aſſiſt at Maſſes for the Dead at *Rome*, their Eminencies are dreſt in Purple; the Cardinal, who is grand Penitentiary, ſings the Maſs; his Holineſs is cenſed at the Offertory, and ſings the Prayers for the Dead over the [b] *Cataſalque*. The firſt Cardinal-Prieſt gives the Springling-Stick and Incenſe to the holy Father; but the Cardinals pay him no Homage at this Ceremony. After Maſs, their Eminencies wait on his Holineſs home, and after that go and pay their Devotions before the holy Sacrament at St. *Peter*'s. From thence they viſit the Monuments of the Popes, and ſay a few Prayers for them [c].

WE ſhall refer ſeveral Remarks to the Ceremonies which precede or accompany Funerals.

The DEVOTION *paid to the* CROSS.

WE place the Devotion of the Croſs, which is on no Account whatever to be diſpenſed with in all the Ceremonies of the Chriſtian Religion, after the Ceremonies of the Maſs. We have already mentioned the Cuſtom of carrying the Croſs before the Pontiff.

IT hath been remarked, [d] That among the antient *Egyptians* the Letter *Tau*, which is a Kind of a Croſs, ſignified a future State, and they repreſented their God *Serapis* with this Letter on his Breaſt: And is not this a remarkable Symbol of the Croſſes which the Prelates of the Church wear upon their Breaſts? One of the Religious Duties of Paganiſm, was to kiſs their Hand as they carried it to their Mouth, laying the firſt Finger over the Thumb in the Form of a Croſs. The Croſs was in great Veneration amongſt the primitive Chriſtians, who painted it on their Foreheads, to ſhew the Heathens, that they gloried in being the Diſciples of a crucified Jeſus; and they made the Sign of the Croſs the better to diſtinguiſh each other from the Infidels, and to unite together under the Banner of the Goſpel. They prayed to God, joining their Hands, or extending them towards Heaven in the Form of a Croſs; and from that Time were convinced, that the Devil was [e] terribly afraid of that Sign, and that no other Means were ſo effectual to ſend him back to his own gloomy Territories. In all this, the Expreſſions of the Chriſtians of thoſe firſt Ages might very probably be altogether allegorical: But however that be, it cannot be denied, but that the Devotion of the Croſs has gone on and encreas'd ever ſince thoſe firſt Ideas of it. About the Beginning of the fourth Century, this Devotion gain'd Ground prodigiouſly, on account of St. *Helen*'s good Fortune, who was Mother of the Emperor *Conſtantine the Great*, and found the Croſs in her Voyage to the

[a] Baudry, *Manuale Cerem.*

[b] What is before called the Repreſentation.

[c] *Relaz. della Corte di* Roma *di* Lunadora.

[d] See *Cœl. Rhod. Lect. Ant.* Lib. X. Chap. viii.

[e] *S. Hieron. de Nativ. Hoc ſignum diabolus contremiſcit*, &c. Cardinal *Bona* in his Treatiſe *De divina Pſalmodia*, Cap. xvi. has given us a Collection of all the Virtues of the Sign of the Croſs. The Croſs, ſays he, is the *Seal of the Lord*, and upon the Chriſtian's Forehead is the ſame as Circumciſion to the *Jew*. It is the Steps whereby we aſcend directly to Heaven. It beſtows Life, delivers from Death, leads to Virtue, hinders the Corruption, (of the Pious) extinguiſhes the Flame of the Paſſions, opens Heaven, protects Cities, ſtrengthens and cements Friendſhip, &c. *Moſes* ſmote the Rock twice, making the Sign of the Croſs. *Severus*, a Chriſtian Poet, tells us in his Bucolics, that a Shepherd reſcued his Sheep from the Jaws of the Wolf, by marking them in the Forehead with a Croſs. *Prudentius*, another Chriſtian Poet, has not been leſs copious on the Virtue of that Divine Wood.

Holy

Holy Land. The Son, who was as religious as his Mother, put the Croſs into his Standards, or rather ordered them to be made in that Form. It is reported, however, that the Croſs was not introduced into Churches till the Beginning of the fifth Century, notwithſtanding it had appear'd upon the Coin, Colours, [a] Shields, Helmets and Crowns of the Emperors long before that Time. The ſixth Univerſal Council held at *Conſtantinople*, about the Cloſe of the ſeventh Century, decreed, that *Jeſus Chriſt* ſhould be painted in a Human Form upon the Croſs, in order to repreſent in the moſt lively Manner imaginable to all Chriſtians the Death and Paſſion of our bleſſed Saviour; but emblematic Figures of him had been in Uſe for many preceding Ages. Chriſt was frequently delineated in the Form of a Lamb [b] at the Foot of the Croſs, and the [c] Holy Ghoſt in that of a Dove. Sometimes a Crown was ſet over the Croſs, to intimate to the Faithful, that the Crown of everlaſting Glory would be the Reward of their Sufferings for the Croſs of Chriſt. A Stag likewiſe was ſometimes painted at the Foot of this ſacred Wood, becauſe that Beaſt, being an Enemy to Serpents, is the Symbol of Chriſt, who is the Enemy of the Devil. But all theſe emblematic Figures were laid aſide, at the Sight of our Saviour repreſented on the Croſs in Human Form, by a Decree of the ſixth oecumenical Council; which was the Origin of Crucifixes.

[d] THE Croſs Chriſt ſuffered on, as ſome have affirmed, was made of Oak. We have already obſerv'd, that this was fortunately found by St. *Helen*, together with the [e] Inſcription written over it. Pope *Sergius* about the Year 690. found another large Piece of the Croſs, which is carefully preſerved at *Rome*, and in 1492. the Inſcription was found again in a Church that was repairing in the ſame City. It had been concealed in a Wall, and the Troubles of the Times had occaſioned it to lie there forgotten. Upon this Occaſion Pope *Alexander* VI. iſſued out a Bull, promiſing a yearly Pardon of their Sins to all ſuch devout Chriſtians as ſhould annually, on the laſt Sunday in *January*, viſit the Church where that [f] Inſcription had been diſcovered. A large Part of the ſame Inſcription upon the Croſs is to be ſeen at *Thouloufe* alſo amongſt the Benedictine Monks, which is publickly expoſed twice a Year, *viz.* the third of *May*, and the fourteenth of *September*; and at ſuch Times it is ſteeped in a certain Quantity of Water, and afterwards given to the Sick, who find great Relief by it. In order to reconcile this Relic with that at *Rome*, the ſame Arguments muſt be made uſe of, as a certain Monk does, with Reſpect to the Nails of the Croſs, an Account whereof we ſhall give the Reader immediately. [g] Two of thoſe Nails, which faſtened our Saviour to the Croſs, were found in the Time of *Conſtantine*, who adorned his Helmet and Horſe's Bridle with them. *Rome*, *Milan*, and *Treves*, boaſt each of having one of thoſe Nails in their Poſſeſſion. That at *Rome* is to be ſeen in the Church of the *Holy Croſs of* Jeruſalem, and is annually [h] expoſed to the Veneration of the People. That at *Milan* hath equal Reſpect paid to it; and as there is ſome Reaſon to believe this to be the ſame with *Conſtantine*'s, the good Friar who furniſhes us with theſe Particulars, very happily applies to it one of the [i] Prophecies of the Prophet *Zacharias*. That of *Treves* is not quite ſo much regarded; but, however, no leſs deſerves the Adoration of the Devout. Theſe are the three remarkable Nails which pierced Chriſt's Hands and Feet: As to the reſt of them, to which it has been thought proper to aſcribe the melancholy Honour of having been inſtrumental to our Saviour's Sufferings, they are either [k] thoſe which have been rubbed againſt the former, in or-

[a] Vide Lipſ. *de Cruce.*
[b] *Sub Cruce ſanguinea niveo ſtat Chriſtus in agno*, S. Paulin.
[c] Vide *Caſal. de ritibus. véter. Chriſt.*
[d] Nicquet *de titulo ſanctæ Crucis.*
[e] *Nicquet*, Ibid.
[f] Vide Giry *Vies des Saints.*
[g] *Curtius* de *Clavis Dominicis.*
[h] *Curtius*, Ibid.
[i] Chap. xiv. ver. 20.
[k] *Curtius* de *Clavis Dominicis.*

der;

der, without doubt, to receive the ſame divine and miraculous Qualities; or are only little Parts of the true and genuine ones (like that, for Inſtance, at *Aix la Chapelle*, which is the Point only of that ſhewn at *Rome)* or are only ſuch as faſtened the various Pieces of the Croſs together. They may likewiſe very probably be Nails of Croſſes, to which ſeveral holy Martyrs have formerly been fixed; and as Martyrs are the Members of Chriſt, there is ſome Authority for maintaining them to be the Nails of our Saviour's Croſs; by which Conſtruction it may eaſily happen that ſeveral ſuch Nails of the Croſs may appear in the World. Pope *Innocent* VI. in 1353. appointed a Feſtival for theſe ſacred Nails.

FESTIVALS *inſtituted and ordained in Honour of the* CROSS, *and ſome* CEREMONIES *relating to the ſame.*

WE think it highly requiſite to inform the Reader, that there is a large Quantity of the ſacred Wood of the real Croſs to be met with all over the ſeveral Kingdoms of Chriſtendom. Heretics, indeed, make a Jeſt of this wholſom Plenty, and ſneering ſay, That the Carpenters might make numberleſs Pieces of Work, and find themſelves Employment for a great while with this ſacred Wood. But we ſtop their Mouths, by alledging the Reaſons which juſtify our profound Veneration for the two Inſcriptions, and the large Quantity of Nails that ſtill remain under the Denomination of the Nails of the Croſs.

WE have already taken Notice of the *Invention of the ſacred Croſs,* and informed the Reader, that St. *Helen* found it with the Nails and the Inſcription; and thus it happened: They were puzzled how to diſtinguiſh our Saviour's Croſs from two others which were found near it, and were the Croſſes of the two [a] Thieves. But this Difficulty was remov'd by St. *Macarius*. He directed the People to join with him in Prayer, and begged of God that he would vouchſafe to diſcover to him which was the true Croſs; and God heard him. A Woman at the Point of Death was brought to the Croſſes of the two Thieves, and made to touch them one after another, but to no manner of Purpoſe. After this, ſhe was brought to our Saviour's, and was immediately conſcious that her Diſtemper was removed; whereas till that Time the moſt artful Remedies proved ineffectual.

THE Feſtival of the *Invention of the Croſs* is celebrated on the third Day of *May*, and was obſerved in ſome Churches before the Popedom of *Gregory the Great*; but ſince his Time, has been introduced into ſeveral other Places, till at length it became univerſal.

THE *Exaltation of the Croſs* is celebrated on the fourteenth Day of *September*. In the Reign of *Heraclitus*, *Coſroes* King of *Perſia* plunder'd *Jeruſalem*, carried away that Part of the Croſs, which the Empreſs *Helen* left there in Commemoration of our Saviour, and ſent under a Guard into his own County, that divine Wood, which was called by his Soldiers *The God of the Chriſtians*. After ſeveral Battles, in which the *Perſian* was always defeated, [b] *Heraclitus* had the good Fortune to recover the Croſs, and carried it himſelf to *Jeruſalem*. This pious Prince laid aſide his Imperial Habiliments, in order to humble himſelf before

[a] That of the good Thief was long after found, and carried to *Rome*. It is at the Church of the holy Croſs of *Jeruſalem*.

[b] Giry *Vies des Saints*.

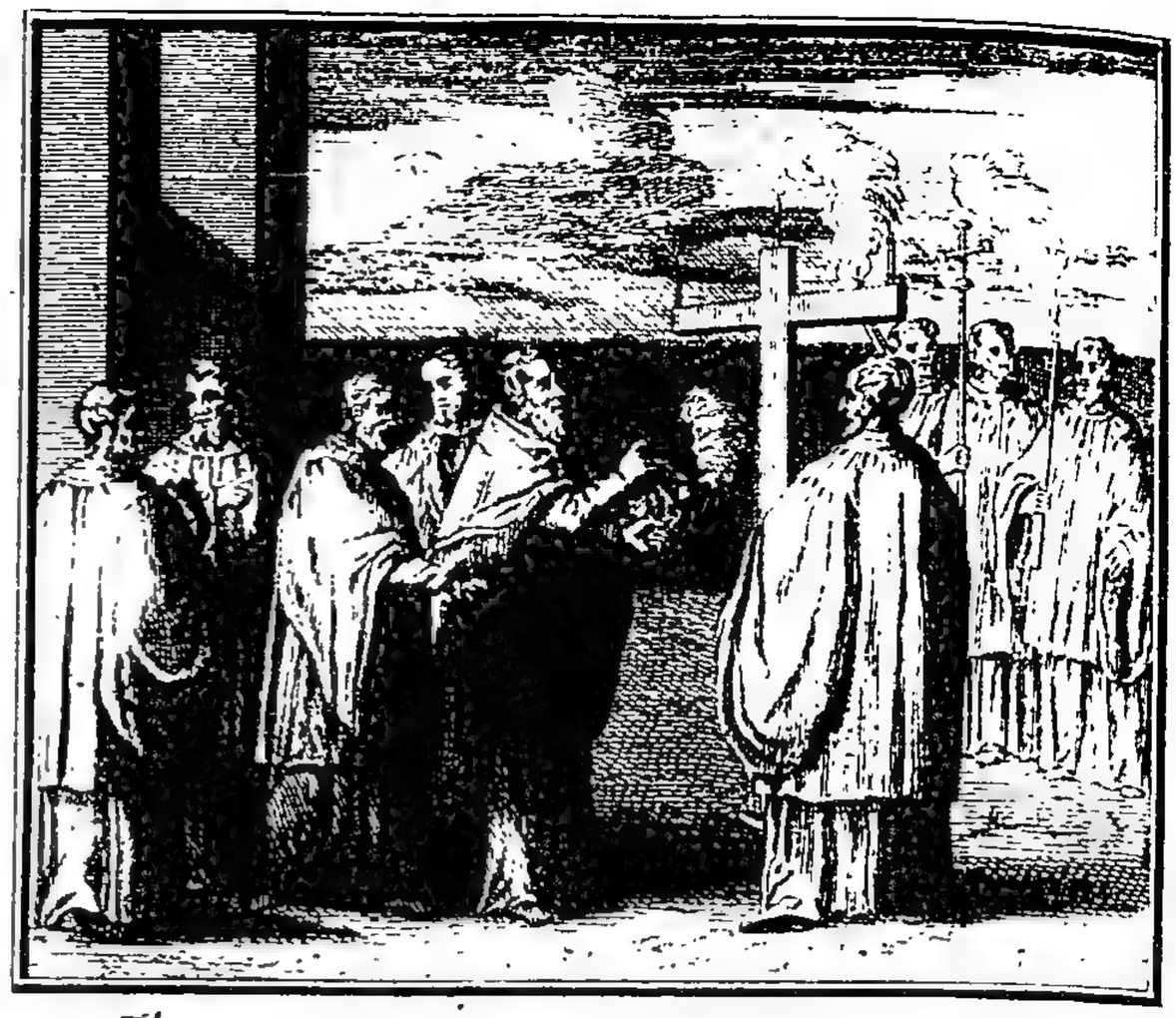
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Tab. I.



The CONSECRATION *of the* GREAT CROSS.

CONSECRATION de la grande CROIX.



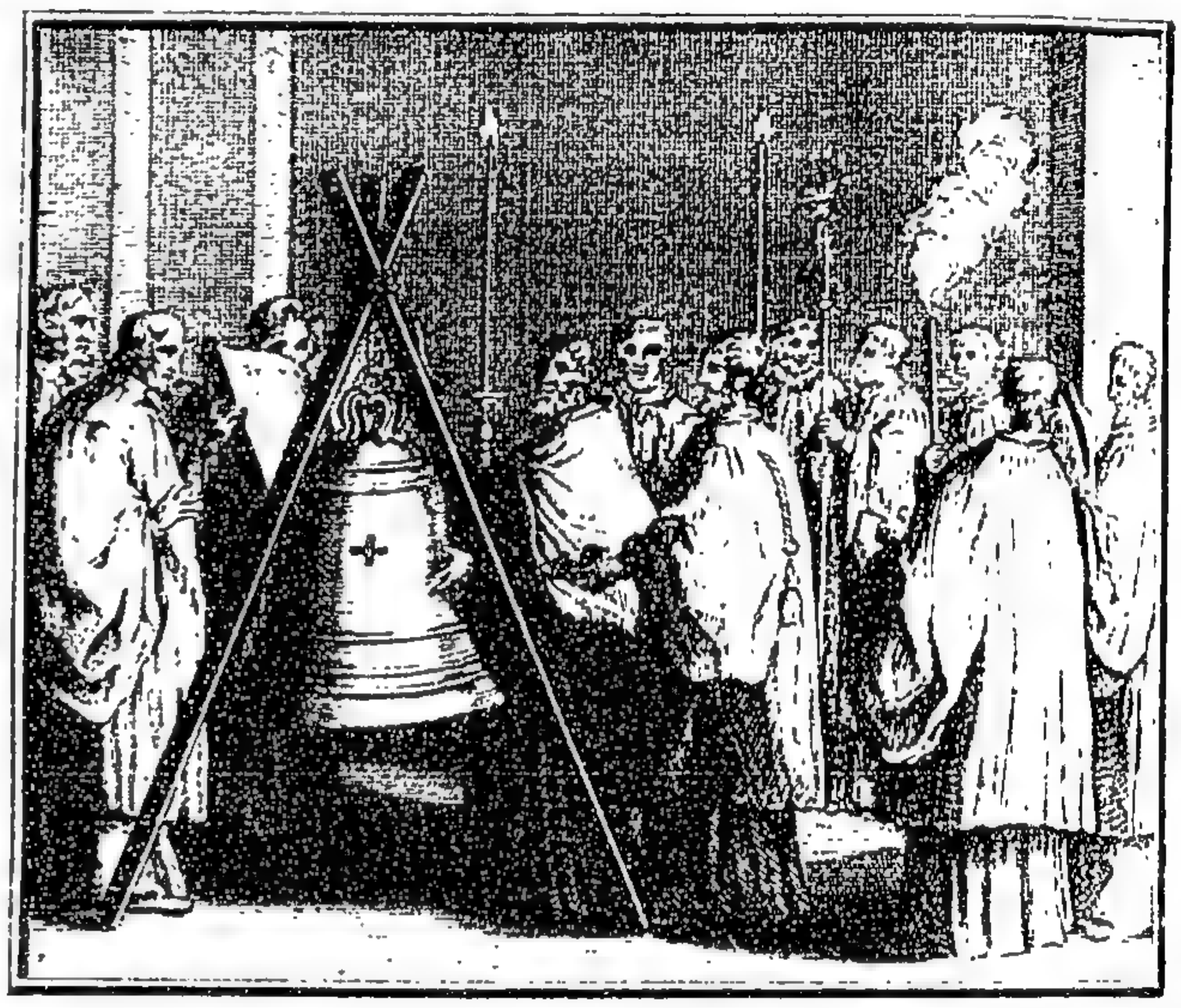
The manner of THURIFYING CROSSES.

*L'*ENCENSEMENT *des* CROIX.



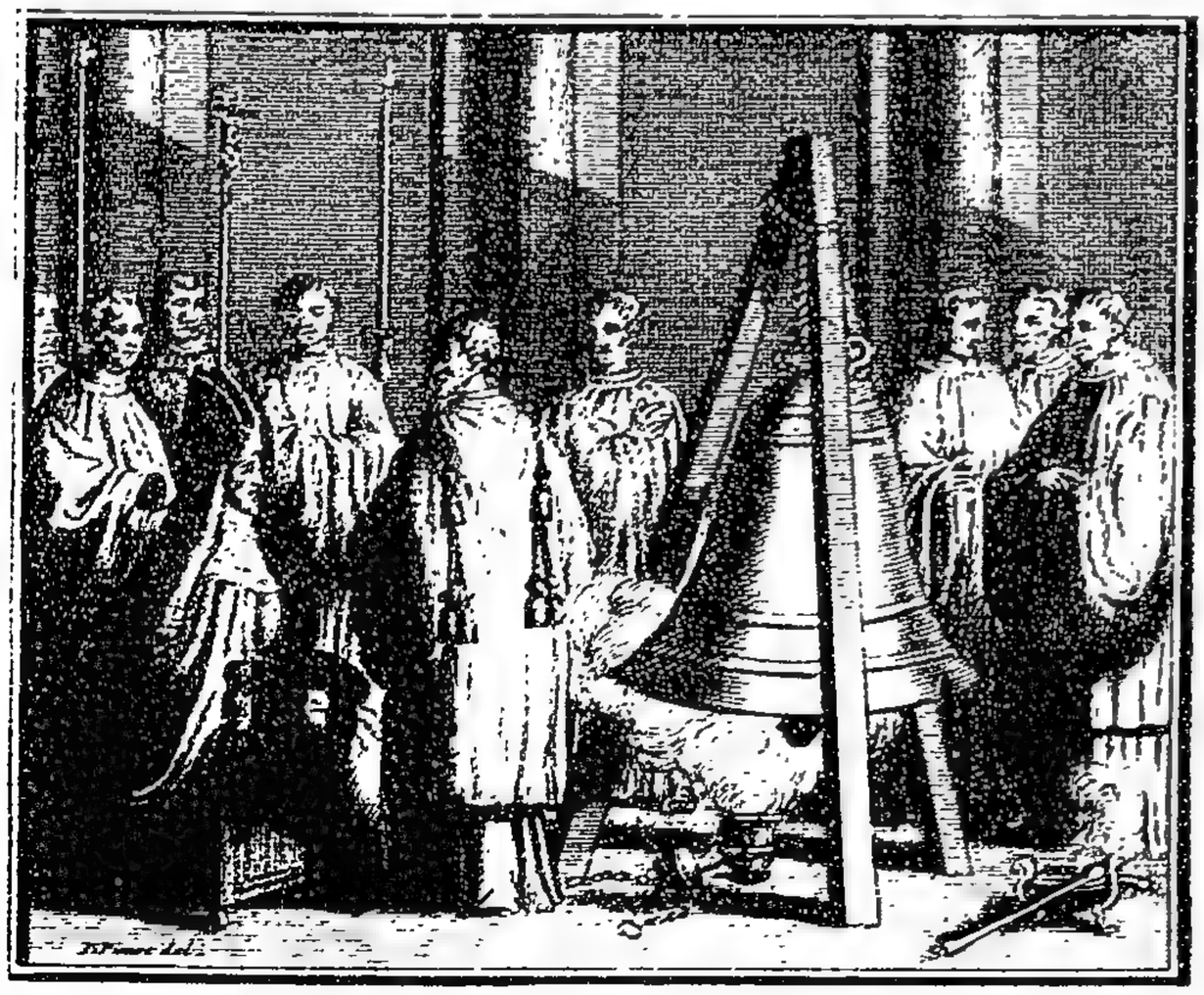
The manner of CHRISTENING a BELL.

LE BATÊME *de la* CLOCHE.



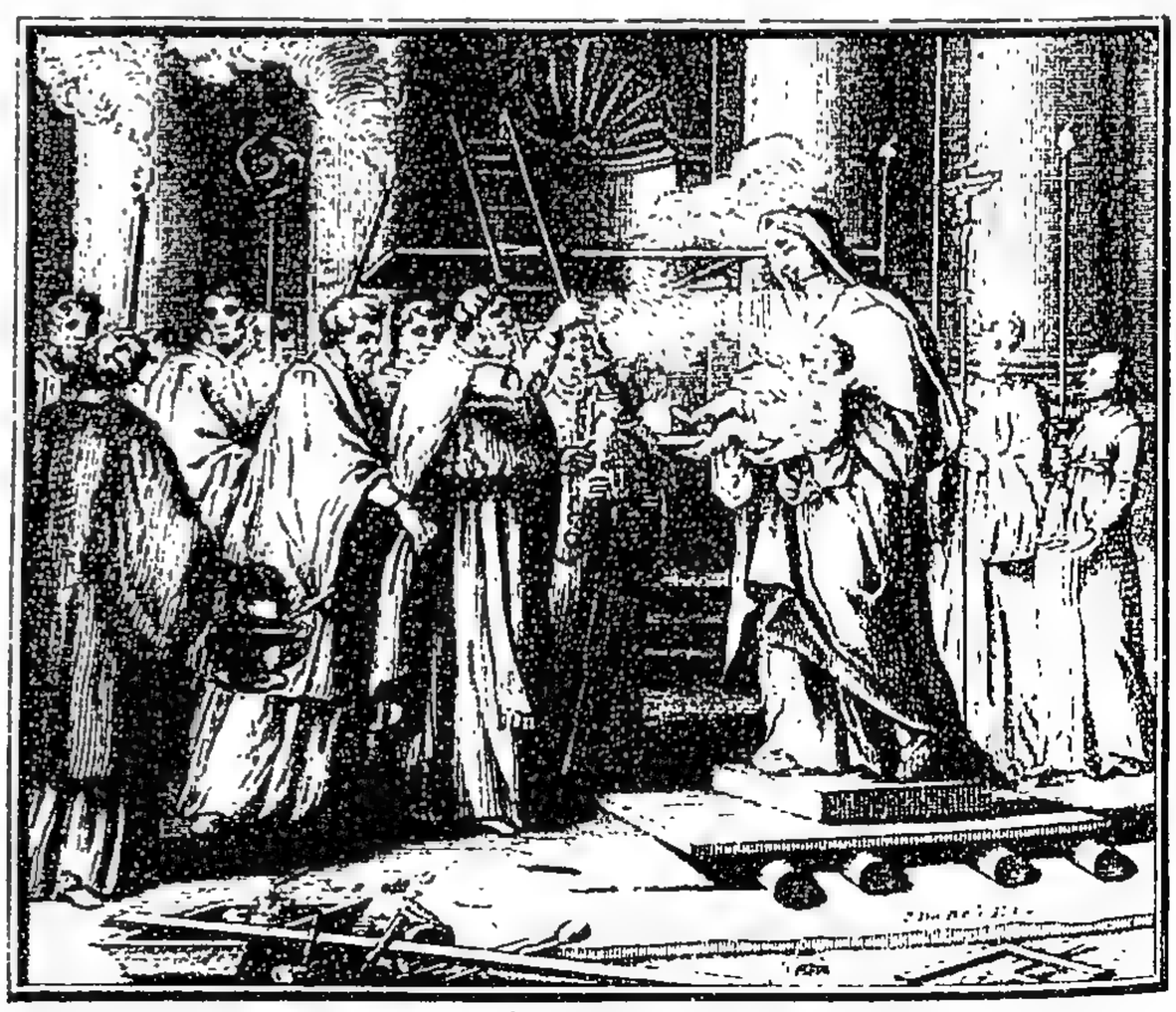
The manner of BLESSING a BELL.

BENEDICTION de la CLOCHE.



The manner of PERFUMING a BELL.

On PARFUME *la* CLOCHE.



The CONSECRATION *of an* IMAGE.

CONSECRATION de une IMAGE.

it, not being otherwiſe able to walk under the Weight of it, by Reaſon of the Magnificence of his Robes. After he had thrown them off, he laid the Croſs upon his own Shoulders, that he might carry it with the greater Pomp and Solemnity to Mount *Calvary*, from whence it had been taken. Some particular Miracles ſignalized this glorious Day, and the Feſtival of the *Re-eſtabliſhment of the Croſs* was afterwards appointed, which is ſtill celebrated under the Name of *the Exaltation*. A Feſtival of the ſame Name, however, was obſerved long before that Time, which is thought to have been inſtituted under *Conſtantine the Great*. But be that as it will, the Recovery of the Croſs was no Equivalent to the Chriſtians for the Loſs of the Eaſt, which Mahometaniſm, that ſprang up under this Emperor, tore from them with an unaccountable Swiftneſs.

POITIERS glories in having Part of the true Croſs. *Radegonda*, Wife to *Clotaire* King of *France*, obtained this heavenly Preſent for the Capital City of *Poitou*: *Paris* has another Piece of it; and the Honour of poſſeſſing it is celebrated under the Name of the *Reception of the Holy Croſs*, on the firſt *Sunday* in *Auguſt*.

THE *Roman* Rituals preſcribe the Manner in which the Prieſt is to make the Sign of the Croſs. He is to lay his [a] Left-Hand ſtretched open under his Breaſt, and to take peculiar Care [b] that it touches no Part on which the Croſs is to be made; he is to obſerve likewiſe, to keep the Fingers of that Hand cloſe together. The Fingers of the Right Hand which are appropriated for making the Sign, muſt be diſpoſed in the ſame Manner as the Left. He muſt ſtand with his Head erect and his Hand ſtreight; the Fingers not being ſo much as bent. The Sign muſt begin at the Forehead, and ſo deſcend upon the Breaſt, from whence he is to proceed from the Left Shoulder to the Right: This Sign thus made, the Prieſt muſt take all the Care imaginable not to carry his Right-Hand either to his Breaſt, or his Mouth, which is very indecent, but immediately afterwards his Right-Hand muſt be joined to his Left. Theſe Signs are made ten thouſand Times over in all Devotions both public and private. But to ſay more of them here, would be to no manner of Purpoſe; and as for the Clergy, they may conſult their Rituals at their Leiſure.

The CONSECRATION *of public and private* CROSSES.

CROSSES of all Sizes are conſecrated after the following Manner. The Print repreſents the Conſecration of a large Croſs. An Acolyte, you may obſerve, is very buſy in lighting up the Candles at the Foot of this Croſs. The grave Aſpect of the Celebrant, who is ſeated in a Chair provided for that Purpoſe, with his Paſtoral Croſier in his Hand, and in the midſt of his Clergy in their Surplices, ſhews that his Mind is intent upon this Ceremony, of which we ſhall now give the Reader an exact Deſcription. [b] The Celebrant muſt be dreſſed in all his Pontifical Habiliments; the Amict, Albe, Girdle, Stole, white Pluvial, plain Mitre, and his paſtoral Staff. Thus equipt, he preſents himſelf before the great Croſs, and part of the Clergy turn towards him; he makes a Diſcourſe to the People, as he ſits, upon the Excellence of the Croſs, at the [c] Foot whereof three Tapers are lighted, and then the Celebrant takes off his Mitre, and repeats a Prayer before the Croſs. The Litanies follow it, and after them there is an Anthem. He then ſprinkles the Croſs, and afterwards perfumes it with Frankincenſe: That being performed, he ſets Candles upon the Top of each Arm of the Croſs, which, if it be ſo high that he cannot reach the Top [d], he is furniſhed with a Ladder. The Ceremony

[a] *Baudry*, Manuale Sacr. Cerem. p. 76. Ed. 1711.
[b] *Extra Limites Crucis*, Id. Ibid.
[c] *Pontific. Rom.*
[d] *Scala ſuper quam aſcendens Pontifex poſſit aſcendere*, &c

concludes with Pſalms and Prayers. The Conſecration of all Croſſes intended for public Places, Croſs-Ways, and High-Roads, are performed after the ſame Manner. As to the Adoration of the Croſs, which is preſented to the People on *Eaſter-Eve*, we ſhall refer it to that Feſtival.

As for ſmall Croſſes newly made, and intended for Proceſſions, Churches, Chapels, Altars, or private Families, when a Prieſt, by the Licence and Conſent of his Biſhop, bleſſes one of them, he muſt lay it upon the Altar on the Epiſtle-Side, on a Cuſhion, and having taken care that one Taper at leaſt be lighted, muſt put a Stole over his Surplice, of ſuch a Colour as is proper for the Day; and being attended, if conveniently it can be, by a Clerk in a Surplice, whoſe Buſineſs is to hold the Water-Pot and Sprinkler, muſt make the Sign of the Croſs over himſelf, and ſay ſome Prayers ſuitable to the Occaſion, *&c.* [a] But it muſt always be obſerved, that the ſame Prayer which is uſed to bleſs a Stone or Metal Croſs, will not ſerve for a wooden one: After this he muſt kiſs it, and thoſe who ſtand near him kiſs and adore it after him.

THE Croſs muſt always be placed upon the Altar. It is carried before Patriarchs and Biſhops, as well as before the Pope; the Image which is upon it muſt be always turned towards the Prelate. The Croſs-Bearer muſt be dreſſed like a Clerk.

THE Pectoral, or Breaſt-Croſs, [b] in which ſome Relic, or Piece of the true Croſs ought to be ſet, is worn by Prelates, and hangs on a Chain, or Silk String, and is tied about their Necks. This Breaſt-Croſs is inſtead of the Pectoral Ornaments of the antient High-Prieſt of the *Jews*; and the Cuſtom of wearing it was eſtabliſhed, as we are informed, about the Beginning of the ninth, or latter End of the eighth Century. In 811. the Patriarch of *Conſtantinople* ſent a Gold Relic-Box, in which was a ſmall Piece of the true Croſs, to Pope *Leo* the Third. This Relic-Box was in *Greek* called *Encolpion*, a Term which ſignifies any Thing worn on the Breaſt. This Cuſtom proceeded, no doubt, from that of the firſt Chriſtians, who out of Devotion for the Croſs of our bleſſed Saviour, wore it on their Breaſts, and even made it, on the ſmalleſt Occaſions, the Object of their Remembrance. As an Illuſtration thereof, they cut their Bread in the Form of a Croſs, which Cuſtom continued in the Church for a long Time; but, without attributing this Practice to the Veneration of the firſt Chriſtians for the Croſs of Chriſt, it might very probably be a Relic of the ancient *Roman* Way of cutting Bread, which gave Riſe to a celebrated [c] Proverb. When the primitive Chriſtians travelled abroad, or even walked about the City, they carried Croſſes about them, as a Teſtimony of the Religious Regard which was due to that of our bleſſed Lord. Afterwards, indeed, it became no more than an Ornament, and was accordingly ſet off with Jewels, like the Diamond Croſſes of our modern Ladies. Croſſes were likewiſe engraved upon ſepulchral Monuments and at the Doors of Chapels. The Pectoral Croſs muſt be conſecrated, like all others, and ſprinkled with Holy-Water.

THE Conſecration of Croſſes is very antient, and at leaſt antecedent to the ſeventh general Council. Some Hiſtorians aſſert, that it had been practiſed ever ſince the ſecond Century, and that judicial Oaths were at that Time made before Croſſes; but this is very improbable, ſince the Church then laboured under the Pagan Yoke.

[a] Piſcara *Praxis Ceremon.* Lib. II. Cap. iii.
[b] *Bonanni* Gerarch. Eccl.
[c] *Aliena vivere Quadra*, Juven. The *Quadra* was called the four Pieces into which the Bread was cut.

Ce-

Celebrated CRUCIFIXES.

LORETTO is famous for the Image of our Lady. There is likewiſe a miraculous Image made by St. *Luke*, in the Borough of *Cirolo*, in the Road to that ſmall City. They who go to pay their Devotions to our Lady, will be ſure to remember, that at leaſt as much Reſpect is due to the Son as to the Mother.

THE [a] *Santiſſimo Croceſiſſo* at *Naples* is compos'd of Wood; nor does the Coarſeneſs of the Stuff in the leaſt diminiſh its Value; the Gratitude it ſhewed to St. *Thomas Aquinas*, [b] in thanking him for his beautiful and inſtructive Writings, ſhould redouble the Zeal of all ſuch as viſit the Chapel where it reſides.

THE *Santo Volto* at *Lucca* is made of Cypreſs, and dreſſed in a very pompous Veſtment; its Shoes [c] are Silver, covered with Plates of Gold; and its Head adorned with a Crown, ſet all round with Jewels. *Nicodemus*, they ſay, was the Artificer that made it; but it is the general Notion, that he was only concern'd about the Face. The bold Undertaking having drawn down certain Angels out of Curioſity, to ſee how he would accompliſh ſo important a Task, they were ſoon tired with the ſlow Progreſs which *Nicodemus* made; and, being moved with Compaſſion for a Man whoſe Zeal had prompted him to undertake a more than human Work, they gave it the finiſhing Stroke themſelves; and from thence the Crucifix took the Name of *Santo Volto*. How this wonderful Crucifix came to *Lucca*, we cannot determine. At firſt it was carried, or rather went of itſelf, and fixed at St. *Fredianus*'s Church; but either finding itſelf too much confin'd there, or having particular Reaſons for removing its Quarters, it fled to the Cathedral of that City, and remain'd hanging in the Air, till an Altar was erected for it, on the Spot where it was found. [d] This charitable Crucifix one Day determin'd to beſtow one of its Shoes upon a poor Man, who begged its charitable Aſſiſtance. This Gift was made known, the Shoe was redeemed, and the poor Man had the Value of it given him in Gold.

THE Crucifix at *Loretto* is famous for divers Miracles. The Angels tranſported it with the *Santa Caſa* from *Paleſtine* to *Italy*. A Crucifix of St. *Mary Tranſpontina* at *Rome* frequently convers'd in the moſt familiar Manner with St. *Peter* and St. *Paul*.

THE ſacred Crucifix at *Trent* is remarkable, for the Approbation which it gave to the Decrees of the Council held in that City in the ſixteenth Century.

IN the Church of the *Beguine* Nuns at *Ghent*, there is a Crucifix with its Mouth always open. One of thoſe *Beguines*, affronted at being left out of a Party of Pleaſure, which had been made one Day in the Carnaval, complained to the Crucifix of it, which, at the ſame Time it exhorted her not to diſturb herſelf, or be vex'd at the Diſappointment, invited her to be its wedded Bride, and ſhe died the next Day. The Nun, in all Probability, would have preferred the ſenſual Pleaſures of this World to that celeſtial Wedding: But ever ſince that Time, however, the Crucifix has remained with its Mouth open.

[a] In the Church of St. *Dominic the Great*.

[b] Falſe Religions have likewiſe aſcribed the Gift of Speech to the Images of their Gods; and Inſtances of it are to be met with in the Idolatry of the *Indians*. The *Juno* of *Veii*, being formerly asked to go to *Rome*, declared ſhe approved of the Propoſal.

[c] *Curtius* de Clavis Dominicis.

[d] Id. Ibid.

[a] WE muſt not omit that at *Bavaria*, which was diſcovered by a Stag that was hunted by a Parcel of Dogs. The Stag ſhewed it to the Huntſmen with his Foot, and never attempted to make his Eſcape, till he had diſcovered the Crucifix to them. This Miracle happened in the Reign of *Charlemaigne*, and gave the Name to the Convent of *Pollingen*, the firſt Syllable whereof ſeems to expreſs the Barking of Dogs. A Fair was ſet up at *Pollingen*, by which Means the Crucifix, Convent, and Church, which St. *Boniface* erected there, ſoon grew famous, and drew upon *Pollingen* the Jealouſy of *Weilhaum*, a ſmall adjacent Village. They procured the Fair to be removed thither, which ſlackened the Devotion of the *Bavarians*, and ſoon occaſioned the Crucifix to be forgotten; but it ſoon revenged itſelf in ſuch Sort, that the little Town of *Weilhaum* was conſumed to Aſhes. Notwithſtanding this public Calamity, that Town could not agree to part with what it had ſo unjuſtly gained; but a ſecond Fire, which once more deſtroyed it, oblig'd that unhappy Town to reſtore what it had ſo ſacrilegiouſly uſurped.

IN a Church at *Cologne*, there is a Crucifix, the Head whereof is cover'd with a Peruke. The Date of this Head-Dreſs is not known; all that we can ſay of it is, that it cannot be of any long ſtanding, ſince the Uſe of Perukes is pretty modern. Thoſe auſtere Eccleſiaſtics, who have declared againſt ſuch falſe Hair, would have looked upon a Crucifix thus dreſſed in all Probability with Indignation; and yet this Peruke is very marvellous and edifying; for the Hair is never diminiſhed, tho' the Devotees that viſit it never take their Leave without carrying away a Lock or two of it.

WE ſhall ſay Nothing of an infinite Number of Crucifixes, ſome of which have ſhed Tears, others ſweated Blood, and others again diſcovered Sacrileges, and ſtruck the Malefactors either blind or lame. Some have even reſtored Life to the Dead, and others Health to the Diſeaſed, and all have diſtinguiſhed themſelves by ſome remarkable Inſtance of Proweſs or another. Neither ſhall we mention any domeſtic Crucifixes, ſince their Favours ſeldom reach farther than the Families they protect. Among theſe latter [b] ought to be reckon'd the Crucifix which oblig'd F. *Bencius* with ſeveral nocturnal Viſits, and at laſt made him determine to aſſume the Jeſuit's Habit.

The Cuſtom *of having* BELLS *in* CHURCHES.

FROM Croſſes we proceed to thoſe metal Inſtruments call'd Bells, which make themſelves heard by the Faithful a great Way off, [c] and repreſent the Duration of the Goſpel, whoſe glorious Sound has been carried throughout the whole Earth. [d] They likewiſe repreſent the Church encouraging the Faithful to praiſe the Lord, and the Paſtors of the Goſpel preaching the Word of God. They have beſides ſeveral other myſterious Significations, which are to be met with in the Rituals. Some pretend that they were invented in *Campania*, a Province of *Italy*, and from thence took their [e] Name in bad *Latin*. The firſt Uſe of them [f] is attributed to Pope *Sabinian*; it is certain, [g] however, that the *Romans* had them in Uſe long before, and it is well known that the ſacerdotal Robe of the *Jewiſh* High-Prieſt was hung all round about with little Bells. However that be, about the Year 603. *Sabinian* inſtituted the Uſe of Bells for the ſolemn Celebra-

[a] *Curtius* de Clavis Dominicis.
[b] Vide *Alegambe* de Script. &c.
[c] *Roman Ritual.*
[d] *Alet's Ritual.*
[e] *Campana.*
[f] It is pretended, that St. *Paulinus*, Biſhop of *Nola*, eſtabliſhed the Uſe of Bells in his Dioceſe. *Salmuth*, a Commentator upon *Pancirollo*, thinks he only conſecrated a Cuſtom long before practiſed among the Heathens. The following is a merry Proof of the Antiquity of Bells, *viz.* that in a Church at *Rome* there was formerly preſerved a Part of the Sound of the Bells of *Jeruſalem*.
[g] They called them *Tintinnabula*.

tion

tion of the Maſs, and for canonical Hours, as the Cuſtom is now obſerved. The tolling them for the Dead was [a] eſtabliſhed in *England* from the Beginning of the eighth Century, [b] and is ſtill preſerved in ſome reform'd Churches, notwithſtanding their Revolt from the holy See. Bells [c] likewiſe ring the *Ave Maria*, Morning, Noon, and Night, to remind the People of their Devotions at thoſe ſtated Times. They are alſo rung [d] when the Hoſt is elevated, carried to the Sick, and in Proceſſions.

DURING Paſſion-Week the *Creſſelle*, which is a wooden Inſtrument, is made uſe of inſtead of Bells, in which there are ſeveral Myſteries lie conceal'd. As for Inſtance, it repreſents Chriſt praying upon the Croſs, and inviting all Nations to embrace his Doctrine. It repreſents likewiſe our bleſſed Saviour's Humility, *&c.* The Uſe of this Inſtrument is look'd upon as much more antient than that of Bells; [e] as being what the primitive Chriſtians made uſe of to ſummon their Brethren privately to the Prayers they made in ſubterraneous and ſolitary Caverns.

The Benediction *of* BELLS.

THE Ceremony of bleſſing Bells, is by the People called, [f] chriſtening them; becauſe the Name of ſome of the Saints is aſcrib'd to them, [g] *by Virtue of whoſe Invocation they are preſented to God, in order that they may obtain his Favour and Protection. The Benediction devotes them to God's Service, that he may confer on them the Power, not of barely ſtriking the Ear, ...but of touching the Heart by the Influence of the Holy Ghoſt..... When they are thus bleſt and rung out, they contribute very much towards the Prieſt's Succeſs in his Exorciſms*, &c. 'Tis the Biſhop's peculiar Province to perform this Ceremony. But in the firſt Place, the Curates, to whoſe Care the caſting of the Bells is entruſted, [h] muſt prevent their being caſt either in the Church or the Church-Yard, and permit nothing prophane to be engrav'd upon them; Nothing but a Croſs, or the Image of the Saint, who is the Patron of the Church. They are likewiſe to hinder, as much as in them lies, all Manner of Superſtition at the Time of their Caſting, and Benediction.

THE Bell once compleated, muſt, as ſoon as it is convenient, be put into a proper Condition for receiving the Benediction, that is, it muſt be hung up, and ſo commodiouſly diſpoſed, as to leave Room to walk round it, to come at it within and without, to waſh it, and give it the holy Unctions. There muſt be a Seat for the Celebrant near the Bell, a Stool at his Left-Hand for the Deacon, and Seats on each Side for the reſt of the Clergy; a Desk likewiſe with the Anthem Book, or Ritual, muſt be carried to the Place appointed for the Performance of the Ceremony; if in the Church, a Credence is prepared on the Epiſtle-Side, with a white Cloth laid over it, whereon are ſet the Sprinklers, the holy Water-Pot, a Salt-Seller, the Napkins, a Veſſel for Oil, that for the Chriſm, Paſtils, Incenſe, Myrrh, Cotton, a Baſon and Ewer,

[a] *Bede* quoted from *Caſalius de Ritibus Vet. Chriſt.*

[b] In *Holland*, *Pruſſia*, and other Places. The *Lacedemonians*, at the Death of any of their Kings, made uſe of Kettle-Drums. The Sound of Braſs was then thought to keep away evil Spirits, juſt as the Catholic Church now holds, that the Sound of Bells keeps the Powers of the Air at a Diſtance.

[c] Pope *Calixtus* III. ordered a Bell to be rung at Noon, as it was before at Night, to ſalute the Virgin *Mary*. He is ſaid to order this in 1455. in favour of ſuch as went to the Wars againſt the *Turks*.

[d] *Gregory* IX. who lived in 1230. appointed the ringing of a Bell to give Notice to kneel and adore the Hoſt at the Elevation, *Caſal. de Rit. vet. Chriſt.*

[e] Vide *Caſal. de Chriſt. Ritibus.*

[f] Pope *John* XIII. firſt baptized Bells, by giving his own Name, to that of St. *John de Lateran* in 965. *Caſal. de Rit. Chriſt.*

[g] *Alet's Ritual.*

[h] Ibid.

and ſome Crums of Bread: if elſewhere, all thoſe ſacred Utenſils are to be convey'd to the Place where the Ceremony is to be performed, after which they proceed to conſecrate the Bell after the following Manner: The Celebrant dreſs'd in his Albe, Stole, and white Pluvial, and the Deacon robed in the very ſame Colour, walk out of the Veſtry in Proceſſion; the Thuriferary marches foremoſt, and after him two Ceroferaries, each with a lighted Taper; then the Clergy two and two, and the Celebrant with the Deacon on his Left-Hand brings up the Rear. Being arrived at the Place, the Taper-Bearers ſet down their Lights on the Credence, near which both they and the Thuriferary ſtand. The Clergy range themſelves on each Side, and the Celebrant places himſelf on a Seat near the Bell, and being cover'd, inſtructs the People in the Sanctity of the Action, which he is going to perform, and endeavours as much as poſſible to awaken their Attention, and thereupon riſes to ſing the *Miſerere* with the Choir, and ſome other ſelect Hymns, appointed in the Ritual.

THIS done, they all riſe, and the Celebrant, as well as the reſt, uncovers. [a] He exorciſes and gives his Benediction to the Salt and Water, and as he addreſſes himſelf to them, he beſeeches God to be good and gracious to them, and in one particular Prayer begs, that by the prevailing Influence of the holy Water, the Bell may acquire the Virtue of protecting Chriſtians from the wicked Devices of Satan, of driving away Ghoſts, of huſhing the boiſterous Winds, and raiſing Devotion in the Heart, *&c.* He then mingles the Salt and Water, and croſſing them three Times, in the Name of the Father, Son, and Holy Ghoſt, pronounces theſe Words, [b] *God be with you.* In the Prayer after this Mixture, God is humbly entreated to look down [c] with an Eye of Mercy on theſe *Creatures of Salt and Water*, which might almoſt tempt one to imagine them to be the Genii or Spirits which preſide over Salt and Water, like Count *Gabalis*'s *Gnomes* and *Sylphs*, &c. *Laſtly*, The Celebrant takes his Sprinkler, dips it into the holy Water, and begins to waſh the Bell, which his Aſſiſtants finiſh. After ſprinkling, rubbing, and waſhing it well both within and without, it is carefully wiped dry with Linen Cloths. Pſalms are ſung during this Ablution.

A VESSEL which contains what they call *Oil for the Infirm.* is in the next Place opened by the Deacon, into which the Celebrant dips the Thumb of his Right Hand, and applies it to the Middle of the Bell, with Intent to ſign it with the Croſs. At this Action the Deacon raiſes the Celebrant's Pluvial on his Right Hand Side, which is obſerv'd in every Thing that is done to the Bell. As ſoon as the Prieſt or Biſhop has made the Sign of the Croſs, he repeats a Prayer to much the ſame Effect with all the former, after which he wipes thoſe Places, on which he has made the Sign, with Cotton. The Bell is marked with ſeven Croſſes more, made with the ſame Oil, as ſoon as they have ſung the twenty eighth Pſalm. Four other Croſſes made with the holy Chriſm, ſet the Seal of Benediction, as it were, upon this Metal; at which Time the Celebrant honours the Bell with a Kind of Baptiſm, conſecrating it in the Name of the ſacred Trinity, and nominating the Saint who ſtands Godfather, it generally bears his Name.

THE Bell thus chriſtened, or conſecrated, is perfumed after the following Manner: The Thuriferary having the Thurible and Navet in his Hand, goes up to the Celebrant, who is ſeated by the Bell. The Celebrant takes Incenſe, Myrrh, and Paſtils out of the Navet, and puts them into the Thurible, but does not bleſs them; he then returns the Thurible to the Thuriferary, who ſets it under the Bell, in order to receive the Smoke. After an Anthem is ſung with all the Warmth of

[a] *Exorciſo te creatura ſalis aut aquæ,* &c.
[b] *Dominus vobiſcum.*
[c] *Ut dignanter aſpicias.*

Devo-

Devotion imaginable, a Prayer is ſaid; which calls this Perfume *the Dew of the Holy Ghoſt*. The Ceremony of the Fumigation is ſucceeded by bleſſing the Incenſe, and the Thuriferary walks between the two Ceroferaries, the Clerk, or Sub-Deacon, and the Deacon who carries the Goſpels to the Place where they are appointed to be read. The Deacon delivers the Book to the Clerk; who ſtands between the two Ceroferaries, (ſays the Ritual,) ſo as to have all of them their Backs towards the North; as North; as for the Celebrant; he turns towards the Deacon. The Thuriferary, who is at his Right Hand, gives him the Thurible to incenſe the Goſpel, according to Cuſtom: After the Goſpel is read, the Clerk delivers the Book to the Celebrant; in order to kiſs it, and the Deacon incenſes him. The Celebrant then turns to the Bell, and makes the Sign of the Croſs over it with his Right Hand, whereupon the Clerk returns him his Cap, and they all go back and undreſs themſelves.

THE Conſecration of Bells repreſents, according to the Rituals, that of Paſtors; the inward and outward Ablution, ſucceeded by the anointing with Oil, denotes the Sanctification of their Baptiſm; the ſeven Unctions, in Form of a Croſs, ſhew, [a] *That Paſtors ſhould excel all other Chriſtians in the Graces of the Holy Ghoſt, and poſſeſs the Fulneſs thereof typified by the ſeven Gifts*; the anointing the Inſide with the Chriſm ſignifies a compleat Fulneſs of the Holy Ghoſt, wherewith the Biſhop finds himſelf endowed by his Ordination. We may reaſonably ſuppoſe, that the Perfuming includes Myſteries of no leſs Importance. The moſt obvious Idea we can entertain of it is, that as the Smoke of the Perfumes ariſes in the Bell, and fills it, ſo a Paſtor who is adorned with the Fulneſs of God's Spirit, receives the Perfume of the ſolemn Vows and Supplications of the Faithful. [b] Such as are fond of myſterious Enquiries, may gratify their Curioſity by conſulting the Rituals.

The Benedictions *of* IMAGES.

IT is prohibited by the Decrees of the *Council of Trent*, to erect any extraordinary and unuſual Image in Churches, without the Biſhop's Licence and Approbation firſt had and obtained; and they proceed to the Benediction of an Image in the ſame Manner as to that of a new Croſs. While the Prayer is ſaying, the Saint, whom the Image repreſents, is nam'd; and, after that, the Sprinkler is taken, and the Prieſt, to conclude the Conſecration, ſprinkles the Image with holy Water; but when any Image of the Virgin *Mary* is bleſſed, [c] it is incenſed three Times as well as ſprinkled, to which are added, an *Ave Maria*, ſome Pſalms, and Anthems; the Prayer beginning *Deus qui virginalem aulam, &c.* the Anthem, *O glorioſa Dei genetrix*, the *Magnificat*, *&c.* A double Sign of the Croſs, made with the Prieſt's Right-Hand, concludes the Ceremony.

SOME Proteſtant Hiſtorians pretend, that Image-Worſhip is of no greater Antiquity than the fourth Century, but that it gain'd Ground conſiderably in the ſucceeding Ages, to which the furious and miſguided Zeal of the *Iconoclaſts*, or Image-Breakers, contributed more than Religion; though ſome few might in all Probability act out of a religious Principle. *Serenus*, Biſhop of *Marſeilles*, was one of thoſe Zealots who had them all demoliſhed throughout his Dioceſe, to prevent the new Converts from adoring them

[a] *Alet's Ritual.*

[b] For the Reader's Amuſement we ſhall give him the anatomical Abridgment of a Bell, and all its Parts, according to *Durant*'s Diſcoveries, in his Treatiſe *de Ritibus*. The Metal denotes the Strength of the Preacher's Underſtanding, and the Clapper his Tongue. The Stroke of the Clapper, the Cenſure of the latter againſt Immorality and Profaneneſs; what holds the Clapper, ſignifies the Moderation of the Tongue. The Wood on which the Bell hangs, the Wood of the Croſs; the Pieces to which the Wood is fixed, the Oracles of the Prophets. The Cramp-Iron fixing the Bell to the Wood, expreſſes the Preacher's Attachment to the Croſs of Chriſt. The Bell-Rope likewiſe includes conſiderable Myſteries; the three Cords, for Inſtance, of which it is made, are the three Senſes of the Scripture, *viz.* the hiſtorical, the moral, and the allegorical.

[c] *Piſcara Praxis Cerem.* Lib. II. Sect. 12. Chap. iii.

as Idols, or falſe Deities; though Pope *Gregory* oblig'd him to replace them. Whilſt he commended his Zeal, he blamed the Irregularity and Exceſs of it, and preſuming their groſs and material Ideas might not be ſo prevalent and perſuaſive as his paternal Inſtructions, preſcribed this latter Way, of confirming his Flock in the true and genuine Uſe of Images.

IMAGES are almoſt as antient as Religion itſelf; nor is it in the leaſt ſurprizing they ſhould be ſo, ſince the Origin of them is owing to the Weakneſs of the human Mind, which not being able to fix its Attention long on Objects purely ſpiritual, turns by inſenſible Degrees towards Matter, and endeavours to make the Object of its Adoration palpable, if we may be allowed the Expreſſion, to itſelf. Scarce any one addreſſes God as he would a King, ſince the former is inviſible; and the Majeſty of a King, on the contrary, demands the Speaker's Attention, ſince he is viſibly in his Preſence. How many ſenſible Signs are there which are never omitted in inſtructing Children to pray to God, and acknowledge the manifold Wonders he has wrought for them? The too frequent Uſe of thoſe Signs, indeed, grows dangerous; for which Reaſon God was pleas'd in former Days to forbid them to the Jews. The Chriſtians, however, have thought they might, withoutany Danger, imitate the Heathens, their Predeceſſors, in this Particular; and thus in order to heighten the People's Devotion by ſuch Objects as ſtrike the Senſes, God is painted in Churches, like a venerable old Man, he having ſtiled himſelf the *Antient of Days*. [a]The Son is repreſented likewiſe as a Man, he having put on a human Form; and the Holy Ghoſt in the Form [b] of a Dove, the Hieroglyphic of Simplicity and Integrity. The Angels are deſcrib'd as young Men, with Wings on their Shoulders; their Character and Induſtry as the Miniſters of God, being deſcribed by nothing more aptly than the Youth of Man, and the Agility of Birds.

THE antient Pagans did not attribute an Almighty Power to thoſe illuſtrious Heroes, whom they entitled after their Deaths, Gods, or Demi-Gods, though they paid them that religious Homage which ſeemed due only to the ſupreme Being; but they imagin'd, that when ſuch great Men were become Gods, Demons, or Genii, by Deification, which was much like our Church's Canonization, they were the Agents or Subſtitutes of the Deity, to whom they preſented the Vows and Prayers of Men, and that their Mediation was infinitely agreeable to him. They likewiſe look'd upon thoſe bleſſed Genii, as Governors or Superintendants of Provinces, and were perſuaded that all thoſe who had a Share in the Honours of the Court of Heaven, indiſputably took into their Protection the States and Kingdoms of the Earth, the Fortune of Mankind, their Employments and Profeſſions, *&c.* The ſame Opinion, or ſomething very like it, prevails amongſt the modern Pagans; for which Reaſon both the one and the other have conſecrated Images and Statues to them, and paid them the ſame Honours as thoſe which are paid to the Images of our Saints. The Antients burnt Tapers and Lamps before them, [c] carried them in Proceſſion, and wore them out moſt devoutly with their Kiſſes. *Cicero*, in one of his Orations againſt *Verres*, obſerves, that the conſtant Kiſſes of the Devotees had worn away the Beard and Mouth of an old *Hercules* of [d] *Agrigentum*.

[a] He was formerly repreſented in the Form of a Lamb, with one Foot before the Croſs, or of a Shepherd with a Lamb on his Shoulders.

[b] This Manner of painting the Holy Ghoſt is very antient, and even the Euchariſt was formerly kept in a Box made in the Faſhion of a Dove. In ſhort, the Cuſtom of painting the Saints with certain Appurtenances, which denote their Functions or Qualities was likewiſe practiſed by the Heathens in the Repreſentation of their Gods. *Mercury*, *Apollo*, *Æſculapius*, *Diana*, *Minerva*, *Hercules*, and *Bacchus*, are all Inſtances of it. At this Time St. *Anthony*'s Fire ſhews his Love of God; the Hog at his Feet, his trampling upon, and deſpiſing all ſenſual Enjoyments; the Bell denotes his Diligence in Prayer, the Letter *Tau* the Croſs of Chriſt. St. *Chriſtopher*'s gigantic Stature ſhews a Chriſtian's Strength; the Infant which he carries, the Love of the Son of God; the River he is paſſing, the Torrent of Afflictions. Many ſuch Examples are to be ſeen in *Caſal. de Sacr. vet. Chriſt. Rit.* in *Molanus*'s Hiſtory of Holy Images, in the Lives of the Saints by *Giry*, and in ſeveral other Writers.

[c] The *Eaſt Indians* likewiſe carry the Images of *Eſtwara* and *Wiſtnou* in Proceſſion.

[d] A Town in *Sicily*, now *Gergenti*.

Nay,

Vol. 2.

REPRESENTATION of two famous Shrouds.

FIGURE des deux FAMEUX SUAIRES.

The HOLY SHROUD of BEZANÇON.



Le S. SUAIRE de BEZANÇON.

Rome 1722.

The REVERSE of the H. SHROUD of Turin



Le S. SUAIRE de TURIN vu par derriere

The FOREPART of the H. SHROUD of Turin



Le S. SUAIRE de TURIN vu par devant

C. Du. Bosc. ex

Nay, their Devotion frequently hurried them on to kiſs every Thing that belonged to the Saint, or was any Part of his Equipage. Such Bigots may aptly enough be compared to a Country Gentleman, newly come to Town, who pays a Part of the Complement he intended for the Maſter, upon the Porter that attends his Door.

THERE are but few Chriſtians who are Strangers to the Miracles and wondrous Effects of the Images of our Saints, whereof we ſhall give the Reader ſome Inſtances. The Image of JESUS CHRIST, which an impious Wretch had ſtabbed with his Dagger, feeling the Blow, laid its Hand upon the Wound: This Image is famous at *Naples*: But [a] that of our Lady, made by St. *Luke*, the celebrated Painter and Evangeliſt, is no leſs remarkable; and it is likewiſe reported that the Angels have frequently ſung the Litanies round her. The Image of St. *Catharine* of *Sienna* has often driven away Devils, and wrought ſeveral other extraordinary Miracles. Our Lady of *Lucca*, being treated after a very inſolent Manner by a Soldier (who threw Stones at her, and had like to have broken the Head of the young Jeſus, which ſhe held in her Right Arm; ſet the Child in a Moment on her Left; and the Child liked that Situation ſo well, that, ſince that Accident, he has never changed it. It would be tedious, if not impertinent, here to give the Hiſtory of ſeveral other miraculous Images, ſince there are entire Books written upon this Topic; nor will it be leſs trifling to obſerve to the Reader, that the Heathens, long before Chriſtianity, attributed the Power of working Miracles to the Images of their Gods and Heroes. *Livy*, that ingenious Legendary of Paganiſm, has thought proper to embelliſh his Hiſtory with an infinite Number of Miracles and Prodigies, amongſt which many are wrought by Pagan Images and Idols: And *Cicero* himſelf, who was not over credulous, frequently tells us of ſuch *Religious Wonders*. As for Inſtance, the [b] ſweating of Statues, *&c.* To conclude, the Mahometans, Pagans, and modern *Jews* have determined not to loſe ſo valuable a Privilege: [c] For they have their Miracles too; and thoſe too which are moſt difficult in the Operation.

The HOLY SHROWD.

IF the Croſs, which was ſanctified by the Sufferings of our bleſſed Saviour, requires the Veneration and Eſteem of all Chriſtians; if it be [d] *allowable for them to make their Applications to the holy Croſs in the ſame Manner as to Chriſt crucified*, the *ſacred Shrowd* has, no doubt, a Right to expect the ſame Veneration. This directly touched the Redeemer of Mankind, and wrapped up his Body in the Sepulchre, whilſt his Soul deſcended into Hell to triumph over the Grave, and redeem ſuch as expected the coming of the Meſſiah. The Prayer to St. *Veronica*, which we have mentioned before, is con-

[a] Now at *Rome* in the *Paulin* Chapel.

[b] Lib. I. *De Divinatione*, he ſays, That the Statues of *Apollo* at *Cumæ*, and of *Victoria* at *Capua* ran down with Sweat. It is obſervable, that *Cicero* puts this Story into his Brother's Mouth, whom he introduces in this Book, and confutes in the ſecond.

[c] With this Difference, That, amongſt the Mahometans and *Jews*, they are aſcribed neither to Statues nor Images, both being unlawful.

[d] St. *Thomas Sum. Theol.* 3. *p.* 9. 5. *Art.* 4. expreſſes himſelf after this Manner: They who ſhall read the Concluſion of a Paragraph in the ſixteenth Chapter of Cardinal *Bona*'s *Pſalmody*, will look upon all he ſays to the Croſs as a Poetical Rapture: But ſure thoſe, and ſuch other Expreſſions, are never to be taken in a ſtrict Senſe; nay, it would be very ill-natured and unkind ſhould any one do ſo. It is ſcarcely to be imagined, that any Chriſtian, upon the leaſt Reflection, can be perſuaded, that two Pieces of Wood, made in the Form of a Croſs, are able to ſave him; who makes his Addreſs to them for that Purpoſe, as Cardinal *Bona* does in the following Terms,

Salva nos tremendo tuo
Signaculo munitos.

But it may be ſaid, that he who ſhall make his Applications to a Piece of Wood of the true Croſs, and at the ſame Time touches it, will infallibly feel the good Effects of it; it being to be preſumed, that the Particles flying off from the Wood to which Chriſt was faſtned, will have the ſame Influence over a Man's Body, as the Load-ſtone has over the Needle.

ceived in the Words following, [a] *O bleſſed Figure, be thou our Guide, that we may ſee the Face of Jeſus Chriſt*; with much more Reaſon then may we ſay to the holy Shrowd, [b] *Preſerve us, O divine Likeneſs of Jeſus Chriſt, the Reſemblance of the Father, who is unchangeable. To thee we direct our Prayers as to an intelligent Being*, &c.

THERE are two celebrated Shrowds in *Europe*, that of *Bezancon*, and that of *Turin*; *Chifflet* has obliged the Public with the Hiſtory of them both, and [c] pretends that the former was brought from *Paleſtine*, in the Time of the Cruſades, about the Beginning of the twelfth Century; and the Cuſtom of ſhewing it unto the People has been continued almoſt ever ſince. The ſame Author has extracted this Ceremony from an antient Ritual; and 'tis performed after the following Manner. At the *Matins* on the Feſtival of *Eaſter*, three Canons walking out of the Chapel, ſing as they go to the high Altar, *Who is he that ſhall remove the Stone from the Sepulchre?* At the ſame Time, ſeveral Boys dreſſed like Angels meet them, and ask, *Whom ſeek ye?* To whom they anſwer, *Jeſus of Nazareth*; whereupon the Angels reply, *He is not here.* Then the Chanter addreſſes himſelf in the following Terms to the firſt of the three Canons; *Tell us*, O Mary, *what thou haſt ſeen in the way: I have ſeen*, ſays the Canon, *the Sepulchre of Chriſt who liveth, and the Glory of him who is raiſed from the Dead.* The ſecond adds; *I have ſeen the Angels who are Witneſſes of the Reſurrection; I have ſeen the holy Shrowd*; and at the ſame Time ſhews it, as alſo the other Clothes; the third Canon at the ſame Time confirms the Sanctity of the Ceremony, by theſe Words; *Jeſus Chriſt our Hope is riſen.* The Choir confeſs the Truth of our Saviour's Reſurrection thus: *It is much better to believe the Teſtimony of* Mary, *than the Impoſtures of the* Jews: *We know that Chriſt is riſen from the Dead.* This Act of Devotion ends with ſinging the *Te Deum.*

THE Shrowd of *Bezancon* is famous for the Miracles it has wrought. It has even raiſed the Dead, and this Reſurrection, which happened in the fourteenth Century, conſiderably encreaſed its Reputation. The Church of St. *Stephen*, where this ſacred Relic was kept, was ſoon found too ſmall. The vaſt Croud of Devotees, which flocked in from all Quarters to ſee it, obliged them to erect a wooden Theatre before the Church, and afterwards a Stone one, from whence it is expoſed to public View twice a Year, *viz. Eaſter-Day*, and the Sunday after *Aſcenſion.* [d] *Chifflet* in his Diſſertation has preſerved the Memory of the Miracles, which were performed by this Relic. It has ſeveral Times cured deſperate Diſtempers, reſtored the Blind to Sight, put a Stop to the Plague; nay, the very Images of this holy Relic have wrought miraculous Cures, if we may depend upon the Veracity of the Author before-mentioned.

THE Society of the holy Shrowd of *Bezancon* was inſtituted upon a deſtructive Plague, from which this Relic, as we are informed, delivered the City in 1544. The Members go in Proceſſion every third of *May*, to the Church and Cloiſter of St. *Stephen*, and carry it in Form in a Silver Casket. The principal Magiſtrates of the Town aſſiſt at this Solemnity. Pope *Gregory* XIII. granted extraordinary Privileges to the *Altar of this holy Relic* in the Year 1579. By his Bull we are aſſured, that all ſuch Souls for whom Maſs ſhall be ſaid at this Altar, ſhall obtain Indulgences in the other World; and ſhall be delivered from the Torments of Purgatory, through the Merits of JESUS CHRIST, the bleſſed Virgin, and the Apoſtles St. *Peter* and *Paul.*

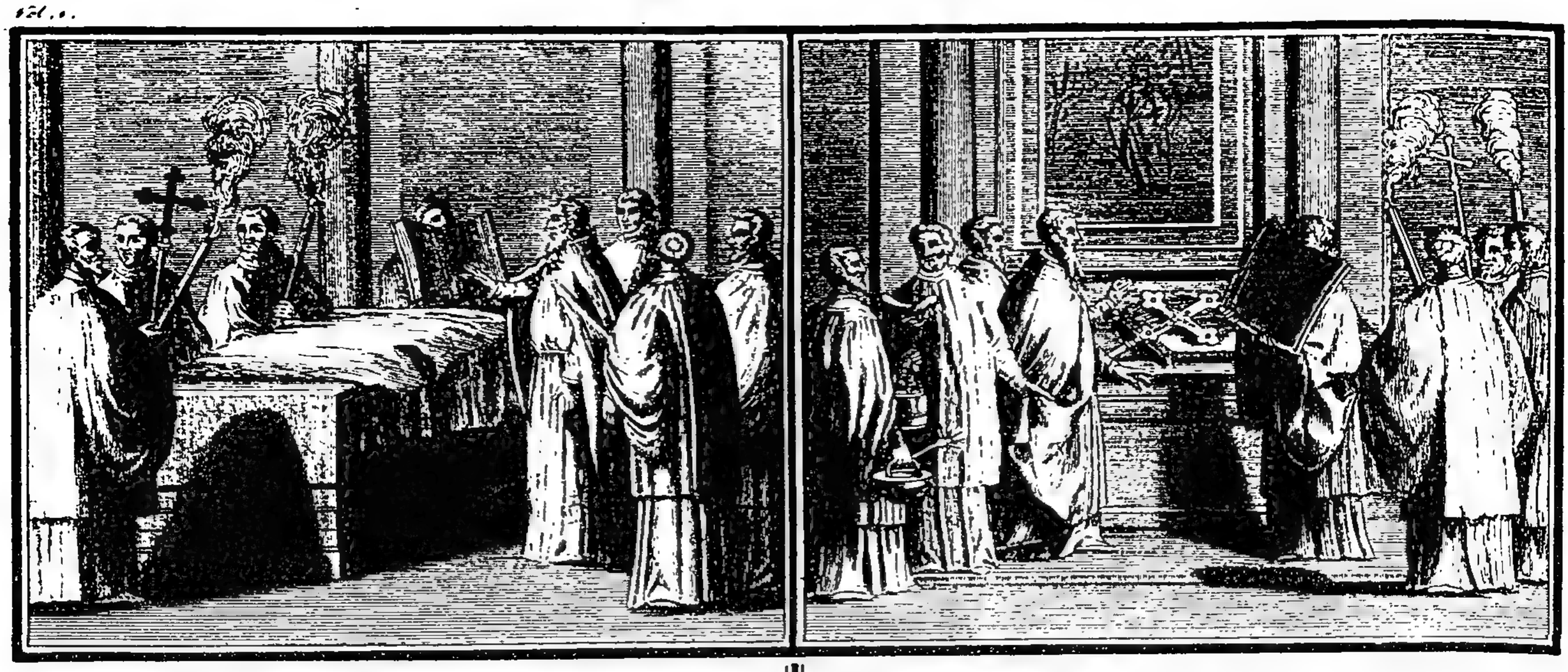
[a] *O felix figura, deduc nos ad videndam faciem quæ eſt Chriſti pura.*

[b] *Chifflet* concludes his little Treatiſe. *De linteis Sepulchralibus Chriſti*, with this Prayer to the holy Shrowd of *Bezancon*, *O divina ſimilitudo ejus, quæ mutari non poteſt, patris ſimilitudinis ——— tecum loquor, tanquam cum re animatâ —— conſerva eum qui piè nobis imperat*, &c.

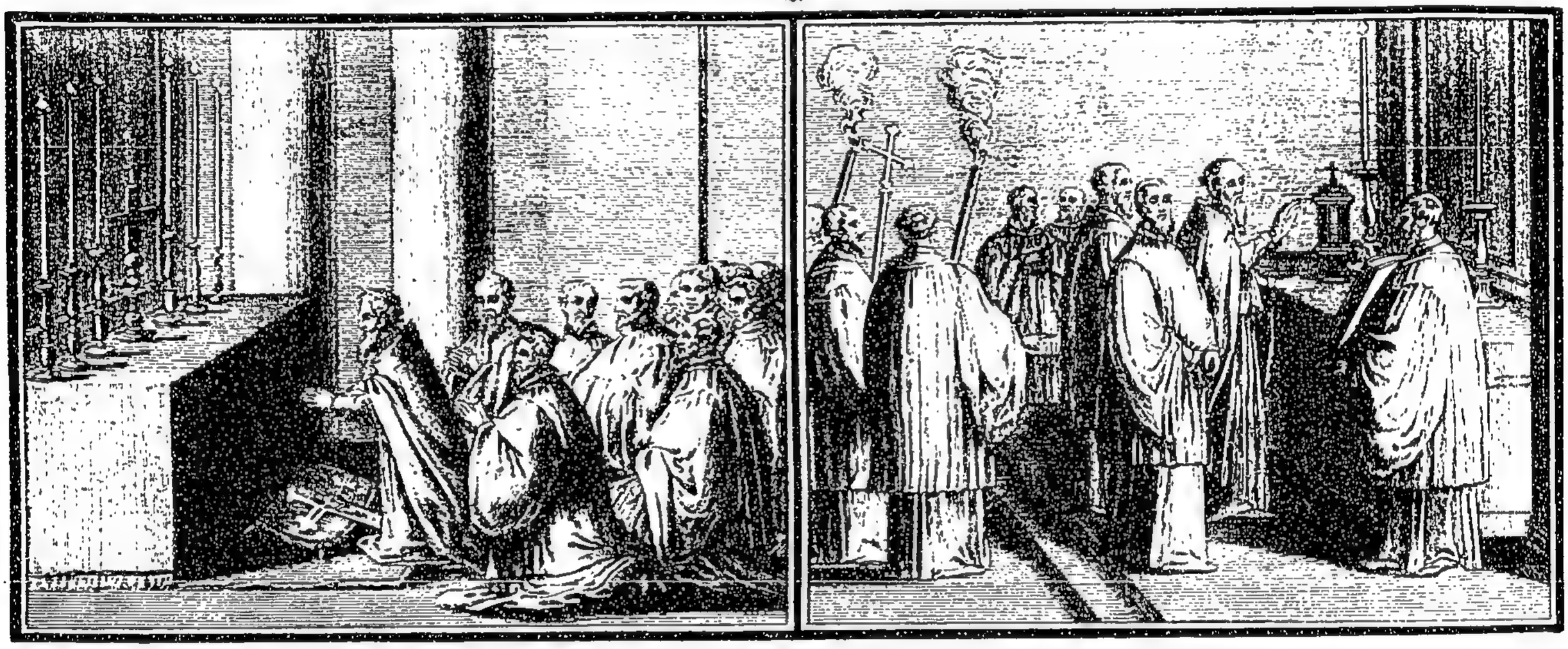
[c] *De lint. Sepulchral.* c. 9.

[d] Ibid.

THAT



The BENEDICTION *of the* SACERDOTAL ROBES. | BENEDICTION *des* HABITS SACERDOTAUX | *The* BENEDICTION *of a New* CROSS. | BENEDICTION *d'une nouvelle* CROIX



The ADORATION *of the Said* CROSS. | L'ADORATION *de la dite* CROIX. | *The* BENEDICTION *of ye Expository for ye B. Sacrmt.* | BENEDICTION *du* SOLEIL.



B. Picart. del. *C. Du Bosc. exc.*

The BENEDICTION *of a* WARRIOR. | BENEDICTION *d'un* HOMME de GUERRE | *The* BENEDICTION *of* MARHAL COLOURS. | BENEDICTION *d'un* DRAPEAU.

THAT of *Turin* falls nothing ſhort of the other: This likewiſe was brought from *Jeruſalem*, the Hiſtory whereof may be ſeen in *Chifflet*. He informs us, that, after two or three Times changing its Situation, it fixed at laſt at *Turin*, in the *Chapel of the holy Shrowd*, which is within the Cathedral. This Relic is as noted as the other for its Miracles. Its very Preſence only delivered ſome that were poſſeſſed in 1534; and if the Father of a certain Child who ſaw his Son drowning had not [a] invoked its Aid and Aſſiſtance, the Youth had been inevitably loſt. It is expoſed to public View on the fourth of *May*, being its Feſtival, which was inſtituted by *Julius* II. in 1506 [b]. The ſame Pope eſtabliſhed a Society in honour of this ſacred Relic, to comply with the Devotion of Duke *Charles* and Chriſt's *Claude* his Mother. He added Indulgences [c] for ſuch as ſhould viſit its Chapel, and pay their Devotion, there on ſtated Days.

BESIDES theſe two Shrowds, there is one depoſited in the Church of St. *Cornelius* at *Compeigne*. There are three others, as we are informed at *Rome*; one at *Milan*, one at *Lisbon*, and one at *Aix la Chapelle*; moſt of them known by the Name of *Veronica*. There are likewiſe two others in this laſt City; one called the *Holy Garment*, in which *Joſeph* of *Arimathea* wrapped the Body of our bleſſed Saviour, when he put him into the Sepulchre; the other, which they particularly call the Holy Handkerchief, is that which Face was cover'd with, [d] and *which St.* Peter, *as they ſay, found in a ſeparate Place from the other Veſtments, as an infallible Teſtimony that Chriſt was riſen.*

The BENEDICTION *of the* PONTIFICAL ROBES, *&c.*

THIS Benediction cannot be performed but by a Biſhop, unleſs he conſents that a Prieſt ſhall officiate in his Stead; but whoever performs it, he muſt be dreſs'd in a Surplice, with the Stole over it, of a Colour ſuitable to the Day. The Benediction differs in no Reſpect from any of the foregoing, and is given by the Light of Tapers, with the ſprinkling of Holy-Water, and a few Prayers which may be ſeen in the Ritual. All the Robes from the Mitre down to the Sandals receive the ſame Benediction.

WE ſhall take no Notice of what is peculiar in the *Benediction of the Altar-Cloths, and other Linnen appropriated for the Altar*, till we come to the Dedication of it. Neither ſhall we mention what is peculiar in the Bleſſing of the *Corporals*, and *Tabernacles*, the *Pyx* and *Ciborium*, and laſtly, of the *Veſſels for the holy Oils*. Anointing, and making the Sign of the Croſs with the Chriſm, are added to the *Benediction* [e] *of the Paten and Chalice*, after which they are both rubbed with the Crumb of Bread.

As to the *Benediction of thoſe who are appointed for the holy War, ſuch as Knights*, &c. *and the Bleſſing of Standards, Colours*, &c. all which are repreſented in the Print hereunto annexed; the following Circumſtances in it are the moſt remarkable. When the Biſhop [f] bleſſes the new [g] Warrior, he gives him a Sword, bleſſed before by his Lordſhip,

[a] *Vidit periculum infelix pater, O ſancta ſindon, ait, ſerva me.* Ibid.

[b] The Shrowd was then at *Chamberg*. The Plague which raged in *Italy* 1578. was the Cauſe of its being brought to *Turin*. Duke *Emanuel Philibert*, who had it tranſlated, promiſed to reſtore it to the People of *Chamberg*: Yet neither he nor his Succeſſors ever performed that Promiſe; and the *Savoyards* complain, that their Country has been expoſed to great Calamities ever ſince it has been removed. The Mule which carried the ſacred Relic, and would not ſtir one Step beyond the Gate of *Chamberg*, is a manifeſt Proof of the Right the Inhabitants have to it. Vide *Chifflet*, Ibid.

[c] *Omnibus fidelibus, certis diebus ſanctam capellam viſentibus, in eâque orantibus indulgentias quaſdam largitas.* *Chifflet*, Ib.

[d] *Vide* A ſmall Treatiſe entitled *Prone des Saintes Reliques*, which the Provoſt of the Church of *Notre Dame* gives to the Devotees who come to viſit the Relics: See likewiſe *Chifflet*'s Works before-mentioned.

[e] *Piſcara* Praxis Cerem. Lib. II. c. ii.

[f] Or the Pope. This Benediction is taken out of the *Roman Ceremonial*.

[g] We here tranſlate the Word *Miles*, Soldier or Warrior, which is its genuine Signification, although it has ſince been rendred by the Term *Knight*. Such as know the Origin of Knights, will not think it ſtrange that we tranſlate *Miles* Soldier.

by

by the ſprinkling of Holy-Water. In giving him the Sword, he exhorts him to employ it againſt the Enemies of the Church, and the true Religion; in Defence of Widows, Orphans, *&c.* Then it is ſheath'd in the Scabbard, and the Biſhop himſelf girds it upon him. The Soldier, who is all this while upon his Knees, then gets up, draws it, flouriſhes it thrice in the Air, and brings it over his Left Arm. The Biſhop, this Goſpel-Hero, whoſe only Weapons are the Croſs and the Breviary, then manfully takes the material Sword, and gives him who is to be the Wearer of it, three gentle Blows, and admoniſhes him to be a [a] *peaceful Soldier*. After this, his Lordſhip ſheaths the Sword, gives the *Novice* a gentle Stroke with it, exhorts him to [b] watch; and, laſtly, gives him the Kiſs of Peace. The Fellow-Soldiers of this new Spiritual Combatant put on his Spurs. The Biſhop orders an [c] Anthem to be ſung, after which he riſes from his Seat, and a ſecond Time gives his Benediction to him whom he has conſecrated for the War; who kiſſes his Lordſhip's Hand, takes off his Sword and Spurs, and then goes home in Peace.

STANDARDS and Arms are conſecrated by the Sign of the Croſs, and the Aſperſion of Holy-Water. We ſhall refer the *Bleſſing of Water*, *Salt*, and *Incenſe*, to the *Conſecration of Churches*. Every one knows, that, before the Sacrifice of the Maſs, [d] the People are ſprinkled with this Water. It is likewiſe poured on the Altar, on ſuch as are Sick and at the Point of Death, on dead Bodies in Church-Yards, and on the Tombs of the Deceaſed. To conclude, the Devotees never fail to keep ſome of it in their Houſes for their own private Uſe, as a Charm againſt Thunder, and Storms, and to keep off the direful Effects reſulting from the Malice of the Devils, who are concerned, for the generality, in the Agitation of the Air. There is nothing ſingular in the Benediction of Tapers.

The PRONE, *or* HOMILY.

THE *Prone*, or *Homily*, is too conſiderable a Part of the Service to be here omitted. Under the Word *Prone*, *Alet*'s *Ritual* tells us, we are to include the Inſtruction which is given to the People, relating to what is neceſſary for Salvation; the Prayers of the Church in a peculiar Manner for the Faithful; the Publication of Feſtivals, Faſts, Bans of Matrimony, Holy Orders, Marriages, and other Things concerning the Diſcipline of the Church. The *Prone* follows the Goſpel, becauſe this Part of divine Service is particularly intended for the Explication of the Myſteries of Religion, and the ſacred Scriptures.

AFTER the Goſpel, the Curate, whoſe Province it is to pronounce the *Prone*, having bowed to the Altar, goes to the Bottom of the Steps by the Epiſtle-Side, then takes off his Chaſuble and Maniple, puts on his Cap, kneels down on the Middle of the laſt Step of the Altar, and there begs of God to give a Bleſſing to the Duty he is about to perform. He then goes to the Pulpit; but if there be none, performs the *Prone* ſtanding with his Cap, on at the Entrance of the Nave: But whether in the Pulpit or not, he muſt be viſible to the [e] Congregation, and be in ſome Place where he may be heard by

[a] *Eſto miles pacificus.*
[b] *Exciteris a ſummo.*
[c] It begins thus, *Speciоſus formâ*, &c. Thou art the faireſt among Men, *gird thy Sword upon thy Thigh, O thou moſt Mighty.*
[d] At the Entrance into all Churches there ſtands Holy-Water, in Veſſels called *Benitiers*, *Holy-Water-Pots*; a Practice originally Pagan, but ſince made Part of the Chriſtian Religion.
[e] Not to enter too far into the Depths of Learning, in order to examine whether all ſuch of the Antients, who ſpoke in Public, always choſe ſome Eminence for the Theatre of their Eloquence; or whether, for want of Desks and Pulpits, they mounted upon Turfs, or Benches, rather than to ſtand upon the ſame Grounnd with thoſe they harangued; I ſay, without entring into ſuch Enquiries, it muſt be agreed, that all Orators ſhould be ſeen by their Audience, which cannot be done without they are raiſed above them. This is the Original of Pulpits and Theatres. In the firſt Ages of the Church, the Biſhop inſtructed the People ſitting or ſtanding in a Pulpit, ſet apart for himſelf alone. The

by them. Before the Inſtruction he bows to the Croſs, and croſſes [a] himſelf. Then he bows to the Chief of the Congregation and the People. In *Italy* the Angelic Salutation [b] precedes the Exordium of the Lecture, in *France* comes after it. If the Curate or Preacher, whilſt the Inſtruction is reading, or the Diſcourſe repeating, pronounces the Name of *Jeſus* or *Mary*, he takes off his Cap and bows. [c] In *Italy* he obſerves the ſame Ceremony whenever the reigning Pope is named. The Inſtruction and Sermon both conclude with the Curate's Benediction to the People; but if he preaches before his Biſhop, or a ſuperior Clergyman, he asks his Bleſſing before he begins.

THE Cuſtom is to preach uncovered before the Biſhop, or the holy Sacrament, when it is ſolemnly depoſited on the Altar. The Angelic Salutation is never uſed on *Good Friday*; but inſtead thereof the Preacher [d] addreſſes himſelf, on his Knees, in a Prayer to the Croſs, which is on the Altar, or on the Desk of the Pulpit. After Sermon, he expoſes the Image of the Crucifix to public View, and has at ſuch a Time two Acolytes in their Surplices, on each Side one, with burning Tapers in their Hands. There are ſeveral other Particulars on this Head, which may be met with in the Rituals, more proper for a Curate's Peruſal than any other Perſon's.

As to the external Deportment of the Preacher, and the Character of the Sermons of thoſe who preach, everyBody knows, we do not now live in the Age of the *Barelettes* and *Menots*. There are none of thoſe fanatic extravagant Preachers now amongſt us, who ſupplied the [e] Author of *Herodotus*'s Apology with ſuch a Number of Buffooneries. *France* has cleared itſelf of ſuch Rubbiſh; or, ſuppoſing there may be ſome Country Curates ridiculous or clowniſh enough to fall into the Exceſſes we have already mentioned, yet the *Bourdaloues*, *Maſſillons*, *Cheminais's*, and all thoſe other excellent Divines, now diſperſed over all Parts of the Kingdom, would undeniably demonſtrate how contemptible thoſe abject and unworthy Wretches are, who make the Goſpel the Laughing-Stock and Deriſion of the diſſolute and profane. The Decrees of the Councils preſcribe an Apoſtolical Gravity to thoſe who preach, and prohibit every Thing that is inconſiſtent with that Decorum which becomes a Paſtor. *Italy*, however, has not as yet been able to conform to this Decency, ſo requiſite to add a Weight and Sanction to Religion. Not only their Sermons are full of little Witticiſms, Conundrums, and cold Alluſions; but their whole Deportment is like that of a Dancing-Maſter. They are extravagant in their Geſtures, make a Noiſe with their Hands and Feet, rowl their Eyes, and caper about with an immoderate and ridiculous Activity, from one End of the [f] Pulpit to the

The Preacher often ſtood upon the Steps of the Altar, Several curious Remarks on this Topic are to be met with in *Ferrarius de Ritu Veteris Eccleſiæ Concionum*, Lib. III. The *Engliſh* Editor thinks proper to inform the Reader, that this Argument of Pulpit's is moſt learnedly and accurately handled in Dean *Swift*'s Tale of a Tub.

[a] It apears from a Paſſage of *Coripus*, a Poet, who was Contemporary with the Emperor *Juſtinian*, that Chriſtian Princes always began their Diſcourſes in Public with croſſing themſelves. The Doctors of the Church did the ſame in their Diſputes againſt Heretics and Infidels; perhaps to drive away the Devil, whom the Pope exorciſes in the Perſon of ſuch as he reconciles to the Church.

[b] *Baudry Manuale Cerem.* The Cuſtom of repeating the *Angelic Salutation* before the Sermon is not very antient, if, as *Ferrarius* in the before-mentioned Treatiſe obſerves, St. *Vincent Ferrier*, who lived at the Beginning of the fifteenth Century, was the firſt who took Notice of, or inſtituted it. It is thought that the Blaſphemies and Hereſies againſt the Virgin *Mary*, the Fruits of theſe latter Ages, gave Birth to it; tho' *Eraſmus* attributes it to a much leſs ſerious Original; for he inſiſts, that it was introduced to curry Favour with the Fair Sex, in Imitation of the Heathen Poets, who invoked the Muſes at the Exordium of their Poems. Anciently Care was taken to proclaim Silence before Sermon begun, which was the Dean's Office, and the ſame was obſerved in the *Jewiſh* Church before the reading the ſacred Scriptures. One of the Heathen Forms on theſe Occaſions was *Favete Linguis*. According to *Ferrarius*, the Church of *Milan*, to this Day, retain the antient Manner of commanding Silence in Pontifical Maſſes. The Orator or Preacher often commanded the Aſſembly's Silence, by waving his Hand. We ſhall not enter into a Detail of thoſe Signs, which were made in a different Manner; but ſhall rather obſerve, that ſome Leſſons out of the Scripture went antiently, as well as now-a-Days, before the Inſtruction to the People, or the Diſcourſe we call the Sermon. The *Jews* have always followed the ſame Rule, as well as all Chriſtian Congregations, except the *Quakers*, as ſhall be obſerved in a more proper Place.

[c] *Piſcara.* Prax. Cerem. Lib. II. Sect. 2. Cap. vi.

[d] *O Crux, ave, ſpes unica, hoc paſſionis, tempore*, &c.

[e] *Henry Stevens.*

[f] In *Italy* the Pulpits are very long, and proportionably wide.

other. " Their fineſt Sermons, ſays a celebrated [a] Traveller, ſpeaking of the *Italian* " ones, are thoſe that raiſe the moſt Laughter; and every Order of Monks has its " particular Manner." This Traveller is pretty favourable to the Jeſuits, but as to the Capuchins, " They always thunder, adds he, and never preach but on tremendous Sub- " jects, when it is not a Day devoted to Buffoonery .... They lay hold of their Beards, " clap their Hands, and ſcream enough to fright the whole Congregation, *&c.*.... The " other Day I heard a Carmelite, who was preaching on the Topic of *Mary Magdalen*, " to the Penitents of the Holy Croſs, and gave a Looſe to his roving Imagination. In " order to raiſe a more exalted Idea of the generous Contempt which his Penitent had " ſhown of the Pomps and Vanities of this wicked World, he ſpent a whole Quarter " of an Hour in repreſenting her as one of the moſt aimable Creatures under the " Copes of Heaven. Not one agreeable Feature in the moſt regular Beauty was omit- " ted, and he talked more like an accompliſh'd Painter than a Divine."

THE Angelic Salutation, as we have already obſerved, precedes the Sermons of the *Italian* Preachers, after which they take their Text, and if they enter immediately upon the Subject ariſing from it, it is after a very irregular Method, and for the moſt Part without any Manner of Connection. Their Sermons, however, are moſt commonly divided into two Parts; the firſt, indeed, is the more ſerious of the two, and abounds with ſcholaſtic Divinity, which is enough to lull a *Frenchman* preſently to ſleep; after which there [b] is a Collection for the Poor. The ſecond Part is wholly ludicrous, frequently nothing but a Rhapſody of Tales and Stories, relating to the other World, and tends more to the Diverſion than Edification of the People, unleſs ſo inſipid an Entertainment can be called inſtructive.

THERE are ſeldom any Sermons in *Italy*, except in the Time of *Advent* and *Lent*; but at thoſe Times God only knows what Preparations are made by theſe Preachers ſeveral Months beforehand, to [c] diſplay their Eloquence in all its Luſtre; and, indeed, theſe Labourers in the Goſpel reap a moſt plenteous Harveſt. At all other Times there are but few, if any, Sermons preach'd in the Pariſh-Churches, and nothing is performed but the Office, and the Maſſes ſung in Muſic. The Friars preach in their Convents, upon ſuch Subjects as may properly enough be called everlaſting; for they very ſeldom loſe Sight of their Founders, or of ſome particular Cuſtoms which they are fond of; ſuch as the Roſary, the Scapulary, and St. *Francis*'s Girdle.

IN ſome of their Cities there are itinerant Preachers. We are inform'd by ſuch as have heard them, that they imitate in a great Meaſure your Jugglers and Emperics, in their Way of dealing out Goſpel-Truths in their Diſcourſes, [d] of which they make a kind of Sale to the People, after they have cook'd them up with their Buffooneries, according to the Cuſtom of common Quacks. A Friar, with a large Crucifix carried before him, and a little Bell, mounts into a moveable Roſtrum, in order to vend his

[a] *Miſſon.* Travels to *Italy*.

[b] This is likewiſe the Way in the Proteſtant Churches in *Holland*; the Preacher ſtops to exhort his Audience to Charity; the Deacons go from Row to Row with Purſes tied to long Poles, at which there is a ſmall Bell, to waken ſuch as pretend to be aſleep, or really are ſo.

[c] *Se ne viene in coteſta Città*, ſays *Loredano*, *il Padre Girolamo Olivi a far pompa d'Eloquenza nel corſo quadrageſimale.*

[d] They traffic with theſe Truths, as a Quack-Doctor with his Orvietan, and often rob them of ſome of their Patients. Theſe Preachers, methinks, might be compared to the *Mimes* and *Pantomimes* of the old *Romans*, and their Sermons to their *Attellani*. It is well known, that the *Mimes* did not ſpare their very Gods in their Farces, nor the *Pantomimes* in their Poſtures; and that the Pagan Theology was turned into Ridicule by the *Attellani*. 'Tis very probable the Arlequinades of the *Italian* Monks is a Relic of that antient Taſte. But as to the Cuſtom of preaching in the public Streets or Markets, it was practiſed among the antient *Jews*, as appears by Chriſt himſelf. A Sermon preached in the open Market ſo affected the Heart of St. *Nicolas Tolentinus*, that, to do Juſtice to Truth, which he had all his Life-Time loved, he was canoniſed after his Death. The Tree which ſerved St. *Anthony* of *Padua* for a Pulpit, is now ſhewn near *Padua*.

Wares,

Wares, which are as deſtructive to the Soul, as the ſophiſticated Drugs of a Quack-Doctor are to the Body.

THE *Spaniſh* and *Portugueſe* Divines preach the Goſpel at leaſt in as particular a Manner as the *Italians*. "Theſe, ſays the Author of the *Delices de l'Eſpagne*, preach "in the public Squares and high Streets; and, if they have any Skill or Genius at all, "never fail of a numerous Audience. Their Method is ſomewhat different from that of "other Nations; they particularly aim at affecting the Hearts of Sinners, and to that "End take extraordinary Pains, and every now and then ſmite their Breaſts or Faces, "and the whole Congregation follow their Example. Some reſerve their grand Ex-"clamations for the Concluſion of their Sermons, and they who can command the "moſt Tears are thought the moſt excellent Preachers." What follows is the Fragment of a Sermon, which was made on *Eaſter Sunday* by a *Portugueſe* Divine, as given us by M. *Dellon* in [a] his Travels, and is very remarkable. "You know (ſaid he, after "making the Sign of the Croſs) that this Day's Sermon is appointed for three Ends: "The firſt to wiſh my Auditors a happy *Eaſter*; and, Gentlemen, in order to comply "with this Duty, I wiſh you all the Bleſſings and Proſperity imaginable theſe holy "Days: The ſecond is, to demand my *Eaſter* Eggs, a Preſent which is cuſtomarily "ſent to the Preacher at the Cloſe of *Lent*; and to the due Performance of this Arti-"cle I muſt exhort you..... To conclude, Gentlemen, the third and laſt Reaſon is, "you are ſenſible, to amuſe my Audience, who are too much caſt down perhaps, and "afflicted, with the Auſterities and Mortifications which they have practiſed during "*Lent*. In order to ſucceed in this Particular, I am to tell you, that Yeſterday Morn-"ing..... I met tun-bellied *Gregory*, who did not appear to me to have faſted at all, "*&c.*" Such an inſipid Diſcourſe ſure muſt rather excite the People's Compaſſion for the Preacher, than their good Humour; but this may poſſibly be copied from the Curate of *Coligna*c's, or M. *Dellon*, being exaſperated at his ill Treatment for a long Time, in the Priſon of the Inquiſition, has carried Things in all Probability too far.

As to the Voice and Geſture of the Preacher, they are not the proper Buſineſs of a Work of this Nature; and yet Cuſtom and Faſhion have a Share even in this. In *France* they formerly coughed by Rule, in ſome particular Places of their Sermons; which Cough, though doubtleſs not *Ciceronian*, is noted as a Perfection in the Sermons of *Olivier Maillard*, an eminent Preacher of the fifteenth Century. We ſhall ſay nothing [b] of the *French* and *Latin*, which were interſpers'd by Turns in their oratorial Diſcourſes. *Rabelais* has very agreeably rallied [c] both the Cough and this laſt Medley, in the impertinent Harangue he puts into the Mouth of his *Janotus de Bragmardo*. Alluſions, Points of Wit, and Antitheſes, have been in Vogue; looſe incoherent Diſcourſes have had their Turn; a falſe and extravagant Pathos, attended with odd fantaſtic Geſtures, has been cried up; Burleſque and comic Rants, rather than Chriſtian Flights, were able to afflict the Hearts of our Anceſtors; but now all theſe Whims are contemn'd, and fallen to the Share of the Capuchins. A plain familiar Inſtruction, or a Leſſon from the Goſpel, attended with ſome Reflections in a plain Stile, without being low or ſervile, would have a better Effect, if the Ear were not tired with what was uniform; and it is this Diſtaſte which opens a Way for the Faſhion; which, however, is frequently improv'd by the Preacher's Ambition, whoſe principal Motives to Elocution, as well as to the Pains which he takes in the Converſion of Souls, are his Reputation and Eſtabliſhment in the World.

[a] Tom. I. p. 459. Ed. of 1709. printed at *Paris*, though in the Title Page 'tis mention'd at *Cologne*.

[b] This Practice was continued at the End of the ſixteenth Century, as may be ſeen in the Sermons of *Maitre Jean Boucher*, a famous Partiſan of the League. There is not only *Latin* but *Greek* too in them.

[c] Book I. Chap. xviii.

THE

THE Devotion of the Audience likewiſe has a ſtrong Tincture of Faſhion and Cuſtom in it; although this ſame Faſhion, indeed, will never in all Probability become univerſal, ſince Mankind cannot find out the Secret of reconciling the Art *of fearing God*, with that of *making their Fortune*. There are Countries, however, we ſee, where the People ſafely, and without being called to any Account, mingle Devotion and Paſſion together. Strict and faithful Obſervers of the eſtabliſh'd Cuſtoms! according to which, they who follow the Ordinances of the Church are eſteemed good Chriſtians, though in other Reſpects they either wound or devoutly poiſon their Enemies. The Prieſts themſelves, having finiſh'd their Devotions, haſten to teſtify their Complaiſance and Gallantry to ſome *Signora*. On the other Hand, Devotion is not cuſtomary where Freedom of Opinions is eſtabliſhed; but becomes ſo whenever a decay'd diſſolute Prince takes it into his Head to make a Reformation. A Prince that affects Devotion, and fills his Palace with Croſſes, Breviaries, and Roſaries; that gives Audience to no Body till he has ſaid his Prayers before ſome Shrine, nor ſigns any Orders till he has ſigned himſelf with the Croſs, and ſprinkled himſelf with holy Water, ſoon finds his Court grow moſt holy, at leaſt in all outward Appearance, though 'tis in Reality perhaps extremely vicious, their Devotion being the Reſult of Complaiſance or Imitation. Examples of what we here advance are eaſily to be met with in private Families. The Maſter of a Houſe, who has no other Recreation than what he finds in his Piety, is ſure to make his Houſe a Nurſery of Devotees. A Family brought up to look with Horror and Deteſtation on every one that bears any Relation to this World, moſt charitably condemns all thoſe who ſhew any Concern for the Things that belong to it. They paſs all the Time they can poſſibly ſpare from their Buſineſs in Maſſes and Prayers, and, as if the Bulk of each devout Implement was really [a] inſtrumental to their Devotion, their Prayer-Books, their Chaplets, their Crucifixes, and, in ſhort, their whole ghoſtly Equipage, are of a larger Size than thoſe of others; but as their Piety is in Reality no more than a Habit, accordingly it falls infinitely ſhort of that of the moſt lukewarm Chriſtian.

A Deſcription *of the* ALTAR, *and of ſuch Precautions as are requiſite for the keeping it in due Order.*

THE Deſcriptions which we have already given of the Pope's Chapel, Maſſes, Croſſes, &c. demand an Account likewiſe of [b] the Altar, after which we ſhall proceed to Churches.

THE Altar [c] muſt be made of Stone, according to the ſacred Canons, as the Intention of it is to repreſent Chriſt, who is the Foundation-Stone of the ſpiritual Building, which

[a] *Rabelais* has given us a genuine and humourous Deſcription of theſe falſe Devotees, in the Character of his *Gargantua*. "After a good Breakfaſt, he went to Church, and they carried to him in a great Basket, *a huge Bre-*" *viary*, weighing in Greaſe, Claſps, Parchment, and Cover, near one hundred and ſix Pounds, little more or leſs. "There he heard ſix and twenty or thirty *Maſſes*: This while, to the ſame Place came his Matin-Mumbler, muffled "up about the Chin, round as a Hoop, and his Breath pretty well antidoted with Vine-Tree Syrup. With him "he mumbled all his *Kyrie's* with ſo great Nicety, that there was omitted not ſo much as one of them. As he "went from Church, they brought him, upon a Dray drawn by Oxen, a confuſed Heap of *Pater Noſters* of *Sancte* "*Claude*, every one of the Bigneſs of a Hat-Block; and ſauntring along through the Cloiſters, Galleries, and Gar-"dens, he riddled over more of them, than ſixteen Hermits would have done, Lib. I. Chap. xxi.

[b] Taken Word for Word from *Piſcara*, Prax. Cer. Lib. I. Sect. 3. Cap. i. Lib. II. Sect. 1. Cap i. Ed. of *Venice* in 1681.

[c] Cardinal *Bona* carries the Original of Altars very high, for he firmly believes, that *Adam* was the Inventor of them. *Rerum Liturg.* Lib. I. Cap. xx. It appears, they were eſtabliſhed among Chriſtians from the earlieſt Ages of the Church; but it is not known whether they were of Wood or Stone. The inventing the latter is aſcribed to St *Sylveſter*, but without good Proof.

is the Church of the Faithful. St. *Charles Borromeo*, a Saint of the first Order, has declared, that, for Want of Stone, it must be built at least of Brick: 'Tis the Bishop's Province to consecrate it. The Table of it must be one single Stone, and the Body must be filled up with Mason's Work, or supported by Pillars. There should be three Steps to go up to it, either of Stone or Brick, and covered with a Carpet. 'Tis the Clerk's Business to take care that the Table be covered with a *Chrismal*, that a fine Cloth, as white as possible, be laid upon it, that *all Things*, according to St. *Paul*'s Command to the *Corinthians*, *may be done with Decency and Order*. All this must be observed with the greatest Exactness, with Respect to the high Altar, where Christ's Body is for the generality deposited; and two of the most able Clerks must be chosen, to adorn and take care of it, and must never approach it but in their Surplices. As soon as they approach it, they are to kneel down, adore the holy Sacrament, and say some few ejaculatory Prayers. When the Ornaments of the Altar are to be changed, these Rules are to be observed. Before the new ones are put on, the Cire-cloth, called the Chrismal, must be taken away, a Carpet must be spread upon the Fore-Part of the Altar, and the Table-Cloth, and other Linen that has been made use of, must be neatly folded, and locked up; and then the Clerks must take a Brush, and sweep off the Dust which happens to be upon the Altar. They must in the next Place put on the Antependium intended for it, according to the Day; and this must be so adjusted, as to form a Cross in the Middle, and three Table-Cloths must be laid over the Surface, one of them hanging down to the Ground all round about the Altar, and the two others not quite so long. The whole must be blessed, crossed, and sprinkled with holy Water. The same Formalities are to be observed with respect to the Tabernacle of the Altar, to the Pyx, the Box wherein the Host is locked up, and the Corporals on which they consecrate, *&c.* and, for [a] the Glory of God, peculiar Care must be taken, to provide every Thing of the greatest Value for the Decorations of the Altar.

We just now observ'd, that the Decorations were changed according to the Solemnity of the Day. Altars are likewise adorned with natural and artificial Flowers, according to the Season.

The Dust [b] must be swept off the Altar every Day, and the Carpets must be well dusted by the Clerks, at least once a Week. When the Clerk, whose Business it is to sweep the Pavement of the *Presbyterium*, approaches the holy Sacrament, he must be uncover'd.

The Tabernacle of the holy Sacrament is fix'd upon the Altar. Neither Gold, Silver, nor precious Stones are spared to adorn it, and the most splendid and magnificent Productions of Art contribute to its Lustre; but peculiar Care must be taken, that the Eucharist is not exposed to any Moisture. Tapers are set on the Right and Left Side of the Tabernacle, which must be made of white Wax, except at all Offices for the Dead, and the three last Days of Passion-Week, at which Times they are yellow. We have already taken notice of the *Canopy*.

There must be a Crucifix in Relievo on the Altar, neatly made, notwithstanding there is one upon the *Tabernacle*, and a Cross painted or carved on the Door of it. The Crucifix must be so placed, as that its Foot must be as high as the Top of the Candlesticks, and appear quite above them. It would be needless to inform the Reader, that it must be blessed as well as all the Crosses and Images. The Candlesticks must be of an Ecclesiastical Form, different from such as are made use of in private Houses.

[a] *Piscara*, Ibid.
[b] Id. Ibid.

THERE muſt likewiſe be what is called [a] the *Te igitur*, or Canon, upon the Altar, the Letters whereof muſt be written pretty large, and placed at the Foot of the Crucifix, that the Prieſt may read them without any Trouble.

WE ſhall paſs over the Cruets, the Baſon, the Napkin made uſe of at the *Lavabo*, after waſhing the Hands, the Golden-Hook on the Epiſtle-Side for the Prieſt's Cap; but we muſt not omit the little Bell which is to be rung at the *Sanctus*, or the two Elevations. The Clerk muſt tinkle it twice at each *Sanctus*, and at each Elevation nine Times, that is, thrice when the Prieſt kneels down, thrice when he elevates the Hoſt, and thrice when he ſets it down upon the Altar; and the ſame Formalities muſt be obſerved with Reſpect to the Chalice.

THERE muſt be a Balluſtrade, either of Iron, Marble, or Wood, before every Altar, to ſeparate the People, or to keep them off from the Altar.

ON each Side [b] the Altar, and before the laſt Step of it, muſt ſtand a Taper in a Silver Candleſtick, to light it, if the Pariſh be rich enough to afford it; this is in Honour to the Sacrament at its Elevation: Three, or ſometimes even five Lamps, likewiſe, are hung up before it [c] for the ſame Purpoſe.

THE great or high Altar muſt be [d] twelve Spans long, and four Spans and two Thirds high from above the Foot, and from the Edge acroſs the Surface, four Spans. The Platform to ſtand on muſt always be of ſome hard poliſhed Wood.

A PORTABLE Altar, or ſacred Stone, which is uſed inſtead of a conſecrated Altar, muſt be of hard Stone or Marble, in which there muſt be a Sepulchre, or ſmall Cavity in the Middle of the Side before, in which the Relics of Saints and Martyrs are depoſited and ſealed up by the Biſhop: If the Seal ſhould unfortunately break, the Altar loſes its Conſecration.

The ſacred VESSELS *belonging to the* ALTAR, *&c.* *The* Corporals, Pales, Purificatories, Purſes, Veils, *and other* Decorations *of* ALTARS *and* CHURCHES.

WHAT we have ſaid relating to the Altar would be imperfect, ſhould we omit giving ſome Account of the Veſſels, and other Implements belonging to it, for the ceremonial Decoration of the Service, and the Preſervation of the holy Sacrament. [e] Both raiſe the Soul to the Contemplation of Spiritual Objects, and engage her to bleſs and adore the Deity. A *Roman* Prelate expreſſes himſelf in thoſe very Terms, and at the ſame Time adds, that the mechanical Operation of theſe Things is an *Act of Worſhip*.

[a] The *Te igitur* is the Beginning of the Canon of the Maſs. It is a curious Prayer addreſſed to God only, the firſt Perſon in the ſacred Trinity; it is alſo called the *Secret Prayer*.

[b] Both Epiſtle and Goſpel Side.

[c] In noted Churches. The Cuſtom of hanging up Lamps before the holy Sacrament is taken from the *Jews*.

[d] Small Altars are to be from nine to ten Spans long, two Spans and two Thirds high, and three Spans and a half broad. It is enough for theſe Altars to have a Foot without Steps, which muſt be four Spans wide, and three quarters of a Span high. It muſt project beyond the Altar a Span and a half on every Side, if there be Room. On theſe Altars muſt ſtand a Gradin of a Span in Heighth and Breadth.

[e] *Caſalius* de Vet. Chriſt. ſacr. Ritib. Cap. xxxiv.

No Layman is permitted to make uſe of any ſacred Utenſils whatſoever. 'Tis the Privilege of the Clergy alone to handle them; which is a Cuſtom borrowed from the *Jews*.

THE Chalice muſt be made either of Gold or Silver; from whence we may infallibly conclude, that the Chriſtian Church is very rich. The ſubject of Chalices gave *Boniface*, who was both a Biſhop and a Martyr, the Hint inſerted in the [a] Remarks below. This Prelate found very little Inſtruction in the irregular Deportment of the Clergy of his Time. [b] In the Infancy of the Church the Chalices were all Wood; and the Church itſelf, in ſhort, no more than a ſmall Veſſel of Fiſhermen. In Proceſs of Time they were made of Glaſs or Marble, and at laſt of Silver or Gold. The Biſhop is obliged to conſecrate the Chalices, as well as the Patens, both within and without. [c] Small Chalices, for the generality, are nine Inches in Height, and the large eleven or twelve.

The Paten muſt be made of the ſame Metal as the Chalice, and the Uſe of it is to hold the conſecrated Hoſt; [d] it muſt likewiſe be anſwerable to the Size of the Chalice, that is, be about ſix or eight Inches Diameter.

The Pyx, in which the holy Sacrament is depoſited, muſt be of Silver gilt within at leaſt, and its Foot muſt be half a Span high. The Height of the Cup muſt be proportion'd to its Breadth, and the Bottom muſt have a gentle Riſing, in order the more commodiouſly to take out the Wafers when there are but a few in it, and to cleanſe it when there is Occaſion. They are not to [e] lie above eight Days at moſt in the Pyx without its being clean'd, leſt they ſhould happen to grow mouldy. Particulars of leſs Importance we purpoſely omit in the Deſcription of the Pyx, the uſual Height whereof is nine Inches, that of the Cup three, and the Foot ſix. A Veil in Form of a Tent, made of a rich white Stuff, with a Fringe round it, muſt cover this precious Repoſitory of the Wafers.

There muſt likewiſe be a Box to carry the Communion to the Sick, which muſt be made of Silver gilt within, when it is to go any conſiderable Way; and it muſt be put into a white Silk Purſe, and be hung about the Neck, in ſuch Places as are difficult of Acceſs. The Box and Pyx muſt be bleſſed. There muſt be another Box for large Wafers, which are round, and ſomething bigger than the others; and this may be made of Silver, Tin, Paſtboard, *&c.* lined with white Taffeta within, and adorn'd with ſome rich Silk without. A round leaden Plate, covered with Taffeta, muſt be put into the Box, that the Wafers may be always ready. Theſe Wafers muſt neither be kept in too dry, nor too moiſt a Place. Such as are too ſtale muſt never be made uſe of.

[f] THE Sun for expoſing the holy Sacrament muſt be made of Silver: The Foot of the ſmalleſt muſt be a Span in Height. This Sun muſt have two Cryſtals, one Third of a Span Diameter, or more, that a large Wafer may the more commodiouſly be put be-

[a] *Quondam ſacerdotes aurei ligneis calicibus utebantur; nunc è contra ligneiſacerdotes aureis utuntur calicibus.* This Thought is prettily expreſſed in the following *French* Verſes.

Aux tems paſſés au ſiécle d'or,
Croſſe de bois, Evêque d'or;
Maintenant, qu'ont changé les Loix,
Croſſe d'or, Evêque de Bois.

[b] *Caſalius*, &c. Cap. xxi.
[c] *Alet's Ritual.*
[d] Ibid.
[e] *De ſeptimo in ſeptimum diem muletur ne fortè diu ſervata mucida fiet.* Vide *Caſalius*, &c. *Alet's Ritual* ſays, the Wafers muſt be changed every fifteen Days, and Care muſt be taken that thoſe put into the Pyx be freſh made.
[f] *Alet's Ritual.*

tween,

tween; and this muſt be ſet in a little Half-Moon made of Silver, but always gilt. One of the Cryſtals muſt be faſtened to the Sun by a ſmall Chain, like the Caſe of a Watch. There muſt be a Croſs likewiſe over the Sun.

[a] THE Thurible may be made of Silver or Pewter, but there ſhould be four Chains to it. Two Thuribles are uſed in Proceſſions of the holy Sacrament, but at no other Times. The Navet muſt be of the ſame Metal with the Thurible.

THE Incenſe which is made uſe of at Church, muſt be of an odoriferous Smell, and be a little broken before it is put into the Navet, but not reduced to Powder.

THE Holy-Water-Pot ought to be made of Silver, Pewter or Tin, the Sprinkler of the ſame, or elſe of Wood, with Hog's Briſtles, or Wolf's Hair twiſted round about it; and at the End of it there muſt be a hollow Knob with Holes, in which a ſmall Spunge muſt be encloſed. There muſt be two Veſſels of Pewter, Delf, or Earthen Ware, for waſhing the Corporals, Pales, Purificatories, and Chalices. In the Place where the Wafers are made, there muſt be another Pewter or Earthen-Ware Veſſel, to be appropriated to this Uſe, and no other.

[b] THE Peace-Utenſil muſt be made of Gold, Silver, or Embroidery, with ſome pious Image of the Crucifix, or other Myſtery, upon it. It muſt be half a Span high, not quite an Inch broad, and end in an half Round at Top. There muſt be a ſmall Handle on the Back-Side to hold it by, to which a Veil muſt be faſtened, of the Colour of the Service of the Day; to wipe it with.

[c] THE Corporals muſt be made of fine white Linen; not too thin, nor ſtitched, and without Lace: But if there be any, it muſt be very narrow within two Fingers Breadth of the Edge that comes forward. In that Part where the Prieſt moſt commonly kiſſes the Altar, a ſmall Croſs muſt be placed, and made of white Silk or Thread, in this Form ✠. The Corporals muſt be folded in ſuch a Manner as that all the Ends may be in the Inſide, and not be ſeen, *&c.*

[d] THE Pales muſt be made of the ſame Linen as the Corporals, and lined with ſtiffening Paſteboard. Upon theſe there muſt be neither Embroidery, Croſs, nor Image, nor any Lace round them; but four ſmall Taſſels only at the four Corners to hold them by. They muſt be bleſſed with the Corporals, and no Perſon under a Sub-Deacon muſt preſume to touch them.

[e] THE Purificatories are made of Linen, and are two Spans in Length. They are folded three double, and there muſt be a ſmall blue Thread Croſs in the Middle of them.

[a] *Id. Ibid.* This is the Allegory which *Germanus* of *Conſtantinople* has found in the Thurible. It repreſents, ſays he, the human Nature of Chriſt. The Burning of the Perfume is his divine Nature; the Perfume itſelf the Holy Ghoſt. Happy the Man born for making ſuch ingenious and inſtructive Diſcoveries! The Incenſe is the Emblem of Penance, of the Preaching the Goſpel, and of the Prayers of the Faithful. It repreſents the Virtues and good Works of the Saints. The Thurible, according to St. *Auſtin*, is likewiſe the Image of Chriſt's Body. Theſe, and many other Allegories, are Demonſtrations that Perfumes ought to be uſed at Church in honour of the Deity; and St. *Ambroſe* very wiſely obſerves, that an Angel appears at this Ceremony.

[b] *Alet's Ritual.*

[c] *Id. Ibid.* The Uſe of Corporals is ſaid to have been appointed by Pope *Euſebius*, or by *Sylveſter* I. This repreſents the Sheet wherein our Saviour's Body was wrapped after his Death, and can be made of nothing but Linen for that Reaſon. Vide *Caſalius de Ritib.* &c. Chap. xxxiv. We ſhall paſs over the many Myſteries contained in the Corporals; but *Caſalius* may be conſulted hereon.

[d] *Alet's Ritual. Piſcara Prax. Cerem.*

[e] *Alet's Ritual.*

THE

[a] The Outſide of the Purſes for the Corporals is made of the ſame kind of Stuff as the other Decorations, but the Inſide is lined with fine white Linen, with a ſtrong Paſte-board between. Theſe Purſes are about a Span wide, are faſtened by a Button and Loop, and have a Croſs embroidered on the Outſide, of about three quarters of a Span in Length.

THE Veil of the Chalice is made of Silk, and of the ſame Colour as the reſt of the Decorations, is three Spans ſquare, and has no Croſs, or any other Figure whatſoever.

[b] IN Churches where the ſolemn Service is performed, the Sub-Deacon muſt have Veils of ten Spans long, and as wide as the Silk, of four Colours, *viz.* white, red, green and purple, to hold the Paten up with at high Maſs. Black Veils are never made Uſe of, even at Maſſes for the Dead, nor on *Good Friday*. They muſt be made therefore of white Silk, and be edged with Lace, *&c.* *Alet*'s *Ritual* adds, That in the moſt celebrated Churches, there muſt be another white Veil of the ſame Size, but more coſtly, to throw over the Shoulders of the Celebrant, when he carries the Hoſt in Proceſſion; and in the Pariſh Church, there muſt be a Canopy likewiſe of white Silk, for the holy *Viaticum* when 'tis carried to the Sick, of five or ſix Spans long, and four wide, or rather more. The Vallant with the Fringe muſt be a Span and a half deep, and both muſt be made of white Silk. It muſt be carried with two Poles of five or ſix Spans long, which muſt be covered with the ſame Silk as the Canopy, if they are neither painted nor gilt. However, he that carries the holy Sacrament to the Sick, is inferior to him that carries it in Proceſſion.

THERE muſt [d] be Veils, likewiſe, or Covers to the Croſſes and Images in Paſſion-Week, which muſt be made of Camlet, or ſome other Stuff of purple Colour, but without any Figure, Image, Croſs, or other Implements of the Paſſion.

IN every [e] Pariſh-Church there ought to be a Standard, about nine or ten Spans high, and ſix long, of a Colour ſuitable to its Patron; and in the middle of it, the Patron muſt be repreſented in Embroidery. This Standard muſt be of Satin, Damask, Taffeta, or Camlet, lined with Linen, or a light Stuff, and have a Silk Border and a Fringe all round about it. The Pole of it muſt be a [f] Cane and a half long.

WE ſhall not trouble the Reader with a Detail of the Maſs-Book, the Uſe and Contents of it being ſo well known already. They, who are of Opinion, that the *Conſtitutions of St.* Clement *are genuine*, are fully perſuaded that St. *Peter* was the Inſtitutor of the Maſs-Book, and recommended the Uſe of it to St. *Clement* his Succeſſor.

HAVING now ſpoken of the ſacred Veſſels of the Altar, and their various Uſes, it would be needleſs to take Notice of the Regard which its Miniſters ought to ſhew to the holy Sacrament. This is foreign to our Purpoſe; and beſides, the Care taken of the Ornaments which appertain to thoſe Veſſels, the Precautions uſed in cleanſing them, by Conſecration, and other religious Practices, all theſe ſhould be look'd upon as ſo many Teſtimonies of Reſpect paid the holy Euchariſt. If *Calvin* has robbed it of all its Luſtre, in all Probability, he was induced thereto, as looking upon the Piece of Bread given to thoſe of his Sect, as nothing more than a Type, or Sign; but the Catholics think they

[a] *Alet*'s *Ritual.*
[b] Id. Ibid.
[c] The Reaſon for theſe Colours has been already given us in the *Diſſertation on Religious Worſhip*, and in this Diſſertation likewiſe, Vide *Caſal. de Vet. Chriſt. Ritib.* Chap. xxxiv.
[d] *Alet*'s *Riiual.*
[e] Id. Ibid.
[f] A Meaſure in *Languedoc* and *Provence*, which contains about an Ell, and two Thirds.

ought to clothe the Body of the King of Kings, in the moſt coſtly and pompous Attire that the moſt lively Imagination can deviſe. The Faithful of the antient Church, when they travelled, frequently carried the Euchariſt about them, and kept it in [a] their Houſes. There are in thoſe Practices, however, ſeveral [b] Things which ſeem repugnant to that Notion which the Church directs Chriſtians to entertain of the holy Euchariſt.

The BENEDICTION *of the* FIRST STONE *of a* NEW CHURCH.

THE Congregation, and the Place where they aſſemble themſelves together, are both called the Church. The latter is a Place ſet apart, and devoted entirely to religious Worſhip, the moſt eſſential Parts whereof practiſed therein, as well as what is the moſt acceptable to God, are Prayer, Contemplation, and the Elevation of the Heart to the Supreme Being. Theſe are the eſſential Qualities of a Chriſtian, who profeſſes to worſhip God in Spirit and in Truth. Thus the Name of Church muſt be confined to Chriſtian Congregations, and at the ſame Time to their Temples.

[c] BEFORE a Church can be erected, the Biſhop's Conſent muſt be firſt had and obtained. It is his Province to fix the Place, and the Extent of it, the Revenues and Miniſters belonging to it, the Fund for Lights, Decorations, and the Support of it: As alſo, to plant the Croſs on the Ground of the new intended Church, and lay the firſt Stone; or at leaſt, if he does it not in Perſon, ſome inferior Clergyman performs this ſacred Office with his Approbation and Conſent. A wooden Croſs muſt be ſet where the Altar is to ſtand, the Day before the Stone is to be laid, and the Day following; a ſquare, angular Stone is to be made choice of, which is to be the firſt, and Foundation Stone of the ſacred Fabric. In order to perform this Benediction, the Pope, in caſe he be at *Rome*, and is inclined to perform this religious Duty himſelf, muſt have his Rochet on, and other Robes ſuitable to the ſolemn Occaſion: But an inferior [d] Eccleſiaſtic muſt wear the Amict, the Albe, the Girdle, the white Pluvial, and plain Mitre, beſides the Surplice, and hold the Paſtoral Staff in his Left Hand. Thus dreſs'd, he muſt go to the Ground intended for the new Church, [e] and there bleſs the Salt and the Water. He begins with the former, to which he ſays; *May it be exorciſed by the living God*, &c. *and being ſo exorciſed for the Salvation of thoſe who believe, may it procure Health of Body and Mind to all ſuch as ſhall partake of it, and may it have ſufficient Influence to deſtroy the Malice of Satan.* After this, the Pope takes off the Mitre, and pronounces the Benediction over the Salt: In the next Place, he puts his Mitre on again in order to exorciſe the Water, that its Virtue, like the Salt, may be able to deſtroy the Power of the Devil and his Angels; and goes on with the Ceremony, as he had done before with Reſpect to the Salt. Theſe two Benedictions over, he puts the Salt into the Water in the Form of a Croſs, ſays Prayers ſuitable to the ſolemn Occaſion, takes his Mitre, and cauſes an [f] Anthem to be ſung, and the eighty third *Pſalm*, according to the Vulgate; and all the while, the

[a] It may be ſaid, That Chriſtians were betrayed into Prophanation, by an Exceſs of Piety, on theſe Occaſions. The ſetting the Euchariſt on a Corpſe, and burying it with it, was doubtleſs one Inſtance; and yet it was practiſed in former Times.

[b] Was not ſetting the Body of *Jeſus Chriſt* on the Breaſt of a dead Body buried, or dividing the Holy-Water, as St. *Baſil* did, in order to let Part of it into the Grave with him; was not this, I ſay, burying the Living with the Dead? No ſolid Reaſon can be given for ſuch a Practice.

[c] *Pontif. Rom.* Part II. According to the holy Canons, no Church or Chapel is to be erected without the Licence and poſitive Order of the Biſhop. He muſt mark out the Ground, the Entrance, &c. *Alet's Ritual.*

[d] The *Pontifical* ſays *Religioſus.*

[e] This Bleſſing of the Salt and Water is always practiſed.

[f] Of which this is the Purport. *Set, O Lord, a Mark of Salvation on this Place, nor ſuffer the deſtroying Angel to enter into it,*

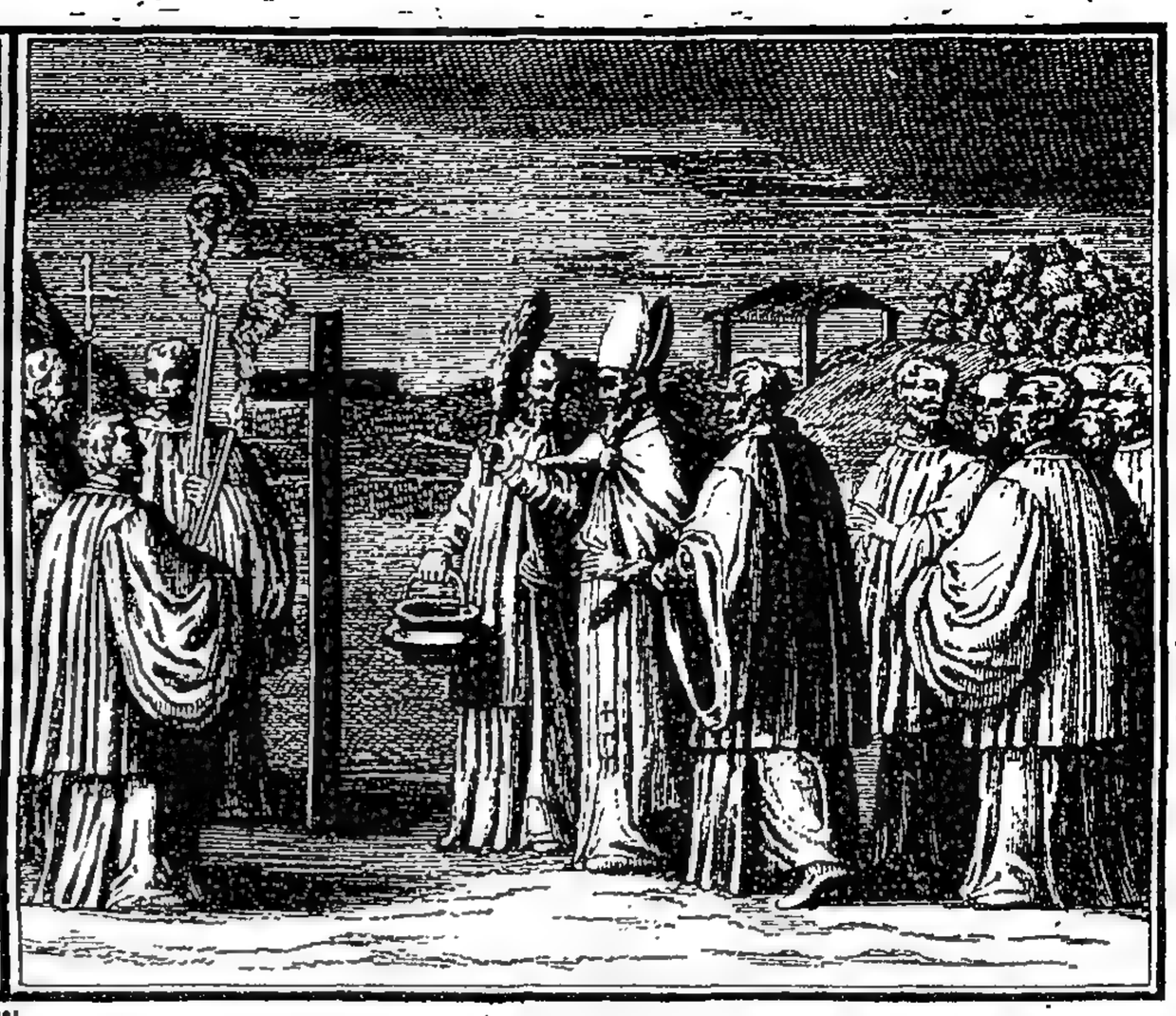
Celebrant,

Tab. 1.



The Consecration of Salt & Water to be used in blessing ye first STONE.

La Consecration du SEL, et de l'EAU pour benir la premiere PIERRE



The Benediction of the GROUND where ye CHURCH is to be BUILT.

Benediction du TERRAIN ou l'on doit batir l'EGLISE



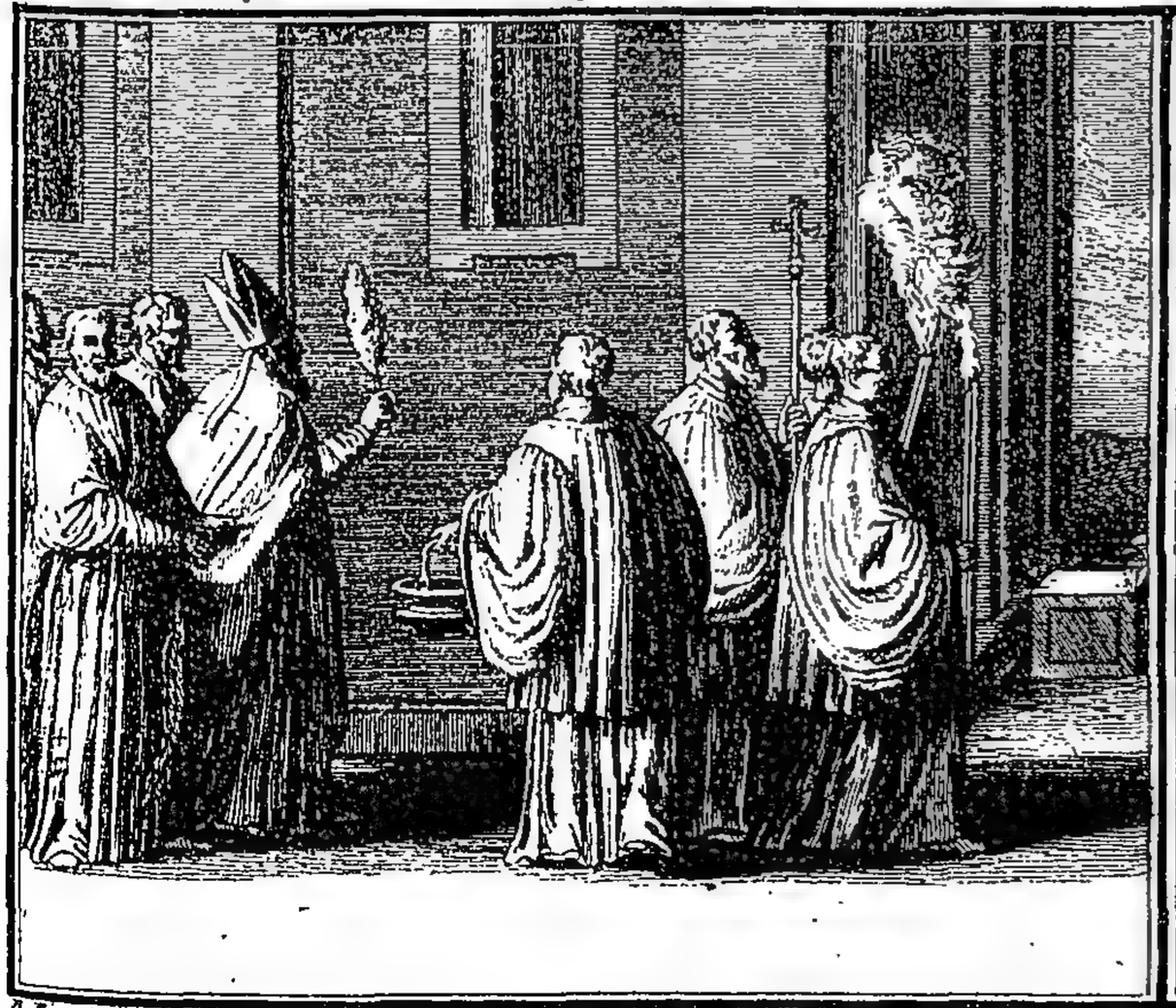
The BISHOP places the first STONE.

L'EVÊQUE va poser la premiere PIERRE.



The BISHOP blesses the FOUNDATION of the CHURCH

L'EVÊQUE benit les FONDEMENS de l'EGLISE.



The BISHOP SPRINKLES the Outside of the CHURCH.

L'EVEQUE fait l'ASPERSION de l'EGLISE par dehors.



The BISHOP makes the Sign of the Cross at the CHURCH DOOR

L'EVEQUE fait le Signe de la CROIX a la Porte de l'EGLISE.

B. Picart. del.

C. Du Bos. exc.

Celebrant, having his Mitre on, ſprinkles the Spot of Ground where the Croſs ſtands. As ſoon as the Pſalm and Anthem are ended, he turns himſelf towards the Place which he has been ſprinkling with Holy-Water, and addreſſes himſelf to God in a Prayer, thro' the Mediation of the particular Saint to whom the new Church is to be conſecrated; after which he takes his Mitre off once more, and bleſſes the Stone; then reads ſeveral Prayers after this Benediction, and ſprinkles it. The ſprinkling performed, the Celebrant makes ſeveral [a] Croſſes, *in the Name of the Father, Son, and Holy Ghoſt*, on the Stone with a Knife. An *Oremus* and ſome Litanies follow, after which the Celebrant, who before was on his Knees on a Carpet ſpread for that Purpoſe, riſes without his Mitre, and repeats a Prayer turning towards the Stone. In the mean Time the Mortar is preparing, and the Celebrant, as ſoon as it is ready, puts on his Mitre again, beginning an Anthem, the Subject whereof is, the Stone which *Jacob* laid for a Monument when journeying in the Deſart; after which this Anthem is ſucceeded by the hundred and twenty fourth *Pſalm*, according to the Vulgate. To conclude, the Celebrant, having his Mitre on, touches the Foundation Stone with his Hand, and lays it in its Place, [b] thro' Faith in *Jeſus Chriſt*; and ſtill, all the while the Maſon is faſtening the Stone with Mortar, he takes care to ſprinkle it with Holy-Water, addreſſing himſelf to God in theſe Terms; [c] *Thou ſhalt cleanſe me with Hyſſop*, &c. after all this, is ſung the fiftieth *Pſalm*, according to the Vulgate.

WHENEVER the Biſhop, or Prieſt by his Direction, goes to bleſs a Stone, he is to walk with two Clerks in Surplices before him: One of them carries the Ritual, and a ſmall Veſſel with Salt; and the other a Veſſel with fair Water and the Sprinkler. One of the Clergy carries the Croſs between two Ceroferaries.

The Benediction *of the* Foundation *of a* CHURCH.

THE abovementioned Pſalm concluded, the Celebrant, with a Sprinkler in his Hand, walks forwards, ſprinkling all along the Foundations of the Church on the Right Hand, and on the Left. This Ceremony is performed after the ſame formal Manner as the Benediction of the firſt Stone; and an Anthem, and Part of the eighty ſixth *Pſalm* is ſung all the Time of the Aſperſion. When one third Part of the Foundations is conſecrated, the Anthem is repeated. The Biſhop takes off his Mitre, and ſays an *Oremus*; then reſumes the Mitre and Anthem, and ſprinkles another third Part of the Foundations. Then follows a Prayer, then an Anthem, and the hundred and twenty firſt *Pſalm*. For the remaining Part of the ſacred Fabric there is a third Aſperſion, the Anthem is ſung again, another Prayer is ſaid, and the Biſhop gives out the *Veni Creator*, and continues on his Knees till the firſt Verſe is over; but riſes at the ſecond, and ſtands uncovered to the End of the Hymn; after which the Celebrant begs of God, that the Holy Ghoſt would vouchſafe to reſide within this holy Place, that this Houſe of Devotion may never be profan'd, and that he would think it worthy of enjoying his divine Favours, *&c.* One of which no doubt is, that pious Chriſtians may help to erect it by their liberal Contributions. Then the Celebrant, having his Mitre on, ſits down, and exhorts the Congregation to a generous Contribution. This Exhortation cloſes with a Benediction, and a Preſent of ſome Indulgences from the Pope.

[a] He makes the Sign of the Croſs on every Side, ſo that it has ſix. Vide *Alet's Ritual.*
[b] Theſe Words are the Beginning of a Prayer which he then repeats.
[c] *Aſperges me, Domine, hyſſopo*, &c.

The

The Dedication *of a* CHURCH *and* ALTAR.

A Sunday or Holy Day, if poſſible, muſt [a] be choſen for [b] the Performance of this Ceremony. The Arch-Deacon is to give Notice of it to the Clergy and Inhabitants of the Place, that they may faſt on the Eve thereof. In the mean Time [c] the Relics, [d] which are to be depoſited in the Altar of the new Church, are preparing. They are put into a neat and decent Veſſel together, with three Grains of Incenſe. To this is added a Slip of Parchment, whereon is written, "That ſuch a Day of ſuch a "Month and Year, the Church of * * *, and its Altar were conſecrated by Biſhop * * *; "that there are proper Relics under the Altar of the Church, and that all pious Chriſ-"tians who come to viſit it, ſhall obtain Indulgences, *&c.*" The Vaſe, in which the Relics are depoſited, muſt be ſealed up, and laid in a very clean Place [e]. Two Tapers muſt be kept conſtantly burning before them. There are other Circumſtances to be obſerved on this Occaſion; but we refer the Reader to the Rituals for further Information.

THE following Inventory contains the Implements requiſite for the Dedication of a Church and Altar.

A ſmall Veſſel with the holy Chriſm in it.
Another, containing the [f] conſecrated Oil.
Two Pound of Frankincenſe, beat ſmall.
A Thurible, Navet, and Spoon.
A Veſſel for live Charcoal.
Another with Aſhes in it.
Another with Salt.
Another with Wine.
An Hyſſop-Sprinkler.
Some Napkins, or Towels, made of coarſe Cloth, to rub the Table of the Altar.
A Cire-Cloth to cover it with.
Five ſmall wax Croſſes.
Some wooden Spatula's, to ſcrape the Places of the Altar which happen to be burnt by the Incenſe, and the Wax-Candles.
A Veſſel for theſe Scrapings.
Lime, Sand, and Brick-Duſt, for making the Cement, intended for cloſing up the Place where the Relics, *&c.* are depoſited.
Two burning Flambeaux, or Tapers, which are borne before the Celebrant.
A Baſon with Water for waſhing his Hands.

[a] Extracted from the *Roman Pontifical*, and *Alet's Ritual*.

[b] If by Dedication be meant the Conſecration of a certain Houſe to God by Prayer, it may juſtly be accounted very antient, and eſtabliſhed by the Apoſtles themſelves: But as for all the Train and Implements of the Ceremony, they, doubtleſs, began when the Church was freed from the Perſecution of its Adverſaries, and ſtill grew with the Proſperity and Worldly-Mindedneſs of its Miniſters. We ſhall here obſerve, that the primitive Chriſtians built their Temples as like that of *Jeruſalem* as poſſibly they could; but afterwards gave them the Form of a Croſs in Commemoration of our Saviour. Vide *Bona*, Lib. I. Chap. xx. *Rerum Liturgic.* and *Caſalius*, &c. Chap. xxxiii.

[c] This is done on the Eve of the Dedication.

[d] Some pretend, that the Cuſtom of putting Relics under the Altar, owes its Origin to the Veneration of the Chriſtians for the Church-Yards and Tombs of Martyrs. When the Chriſtian Church triumphed over Paganiſm, the firſt Temples were erected in ſuch Places, and, as it were, over theſe reſolute Defenders of the Truth. The *Roman* Church was the firſt that obſerved to place Relics under the Altar; and the Practice muſt be antient, ſince St. *Ambroſe* and *Prudentius* mention it; it might very probably, however, be firſt owing to Chance; for though Aſſemblies were held at the Tombs of Martyrs, very likely it might not be for their Sakes, but becauſe they were there ſecure from the Rage of the Heathens. But be that as it will, it was afterwards ordained, that they who ſhould preſume to conſecrate any Church, without having firſt provided it with proper Relics, ſhould be degraded, as Tranſgreſſors of the Traditions of the Church. Vide *Bona*.

[e] For Inſtance, under a Tent or Pavillion, at the Entrance of the Church.

[f] *Oleum Catechumenorum.*

Napkins

Napkins to wipe them.
Crumbs of Bread.
Two Pound of Silk to rub the Croſſes, which the Celebrant makes with Chriſm upon the Church-Walls, and all round the Altar.
Two Veſſels of holy Water.

ALL theſe Things are look'd upon as abſolutely neceſſary. We have extracted them from the *Roman* Pontifical, and ſhall proceed to ſhew the Reader all the Purpoſes for which they are intended.

BEFORE the Dedication is begun, proper Care is taken to have three Croſſes painted on each of the Church-Walls, at ſome conſiderable Height, over each of which muſt ſtand [a] a Candle of an Ounce Weight. We muſt not omit that the Sacriſtin is oblig'd to have a Ladder ready for the Service of the Celebrant, to take care that the holy Water-Pots be clean, and that every Thing that might occaſion the leaſt Interruption be removed all round the Church, that the Dedication may be performed with Decency and Order.

ON the Morning of the Day intended for the Ceremony, the Biſhop appears in his Pontifical Robes, and orders the twelve Candles before-mentioned to be lighted. He then goes out of the Church, and makes every Body do the ſame, except one Deacon, who remains lock'd up in it, dreſſed in his Amict, Albe, Girdle, and Stole. The Biſhop goes to the Place where the Relics were depoſited the Day before. There he begins the ſeven penitential Pſalms, in a low Voice, and an Anthem without Litanies, putting on all the Time his Amict, Albe, white Pluvial, *&c.* The reſt of the Clergy preſent at the Ceremony are in their proper Robes. After the ſeven Pſalms, the Biſhop with his Aſſiſtants goes to the Church-Door, and pulling off his Mitre, begins an Anthem, which for the moſt Part is ſucceeded by an *Oremus.* He then leans upon a Chair, placed there on a Carpet for that Purpoſe, whilſt the Litanies are ſinging; upon which he bleſſes the Salt and Water, ſprinkles himſelf and his Aſſiſtants, and then directs them to begin to ſing. As ſoon as ever they have begun, he puts the Mitre on again, and makes the Tour of the Church, beginning to the Right, the Sub-Deacon with the Croſs between two Ceroferaries, and the Clerk carrying the holy Water-Pot, walking before him. As he goes along, he ſprinkles the Church-Wall both above and below, in the Name of the ſacred Trinity. [b] The Biſhop's Aſſiſtants bear up the two Sides of his Pluvial all the Time; and he that carries the holy Water is to take care that he walks a little before him on his Right-Hand, that the Biſhop may take the holy Water when he wants it.

BEING return'd to the Place they ſet out from, and when the Anthem after the Pſalm is repeated, the Celebrant ſtill ſtands uncovered, and turning towards the Church-Door ſays, *Oremus.* The firſt Aſſiſtant ſays, [c] *Flectamus Genua*, upon which they all kneel but the Celebrant, the Croſs-Bearers, and the Ceroferaries. Then the other Aſſiſtant ſays, *Levate*, and then they all riſe with him. This Spiritual Diſcipline is not eaſily learnt, on account of its numerous and different Evolutions; for which Reaſon all the Ceremonies of the Church are performed with the Ritual in Hand. We hope the ſerious Chriſtian Reader will not be offended at this military Compariſon, it being no Treſpaſs on the Eſſentials of Religion. The Prayer which follows the *Levate* in the Pontifical, is very much in the myſtic Taſte. As ſoon as it over, the Celebrant puts

[a] Theſe twelve Candles repreſent the preaching of the Goſpel, the Light of it diſperſed all over the World by the twelve Apoſtles, and the Attention which all pious Chriſtians ought to give thereunto.
[b] *Alet's Ritual.*
[c] That is, *Let us kneel.*

on his Mitre, and going up to the Church-Door, firſt ſtrikes it with his Paſtoral Staff, and then pronounces [a] the *Attollite Portas, & introibit Rex Gloriæ.* The Deacon, who remain'd lock'd up in the Church, asks who this *King of Glory* is, to which the Biſhop, anſwers, *That it is the Lord God Almighty, the God of Hoſts.* Is it purely in order to condeſcend to the Frailty of human Nature, or, as *Charron* expreſſes it, [b] *Becauſe it is allowable to trifle with Children,* that a Ceremony is practiſed, in which there ſeems to be no Manner of Footſteps of the Apoſtolic Spirit? Inventors of religious Ceremonies muſt have been very conſcious that the human Underſtanding is uncapable of any Thing grand or ſublime, with reſpect to Matters of Religion.

THE Biſhop, having gone round the Church on the Right Hand, does the ſame on the Left, ſprinkling the Outſide of the Walls, about as high as his Head. The Anthem and Prayer uſed here are different from the others. The reſt of the Ceremony is carried on as before, except that after the Deacon, who is lock'd in the Church, has asked who is the *King of Glory*, the Clergy and Biſhop jointly anſwer, [c] *It is the Lord Almighty, the King of Glory*; and that they all together cry out thrice, [d] *Open the Doors.* The Biſhop croſſes the Door, and repeats at the ſame Time [e] a Verſe in Church *Latin*, which, however, effectually confounds the Devil and all the Powers of Hell. The Senſe of this Verſe is, that all the Devils muſt vaniſh at the Sight of the Sign of the Croſs. At length the Door being opened, the Biſhop enters, attended by his Miniſters only; for the People, except a Maſon or two, who are to cloſe the Sepulchre, where the Relics are depoſited, and cement the Altar-Table with Mortar, remain without. The Biſhop as he goes in, ſays, *Peace be in this Houſe*, to which the Deacon anſwers, [f] *When thou ſhalt enter into it.* Whilſt ſome Words applicable to this Wiſh, extracted out of the Scripture, are ſinging, the Biſhop, advancing towards the Middle of the Church, kneels down, and begins the *Veni Creator*, with his Head uncover'd, and his Face towards the high Altar; then one of the Sub-Deacons takes ſome Aſhes, and ſcatters them on the Pavement, in Form of a Croſs, as preſcribed in the Pontifical, and repreſented in [g] the Print hereunto annexed. Next the Litanies are ſung, wherein is twice named the Saint from whom the Church or Altar takes its Name. We are to inform the Reader likewiſe, that the ſame Honour is done to thoſe whoſe Relics lie buried under the Altar; for too great a Streſs cannot be laid on this Particular. All this is performed whilſt they addreſs themſelves thrice to God in theſe Words; [h] *We beſeech thee to hear us*, ſtill calling, however, on the Saint of the Church, and all the Time making Signs of the Croſs. The Celebrant makes three upon the Church and Altar. Theſe Ceremonies are followed by ſome *Oremus's*, an Anthem, and the Song of *Zachariah*; and the Biſhop, whilſt ſome of his Officers are ſinging in Chorus, puts on his Mitre, and with his Croſier draws upon the Aſhes a double [i] Alphabet in Capitals. The Reader may be fully informed of the Manner of this Ceremony, by conſulting the Repreſentation of it given in the [k] two Prints.

The

[a] *Lift up your Gates, that the King of Glory may enter in*, Pſalm xxiii.

[b] *On Wiſdom*, Lib. I Sect. 1.

[c] *Dominus virtutum.*

[d] The Paſtoral Staff with which the Biſhop knocks at the Gate, repreſents the Sacerdotal Power communicated by Chriſt to his Diſciples, and which their Succeſſors have increaſed by thoſe Arms Religion has ſupplied them with. The Blows given upon the Church-Door inſtruct us, that Heaven, Earth, and Hell, muſt all yield to the Authority of Chriſt's Vicar. We are obliged to *Caſalius*, Chap. xxxiii. *de Ritibus*, &c. for this Interpretation.

[e] *Ecce Crucis ſignum, fugiant phantaſmata cuncta.* Pontif. Rom.

[f] This is admirable when conſidered only as a Ceremony; for your mitred Eccleſiaſtics are oftner the Fore-runners of War than of Peace. The Ship or Boat which repreſented the Church would run ſtrange Hazards of being expoſed to Ship-Wrecks, did not the Pilot's Wiſdom prevent the Villany of the Sailors who row it.

[g] *Vide* the firſt Diviſion in the Print.

[h] *Te rogamus audi nos.*

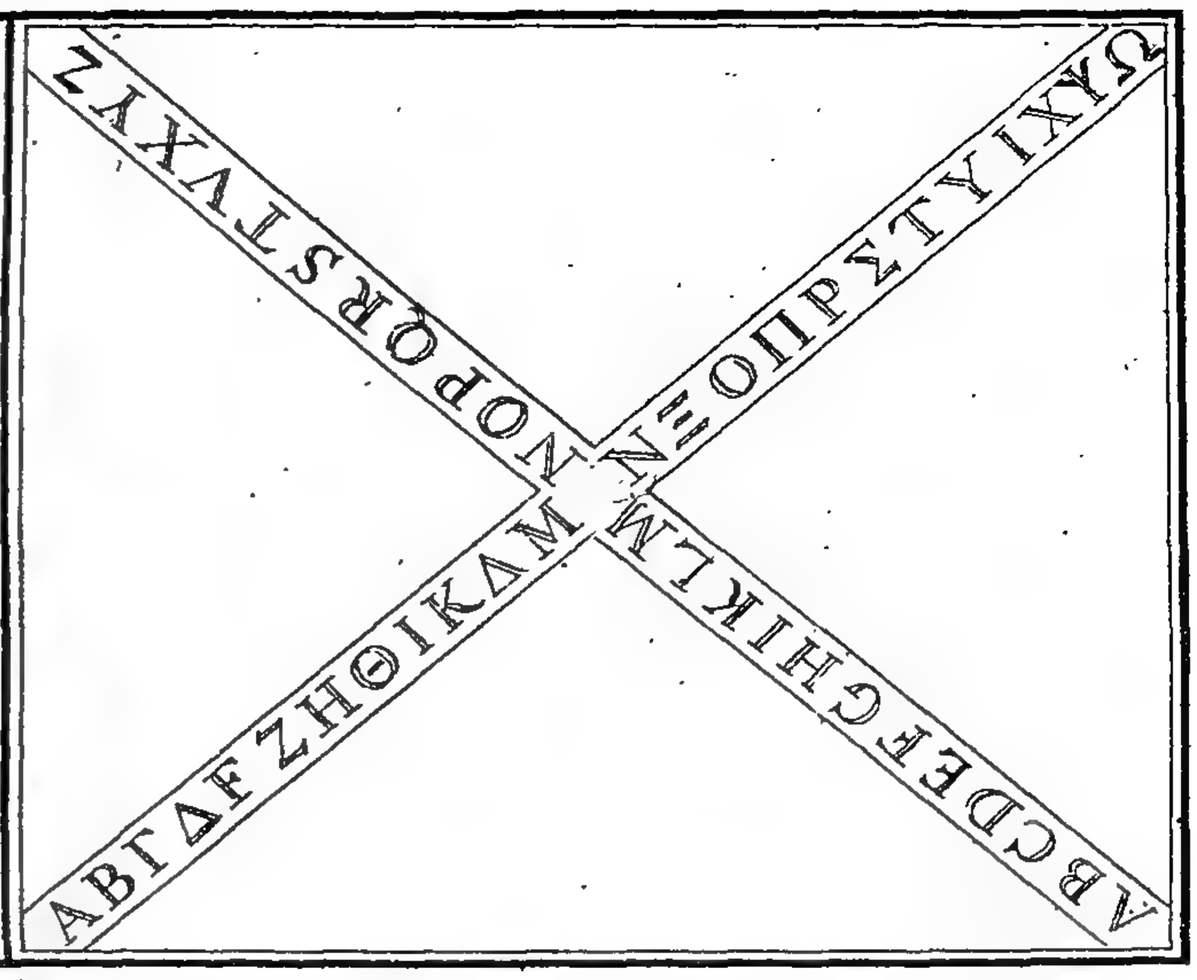
[i] This Alphabet repreſents the firſt Principles of the Chriſtian Religion. The Croſs informs us, that the firſt Thing a Chriſtian ſhould learn, is Chriſt crucified. Vide *Caſalius de Ritibus*, &c.

[k] *Vide* the two firſt Figures in the Print. This and ſome other Ceremonies appear no doubt ſingular enough; but that Judaiſm has been a Source of Myſteries and Ceremonies, and Paganiſm not behind-hand with it, is not at

all

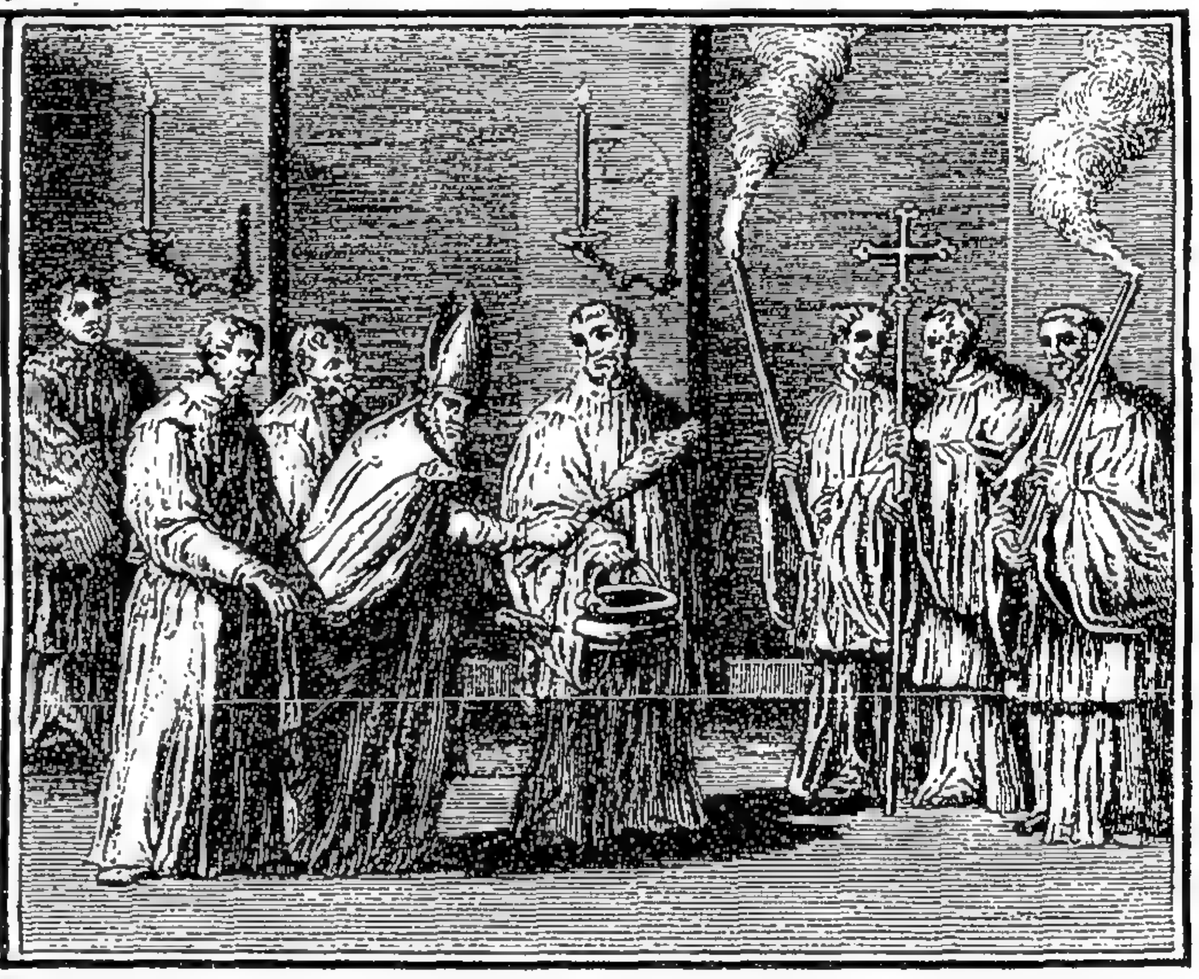
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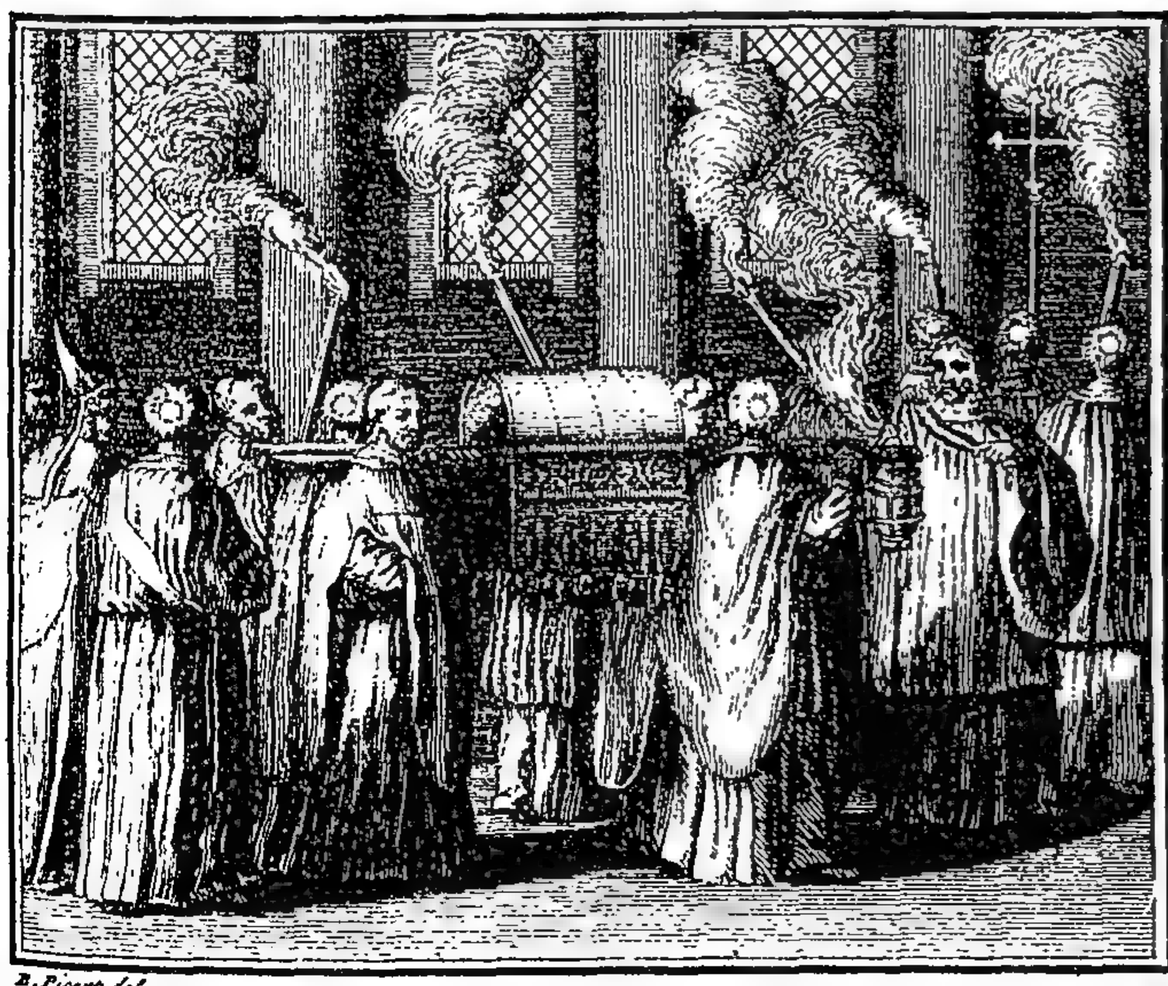


The Bishop writes ye ALPHABET on ye Cross of ASHES made by ye SUBDEACON. | *L'EVEQUE ecrit L'ALPHABET sur la Croix de CENDRES que le SOUSDIACRE a fait.* | *A REPRESENTATION of the Cross of ASHES made on ye CHURCH PAVEMENT* | *FIGURE de la CROIX de CENDRES qu on a tracee sur le PAVE de L'EGLISE.*





The BISHOP makes a CROSS with H WATER on the middle of the ALTER. | *L'EVÈQUE fait la CROIX avec de L'EAU BENITE au Milieu de L'AUTEL.* | *The BISHOP Sprinkles the CHURCH PAVEMENT with holy water* | *L'EVÈQUE ASPERGE le PAVÉ de L'EGLISE avec de L'EAU BENITE.*





B. Picart. del. C. Du Bosc. exc.

The RELICKS carried within the CHURCH in PROCESSION. | *On porte les RELIQUES en PROCESSION dans L'EGLISE.* | *The BISHOP encloses the RELICKS in the ALTER.* | *L'EVÊQUE enferme les RELIQUES dans L'AUTEL.*

The Conſecration *of an* ALTAR.

WE proceed to the Conſecration of the Altar. It is here introduc'd in its proper Place, though we have already ſpoken of the Altar before the Church. [a] As ſoon as the Biſhop has made the two Alphabets in the Aſhes, he turns to the high Altar, being ſome conſiderable Diſtance from it, takes off his Mitre, falls on his Knees, and repeats a Prayer or Anthem, which the [b] Choir anſwers. This is done thrice, and each Time they raiſe their Voice a Note higher; then the Celebrant puts his Mitre on again, and bleſſes the Water, Salt, Aſhes, and Wine. The Exorciſm [c] of the Salt and Water, *&c.* and the *Oremus's* are different from thoſe which we have before mentioned at the Benediction of the firſt Stone. When he bleſſes the Aſhes, he begs, *That God would vouchſafe to ſend his Angel to conſecrate and bleſs it; that it may become a wholſome Remedy to all ſuch as ſhall call upon the ſacred Name of God, and confeſs their manifold Sins and Tranſgreſſions; and that they, who whilſt they are calling on his Name, ſhall ſprinkle themſelves with it, for the Expiation of their Sins, may obtain Health of Body, and the Salvation of their precious and immortal Souls.* After this Prayer the Biſhop takes the Salt, mingles it with the Aſhes in the Form of a Croſs, takes a Handful of this Compoſition (for we may properly call it ſo) and throws it into the Water at three ſeveral Times, repeating a Benediction each Time; then he bleſſes the Wine, and mingles it with the Water in the Form of a Croſs. This Benediction, as well as the former, has ſome Prayers peculiarly relating to it. The Benediction ends with the Biſhop's Account of the Advantages ariſing from Water, and the Miracles wrought by it. He looks at, and directs his Diſcourſe to it, whilſt he is expatiating on this Topic. The Conſecration does not immediately follow. The Celebrant goes to the Church-Door again, and with his Paſtoral Staff croſſes it at Top and at Bottom; then begs of God, [d] that the Croſs may be invincible, and that all ſuch as ſhall viſit this Church may abound in all Manner of good Things, *&c.* *Laſtly*, He returns to the Place where he bleſſed the Water, and being uncover'd, and turn'd towards the high Altar, [e] exhorts the Congregation to beg of God, *to bleſs and keep this Place, by the Aſperſion of Water mingled with Wine, Salt, and Aſhes, and through Jeſus Chriſt*, &c. [f] After this there is an Anthem ſeveral Times repeated. At the Beginning of it, the Celebrant ſtands before the Altar, dips his Right Thumb in the Water which had been bleſſed before, and makes a Croſs on the Middle of the Table, belonging to the Altar, conſecrating it [g] *in honour of God Almighty, of the bleſſed Virgin* Mary, *and of all Saints, in the Name and in Commemoration of Saint ..... as alſo in the Name of the Father, Son, and Holy Ghoſt.* He muſt make a Croſs at each of the four [h] Corners, beſides that in the Middle; two on the Epiſtle-Side, and two more on the Goſpel-Side. A Prayer ſucceeds, after which the Celebrant makes a Tour ſeven Times round the Altar, and ſprinkles it as he goes

all ſtrange. Ceremony may in ſome Meaſure be ſtiled —— the Eſſence of both thoſe Religions. 'Tis ſurpriſing, however, that Chriſtianity, whoſe Principles are the moſt plain and ſimple, ſhould load itſelf with ſo cumbrous a Train, and ſo difficult, that thoſe very People, who are obliged to ſupport it, cannot acquit themſelves without infinite Fatigue and Trouble. It is eaſy to be imagin'd, that it requires more Time to learn ſuch Things, than to be informed of Religion.

[a] *Pontif. Rom.*

[b] He begins with *Deus in adjutorium*, and the Choir having anſwered, *Domine ad adjuvandum*, he ſays *Gloria Patri*, *&c.* and the Choir anſwers, *Sicut erat in principio.* All this muſt be done methodically, for Method is the very Soul of all Formularies. The leaſt Reflection upon what paſſes in all Societies, as well Eccleſiaſtic as Secular, will convince the Reader of this Truth.

[c] *Creatura ſalis, Creatura aquæ*, &c. thus the *Pontifical* calls them.

[d] *Sit poſitis crux invicta liminibus*, &c. *Pontif. Rom.*

[e] Ibid.

[f] If there be other Altars to conſecrate, the Celebrant beſtows the ſame Ceremonies on them all, conſecrating them one after another, *Pontif. Rom.*

[g] *Pontif. Rom.*

[h] The Altar is the Symbol of the Univerſal Church. Its four Corners repreſent the four Corners of the World. This Ceremony therefore ſignifies the Extent of the Church, and of the Merit of the Croſs of Chriſt. The ſeven Turns round it, and ſeven Sprinklings, expreſs the Fulneſs of the Grace of the Holy Ghoſt.

with

with holy Water. We ſhall not expatiate any farther on the Ceremonies of theſe ſeven Tours, it appearing to us entirely uſeleſs; but we think it neceſſary to add, that after them, and during the Anthem, the Celebrant paſſes behind the Altar, and turns on the Right Side, to go round the Church, and ſprinkles the Bottom of the Walls. He returns the ſame Way, ſprinkling the Middle of them. At the third Round, going to the Left, he ſprinkles the upper Part, then the Pavement, and then begins to ſprinkle before the Altar; from thence he proceeds to the great Gate, and continues the Ceremony croſs-wiſe, from one End of the Wall to another. He likewiſe ſprinkles it, turning to the [a] four Corners of the World. After this he turns towards the great Gate, and ſays a very conciſe, but truly [b] Chriſtian Prayer, and after that another, which in the whole is no ways inferior to it; then he lays his Hands upon his Breaſt, and repeats what the Church calls the [c] *Preface.*

AFTER the Preface, the Biſhop, or officiating Prieſt, pours holy Water into the Cement, in order to faſten the Stone that is ſet over the Sepulchre of the Relics, over which he prays, and gives it his Benediction.

The Proceſſion *of the* RELICS, *being a Continuation of the* DEDICATION *of a* CHURCH.

THE Celebrant, with ſeveral Eccleſiaſtics in his Train, and preceded by the Croſs, carried between two Taper-Bearers, goes and fetches the Relics with abundance of Solemnity. The Chriſm is carried to the Entrance of the Church, and at going into the Tent where the Relics are depoſited, an Anthem is ſung, and the ninety fourth Pſalm likewiſe, according to the Vulgate; but ſometimes they ſing a *Reſponſe* only, in honour of the Saint, whoſe Relics are going to be removed; after which the Celebrant, who ſtands before the Relics bare-headed, ſays a Prayer [d] in honour of them. The Incenſe is after that put into the Thurible, and the Proceſſion begins in the following Order. The Croſs-Bearer marches firſt, between two Ceroferaries, with Tapers in their Hands, and the reſt of the Clergy follow them, and ſing as they go along. The Prieſts march next, who bear the Relics, richly adorned, upon a Litter.

THE Incenſe-Bearer walks by the Side of it, and takes care to perfume the Relics with Incenſe during the Proceſſion. Several Ceroferaries with Tapers likewiſe walk on one Side, towards the Head of the Litter. After the Relics appears the Celebrant with his Aſſiſtants. When the Proceſſion ſets out from the Pavilion where the Relics were depoſited, he begins an Anthem, and after that ſome others are ſung by the Choir. When they are come to the Church-Door, the Celebrant, having the Croſs, Ceroferaries, and Relics before him, leaves the Choir to go round the Church, and then ſtops at the Church-Door, and harangues [e] the People; at the Concluſion whereof he makes

[a] *Verſus Orientem, Occidentem, &c. Pontif. Rom.*

[b] The Purport of it is, *That God would ſhed his Mercy on all ſuch as ſhall call upon him in this Church.*

[c] *Per omnia ſæcula, &c.*

[d] He begs of God, *That the Faithful through his Grace may in a worthy Manner touch the Members of thoſe Saints which have been particularly conſecrated to him.*

[e] This turns upon the Reſpect due to God, and to his Churches; the Veneration which *Jewiſh*, and afterwards Chriſtian Princes have ſhewn to theſe holy Places. We muſt not omit, that Criminals who ſeek an Aſylum in Churches (eſpecially in *Italy*, *Spain*, and *Portugal*) are protected by the Mediation of the Clergy who officiate in ſuch Churches. He exhorts Chriſtians, notwithſtanding, to enter them with Purity. "The holy Pontiffs, adds he, "have granted Privileges to the Church we are dedicating in honour of the Almighty, of the bleſſed Virgin *Mary*, "of all the Saints, and particularly of Saint —— We declare that we have depoſited the Relics of the Saints —— "under its Altar, and that the Bodies of Saint —— and Saint —— lie in ſuch a Place. All who viſit them ſhall "enjoy the Indulgence granted by —— We exhort you to pay the whole Tithes to ſuch as ſhall officiate in this Church." On this capital Point he muſt enlarge, and prove, that it will draw down the Bleſſing of God, *&c.* Vide *Pontif. Rom.*

an

an Exhortation to him who founded the Church, informing him, that it ought to be endowed; that is, a Fund ought to be raiſed for its Maintenance and Support. The Church, by the Mouth of the Celebrant, promiſes the Founder and his Heirs, in Return, that they ſhall always be the foremoſt at the Proceſſions to be held on the Anniverſary of the Dedication, *&c.* After this they pray for him, ſing a *Reſponſe*, and then pray again. The Celebrant makes a Croſs on the Outſide of the Door, with his Right Hand Thumb, [b] before he goes in. *Laſtly*, The Prieſts take the Litter upon their Shoulders, and enter the Church in Proceſſion, ſucceeded by the People and the Clergy; then thoſe Saints, whoſe precious Remains they are carrying, are invited by an Anthem which the Celebrant begins, and afterwards the whole Choir joins in, [a] to come and take Poſſeſſion of the Apartment which the Lord has prepared for them. The Proceſſion in the mean Time continues walking on; and when they are come to the Altar where the Relics are to be depoſited, Tapers are lighted all round about the Litter, which is laid near the Altar. The Celebrant honours the Arrival of theſe holy Relics, by ſinging an Anthem, which is repeated, and by two Pſalms, which are ſucceeded by a ſhort Prayer.

The Depoſiting *the* RELICS *under the* ALTAR.

BEFORE they are depoſited in the Sepulchre, the Biſhop, or other Celebrant, takes his Mitre, and marks the Depoſit with the Chriſm; but firſt ſeals up the Veſſel which holds the Relics. He muſt take care that four Signs of the Croſs, which muſt be made on the four Sides of the Sepulchre, in the Name of the Father, *&c.* accompany this marking with the Chriſm. This is the Conſecration of the Sepulchre. He is then to repoſit the Relic-Box with all the Veneration imaginable, which he ſhall do uncover'd, to teſtify it the better to the Congregation. After this an Anthem is repeated, during which the Celebrant, ſtill with his Mitre off, incenſes the Relics, and then puts it on, takes the Stone which is to be laid over the Sepulchre with his Right-Hand, dips the Thumb of his Left in the Chriſm, and makes the Sign of the Croſs in the Middle of it, on the Side which is to be towards the Relics, with Intent to conſecrate it on that Side. Several Anthems and [b] the *Oremus* follow next, according to Cuſtom. After this the Celebrant fixes the Stone upon the Sepulchre, the Maſons make an End of the Work, and the Celebrant ſanctifies it by making the Sign of the Croſs upon it.

The Incenſing *of the* ALTAR.

THE Stone being fixed, bleſſed, and ſigned with the Croſs, the Altar muſt be incenſed. The Celebrant puts Incenſe into the Thurible, [c] bleſſes it, and makes the Sign of the Croſs over it; then he incenſes the Altar on the Right-Hand and the Left, before and behind, the Choir ſinging all the Time. After 'tis incenſed he prays, and then his Aſſiſtants rub the Table of the Altar with a very clean Cloth. This Table is incenſed by the Celebrant in Form of a Croſs. The four Sides of the Altar muſt likewiſe be incenſed, and be performed ſeveral Times without Intermiſſion.

[a] *Ingredimini, ſancti Dei, preparata eſt enim a Domino habitatio ſedis veſtræ*, &c. *Pontif. Rom.*

[b] In this Prayer they teſtify to God, that they embrace the Relics of the Saints, for which this Ceremony is performed, with a religious Affection.

[c] *Ab illo benedicaris in cujus honore cremaberis.* Pontif. Rom.

THE Celebrant then makes five Croſſes with the ſacred Oils; one in the Middle, and one on each Side of the Altar, in the ſame Places he made them before with holy Water. Theſe five Croſſes are repeated with the Oils, and the Incenſing begins again. Theſe Perfumes, and all the Signs of the Croſs which the Celebrant makes a third Time with the Chriſm, are accompanied with Pſalms, Anthems, and *Oremus's*, with Alterations. In ſhort, not to be too tedious, the Celebrant [a] at the ſame Time pours Oil and Chriſm in equal Proportions upon the Altar, and rubs them all over it with his Right-Hand. In the mean Time, the Choir ſing *Iſaac*'s Benediction to his Son *Jacob*, which is followed by a Pſalm, and then the Celebrant exhorts the Congregation [b] to beg of God to bleſs and conſecrate the Stone which has thus been anointed, *&c.*

The Unction *of the twelve* CROSSES.

WHILST the Choir and Clergy are thus piouſly engaged in ſinging of Anthems and Pſalms, we ſhall interrupt the Incenſing of the Altar, by taking Notice of the Unction of the twelve Croſſes, which were made upon the Wall of the Church. He begins this Ceremony behind the Altar, and proceeding to the Right, anoints them all one after another, and at every Unction repeats the ſame Form as is made uſe of at the [c] Conſecration of a Church. Every Croſs in particular is perfum'd with Incenſe as ſoon as it has been anointed.

A Continuation *of* Incenſing *the* ALTAR.

THE incenſing of the twelve Croſſes being thus compleated, the Celebrant returns to incenſe the Altar, begins an Anthem, and begs of God, with the uſual [d] Sign of the Croſs, to ſanctify the Altar, and bleſs the Oblations of his Servants, *&c.* He forgets not here to bleſs the Incenſe, that [e] Creature, which by [f] its fragrant Smell diſpels all Faintneſs and Diſeaſes, but eſpecially guards the true Chriſtian againſt the Artifices of his greateſt Enemy, the Devil. In the ſame Manner, neither, does he fail to make five new Croſſes upon the Altar, each with five Grains of Incenſe, in the ſame Places where he made them before with holy Water, holy Oil, and the Chriſm. Over every Croſs of Incenſe he puts one of Wax, as repreſented in [g] the Print. Then kneeling before the Altar, he there lights it, and begs of the Holy Ghoſt [h] *to kindle the Fire of his Love* in the Hearts of the Faithful. An Hallelujah precedes the Anthem. The Choir continue ſinging, and the Prieſt concludes this Act of Devotion with a Prayer. In the mean Time the Wax Croſſes and Incenſe burn, and the Celebrant orders the proper Officer carefully to collect their ſacred Aſhes. One of his Aſſiſtants performs this Part of the Ceremony, puts them into the appointed Veſſel, and then empties them into the Sink, call'd the *Piſcine*. The uſual Concluſion of this whole Ceremony is an *Oremus*, which the Celebrant pronounces on the Steps of the Altar [i] in due Form. The *Oremus* being over, the Celebrant, according to the Directions given in the Note, re-

[a] See the fourth Compartment of the Print.

[b] *Pontificale Romanum.*

[c] *Sanctificetur & conſecretur hoc templum, &c.*

[d] It is to be obſerved, that the Sign of the Croſs is appropriated to the three Perſons of the ſacred Trinity in Benedictions, when ſuch Words as *Bleſſing*, *Conſecrating*, *Sanctifying*, are pronounced.

[e] *Creatura Incenſi*, *Creatura Aquæ*, *Creatura Salis*, *&c.* are the uſual Terms of the *Pontifical*, as already hinted.

[f] *Pontific. Rom.*

[g] *Vide* the fifth Compartment in the Cut.

[h] It is the Hymn beginning with theſe Words, *Veni, Sancte Spiritus, &c.*

[i] That is ſtanding, and without the Mitre. One of his Aſſiſtants afterwards ſays, *Flectamus Genua*, upon which all kneel but the Celebrant. The other Aſſiſtant ſays, *Levate*, and all riſe with him.

peats

Vol. 1.

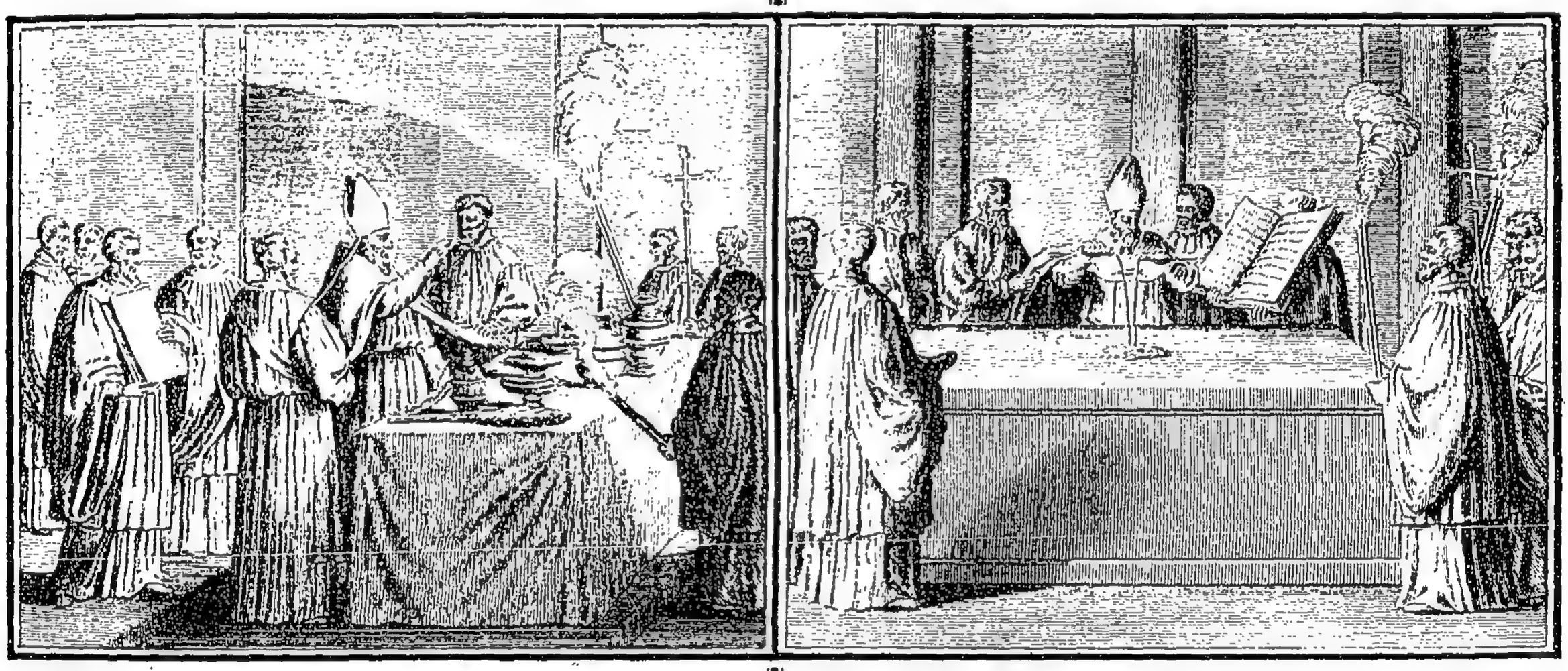


The CELEBRANT *anoints nine* CHRISME *the twelve* CROSSES *on the Walls.*

Le CELEBRANT *oint avec le S.t* CHRÊME, *les douze* CROIX *des Murailles.*

He CROSSES *the front of the* ALTER *with holy* CHRISME.

Il fait avec le S.t CHRÊME *une* CROIX *au devant de L'*AUTEL.

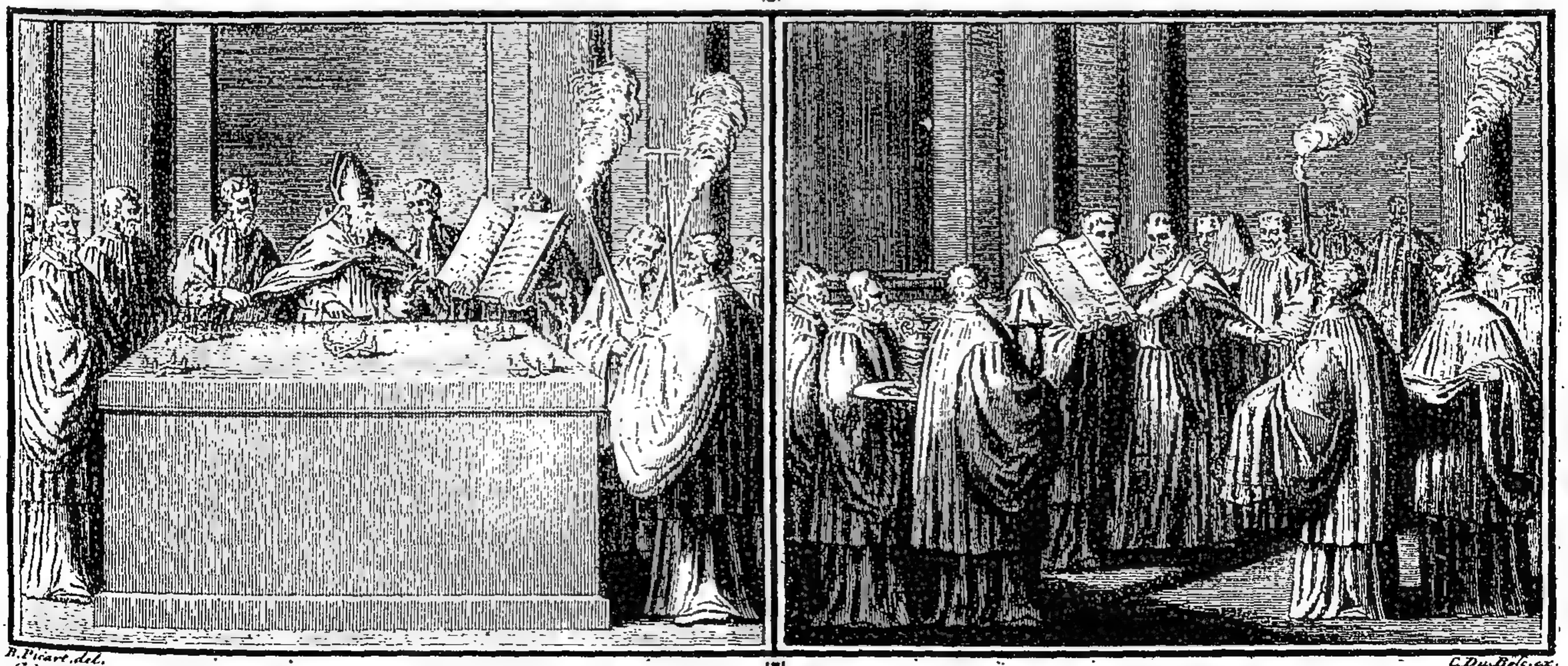


He BLESSES *ye Plate design'd for the Service of the* ALTER.

Il BENIT *les* VAISEAUX, *qui doivent servir à L'*AUTEL.

He pours oil and CHRISME *on the* ALTER-TABLE.

Il VERSE *de L'*HUILE *et du* CHRÊME *sur la* TABLE *de L'*AUTEL.



B. Picart. del.

C. Du Bosc. ex.

He LIGHTS *ye five* WAX CROSSES *laid upon the five others of* INCENSE.

Il ALLUME *les* CINQ CROIX *de* CIRE *qui sont posée sur les cinq* CROIX *d'*ENCENS.

He CONSECRATES *the* ORNAMENTS *of ye* ALTER.

Il CONSACRE *le* PAREMENS *de L'*AUTEL.

peats the *per omnia*, which we have already ſpoken of, moderately loud, ſtretching his Hands forth at the ſame Time, even with his Breaſt.

THE Altars at *Rome* are on *Thurſday* and *Friday* in Paſſion-Week ſtripped of their Decorations, and waſhed with Water and Wine. This ſtripping them, denotes the Chriſtian's Sorrow for our Saviour's Sufferings, or elſe repreſents the Manner in which he was ſtripped and ſcourged. The Ablution with Water and Wine, is a Symbol of the Blood and Water which iſſued out of his Side.

The CROSS *before the* ALTAR.

AFTER all thoſe Croſſes with which the Celebrant has been *bleſſing*, *conſecrating*, and *ſanctifying* the Altar, *&c.* one would imagine the Ceremony was compleated. But far from it, there ſtill wants one for the Front of the Altar, which is made with the Chriſm, and attended with a Prayer; and then the Sub-Deacons come and rub it with Towels appointed for that, and no other Purpoſe. The Celebrant ſeats himſelf near the Altar, and rubs his Hands with the Crumb of Bread, then waſhes and wipes them in Form; after which the Acolytes preſent him the Cloths, Linen, Veſſels, and all the other Ornaments of the Altar, to bleſs. Theſe Circumſtances are peculiar to this Ceremony. There is nothing remarkable in the Conſecration of the *Portable* Altar, nor in the Benediction of any Altar alone, where there is no Dedication of the Church. As to the Conſecration of the *Portable* Altar, a few ſmall Relics, and three Grains of Incenſe are prepared for that Part whereon it is to be conſecrated, and the Ceremony muſt be performed faſting. The Prieſt, if he thinks fit, may ſay Maſs after the Conſecration.

The Benediction *of the* VESSELS *and* ORNAMENTS *of the* ALTAR.

[a] THE Celebrant ſprinkles theſe Veſſels and Ornaments with holy Water; after which his Miniſters ſpread the *Chriſmal* upon the Altar, and put on the reſt of the Decorations, as the Croſs, *&c.* The Celebrant begins the firſt Verſe of the Anthem ſtanding, which is ſucceeded by a Pſalm, and then he proceeds to the Altar, kiſſes the Croſs, and perfumes the Altar with Incenſe three Times. After this he prays, and then goes into the Sacriſty, takes off his Pluvial, [b] and returns with the Sandals, waſhes his Hands, and dreſſes himſelf all in white. The Church is adorned, the Altar is illuminated, and the officiating Prieſt ſays Maſs, if the Fatigue he has undergone will permit him; if not, it is perform'd by another.

[a] *Pontif. Rom.*

[b] *Si celebrare voluerit*, adds the *Roman Pontifical.*

A

DISSERTATION

ON THE

CEREMONIES

OF THE

ROMAN CATHOLICS.

PART III.

Treating of ſuch Cuſtoms as relate to Devotion in the Roman Catholic Church.



A

DISSERTATION

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CEREMONIES

OF THE

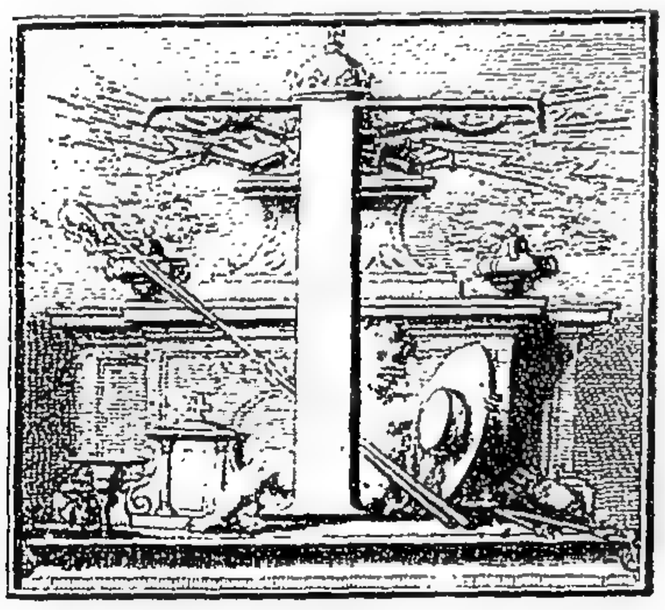
ROMAN CATHOLICS.

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CHAP. I.

The Benediction *of* AGNUS DEI'S.



HE [a] Pope performs the Ceremony of [b] baptiſing and giving his Benediction to the *Agnus Dei's* in the firſt Year of his Pontificate, and every ſeventh Year repeats it. We ſhall now give the Reader a ſhort Deſcription of theſe *Agnus's*. They are a Sort of Paſtils made of Wax, in the Form of an Oval Medal, upon which *Jeſus Chriſt* is repreſented under the Appearance of a Lamb holding a Croſs; for which Reaſon theſe Paſtils are called *Agnus's*. [c] This Wax was formerly provided by one [d] of the Gentlemen of his Holineſs's Chamber, who held his Office from the Maſter or Chamberlain of the ſacred Palace. Such as were deſirous to have any *Agnus's* laid Wax upon St. *Peter*'s Altar; and an Apoſtolic Sub-Deacon fetch'd it from the Altar, and carried it

[a] *Cerem. Eccl. Rom.* Lib. I. p. 37. Edit. of 1516.
[b] At *Rome* this Ceremony is called *Baptiſing*.
[c] *Cerem. Eccl. Rom.* Ibid.
[d] *Magiſter Cereæ Palatii Apoſtolici.*

to

to an Apartment in the Pontiff's Palace. The Sub-Deacon and his Collegues, aſſiſted by ſome of the Acolytes, moulded the Wax, and, [a] with great Devotion, Reſpect, and Neatneſs, made it up into *Agnus's*, according to the Directions of the *Roman Ceremonial*. Theſe ſacred Paſtils were provided entirely at the Expence of the Apoſtolic Chamber. The Wax, which was the Ground-work or Subſtance of them, was melted in a Quantity of ſacred Oil and Chriſm of the foregoing Year. When the Materials were compleatly prepared, the *Agnus's* were preſented to the Pontiff in one or more Baſons, and he gave them his Benediction. [b] In this pious Work the Prelate who is his Holineſs's Sacriſtan, employs his Chaplain, and the Clerks of the Chapel. The Wax of which they are made, is taken from the Remains of the laſt Year's *Eaſter* Wax; and as that would not be near ſufficient, the Apoſtolic Chamber ſupplies them with more.

[c] THE Sacriſtan performs the Benediction over the Water on *Eaſter Tueſday*, and the next Day, as ſoon as the Pontifical Maſs is ended, his Holineſs, dreſſed in his Amict, his Albe, his Stole of white Damaſk with a Silver Lace, and having a Mitre of Cloth of Gold upon his Head, conſecrates the Water which was bleſſed by the Sacriſtan the Day before. This Water is put into a large Silver Baſon; the Conſecration conſiſts of the uſual Bleſſings, to which the Holy Father adds a Prayer to Almighty God, that he would vouc'ıſafe to ſanctify ſuch Things [d] as waſh away the Sins of Mankind, *&c.* after which he takes ſome Balm, and pours it into the Water, adding thereto the holy Chriſm, which he likewiſe pours into it in the Form of a Croſs. He offers up ſeveral Prayers to God during the Performance of this Ceremony; then he turns to the *Agnus's*, [e] bleſſes and incenſes them, imploring God to ſhower down upon them all the Virtues generally aſcribed to them. A ſecond and third Prayer follow; after which his Holineſs, ſeated in an eaſy Chair prepared purpoſely for him, [f] having a Napkin girt about him, and his Mitre on, takes the *Agnus's*, which the Gentlemen of the Chamber preſent him in Silver gilt Baſons, one after another, and throws them into the holy Water; the Cardinals, in their fine Linen Albes, take them out the next Moment, with a Spoon made uſe of for no other Purpoſe. Their Eminencies aftewards lay them on a Table covered with a clean white Cloth, and there wipe them with a Napkin, which they likewiſe wear in the Form of an Apron, and the Aſſiſtant Prelates range them upon the Table, where they are left till they are thoroughly dry. After this [g] Baptiſm of them is over, the Holy Father riſes, and in a Prayer addreſſes himſelf to the Holy Ghoſt, beſeeching him to bleſs them, and then makes his Application to JESUS CHRIST; after this they are put into the Baſons again, and his Holineſs takes all the Cardinals to Dinner with him, who [h] have aſſiſted him in this Office. This Work is reſumed the *Thurſday* following, and continued till they are all bleſſed, which is always on the *Friday*. This Ceremony is performed in the Preſence of ſeveral Ambaſſadors, and Multitudes of Strangers, whom Curioſity brings thither to be Spectators.

THE *Saturday* following, being the Day on which the *Agnus's* are diſtributed, there is a Chapel held, and Maſs ſung by a Cardinal Prieſt, at which his Holineſs aſſiſts in his *Pontificalibus*. " [i] As ſoon as the *Agnus Dei* is ſung, an Apoſtolic Sub-Deacon, dreſs'd " in his Robes, with the Croſs-Bearer, two Wax-Taper-Bearers, and the Thuriferary

[a] *Cum magnâ devotione, reverentiâ, & munditiâ.*

[b] *Ceremon. Eccl. R.* Ibid. *Aimon* in his *Tableau de la Cour de* Rome ſays, " That generally the Feuillants, or Monks of S. *Bernard* and S. *Pudentiana*, mould the *Agnus's*.

[c] *Lunadoro*, Relaz. &c.

[d] *Quatenus ipſorum veneratione & honore nobis famulis tuis crimina diluantur*, &c. *Cerem. Eccl. Rom.* *Vide* The Cut on which are inſcribed the Virtues of *Agnus Dei's*.

[e] *Benedice, e Santifica de gl' Agnus.* Lunadoro.

[f] *Accinctus linteo.*

[g] Cerem. Eccl. R. *Omnibus Baptizatis.*

[h] *Lunadoro*, Relaz. &c.

[i] Aimon. *Tableau de la Cour de* Rome.

" before

A

LES VERTVS DE L'AGNVS DEI,

Compose de Sainct Creſme, Baume, & pure cire. Extraict du liure appellè le Ceremonial, ou parlant de la Benediction d'iceux; les paroles ſuyuantes, ſe trouuent regiſtrées ſur la fin en ceſte maniere.

B



C



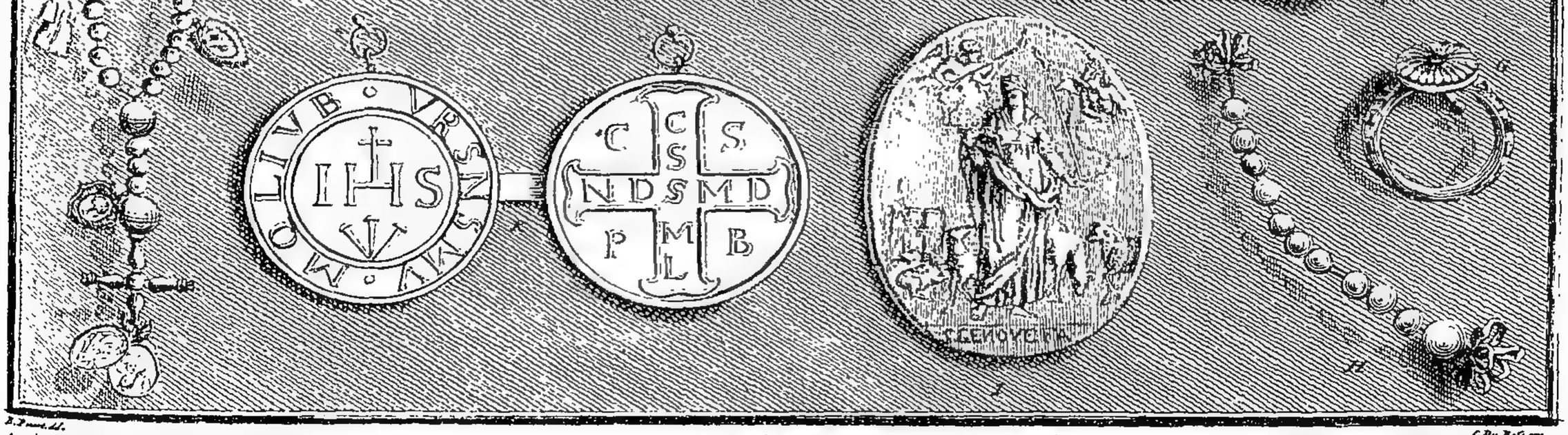
Il ſe lit que le Pape Vrbain V. enuoya à l'Empereur des Grecs trois Agnus Dei, auec ces vers & paroles.

Les tonnerres il chaſſe;
Les pechez il efface;
Sauue d'embraſement;
Et de ſubmergement.
Garde de mort ſubite,
Les Diables met en fuite,
Dompte les ennemis.
Hors de danger ſont mis
Et l'enfant & la Mere,
Qui trauaille a le faire
Il donne maint pouuoir
Aux dignes de l'auoir
La part quoy que petite
Tant que la grand profite

La Priere que le Pape faict à la Benediction de l'Agnus Dei

Qu'il efface les pechez, qu'on impetre pardon, qu'il confere les graces.
Que le touchant, & voyant, les Chreſtiens ſoient eſmeus a loüer Dieu.
Que le bruit de l'air, gresles, neiges, & tempeſtes, la furie des Vents, & des Tonnerres. ſoient moderez, & arreſtez.
Que deuant le Salutaire, & glorieux eſtendart de la Croix, qui y eſt figure les eſprits malings s'eſpouuantent, & s'enfuyent.
Que celuy qui les porte, aye vertu contre les illuſions, tromperies, aſtuces, & fraudes du Diable, & des eſprits malings.
Qu'aulcune tempeſte, aduerſité, air peſtilentiel, ou corrompu, ni mal caduc; auleune tourmente, tempeſtes de mer, aulcun feu, ou aultres iniures de temps ne puiſſent offenſer, nuire, ny preiudicier, a celuy qui le portera deuotement ſur ſoy.
Qu'en l'accouchement ſoient conſeruez la Mere, & l'enfant
Que tous ceulx qui le portent, puiſſent eſtre touſiours en ſeureté, quils ne craignent aulcun peril, qu'ils n'ayent point peur des ombres, qu'aulcune cruauté du Diable ne les endommage, qu'ils ne puiſſent eſtre trompez des hommes, qu'ils ſoient exempts de tous perils, de feu, de fouldre, de tourmente, & tempeſtes; Et que les femmes enfantent ſans trauail, & ſoient deliurées de mal, & de tout danger.

A ROME, Chez l'Imprimeur de la Chambre Apoſtolique. 1662.
auec permiſſion des Superieurs.



B. Pamfili.

A. A Correct copy of the printed Schedule, given by the Pope along with Agnus Dei's.
B. A sort of wax medals with the representation of a lamb upon them as appears at Letter B. The Reverse is the Image of some Saint.
C. The Coat of Armes of Pope Alexander VII. who first granted the Schedule A.
D. The Scapular.
E. The Rosary consisting of 15 tens, or 150 beads.
F. A Common Chaplet embellish'd with Relics &c.
G. A Ring used by the Knights of Malta in saying their Rosary; The Rose at the top turns on a spring and marks out by the small black dial hand the number of tens already said, on the 15 figures placed upon the rim. H. A pair of Tens.
I. S.te Genevieve's Bread, being a kind of biskets given by the monks to cure feavers.
K. A Bleſſt Medal made of Braſs, and worn at their heads by the Nuns of the Charity at Paris, in Order to preserve their Virginity.

C. Dufresne.

A. Copie exacte de la feuille imprimée, que le Pape donne avec les Agnus Dei, qui est une espece de medaille de cire, representant un Agneau comme en le voit a la lettre B. cette medaille a pour revers l'image de quelque Saint.
C. Les Armes du Pape Alexandre VII. que a donné l'original de la susdite feuille A.
D. Le Scapulaire.
E. Le Rosaire, Chapelet compose de 15 dizaines.
F. Chapelet ordinaire enrichi de Reliques &c.
G. Bague dont les Chevaliers de Malthe, se servent pour dire leur Rosaire, la Rose qui est au dessus tourne avec ressort, et marque avec le petit point noir sur les chiffres qui sont autour le nombre des dizaines deja dites. H. Dizaine pour dire son chapelet.
I. Pain de S.te Genevieve ou espece de petit biscuit sec que les Religieuses de S.te Genevieve distribuent pour la fievre.
K. Medaille Benite de Cuivre que les soeurs de la Charité a paris portent a leur chapelet pour conserver leur virginité.

" before him, goes to the Pontiff's Sacriſtan, and takes from him a Baſon full of thoſe " *Agnus Dei's*, lately bleſſed, and wrapped up in a parti-colour'd *China* Cotton." The Sub-Deacon is followed by a Clerk of the Ceremonies, and two Chaplains in their Surplices. When theſe are got to the Door of the Chapel, they all kneel, and the Sub-Deacon with an audible [a] Voice ſings theſe Words in corrupt *Latin*. [b] *Holy Father, theſe are the new Lambs, who have ſung their* Allelujahs *to you. They drank not long ago at the Fountain* of holy Water. *They are now very light,* or rather *very much enlightened. Praiſe the Lord.* To which the Muſic in the Choir anſwer: *God be praiſed:* Allelujah. After this the Sub-Deacon riſes, and walks forwards. As ſoon as he gets to the Entrance of the Baniſters in the Chapel, he repeats the Words juſt before-mentioned. When he approaches the Pontifical Throne, he repeats them a third Time, and proſtrates himſelf at his Holineſs's Feet, who receives him ſitting with his Mitre on. When the Croſs enters, however, he and the whole Congregation riſe; but the Holy Father ſits down again immediately, tho' the Sub-Deacon remains kneeling at his Feet, whilſt he thus diſtributes the *Agnus's*.

Two Auditors take a fine white Napkin, and preſent it to two Cardinal-Deacons Aſſiſtants, who lay it in a decent Manner on his Holineſs's Knees; and the two former hold the two Ends of the Napkin, whilſt the ſacred College partake of the holy Father's Munificenc. Their Eminenees, after their uſual Teſtimonies of Reſpect and Veneration paid, preſent their Mitres to his Holineſs with the Horns downwards, who puts as many *Agnus's* as he thinks proper into them. [c] Formerly he beſtowed no more than three a piece to the ſacred College, two to the other Prelates, and one to the Clergy, *&c.* Their Eminences kiſs his Holineſs's Hand and Knee. After they and the Clergy have received their Share, ſeveral Ambaſſadors, and other Perſons of Diſtinction, come forward with white Napkins, to partake in their Turn of theſe Spiritual Benefits. The Holy Father, indeed, is not ſo liberal and indulgent to theſe as to others; but puts a reaſonable Number, however, of *Agnus's* into their Napkins.

The Diſtribution thus made, the Pope waſhes his Hands, the ſacred College unrobe, the Celebrant returns to the Altar, [d] Maſs concludes with a double Allelujah, and his Holineſs beſtows his Benediction on his Children, with a great many Indulgences, which are publiſhed by the Celebrant. The Popes, we find by the *Roman Ceremonial*, had formerly a Baſon full of *Agnus's* brought to Table after Dinner, which they diſtributed among the Apoſtolic Court.

" [e] All the *Agnus Dei's*, which remain out of the prodigious Quantity that have " been bleſſed, are left in the Prelate's Cuſtody, who is Maſter of the Pope's Wardrobe, " .... and he diſtributes them every Day at certain Hours among the Pilgrims and other " Foreigners, who go and ask for them. By one of the Conſtitutions of Pope *Gre-* " *gory* the Thirteenth, made in 1572. all ſuch as were not in holy Orders, were for- " bidden to touch theſe *Agnus Dei's*, unleſs on ſome emergent Occaſions; and, as a ſtill " greater Precaution, all Laymen were directed to have them ſet in Glaſs, or Cryſtal, " or ſuch other Things as were tranſparent; and that ſuch as had the Means of wrap- " ping them up in ſome rich Embroidery, ſhould ſo order it, that the *Agnus* might " appear on one Side as in a Reliquary. Printing them was likewiſe prohi- " bited by the ſame Conſtitution, upon Pain of Excommunication; the Whiteneſs of " the Wax, in which theſe Figures in Relievo were formed, being eſteemed by that

[a] *Cerem. Eccl. R.* Lib. II. Fol. 111.

[b] *Pater Sancte, iſti ſunt agni novelli, qui annunciaverunt vobis Alleluja. Modo veniunt ad fontes: Repleti ſunt claritate. Alleluja.*

[c] *Cerem. Eccl. R.* Lib. II.

[d] *Ite, miſſa eſt, cum duplici Alleluja,* Ibid.

[e] *Tableau de la Cour,* &c.

" Pope more ſuitable than any other Colour whatſoever, ...to repreſent the *immaculate*
" *Lamb of God.* Theſe are the Words made uſe of by all the Popes down from *Gregory*
" the Thirteenth to this Day, ... in ſpeaking of the miraculous Effects of *Agnus's.*

THE Origin of this Ceremony was thus : [a] In the earlieſt Ages of the Church, ſmall Figures in Wax, which repreſented Chriſt under the Form of a Lamb, were given to thoſe who came to be baptized. Theſe Catechumens wore them about their Necks. This Cuſtom ſeems to have ſucceeded in the Room of the Heathen *Amulets.* The *Romans* hung the Figure of a Heart, and of another certain Part of the human Body, about the Necks of their young Children, as Tokens both of the Courage and Strength of the Male Sex; but Chriſtians, as Diſciples of a better Maſter, introduced that of a Lamb in their Stead, which is the Emblem of Humility and Patience. The antient Heathens look'd upon thoſe Figures which they called *Bullæ*, as Preſervatiues againſt Charms and Enchantments, and the thouſand other Caſualties to which the Life of Man is daily expoſed. For which Reaſon they were peculiarly beſtowed on Children, who are more liable to Accidents than ſuch Perſons as are grown to Maturity. And for the ſame Reaſon Care is taken now-a-days to provide them with *Agnus's* and *Scapularies.*

CHAP. II.

The CANONIZATION *of* SAINTS.

BEFORE the [b] Perſon to be canoniz'd is regiſtred amongſt the Number of the Saints, his Holineſs holds four Conſiſtories. The two firſt are private, the third public, and the fourth between both. In the firſt, he cauſes the Petition of thoſe, who demand to have their Saint univerſally acknowledged as ſuch in the Catholic Church, to be examined by three Auditors of the Rota, and directs the Cardinals to reviſe all the Inſtruments relating thereunto. In the ſecond, the Cardinals make their Report. The third, [c] as we have already obſerved, is held in public, in which the Cardinals pay their Adoration to his Holineſs; after which, one of the Conſiſtorial Advocates makes the Elogium of the Perſon who is to be proclaimed a Saint, and gives a long and particular Account of the Life and Miracles of this faithful Servant of God; nay, he often enters into his moſt hidden Secrets, purſues him thro' all his Thoughts, and examines the minuteſt Motives, by which he acted, with all that Exactneſs which is neceſſary, when People are about to acknowledge a new Interceſſor with God, and to add him to the Body of *Mediators, appointed at different Times, for the faithful Members of the Church.* The fourth is neither public nor private, and is held in the Ducal Hall, where his Holineſs aſſiſts in his plain Mitre and Pluvial; at which no Adoration is paid to him. Patriarchs, Archbiſhops, Biſhops, Prothonotaries, and Auditors of the Rota, are admitted at this Conſiſtory, and the Train-Bearers perform their Office dreſs'd in Purple; but after the *Extra*, every Body goes out, but the Prelates beforementioned. This Conſiſtory is held for taking the Votes of thoſe Prelates, who are for and againſt the Canonization, and, as ſoon as it is reſolved upon by Plurality of Voices, the Pope [d] intimates the Day appointed for the Ceremony.

ON the Canonization-Day, the Pope officiates in white, and the Cardinals are dreſs'd in the ſame Colour. St. *Peter*'s Church is hung with rich Tapeſtry, upon which ap-

[a] Caſalius *De Ritibus*, &c.
[b] Seſtini's *Maeſtro di Camera.*
[c] In the Hall called the *Royal.*
[d] Vide *Chiapponi* Acta Can. &c. *Romæ* 1720.

pear

pear the Arms of his Holineſs, or of that Prince or State which requires the Canonization, embroider'd with Gold and Silver. The Church is moſt pompouſly illuminated, where millions of Chriſtian Souls wait, in all probability, with a devout Impatience, till the canonized Saint has made his public Entry into Paradiſe, in order to addreſs their Petitions to him without Danger of being rejected. We ſhall enlarge upon the Particulars of the Canonization, when we ſhall give you a Deſcription of this Ceremony, as it was performed in the Pontificate of *Clement* XI.

CANONIZATION coſts thoſe Princes immenſe Sums, who are deſirous of the Glory of procuring it for ſome favourite Chriſtian. Beatification, as they call it, is in ſome meaſure the Fore-runner of it. Beatitude naturally leads us to Sanctity, and to a Suppoſition, that he that is accounted bleſſed here below, ought to be acknowledged as ſuch in Heaven: Several *Beati*, however, have never yet been able to obtain to true Holineſs; either becauſe they have not been able to procure the neceſſary Teſtimonies and Certificates, or have not performed a ſufficient Number of Miracles to get them declared Saints; for Saints, and Soldiers who labour at Preferment in the military Way, are in the ſame Circumſtances. They muſt both produce ſome Tokens at leaſt of a ſuperior Courage; and as the great Men of this World cannot always form a juſt Judgment of Merit by themſelves, it is requiſite for both the one and the other to have Patrons to diſplay their Virtues, and Advocates to plead in their Behalf.

THE Birth of Martyrs, the Commemoration of their Death, the Oblations made to their Memory in thoſe ſolemn Feſtivals, and the extraordinary Veneration which the Church ſhewed for thoſe brave and intrepid Champions for the Cauſe of Truth, were earlier by many Ages than the Canonization of Saints. [a] Some Footſteps of invoking them, however, may be traced ſeveral Years before the firſt *Council of Nice*. The Cuſtom of collecting their Relics, which were ſcattered about in very different Places upon Account of Perſecutions, was introduced at the Cloſe of the third and Beginning of the fourth Century. The Proteſtant Writer quoted below, inſinuates, That [b] the Invocation of Saints was owing to the Rhetorical Figures of the Chriſtian Orators of thoſe firſt Ages. But be that as it will, from that Time devout Excurſions were made to the Tombs of Martyrs, nor did theſe Travellers ever return without bringing home ſome Parts of their ſacred Bodies. The ſurpriſing Virtues which were diſcovered in thoſe Relics, for the Cure of ſuch as were diſeaſed, and the Salvation of Men's Souls, gave Birth to their Tranſlation. It was the received Opinion, that the Bodies of the Saints were able to draw down the Bleſſings of Heaven on Cities and States; and whole Nations put themſelves under their Protection. The numberleſs Miracles which are related in the Legends, as well antient as modern, convinced the Populace, that the Protection of Saints was a Circumſtance of the laſt Importance. Their Images were erected in their Churches, and their Names included in their Litanies. To that Time Canonizations were made by a tacit Conſent of the Clergy, without the leaſt Formality imaginable; but the Uſe of Regiſters, known by the Name of Diptics, had obtained long before that, in which were ſet down the Names of Martyrs, and thoſe who died in a Reputation for Holineſs, after having diſtinguiſhed themſelves by a virtuous Life; nay, they often regiſtred the Names of ſuch as had no other Pretenſions but their noble Extraction.

THERE is no Inſtance, as we can find, of a ſolemn Canonization, before that of St. *Sibert*, whom Pope *Leo* III. canonized about the Beginning of the ninth Century; tho' ſome attribute the firſt ſolemn Canonization to *P. Adrian*, and others are of Opinion that St. *Ulric*, who was canonized by Pope *John* XIV. or XV. in 993. was the firſt

[a] *Hiſtory of Ceremonies and Superſtitions*, Ed. of 1717.
[b] Idem.

Saint

Saint canonized in Form; and ſome again aſcribe the Glory of this Inſtitution to Pope *Alexander* III.

FROM what has been ſaid, 'tis manifeſt, that Canonization by the Church, bears a very great Affinity to the antient Deification of the *Romans*, and in all probability owes its Riſe to it. At leaſt ſeveral Ceremonies of the ſame Nature are conſpicuous in both. Such, as to the latter, are the Senate's Approbation of thoſe whom they deified, the Examination into their Lives and Virtues, the Hymns and Forms of Prayer which were compoſed in Honour of thoſe ſubordinate Deities, the Temples erected for them, and the Prieſts appointed for their Service. It would be impertinent to produce a more circumſtantial Compariſon; for which Reaſon we ſhall only obſerve, that thoſe great Men, thus advanced to the Rank of Gods at *Rome*, were not always worſhipped even in thoſe Provinces which were ſubject to the *Roman* Government, and much leſs in Countries out of their Juriſdiction. In the ſame manner our Saints are not acknowledged in all Places alike. The Eaſtern Churches have ſeveral which our Calenders take no manner of Notice of; and ſome of ours are omitted in theirs; and yet thoſe who have written the Lives of the Saints both of the Eaſt and Weſt, or endeavoured to have them canonized, demonſtrate by a great Number of Miracles, that both the one and the other may be addreſſed to without the leaſt Scruple or Offence.

[a] THE *Acts of Canonization* of Pope *Pius* V. *Andrew d'Avellino*, *Felix de Cantalice*, and *Catharine de Bologna*, will ſupply us with an ample Account of all the Particulars of this Ceremony. Theſe four holy Perſons were canonized in 1712. in the Pontificate of *Clement* XI. In the private Conſiſtory held by his Holineſs on that Topic, he declared [b] that the Miſeries of a War, and the Fear of a Peace, which might be fatal to Religion, had [c] prevail'd on him to procure new Patrons, who might have Credit with God for the afflicted Church, in Hopes they would uſe their utmoſt Endeavours to appeaſe his Wrath, and thereby reconcile them to the divine Majeſty. Then followed a Narrative of their Lives and Miracles. There were two Images of this Saint miraculouſly preſerved from Fire; and one ſingle Touch only of the Saint's Shirt, healed a Perſon afflicted with a dangerous Diſtemper, who had put himſelf under his Protection. Thus you have two out of the ſix which the *Congregation of Rites* approved of in the Account given them relating to St. *Pius* V. After his Holineſs ordered the Votes to be taken, in order to proceed to their Canonization. We ſhall paſs over the Conſiſtories held after this Reſolution, and ſay nothing of the Panegyrics which were pronounced in Honour of the four Saints. The Seſſion of Conſiſtories was ſucceeded by a Diſtribution of Indulgences, which the Cardinal, who is his Holineſs's Vicar-General, promiſed to theſe pious Chriſtians, who, after they had faſted the fourth, ſixth, and ſeventh of *May* 1712. and confeſſed within that Week, and afterwards communicated, ſhould viſit, for ſeveral Days together, the Baſilica's of St. *John de Lateran*, St. *Peter* and St. *Mary Major*. The whole City ſtrove to partake of thoſe Liberalities, which his Holineſs, as Heaven's Treaſurer, offered to all Nations; the Curates publiſhed to their reſpective Flocks the glad Tidings, which the Vicar of Chriſt promiſed to all true Penitents; and the Holy Father himſelf offered up the Body of our bleſſed Saviour in his private Chapel, and gave the Communion, to ſuch as had the Honour to be admitted, with his own Hands. In ſhort, the more effectually to excite and ſtir up the Devotion of Chriſtians, his Holineſs himſelf, with great Humility, viſited the abovementioned Baſilica's on the firſt *Sunday* in *May*, and the ſacred College were invited to follow his pious Example in their ſcarlet Robes; but on Days of Penance they appeared in Purple.

[a] *Acta Canon.* printed at *Rome* in 1720.

[b] *Republicâ Chriſtianâ bellorum procellis agitatâ —— timendum magis eſt ne —— deterior bello pax —— orthodoxæ Religioni maxime perniciosa —— coaleſcat.*

[c] *In tanto rerum diſcrimine —— novos ac validos afflictis Eccleſiæ rebus apud divinam bonitatem patronos quærere decrevimus, qui ſcripti ſint —— lenire iracundiam Dei,* &c.

Great

Great Numbers of Relics were expoſed, and Prayers and Humiliations were offered up to God as they went along. All this Devotion was with Deſign to cauſe the Holy Ghoſt to deſcend into the Hearts of ſuch as were to ſet the laſt Hand to the Canonization of the four Saints, which was at laſt executed in the Demi-public Conſiſtories held on that Occaſion; and in Conſequence thereof, his Holineſs appointed the twenty ſecond of *May*, for the public Entry of theſe new Saints; a Day in every Reſpect ſolemn, the Feſtival of the Holy Trinity being celebrated at the ſame Time. Whilſt Preparations were making for ſo pompous and magnificent a Ceremony, the Vicar-General ordered freſh Indulgences to be fixed up in all the public Places, together with an Abſolution and Pardon of Sins to all ſuch, as, upon Confeſſion and Communion, ſhould by any Acts of Devotion intereſt themſelves in the Canonization of the four Saints, and afterwards appear at the Proceſſion of that Day. As to thoſe Devotees, who might be hindred from being preſent at it, through any extraordinary Accidents, they had a Share in the Indulgences, upon the Repetition of three *Pater Noſters*, and three *Ave Maria's*, on that Morning the Bells ſhould ring at *Rome*.

A MAGNIFICENT Theatre is always erected in St. *Peter*'s Church, for the Ceremony of Canonization. That which was prepared for theſe four new Saints ſhall be deſcribed immediately. On the Day the Ceremony is to be performed, the Entrance to the Theatre is lin'd by the *Swiſs* Guards, who are likewiſe poſted at the Doors of the Baſilica; a Detachment of the Horſe-Guards is drawn up in St. *Peter*'s Square, another of the Cuiraſſiers in that of the Vatican, and a third in all the Streets through which the Proceſſion paſſes. Theſe Guards, together with thoſe which are poſted in the other Quarters of *Rome*, and the Garriſon of *Caſtle St. Angelo*, make a general Diſcharge of their Artillery, when the Signal is given that the Ceremony is begun, and all the Bells in the City are rung at the ſame Time. *Te Deum* is ſung to inſtrumental Muſic, *&c.* This, however, is a general Idea only of this Day's Solemnity, but what follows is a particular Deſcription of thoſe Honours which Pope *Clement* XI. paid in 1712. to thoſe Saints who were publickly acknowledged by his Holineſs as the Mediators of all Chriſtians with *Jeſus Chriſt*.

ALL the Avenues of St. *Peter*'s were lined on the twenty ſecond of *May*, in the Manner we have obſerved; and nothing leſs was ſufficient to withſtand the impetuous Force of the vaſt Concourſe of People, of all Ages and Sexes, whom Devotion and Curioſity had equally, perhaps, brought thither to ſee the Ceremony. This prodigious Concourſe of all Ranks and Degrees, flocked from every Part of *Rome* to St. *Peter*'s by Break of Day; whilſt the Clergy, both Secular and Regular, according to the Order iſſued out to them, aſſembled at the Vatican. The Cardinal-Deacons then robed the Pope in his proper Ornaments; after which his Holineſs ſet out for *Sixtus*'s Chapel, with the Croſs before, and the Clergy behind him. As ſoon as he arrived there, he made the Sign of the Croſs over his devout Retinue, took off his Triple Crown, and kneeling down prayed before the Altar. Afterwards he gave out the Hymn, which begins with theſe Words, *Ave Maris Stella*, &c. and then kneel'd down again till the Muſic of the Chapel had made an End of it. Whereupon the Holy Father riſing, put on his Mitre, went again [a] into his Chair, and there received from Cardinal *Albani*, who was his Nephew, and Petitioner for the Canonization, two large painted Tapers, and a ſmall one, with the Arms of his Holineſs, and the Images of the Candidate-Saints upon them. His Eminence at preſenting them, kiſſed the Hand and Knee of the Pontiff his Uncle. One of theſe large Tapers was, by the Directions of his Holineſs, given to the Conſtable *Colonna*, in order to carry it in the Proceſſion before him, and to hold it in his Hand during the Ceremony of Canonization. The other was not diſpoſed of, there being no Perſon of

[a] *Sedes geſtatoria.* The Chair in which he is carried to Chapel.

ſuitable Quality preſent, to walk a-breaſt with the Conſtable on this ſolemn Occaſion. The ſmall Taper was given to the Cup-Bearer, firſt Chamberlain to his Holineſs; but a general Diſtribution of Tapers was firſt made among the Clergy, each of them being diſtinguiſhed according to his Rank and Dignity. The four Standards, on which were painted the Images of the four Saints, and which were to be carried in the Proceſſion, were planted under the Portico, near *Conſtantine*'s Steps; that being the general Rendezvous of this religious Army. Their Arms were delivered to them at the Entrance of the Gate of the Vatican, from whence the *Myriads*, which compoſe the Regiments and Battalions of the Church, filed off Taper in Hand. We ſhall now give the Reader a particular Deſcription of the Order and March of thoſe Apoſtolic Troops.

CHAP. III.

The General Proceſſion *which was made at* ROME *on the twenty ſecond of* May 1712. *being the Day appointed for the* CANONIZATION *of four particular* SAINTS.

THE Charity Boys of the Apoſtolic Hoſpital of St. *Michael* walked firſt, with lighted Tapers in their Hands; after them came the Orphans, the Fathers of the Convent belonging to the Church of St. *Mary of Miracles* of the third Order, the bare-foot *Auguſtins* of *Jeſu Maria*, the Capuchins, the Brothers of Charity, the Fathers *de Mercie* of St. *Adrian*, the Anchorets of St. *Onuphrius*, the Minims of *Mount Trinity*, the Fathers of St. *Andrew of the Monks*; thoſe of St. *Francis*'s third Order, of St. *Coſmo and Damian*, the *Minors*, Conventuals of the Holy Apoſtles, the *Obſervantins* of St. *Mary* in *Ara Cœli*, the *Auguſtiniants* of our Lady *of the People*, the Hermits of St. *Auſtin*, the *Carmelites* of St. *Chryſogonus*, thoſe of the *Tranſpontina* (or the other Side of the *Tyber*) the *Servitors* of St. *Marcellus*, the *Jacobins* of *la Minerva*, the *Hieronomites* of St. *Alexis*, the regular Canons of St. *Saviour*, the Friars of Mount *Olivet* of the Congregation of St. *Bennet*, the *Citeaux* of the Congregation of *Tuſcany*, thoſe of the *Holy Croſs*, the *Feuillans* of St. *Bernard*, the Fathers of the Congregation of *Vallambroſa*, the *Camaldules* of St. *Gregory*, the *Benedictins* of the Congregation of *Mount Caſſino*, the Canons Regular of St. *Mary of Peace*; then follow'd the Seculars in good Order, with their Standards before them, as well as the Regulars. A *Camerlingo*, or Chamberlain, who bore a ſacerdotal Stole, was their Serjeant, and directed the March. St. *Mary* on the other Side of the *Tyber*, and St. *Laurence in Damaſo*, who have the Precedence alternately every other Year, came next; and after them the reſpective Chapters of St. *Mary Major*, St. *Peter of the Vatican*, and St. *John of Lateran*.

AFTER theſe came the Officers of his Holineſs's Chapel, his Squires in their Caſſocs, the Procurators General of the five Mendicant Orders in their proper Ornaments, the Gentlemen of the Bed-Chamber in Red, the Fiſcal Procurator, the Commiſſary of the Apoſtolic Chamber, the Conſiſtorial Advocates, his Holineſs's private Chaplains, the Gentlemen of the Bed-Chamber, and the Muſic of the Chapel, ſinging without Intermiſſion *Ava Maris Stella* during the whole Proceſſion. After them appeared the * four coſtly

* The Church Militant, for ever at War with the World and the Devil, has preſerved in her Proceſſions an Image of the military Diſcipline of Worldlings. May not the Banner uſed in Proceſſions be compared to the *Labarum*? The Proceſſions of the old *Romans* were in many Things like the Proceſſions of our Devotees; but for that we ſhall refer the Reader to what we ſhall ſay of them in the Sequel of this Diſſertation.

and

and magnificent Banners, or Standards of the four Saints, on which were painted their Images and chief Miracles; the whole being executed by ſome of the moſt celebrated Artiſts. As the Precedency had been given to St. *Catharine of Bologna*, her Banner went firſt; that of St. *Felix de Cantalice* next; then came St. *Andrew d'Avellino*; and laſt of all St. *Pius* V. as *Servant of Servants.* Six of the *Minor Obſervantins*, each with a Taper in his Hand, walked before St. *Catharin*'s Standard, attended by the Society of the *Bolognians* of St. *Petronius*; the Standard being ſupported by four of the principal Fathers of the Order. That of St. *Felix*, which was ſupported in the ſame Manner by ten Capuchin Friars, was carried at the Head of a numerous Detachment of the Fraternity of the *Stigmata* of St. *Francis.* Another Detachment of the ſame Fraternity followed St. *Andrew d'Avellino*'s Standard, and the Fraternity of the *Agoni-zants*, that of St. *Pius* V. each in the Habits of their reſpective Fraternities; but the *Agonizants* had Sacks on. After them came the Referendaries; then the Regiſters of the high Court, the Voters of the Signature, and the Clerks of the Chamber. After them the Maſter of the ſacred Palace amidſt the Auditors of the Rota; then the Apoſtolic Acolyte, who perform'd the Office of Thuriferary, marched alone with the Thurible in his Hand; and ſeven more Acolytes, who walked in the [a] Figure of a Half-Moon, or Semicircle, followed him. Each of theſe laſt carried a magnificent ſilver Candleſtic, with a burning Taper in it. The Sub-Deacon, who was Croſs-Bearer, appeared in his white Robes, with the Pontifical Croſs in the Middle of them, having on each Side of him an Apoſtolic Officer with his red Staff. The Vatican Penitentiaries of the Society of *Jeſus* came next, dreſs'd in white, with their Hats on; and then the Abbots, Generals of Orders, the Aſſiſtant and Non-Aſſiſtant Prelates; and finally, the ſacred College; the Cardinal-Deacons firſt, then the Prieſts, and the Biſhops laſt. The Envoy of *Bologna* walked on the Left-Hand of the Prior of the Captains of the Quarters, followed by the Conſervators, who walk'd before the Conſtable and Governor of the City. The Cardinal-Deacons Aſſiſtants, with the Goſpel Cardinal-Deacon between them, walked before his Holineſs's Chair; then appeared the Pope himſelf. [b] Being about to open the Gates of Heaven to the new Saints, his Preſence gave new Life and Vigour to the Apoſtolic Troops, as he was ſeated on high in his Chair, and carried by eight proper Officers cloathed in Red. Eight of the ſenior Referendaries bore up a rich and pompous Canopy over the holy Father's Head, with Pikes embelliſhed with Silver; and the *Swiſs* Guard with their naked Sabres ſurrounded the Chair. His Holineſs was followed by an Apoſtolical Sub-Deacon, call'd *the Auditor of the Mitre*, who walked between two Gentlemen of the Privy Chamber in red Robes, at that Time actually in waiting. The Apoſtolical Prothonotaries Participants with their Deputies, and the mendicant Orders, with their Generals at their Head, dreſſed all in their proper Habiliments, cloſed the March, and brought up the Rear of this Army of the Faithful, in the Centre whereof march'd the Pope, Prelates, and Cardinals.

THE Proceſſion was ſucceeded by a prodigious Concourſe of People, [c] whom the Preſence of his Holineſs, and the ſober, modeſt, and religious Deportment of the Devotees in the Proceſſion, inſpired with ſo ardent a Devotion, that in an Inſtant nothing was ſeen but Tears, nothing heard but Sighs and Groans, Voices interrupted by Sobs, and the Cries of ſuch as preſſed forward to receive, as ſoon as poſſible, his Holineſs's Benediction. The whole Multitude fell down on their Knees, each Man ſmiting his Breaſt, and whilſt one was craving his immediate Bleſſing, another was petitioning for an Indulgence. His Holineſs, quite melted down with Compaſſion, could not refrain from Tears, whilſt he was diſtributing the Favours of Heaven amongſt his faithful

[a] *In Hemicycli formam diſpoſiti.* Acta Canon. &c.
[b] *Janitor Cœli.* Id. Ibid.
[c] Id. Ibid.

Subjects

Subjects on his Right Hand and on his Left. He [a] went through the Ranks weeping, bleſſing his People with one Hand, and holding with the other the ſmalleſt of the painted Tapers beforementioned, in a little white Veil, which was embroider'd with Gold, and intended to catch the Drops of Wax which ſhould accidentally fall from the ſacred Taper.

SUCH was the Proceſſion which marched towards St. *Peter's*, with Colours flying, where his Holineſs was received by the Clergy who belong'd to that Cathedral, whilſt the Choir ſung the Anthem, beginning with theſe Words; *Tu es Petrus, Thou art Peter.* His Holineſs ſeemed aſtoniſhed at the Pomp and Splendor of his Cathedral; and the holy Father ſure enough might juſtly ſay at the Sight of it, [b] *I have ſeen the holy City, the New Jeruſalem, come down from Heaven, deck'd like a Bride for her Bridegroom.* The *Poſtulants*, for ſo thoſe who ſue for the Canonization of any *Beati* are called, had laboured to exceed the Magnificence of all former Canonizations, which made the holy Father weep for Joy. As ſoon as he had quitted his Taper and Mitre, he went and proſtrated himſelf before the holy Sacrament, in the Chapel of the holy *Trinity*. The Eccleſiaſtical Senate followed his pious Example. His Holineſs then taking back the Taper and Mitre, return'd to his Chair, and was carried to the Altar of the Apoſtles. There he gave the Taper to his Cup-Bearer, (who held it in his Hand during the whole Ceremony) knelt upon his Seat, and prayed for ſome conſiderable Time; after which he beſtowed new Benedictions on the Congregation, went up to his Throne to perform the Function of the Vicar of *Jeſus Chriſt*, and there received the Adoration of the ſacred College. After this the moſt antient of the Cardinal-Biſhops went up to the Pontifical Throne, and placed himſelf on the Right, but ſo that his Face was towards the Left. The Cardinal who was deputed to demand the Canonization, moved forwards to the Steps of the Throne, having the Cardinal-Legate of *Bologna* on his Left-Hand, and a Conſiſtorial-Advocate on his Right; the Maſter of the Ceremonies, who attended the Cardinal-Poſtulant, being on the Legate's Left. They firſt bowed to the Altar and his Holineſs; then the Cardinal-Poſtulant roſe, and the Advocate, addreſſing himſelf in his Eminency's Name to the holy Father, begged that he would be graciouſly pleaſed [c] *to order the four* Beati *to be enrolled amongſt the Saints of the Lord.* No ſooner had he ſpoke, but one of the Gentlemen of the Pope's Bed-Chamber, Secretary of his Briefs, ſtanding up, reſum'd the Diſcourſe, and made a ſhort Eulogium on the Merit and Virtues of the four *Beati*, who were all Natives of *Italy*, and had immortalized themſelves by their religious Atchievements. *Italy*, indeed, is grown famous by the illuſtrious Names of ſeveral Saints. The Courage and Intrepidity of the two St. *Francis's*, of St. *Anthony of Padua*, &c. *are well known*, [d] *thoſe bold and generous Soldiers of the Armies of the Lord, who ſubdued the Kingdom of Heaven by their Chriſtian Virtues, and acquired a far ſuperior Reputation to that of the Heroes of ancient* Rome; for whoſe Glory, to ſpeak the Truth, *Italy* ſeems to have long ago renounced all Claim and Pretenſions.

THE Gentleman of the Bed-Chamber cloſed his Harangue with an Exhortation to the Aſſembly to beg the Light of God's Spirit upon ſo delicate an Occaſion. Then his Holineſs roſe off his Throne, and all the Clergy knelt; two Muſicians of the Chapel, dreſſed in their Surplices, and kneeling, ſung the Litanies of the Saints; after which the Cardinal-Poſtulant for the Canonization repeated his Inſtances; and this was ſucceeded by a Prayer to Almighty God to implore the Aſſiſtance of his holy Spirit, and then the holy Father ſung the *Veni Creator Spiritus*, which is a Hymn addreſſed to the third Perſon in the ſacred Trinity. The two Muſicians ſung the Verſe which be-

[a] *Inter utrumque Clerum præteriens*, Id. Ibid.
[b] Id. Ibid.
[c] Id. Ibid.
[d] Id Ibid.

gins

gins with *Emitte Spiritum*, and the Pontiff called upon the Holy Ghoſt, whilſt they they continued ſtanding with Tapers in their Hands, before the Steps of the Throne. A third and laſt Requeſt, made in the ſame Manner as the former, ſucceeded this Invocation. Then the Secretary of the Briefs reſumed the Diſcourſe, and [a] declared it was Time to acquieſce with God's Commands. *His Holineſs*, continued he, *is going to make a Decree for raiſing* PIUS V. ANDREW D'AVELLINO, FELIX DE CANTALICE, *and* CATHARIN DE BOLOGNA *to the Rank of Saints, to the Glory of God, and the Honour of the Catholic Church, in order that their Names may be called upon for Ages to come*, &c. After theſe Words the Secretary withdrawing, the Cardinals ſtood up, and Chriſt's Vicar, [b] by the Aſſiſtance of the Holy Ghoſt, pronounced the Decree of Canonization, thereby commanding, that from thenceforth thoſe *Beati* ſhould be look'd upon as Saints by the Catholic Church, and their Feſtival be ſolemnized upon their reſpective Birth-Days. The Apoſtolic Prothonotaries and Notaries immediately drew up an *Act of this Canonization*, and *Te Deum* was ſung by Way of Thankſgiving.

WHILST the Muſic of the Chapel was ſinging the *Te Deum*, the Maſter of the Ceremonies, by a Signal, gave Notice to all the City of the ſolemn Advancement of theſe four new Saints. The Sound of Trumpets, the Beat of Drums, the ringing of Bells, and the Diſcharge of the Artillery, ſpread the Triumph of the Church-Militant, under Chriſt's Lieutenant-General here on Earth, all over the City. The glorious Miracles of the new Saints, their Auſterity, their Piety, and other Virtues, were the only Topics now talked of. Already did the People recommend themſelves to them, make choice of them for Patrons, and the *Roman* Devotees in their Tranſports offered up to God a thouſand ſolemn Vows for the holy Father's Proſperity.

As ſoon as the *Te Deum* was ended, the Cardinal-Deacon Aſſiſtant, who was on the Right, ſung the Litanies in honour of the new Mediators, and called on them by their reſpective Names. His Holineſs read with an audible Voice a Form of Prayer of his own compoſing, to inſtruct the devout after what Manner they were to call upon them. The Subſtance of it was, to beg of God to grant ſuch Aſſiſtance to the Righteous as might be expected from one who puts himſelf under the Protection of a Saint; and as ſoon as it was read, the Cardinal-Deacon of the Goſpel went up to the Pontifical Throne, there ſtood at the Foot of it, at the Pope's Right-Hand, and turning towards him ſung the *Confiteor*, therein naming each of the four Saints expreſly, whoſe Promotion CHRIST's Vicar had juſt pronounced. In the mean Time the Epiſtle-Sub-Deacon went and took the Croſs from the Altar, carried it to the loweſt Step of the Throne, and on his Knees placed it before the ſovereign Pontiff, who thereupon read the Bleſſing and Abſolution to the Aſſembly, in the Words following.

MAY God Almighty have Mercy on you, by virtue of the Prayers and Merits of the holy Virgin, of St. Michael *the Archangel*, &c..... *and of St.* Pius, *St.* Andrew, *St.* Felix, *and St.* Catharine. *May the divine Majeſty, for their Sakes, pardon all your Sins, and lead you into eternal Life. May God of his infinite Goodneſs grant you Indulgence, Abſolution, and Remiſſion of Sins*, &c.

THE Pontifical Maſs followed the Canonization. The Pope was conducted in Form to the little Throne, repreſented in the Print of the Theatre for the Canonization, between two Deacons Aſſiſtants, and ſupported by two Auditors of the Rota. His Holineſs, as he went to it from the great one, poured down his Benedictions on the Apoſtolic Senate. He then immediately laid aſide his Mitre, got up, turned his Face to-

[a] Acta Canon. p. 224.

[b] *Celeſti Spiritu afflatus*, ibid. The Pope, in former Times, before he pronounced the Decree of Canonization, made a Proteſtation, declaring, that by ſuch his Decree he did in no wiſe intend to derogate from the Faith of the Church and Glory of God. *Cerem. Eccl. Rom.* Lib. I. Fol. 32. Ed. of 1516.

wards the Altar, in a low Voice repeated the *Pater-Noſter* and *Ave-Maria*, croſſed himſelf, and for the *Tierce* ſung *Deum in adjutorium*, &c. We ſhall omit the other Particulars of this Maſs, as little differing from other papal Maſſes, and ſhall only obſerve, that his Holineſs made on this Occaſion a Diſcourſe or kind of Homily. One of the moſt remarkable Things in it was, that the Corruption of the Age made it abſolutely neceſſary to propoſe freſh Examples of Virtue to the People, to give a new Life and Spirit to Devotion, which was now grown languid, and to draw down freſh Aſſiſtance from Heaven, in the Defence of Religion; and for this Purpoſe no Subjects could be pitched upon more proper than St. *Pius* and his three holy Aſſociates. In the Midſt of his Diſcourſe, he addreſſed himſelf in a moſt edifying Manner to the four Saints of his own Creation, beſeeching them to look down upon the Calamities of the Church with Eyes of Pity and Compaſſion, and with the moſt ardent Zeal recommending to their Care and Protection the *New Sion*, the Mother and Miſtreſs of all other Churches. This Homily over, the Cardinal-Biſhop Aſſiſtant begged the holy Father, that he would be pleaſed to grant Indulgences to all thoſe who ſhould perform their Devotions to theſe new Saints; upon which his Holineſs, turning towards the People, declared a ſeven Years plenary Indulgence for ſuch as ſhould viſit their Sepulchres annually.

[a] As to the Oblations repreſented in the Print, they were divided into four Parts, upon Tables placed over againſt the little Throne, and preſented in the Proceſſion after the Manner following. [b] The Maſter of the Ceremonies, at the Head of the Proceſſion, was followed by four Mace-Bearers, with ſilver Maces on their Shoulders. After them came two of Cardinal *Abdua*'s principal Domeſtics, each with a large Taper, whereon were painted St. *Pius*, and the Pope's Arms. The Cardinal, holding his Mitre in his Hand, walked on the Right Hand of the Sollicitor for the Canonization. Two Friars followed, one of whom was the Maſter of the ſacred Palace, carrying a ſmall Taper painted like the great ones, and two Turtles in a little gilt Baſket. Two of Cardinal *Pignatelli*'s Gentlemen in their long Robes, carried two Loaves, with his Holineſs's Arms upon them, one gilt; and the other waſh'd with Silver. The Cardinal himſelf followed, with two moſt Reverend Friars after him, one of them being the Commiſſary of the holy *Roman* Inquiſition, and the other Procurator-General of the Order of the preaching Friars. The former carried alſo a ſmall Taper, and the latter a Pair of Doves in a Baſket, waſhed with Silver. Two of Cardinal *Pamphilio*'s Gentlemen came after in Clerks Habits, carrying two ſmall Barrels; one with Wine, and gilt, the other with Water, and ſilver'd over; both of them having his Holineſs's Arms at the Bottom, and thoſe of the Poſtulants for Canonization. Theſe were followed by

[a] It is well known, that Oblations were in Uſe among the *Jews*; nor were they leſs in Repute among the ancient Idolaters. Chriſtians have taken up the ſame Cuſtom, which in Proceſs of Time has degenerated into an Abuſe that can hardly eſcape Ridicule. There was no approaching the Altar in *Conſtantine the Great*'s Time without a Preſent, which was a capital Point, and ſwelled the Revenues of the Clergy; nay, and was as important as the Articles of Religion. *Nicolas* I. expreſſes himſelf in a Paſſage from *Ciapponi*, in his Diſſertation upon Offerings, in the following Terms: Go to Church, pray, pardon Sinners, aſſiſt at Maſs, and carry your Oblations.

Theſe Oblations were of divers kinds, ſome were common, as Bread, Wine, and Water, for the Communion; others were for the Ceremonies, and other Neceſſities of the Church and her Miniſters; ſuch as Incenſe, Perfumes, Tapers, Oil, ſacred Veſſels, the firſt Fruits of the Earth, and of the Flock; but in a more particular Manner Money, Inheritances, Poſſeſſions in Land, Lordſhips, and other fine Eſtates, which the faithful Servants of the Church have in the Courſe of Years gained from timorous Sinners.

At this Day in the Church of *Milan*, a kind of Oblation is made, much like that of Bread and Wine in the antient *Roman* Church. Two old Men of St. *Ambroſe*'s School offer three Wafers in a Plate, and a ſmall ſilver Veſſel full of Wine, which is likewiſe performed by two old Women. Theſe are Footſteps remaining of the Communion under both kinds, of which the *Roman* Church has likewiſe preſerved an Idea in the Canonization of Saints, the Conſecration of Biſhops, and the Benediction of Abbots; on all which Occaſions, Bread, Wine, and Water are offered. In antient Time, Tapers and Candles were likewiſe offered to Popes and Prelates, a Cuſtom ſtill ſubſiſting in ſeveral religious Ceremonies, ſuch as the collating to Orders, and the bleſſing of Virgins. *Rome* in her annual Solemnities does ſtill by proper Magiſtrates offer up Patins, Chalices, Tapers, *&c.* at the Altars of her moſt conſiderable Churches.

[b] This is a particular Deſcription of the Oblation made for *Pius* V. taken verbatim from the Acts regiſtered by *St. Ciapponi.*

their

A Scale of Feet. Palmes.

N. Ruart delin. C. Duflos Fecit.

A THEATRE erected in St PETERS CHURCH for the Canonization of SAINTS under the Pontificate of CLEMENT XI. an. 1712.

1. The Pope.
2. The seat of the Cardinal.
3. Cardinals in Consistory orders.
4. Cardinals to the throne.
5. Cardinals in Bavaria's orders.
6. Bishops assisting the throne.
7. Bishop that do not assist.
8. Penitentiary Fathers.
9. Governor of Rome Protonotaries Participants.
10. The Constable Colonna.
11. Generals of orders.
12. Commendatary of Rome.
13. The Legate of Bologne.
14. The seat of the Master of the Popes Palace.
15. Auditors of the Rota.
16. Clerks of the Chamber.
17. Referendary Prelates of the Signature of Justice.
18. Abreviators.
19. Referendaries.
20. Servants Chamberlens.
21. Chamberlens. of Honour.
22. Chaplains private and in ordinary.
23. The place of the Gentlemen of Arms.
24. Smart Barrets.
25. Master of the Wardrobe.
26. Offerings.
27. Grand table or Buffet for the Church plate.
28. Another Altar with 7 tapers upon it.
29. The Popes Chair on Side Table.
30. Prince assist. for the Canonization.
31. The Imperial Embassador.
32. The Portugal Embassadr. neg.
33. The Polish Ephores.
34. The Representatives in Lan.
35. Duke of Bavaria.
36. Ladies of Quality.
37. Heralds and Trumpets.
38. Gentlemen's.
39. The front of the high Altar in the Vatican Chappel.
40. The Popes Throne.
41. The prospect of St Veronica.

THEATRE dressé dans L'EGLISE de St PIERRE pour la CANONISATION de quelques SAINTS sous le Pontificat de CLEMENT XI. en 1712.

1. Le Pape.
2. Siege du Cardinal Evêque.
3. Cardinaux Diacres.
4. Cardinaux Prêtres.
5. Cardinaux Evêques Assistans.
6. Evêques non Assistans.
7. Referendaires.
8. Gouverneur de Rome Protonotaires Participants.
9. Le Connetable Colonna.
10. Generaux d'ordres.
11. Protecteurs de Bavieres.
12. Auditeurs de la Rote.
13. Legat de Bologne.
14. Place du Maitre de ceremonies.
15. Chapelains Secrets et Communs.
16. Tableaux de Rote.
17. Referendaires de la Signature de Justice.
18. Prelats Votans de la Signature.
19. Abreviateurs.
20. Offrandes.
21. Abreviateurs contreviseurs.
22. Gentilshommes.
23. Place des Suisses.
24. Tapis de la Garderobbe.
25. Les Ambassadeurs de Portugal et de Pologne.
26. Credence du Pape.
27. Credence sur le quelle on met les vases sacrés.
28. Autre Credence sur la quelle on met 7 Cierges.
29. Les Novices du Pape.
30. Ceux qui Postulent pour la Canonisation du saint.
31. L'Ambassadeur de l'Empereur.
32. L'Ambassadeur du Roi de Portugal inconnu.
33. Les Neveux du Pape.
34. Belle Sœur du Pape.
35. Chœur des Musiciens.
36. Drames de Papier.
37. Heraults et Trompettes.
38. Gentils Hommes.
39. Place du Grand Autel de la Chapelle du Vatican.
40. Le Trône du Pape.
41. Statue de Ste Veronique.

their Maſter, and he by the Reverend Father the Secretary of the Congregation of the *Index*, and the Reverend the Provincial of the Holy Land; the former with a gilt Cage, full of little Birds, and the latter with a ſmall Wax-Taper, like thoſe beforemention'd, under which he held a fine white Napkin, that not one Drop of the Wax might be loſt. As ſoon as they were come to the Steps of his Holineſs's Throne, the Mace-Bearers and Gentlemen made a Lane to the Right and Left; Cardinal *Abdua* and Cardinal *Albani*, Poſtulants for the Canonization, went and placed themſelves on the Pope's Right Hand, firſt paying him their due Reſpects. They, who carried the large Tapers, delivered them into Cardinal *Abdua*'s Hands, who, after he had kiſſed them, preſented them to his Holineſs. Cardinal *Albani*, as Poſtulant, preſented the ſmall Tapers, and the [a] Oblations carried in the little Baſkets. The reſt of the Cardinals preſented the Bread, and the Barrels, in which were the Water and Wine, to the holy Father; and they were afterwards permitted to kiſs his Feet. They then went down the Steps on the Left Side, and all the Oblations were thereupon again ſet upon the Tables from whence they had been taken.

We ſhould now enter upon a Deſcription of the Decorations of the Theatre, but as ſuch Relations are flat and tedious, we ſhall content ourſelves with pointing out what is moſt remarkable at the Bottom of the Print, and only inform the Reader in general, that the Theatre was covered with the richeſt Tapeſtry, and that the warmeſt Imagination can ſcarce deviſe any Thing more pompous than the Pope's great Throne; on one Side whereof was a Statue, which repreſented the Church, and on the other that of Juſtice. The Middle of the Throne was fifty *Roman* Palms high, and thirty ſix broad, on one Side of it ſtood the Figure of *Faith*, and on the other that of *Hope*. The Church and Theatre were illuminated with an infinite Number of Wax-Tapers. The Author from whom we have made this compendious Extract, has not omitted a complete Liſt of every Thing requiſite for a regular and pompous Canonization.

Nor ſhall we ſay any Thing of the particular Graces and Benedictions which his Holineſs beſtows on the Roſaries, Chapels, Images, Croſſes, Medals, and ſuch other Things of the like Nature, which are ſanctified on Account of this Ceremony; or at the Time of the triumphant Entrance of the four Saints into Heaven. This was expreſſed in a particular Indulgence, with the Promiſe of Pardon, and Forgiveneſs of Sins, to all ſuch as ſhould viſit ſeven Churches in one Day, or at leaſt as many as there were in the Town he reſided in; but with this Proviſo, that in caſe there were but one, he ſhould viſit all its Altars. The ſame was granted to him, who, in Commemoration of the Paſſion of our bleſſed Saviour, ſhould kiſs the Earth ſeven Times, perform any pious Action in Imitation of the four new Saints, read any Chapter of their Lives, viſit any of their Altars, or adore any of their Relics; at the ſame Time praying for the Glory of the Church, and the Converſion of Sinners, *&c.*

We muſt here introduce another Ceremony that followed the Canonization, *viz.* the carrying St. *Pius* V.'s Standard in Pomp, from the Baſilica of St. *Peter* of the Vatican, to that of St. *Mary* of *Minerva*, which was done on *Saturday* the 6th of *Auguſt*, 1712. For this Purpoſe the Order of the preaching Friars, and of the *Agonizants*, aſſembled together in the Baſilica of the Vatican, to which the Clergy of that Church came in their Robes of Ceremony. They all drew up before the Confeſſional of St. *Peter*, and from thence began the Proceſſion. They all made one Genuflexion, except ſuch as carried Croſſes, Banners, Tapers, *&c.* as they paſſed in a Review before the Altar. The Brothers of the holy Sacrament, who carried the Saint's Standard,

[a] The Author of the *Tableau de la Cour de* Rome ſays, that the Pope opens the Door of theſe Bird-Cages, and gives one of his little Captives its Liberty, whilſt the reſt remain Priſoners; which, ſays he, is an Emblem of Limbo, or Purgatory, from whence his Holineſs delivers ſuch whom he pleaſes to let into Heaven, *&c.*

halted

halted near the Altar of the Choir, in order to hear an Anthem ſung by the Muſic in Honour of the Saint, which was ſucceeded by a Litany to him. Then the Canon, whoſe Week it was to officiate, ſung the Prayer of the new canoniſed Pope, and walking directly up to his Standard, on which his Image was painted, he incenſed it three Times in Form. In the mean Time, the Clergy of that Church came after the Croſs with Tapers, and walked immediatly after the Dominicans. After this the Standard was given to four Fathers of that Order, by the Canon on Duty for the Week, who immediately feel upon his Knees, and in the moſt devout Manner adored the holy Image. This Ceremony was performed in the Church. When the Standard went out, the Clergy and Chapter made a Lane on each Side to honour it, and, kneeling down, paid Obeiſance to the Repreſentation of that holy Pontiff.

IT was highly reaſonable, that the Dominicans ſhould have the Honour of carrying the Standard of a Pope who had been a Member of their Order. Theſe pacific Friars walked with lighted Tapers in their Hands after the *Roman* Drums and Trumpets, and after the *Agonizants*, who were likewiſe provided with Candles, in the midſt of a numerous Band of Muſicians, and carried the Croſs, the Standard of the Society, and Lanterns. The Standard of *Pius* was guarded by twenty of the Pope's Grooms, and thirty of his *Swiſs* Guard. The Bells of all the Churches were rung out during the Proceſſion, and the Windows of the Houſe adorned with abundance of Devotion. There were Illuminations all over the City, and ſeveral Diſcharges of the Artillery. And, to conclude, the Order of St. *Dominic* began their Part. Fifty ſmall Canons were at their own Expence planted before St. *Mary*'s of *Minerva*, and, it ſeemed as if the Rattle and Noiſe of the Artillery had nothing Shocking in it to thoſe Recluſes, tho' they are ſuppoſed to handle nothing but their Croſſes and Chaplets in their Retirement. The Proceſſion marched on to St. *Mary* of *Minerva*, and croſſed that Church in two Columns.

As the Standard was juſt entring the Church, a Cardinal, who attended at the Door in his Pontifical Robes, and ſtood between the Deacon and Sub-Deacon, haſtened towards it, and laying aſide his Mitre, fell down on his Kees upon a Carpet ſpread for that purpoſe, and in that humble Poſture [a] adored the Image, and incenſed it. It was afterwards ſet upon the Altar, and, during the Elevation of it, his Eminence, turning to the Croſs upon the Altar, began the *Te Deum*, incenſed the Image, ſung the Prayer of the new Saint, and then gave his Benediction to the whole Aſſembly, which was attended with the Sound of Canons, Drums, and Trumpets. Eight whole Days were ſpent in pious Rejoycings, accompanied with Maſſes and Indulgences. But we ſhall here drop the Deſcription, leſt we ſhould Treſpaſs too much on our Readers Patience.

EVERY Oblation made at a Canonization is myſterious: The Tapers, which, according to thoſe who are fond of [b] Myſteries, repreſent the Humility of our Saviour, are likewiſe a Symbol of the Saints Chaſtity and good Works. The Bread, Water, and Wine, give us an Idea of ſpiritual Subſiſtence. Moreover, Bread denotes our Gratitude towards God, and all of them together are Types of the Oblation which Chriſt made of his Body at the laſt Supper. As to the Turtle, 'tis a Symbol of conjugal Fidelity, and it would be almoſt prepoſterous to be without it at a Canonization-Ceremony; ſince it repreſents in ſo lively a manner the inviolable Fidelity which the Saints have ſworn to God. It is likewiſe an Emblem of the contemplative Life of the Saints; for, like them, it delights in Solitude. Its Sighs expreſs the tender Concern and unfeigned Sorrow which the Saints feel for the Sins of Mankind. Theſe excellent Qualities in the Turtle, however, ſhould not make us contemn thoſe Doves which love Company, and fly in Flocks together, which is a lively Image of the active Life of the Saints. Beſides, the Holy

[a] *Sancti Pii Imaginem adoravit.* Acta Canon.
[b] *Acta Canon.* p. 260.

Ghoſt

A SOLEMN PROCESSION performed at the CANONIZATION of Certain SAINTS in Saint PETERS CHURCH during the Pontificate of CLEMENT ỹ XI. An.o 1712.

1. Abbreviators.
2. Voters of ỹ Signature.
3. Clarks of the Chamber.
4. Auditors of the Rota & the master of ỹ Sacred Palace.
5. Acolytes carrying the 7. Candle-sticks.
6. Subdeacon with the Cross.
7. Penitentiaries.
8. Abbots.
9. Bishops Assistant and hon. Assistant.
10. Cardinals Deacons.
11. Cardinals Priests.
12. Cardinals Bishops.
13. The Legate of Bologna with the Prior of the Quarters.
14. Conservators.
15. The Constable Collonna.
16. The Governor of Rome.
17. Cardinal Deacon assistant and of the Gospel.
18. The Pope under a Canopy carried by ỹ Referendari.
19. Chamberlains assistant to the Auditor of ỹ Mitre.
20. Apostolic Protonotarie and their Coadjutors.
21. Generals of orders as the rest.
23. The entrance into the Church.

Ordre de la PROCESSION, pour la CANONIZATION de quelques SAINTS, dans L'EGLISE de S.t PIERRE, sous le Pontificat de CLEMENT XI. en 1712.

Abbreviateur.
Votans de la Signature.
Clercs de la Chambre.
Auditeurs de Rote, et
Maitre du Sacré Palais
5. Acolytes avec les 7. chandeliers.
6. Soudiacre avec la Croix.
7. Penitenciers.
8. Abez.
9. Evêques Assistans, et hon.rs Assistans.
10. Cardinaux Diacres.
11. Cardinaux Prêtres.
12. Cardinaux Evêques.
13. Legat de Boulogne avec le prieur des Quartiers.
14. Conservateurs.
15. Connétable Collonna.
16. Gouverneur de Rome.
17. Card.l du Office et l'Evang.e par les Referendaires.
18. Le pape, sous le dais porté par les Referendaires.
19. Cubiculaires Assistans avec l'Auditeur de la Mitre.
20. Protonotaires Apostoliques and. ses Adjoints.
21. Generaux d'Ordres.
22. Le Peuple.
23. Entrée de l'Eglise.

Ghoſt himſelf is painted under this Figure. As to the little Birds which are offered in this Ceremony, they too are typical with Regard to the Saints, who ſoaring towards Heaven by the Strength of Contemplation, there converſe familiarly with their Maker. In ſhort, the very Barrels of Wine and Water, the Bird-Cages, the Bread-Baskets, the Painting of the Tapers, and the Gold and Silver with which the Loaves are embelliſhed, are all myſterious Affairs. But we farther refer our Readers to the Author, from whom we made the foregoing Extract.

CHAP. IV.

The CEREMONIES *of* BEATIFICATION, *and the* Devotion *paid to* Saints.

NO one can be beatified within fifty Years after his Deceaſe. All Certificates, or Depoſitions, relating to Virtues and Miracles, are ſtrictly examined by the *Congregation of Rites.* This Scrutiny is carried on ſometimes for ſeveral Years together; after which the Pope reſolves upon the Beatification: For the Candidate's Reputation is in no Manner of Danger, the Affirmative being always on his Side.

As ſoon then as the Congregation has accurately examined the Requeſts of the Poſtulants, and the Life of the future *Beati*, his Holineſs ſigns the Decree for his Beatification. [a] His Corps and Relics are from that Moment expoſed to the Veneration of all true Chriſtians, his Images are crowned with Rays, and an Office is ſet apart for his Service; Maſs is ſaid in Honour of him, tho' neither his Body nor his Relics are carried in Proceſſion: Indulgences and Remiſſion of Sins, likewiſe, are granted on the Day of his Beatification, which, tho' not altogether ſo magnificent as that of Canonization, is however pompous enough, and worthy of a Perſon ſo highly advanced.

THE Saints are divided into various Claſſes. Some, by the Means of their immenſe Riches, have, when living, been Benefactors to the Church, and its Miniſters; others, backed by the Authority they were poſſeſſed of, declared themſelves its Patrons and Protectors. Many of them diſtinguiſhed themſelves by their bright Parts and penetrating Judgments. A long and affected Retirement, a Life, which in the Eye of the World would paſs for extravagant and romantic, has canoniſed many. A ſincere Return to God, after an irregular and diſſolute Courſe of Life, has procured ſeveral others the ſame Honour. In ſhort, there are to be found amongſt thoſe Saints, who are acknowledged by the Catholic Church as ſuch, a conſiderable Number of bleſſed Martyrs of our Lord and Saviour Jeſus Chriſt.

THE Legends, as well antient as modern, have particular Places aſſigned to all theſe Saints: Their Lives are there inſerted for the Edification of the Godly, with Praiſes that might juſtly be ſuſpected, were they beſtowed on worldly Perſons. Nothing but what is miraculous, ſupernatural, or divine, is to found in them.

BESIDES ſuch Saints as are effectually and nominally known to us, there are Millions of others that we know nothing of, not ſo much as their Names; but it is preſumed, they are real and genuine Saints, becauſe his Holineſs declares them ſuch, after their Bodies have been removed from the Catacombs, or ſubterranean Burying-Places. Whatever Figure theſe new Patrons made in the World whilſt living, they are ſure of being

[a] Ciapponi *Acta Beatif.* &c.

bleſt with the Gift of Miracles after their Deceaſe. *Rome* is conſcious of this, it being a Place where unknown Saints are in high Repute.

THO' one might reaſonably imagine, that, after the Deciſions of the Apoſtolic Court, the Faithful ſhould run no Hazards in throwing themſelves into the Arms of unknown Saints; yet ſome Doctors have endeavoured to ſubvert the Foundations of this Worſhip. Monſieur *Thiers*, for Inſtance, deſcribes this kind of Devotion with no other Intent than to render it odious, and for that purpoſe he expreſſes himſelf after the following Manner. "[a] One of the kinds of Devotions now moſt in Vogue, is, that to the new Saints, "whoſe Bodies are taken out of ----- Catacombs, and given away *gratis* to any con- "ſiderable Perſon who is deſirous of them, after the Pope's Cardinal-Vicar, or the Biſ- "ſhop, who is Sacriſtan of the Apoſtolical Chapel, has given them their Names..... The "Churches where the Bodies of ſuch new Saints lie, are reſorted to in Crowds; Obla- "tions, Vows, Pilgrimages, and *Neuvaines*, or Nine-Days-Devotions are made to them; "Perſons who are ſick of all Kinds of Diſeaſes, are carried and recommended to their Fa- "vour; as alſo ſtill-born Children, and ſuch as died without Baptiſm; in hopes, by the In- "terceſſion of theſe new Saints, of a bleſſed Reſurrection. Numbers take all imaginable "Pains to kiſs their Shrines, to have their Chaplets, Medals, and the Clothes for ſuch as "are ſick touched by them; they frequently cry out *a Miracle*..... every one is fond of "being a Witneſs of it; it ſpreads apace; the Crowd gathers, and the Churches thereby be- "come throng'd, and grow into greater Reputation than ever..... This Devotion, in- "deed, might be very meritorious with God, did it not tend to leſſen that Veneration "which the Church always paid to the antient Saints..... and were it true that "theſe new Saints were ſuch in Reality..... But it is much to be feared, that the De- "votion paid to them, may bring People off from the Veneration which is due to the "antient Saints, and that they may fondly imagine, that the new ones have more Power "and Intereſt with the Almighty." It muſt be allowed, indeed, that the Populace, who are always fond of Novelty, may eaſily give into ſuch an Exceſs; for they think God is like Man, and that the laſt Comer muſt of Courſe be the greateſt Favourite with the Supreme Being. The Devotion paid to the antient Saints is, in the Opinion of Mr. *Thiers*, by far more regular, certain, and better eſtabliſhed. But let him think as he pleaſes, we ſhall be ſo free as to inform him, that there is no manner of Danger in aſſociating to the antient Saints all ſuch whom the Pope has cauſed to be acknowledged in the laſt Ages, by a ſolemn Canonization, or ſome other lawful Ways.

DEVOTION to Saints is grounded on their Power, and that on the Miracles they wrought, whilſt living, or after their reſpective Deceaſes: So that Miracles are the authentic Teſtimonies of the Sanctity of thoſe whom the Pope [b] canonizes; ſince God would grant thoſe eſſential Marks of his ſupreme Authority, to none but thoſe who had diſtinguiſh'd themſelves by their Virtues. All ſupernatural Operations, as well thoſe which interrupt the Courſe of Nature, as thoſe that run counter to the Laws by which ſhe acts, were formerly called Miracles. Theſe Operations were a Violence, if we may be allowed the Expreſſion, done to Nature; and accordingly, God allowed them only upon ſome extraordinary Occaſions; ſuch, for inſtance, as the Deſtruction of Error, and the Eſtabliſhment of the true Religion, *&c.* As to ſuch Miracles as were formerly wrought under Paganiſm, for the Maintenance and Support of Error, they have been rank'd under Sorcery, Impoſtures, and Illuſions.

FOR ſome Ages paſt we have been obliged to entertain a different Notion of Miracles. They are in general become more eaſy and common, than in the earlieſt Ages of the Church. Religion and Truth are not now their ſole Objects; but, on the other Hand,

[a] *Thiers* chap. 24. *of the moſt Neceſſary of all Kinds of Devotion.*
[b] He canonizes none but thoſe who have wrought two or three Miracles.

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we have the Satisfaction to ſee all the Laws of Nature deſtroyed, for the leaſt Favour a Saint ſhall ask of God, either for others, or his own private Occaſions. [a] Birds have ſtood mute, and liſten'd with Attention to the Sermons of Saints, and [b] Fiſhes have left their Streams to hearken to their Preaching. To conclude, ſince this Change of Notions, Saints have paſt muſter with much more Eaſe, and Perſons but of mean Extraction have been admitted. All theſe Changes have been followed by numberleſs Miracles, which have not yet ceaſed, nor ever will. The Faith of pious good Souls is not yet exhauſted, notwithſtanding the raſh Endeavours of the Incredulous; but is a plentiful Fountain that will never be exhauſted.

CHAP. V.

An IDEA *of the* POWER *of the modern* SAINTS.

IF Faith had no other Support than Reaſon, it would be but of a ſhort Duration. It requires ſtronger Aids, than that of a Brain exhauſted in contemplating on the Truths of Religion. To ſpeak boldly, it muſt have Examples that ſtrike, and, if we may be allowed the Expreſſion, ſtupify the Mind. This is what will juſtify the Neceſſity of the Miracles of theſe latter Ages, in the Opinion of ſome Devotees. We have already given you ſome Inſtances of theſe [c] Miracles, and we ſhall now venture to add a few more.

St. RAYMOND of *Pennaforte*, after having long cenſured the diſſolute Deportment of a King of *Spain*, without being able to wean him from his criminal Engagements, determined to leave him to his own wicked Inclinations, and embark, in order to return to *Barcelona*; but his Majeſty having charged all Perſons whomſoever not to tranſport him, St. *Raymond* revived the Miracle of our Saviour's walking upon the Water: For throwing his Cloak into the Sea, and taking his Staff in his Hand, he embarked in this new kind of Boat, and arrived ſafe in *Catalonia*. The very Gate of the Convent opened of itſelf at the Saint's Approach.

St. PETER of *Nola*, [d] that *unprofitable Servant*, *that Off-ſcouring of the Earth*, *and meer Nothing*, had very frequent and familiar Intercourſes with God and the bleſſed Virgin. The Apoſtle St. *Peter* one Day honoured him with a Viſit, in the ſame Poſture wherein he was crucified, that is, with his Heels upwards.

St. FRANCIS of *Paula* was endow'd with a ſupernatural Strength: There never was his Fellow ſince *Sampſon* himſelf. He carried away, without any Aſſiſtance, a prodigious large Rock, which obſtructed the Foundation of the Dormitory of a Monaſtery he was building; he took upon his Shoulders what four Men were not able ſo much as to move. He hung up in the Air a Piece of Rock, which broke from a Mountain, and threatned to demoliſh his new Edifice, and daſh in Pieces a great Number of his Workmen. He afterwards ſupported it with his Staff, and left it for a long Time in that Poſition expoſed to public View, to the Edification of a multitude of People, who reſorted thither in Crowds to ſee ſuch a Miracle. This Rock was afterwards made uſe of in the finiſhing his new Monaſtery; but whether there has been any Relic made

[a] St. *Francis* ſilenced the Swallows who interrupted him.

[b] St. *Anthony* of *Padua*, being unable to gain the Attention of the Heretics, deſired them to go to the Sea-ſide, in order to convince them of the tractable Diſpoſition of the Fiſh.

[c] Theſe Examples are taken from *Giry's Lives of the Saints*.

[d] This Saint aſſumed theſe Titles in his Letters.

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out of it, or not, we cannot determine, ſince Hiſtory is ſilent in that Particular, which ſeems very extraordinary.

MANNA has been often ſeen to fall on St. *Agnes* of *Monte Pulciano* in the Form of a Croſs. The bleſſed Virgin appeared to her on one of the Feſtivals of the Aſſumption, with the Child Jeſus in her Arms, whom ſhe permitted her to *embrace, and preſs to her Breaſt.* [a] *At her Departure ſhe left the Saint a Croſs, which the Child Jeſus wore about his Neck.* We ſhall take no Notice of the Roſe that appeared in the Midde of Winter, in a Diſh which the Saint ſerved up to two Hermits; but we cannot forbear mentioning the Advances in Point of Complaiſance, which ſhe made after her Deceaſe, to St. *Catharine* of *Sienna*, who went to pay her a Viſit at her Sepulchre. Whilſt the living Saint was ſtooping down to kiſs the Feet of the dead one, the latter, through an Exceſs of Humility, and to be before-hand with the former, lifted up her Foot and touched the other's Lips. St. *Catharine*, however, did not think proper to expoſe herſelf to ſuch an Accident a ſecond Time, for at her next Viſit to St. *Agnes*, ſhe kiſſed her Head inſtead of her Feet.

St. BONAVENTURE, that celebrated Author of the [b] Pſalter of our Lady, not being able to take the Sacrament in the uſual Way, through a violent Indiſpoſition in his Stomach, [c] had the holy Pyx placed upon his Breaſt, and the ſacred Wafer inſtantly penetrated that way into his very Bowels, in order to become the Life of his Soul.

St. IGNATIUS, who was given over by the Phyſicians, was viſited by St. *Peter*, who by a Touch with his Hands wrought a miraculous Cure. After that, the bleſſed Virgin paid him a Viſit, and made him a Preſent at the ſame Time of a celeſtial Ointment, which may with Propriety be called the Balm of Chaſtity, as it annihilated the irregular Impulſe of his Senſes, and even obliterated all the Images of ſenſual Pleaſure. It is not to be queſtioned, but St. *Ignatius* has tranſmitted the Virtue of this Balm down to his ſpiritual Children. F. *Alegambe* tells us extraordinary Things relating to the Aſſaults which theſe Champions have made upon the Fleſh, and the Conqueſts they have gained over it. Father *Gil* at the Age of ſeventy knew no Woman, not ſo much as by Sight, ſo great was his Caution to prevent his Senſes fixing upon ſuch agreeable Objects. He was afraid even of himſelf, and almoſt frightned when he touch'd himſelf: In ſhort, he thanked God that the Defects of his Eyes ſerved as a Remedy againſt his Senſes. F. *Coſterus* declared, he had never felt any irregular Paſſions, and that nothing was capable of corrupting his Imagination. F. *Cotton*, who was Confeſſor to a Prince, whoſe Mind was too apt to receive the Impreſſion of an amiable Object, preſerved his Chaſtity ſo far, as that he looked upon every Thing that could in the leaſt taint his Virtue with the utmoſt Abhorrence: Moreover, he had his ſmelling ſo quick, as that he could eaſily diſcover thoſe who had violated the Laws of Chaſtity. F. *Spiga*, who was ſeventy four Years old when he died, could not diſtinguiſh one of his Nieces from the other, ſo much had he habituated himſelf not to look upon any of the Fair Sex. But to return to *Ignatius*; as he was upon his Pilgrimage to *Jeruſalem*, he determined to viſit the Mount of *Olives*, and Chriſt himſelf condeſcended to be his Guide. He cured Perſons afflicted with the Falling Sickneſs, caſt the Devils out of ſuch as were poſſeſſed, and recovered ſeveral by permitting them to touch the Hem of his Garment. To conclude, the Number of Miracles, which are ſaid to be wrought by him, amount to two hundred, or thereabouts.

[d] St. CLARE *was in ſuch Eſteem with God, that without the leaſt Difficulty ſhe obtained whatever ſhe asked.* From her very Infancy, there appeared in her ſurpriſing Signs of her

[a] Theſe are *Giry*'s own Words.
[b] He compoſed it in *Latin*, but a Jeſuit tranſlated it into *French*. It was printed at *Liſle* in 1655.
[c] We make uſe of F. *Giry*'s very Words.
[d] The Words of F. *Giry*.

her future Sanctity: Inſtead of playing like other Children, ſhe did nothing but pray, faſt, and give Alms in her early Years. All the Saints, as appears by their Lives, have for the moſt part begun with theſe general Practices of Devotion. But from her very Infancy ſhe went farther, and wore a Hair-Cloth to mortify the Fleſh, and to put a Stop to all irregular Paſſions, to which, it ſeems, ſuch as intend to profeſs Holineſs, are more expoſed than the reſt of Mankind. She was very ſeldom alone in the Heat of her pious Exerciſes. A very beautiful Child, with two radiant Wings, flew into her Lap one Day, and claſping her with them, carreſs'd her with many fond Endearments. At another Time, altho' ſhe was indiſpoſed, and unable to go to Matins, yet ſhe heard diſtinctly the Office which was ſung at a Church ſome conſiderable Diſtance from the Monaſtery, *and what is moſt ſurpriſing, ſhe was ſo happy as to ſee the young Child Jeſus lying in his Manger.* As ſhe was giving up the Ghoſt, he was ſeen near her accompanied, by ſeveral Virgins crowned with Flowers. One of them in particular, *who wore a cloſe Crown more radiant than the Sun*, drew near and embraced her. The reſt ſpread *a Carpet of ineſtimable Value* over her Body. The Daughters of this Holy Mother, eſpecially the Nuns of the *Ave Mary*, have inherited her Auſterities and Virtues, tho' they have not attained the Gift of Miracles.

St. BARBARA, accompanied by two Angels, gave the Communion to the little bleſſed *Staniſlaus Koſtca*, who lay dangerouſly ill in a Family who were Heretics, and would not permit the holy Sacrament to come into their Houſe. We ſhall paſs over the Converſations he held with the Virgin *Mary*, *his* [a] *Lady*, *his Miſtreſs*, *and his good Mother*; as alſo of a great Number of Miracles wrought by his Mediation after his Death. Devils quitted the Bodies they had been tormenting at the very Name of *Staniſſaus*. [b] He reſtored as many Perſons to Life as he was Years old, though he lived to the Age of nineteen, and this extraordinary Miracle has been thought ſo eaſy for him to perform, that 'tis grown into a Proverb in *Poland*: Let us go, ſay the People, to the bleſſed *Staniſlaus*, who raiſes the Dead. The Application of this young Saint's Image cured a young Jeſuit of fourteen Years of Age at *Lima*, in the Year 1673. but upon this Condition, that he ſhould ſay a *Pater Noſter*, and an *Ave Maria* every Day of his Life, in Honour of the little *Poliſh* Saint; that on the Eve of his Feſtival he ſhould live upon Bread and Water, and once perform the ſpiritual Exerciſes of Saint *Ignatius*, to the Honour and Glory of his bleſſed Son *Staniſlaus*. Thus much will be ſufficient to give ſome Knowledge of the Saint. We ſhall now only adverti ſe ſuch as are afflicted with Palpitations, Swellings, broken Limbs, Sore-Eyes, Fevers, *&c.* [c] that a little Wine in which one of the Saint's Bones has been ſteeped, is an infallible Remedy againſt all thoſe Diſtempers.

[d] St. ROCH, the Patron and Protector of ſuch as are infected with the Plague, has diſtinguiſhed himſelf by ſeveral remarkable Cures. The Dog that is painted lying by him, charitably fed the Saint at a Time when the Peſtilence was outragious.

THE bleſſed *Clare of Montefalco* had the Figure of Chriſt upon the Croſs, and all the Inſtruments of his Paſſion, engraved upon her Heart. Her repeated Declarations of this Miracle to the Nuns of her Convent made them curious to ſee if it were true, and after her Death they divided her Heart, and were convinc'd of her Aſſertion.

[a] *Giry* in the Life of this Saint. "The firſt Time that ever the Virgin *Mary* appeared to *Staniſlaus*, ſhe enjoined "him to enter into the Society of *Jeſus*, and put her Son into his Arms; as if ſhe intended that little *Staniſlaus* "ſhould have the Pleaſure of carrying him —— the Virgin *Mary* came a ſecond Time, accompanied by ſeve-"ral bleſſed Virgins, to conduct him to Heaven." Extracted from the Opuſcula of Father *Bouhours*, printed at *Paris* in the Year 1684.

[b] Opuſcula of F. *Bouhours*. p. 323.

[c] Id. Ibid.

[d] This Saint was a Native of *Languedoc*, a Country full of vain Boaſters. St. *Roch* muſt have been God's great Favourite, to have been able to keep clear of the ſame Character.

St. BRIDGET raiſed ten Perſons that were dead to Life. 'Tis very remarkable, that Chriſt himſelf did not go near ſo far. St. *Thereſa* appeared [a] after her Death, which was occaſioned by an Exceſs of Divine Love to ſeveral Perſons, to inform them of the high Degree of Glory to which ſhe was exalted. We ſhall omit her wondrous Viſions, and the Love-Wound made in her Heart by a Seraphim, with a golden Arrow pointed with red hot Steel.

St. DIDACUS cured ſeveral diſeaſed Perſons with the Oil of a Lamp which burnt before an Image of our Lady. One Day having no manner of Proviſions, on a Journey he was making with one of his Companions to his Convent, he prayed to God to ſupport them in their Diſtreſs, and inſtantly they found a Table ſpread before them upon the Graſs, and the Entertainment, tho' not very elegant, was very wholſom and refreſhing.

St. XAVERIUS raiſed ſeveral to Life during his Miſſion in the *Eaſt Indies*. Being in the Neighbourhood of *Amboyna*, he calm'd a raging Tempeſt by plunging his Crucifix into the Sea. In the Eagerneſs of the Action his Crucifix ſlipped out of his Hand, but an officious Fiſh miraculouſly reſtored it to him in a Moment, and in giving it took care to hold it upright, to denote the Triumph of the Croſs over the Infidels.

St. THOMAS OF BECKET, Archbiſhop of *Canterbury*, was amply rewarded for the violent Death he ſuffered, by the numerous Miracles he wrought afterwards, and which, if we may believe F. *Giry*, he ſtill continues to perform. No ſooner was this Saint buried, but he declared himſelf the Phyſician of a multitude of ſick Perſons. It is very remarkable, that the Saints of the latter Ages go far beyond thoſe of the Apoſtle's Days in raiſing the Dead to Life.

[b] THE bleſſed *Roſa* was under five Years old when ſhe conſecrated her Virginity to God. " To prevent ſo delicate a Flower from loſing it Odour and Beauty, ſhe hedged " it in, as it were, with Thorns and Brambles, by practiſing up all Kinds of Auſteri- " ties ſhe poſſibly could from that very Moment. In ſo tender an Age ..... during " the three Days in the Week, which are conſecrated by the moſt holy Myſteries of " Chriſtianity, ſhe liv'd upon Bread and Water." F. *Oliva* very well obſerves, in his Eulogium on this Saint, that Mankind had an infinite Loſs in God's not creating *Roſa* in the terreſtrial Paradiſe inſtead of *Eve*. Her Ambition to ſuffer made her ingenious in ſearching out the Means of mortifying herſelf. This pious Maid would frequently rub her Cheeks and Eyes with the [c] Bark and Powder of *Indian* Pepper, to prevent her going to Balls, or appearing in Company. The Sharpneſs of the Pepper, had a very different Effect from the Paints and Coſmetics now in Vogue with our modern worldly minded Ladies, and made her Face all bloated and full of Ulcers. *Roſa* had the Glory moreover, of finding out freſh Methods of Mortification every Day, and of reproaching Nature perpetually with the enormous Crime of having made her ſo handſome. It is certain, that nothing is ſo Shocking and inſupportable to Saints of a myſtical Comſtitution, as this corporal Beauty, which they relinquiſh to the Devil, together with all other ſenſual Enjoyments.

THE bleſſed *Roſa*, like our bleſſed Saviour, multiplied Loaves. She miraculouſly repleniſhed an empty Veſſel, to comfort her Mother, who was ſick, with celeſtial Honey. Her Vocation or Call has no Inſtance like it. " As ſhe was paſſing by St. *Dominic*'s " Church, for whom ſhe ever had a particular Eſteem, ſhe found her ſelf inſpired to go

[a] " F. *Giry* ſays, ſhe was ſo influenced with the ſacred Fire of divine Love —— that being no longer able to bear " up againſt it, ſhe ended her Life in the midſt of the Flames." She was carried off in fourteen Hours.
[b] Panegyric on the bleſſed *Roſa* by F. *Oliva* in *Bouhours*'s Opuſcula.
[c] Of *Lima*, the Capital of *Peru*.

in

" in, and pay her laſt Reſpects to the Image of our Lady of the Roſary. No ſooner " was ſhe on her Knees, than ſhe remained immoveable, and nail'd, as it were, down " to the Ground .... Aſtoniſhed at ſo extraordinary a Prodigy ..... ſhe promiſed the " bleſſed Virgin to become a Nun of the third Order of St. *Dominic*..... As ſoon as " ſhe had finiſhed her Prayer, ſhe, without the leaſt Difficulty, accompliſhed that in " a Moment, which ſhe had not been able to do in ſeveral Hours before with great and " repeated Efforts." *Roſa*, at her commencing a new Life, thought it an incumbent Duty to invent new Auſterities. She tied a great Chain, wherewith ſhe had long given herſelf Diſcipline, thrice round her Waiſt; and not contented with wearing ſo gauling a Girdle, ſhe put a Padlock upon it, and threw the Key into a Well. She long bore with Patience the Pains which this Chain gave her, but at length was obliged to ſeek Relief, and human Means failing, ſhe made her Applications to the bleſſed Virgin, who immediately opened the Lock. The bleſſed *Roſa* thinking her Lodgings at her Mother's too commodious, determined to build herſelf a ſorry Hut at the End of the Garden. She was ſoon attacked by a whole Army of Gnats; and as they interrupted her Contemplations, ſhe thought proper to make a Truce with them upon the following Conditions. The Gnats were allowed to ſhelter themſelves in the Cell during exceſſive Heat or Cold; and they ſtipulated on their Side never to incommode her more, and even to withdraw, whenever ſhe found them any ways offenſive. This Truce was near a Rupture, through the Imprudence and ill Conduct of a certain Nun, that went to viſit *Roſa*. The Reader may find this curious Paſſage at Length in *F. Oliva*'s ingenious Panegyric, to which we refer him; but we cannot forbear obſerving, that the largeſt Trees in the Garden, when *Roſa* paſſed by them to her Cell, bent down their Branches, nay and Trunks too, as a Teſtimony of their profound Veneration.

CHAP. VI.

The Manner *of devoting a Man's Self to* SAINTS, *&c.*

THIS [a] Cuſtom was formerly much in Repute, and in ſeveral Catholic Countries is ſtill obſerved. [b] An annual Tribute was paid to the Saint who was made choice of as Patron, and the Vaſſal frequently bound himſelf and his Children at leaſt, if not his whole Poſterity, to perform the Condition of his Obligation. We ſhall here amuſe the Reader with an Extract of the Form of ſuch a ſpiritual Contract, in the Terms made uſe of in the Year 1030.

IN THE NAME OF THE HOLY TRINITY.

" J. GHISLA, born at *Ghent*, and of free Parents, convinced by the pious Ex- " ample and frequent Admonitions of the Saints, that Humility is the moſt ac- " ceptable to God of all Chriſtian Virtues, have determined to ſet an Example thereof, " by devoting myſelf, both Body and Soul, to the Service of ſome one of them, that " under his or her Protection, and through his or her Aid and Aſſiſtance, I may partake " of the Divine Favour. For which purpoſe, I do by theſe Preſents devote both my- " ſelf and my Poſterity to St. *Gertrude*, whom I have made choice of as Patroneſs both " of me and my Family, that by ſuch our voluntary Service, we may procure the Par-

[a] This Cuſtom was introduced in the ninth or tenth Century.
[b] Extracted from the *Life of St.* Gertrude, written in *Latin* by *Ryckel*, and publiſhed in 1637.

" don

" don and Remiſſion of all our Sins. In witneſs whereof, I do hereby for me and my " Poſterity, promiſe and agree to pay yearly and every Year, at the High Altar of St. " *Gertrude*, the Sum of .... And in order that no one ſhould preſume to violate our " Engagement, Sentence of Anathema has been publiſhed in the Church of *Nivelles* " againſt all and every ſuch Perſon or Perſons as ſhall preſume to violate the ſame; that " they may periſh with *Dathan* and *Abiram*. Signed at *Nivelles* in the Preſence of Wit- " neſſes, in the Year of Grace 1030.

THERE are other Methods of devoting, or engaging one's ſelf in the Service of any particular Saint; and the Marks or Tokens of ſuch religious Service conſiſt of a Chain round the Perſons Neck, or his Arm, [a] which he muſt wear to the Time of his Deceaſe. This Cuſtom is practiſed to this very Day, according to the Author quoted [b] below, by the Servants of the bleſſed Virgin *Mary*. In an Age more devout than this we live in, a Chriſtian Prince would have made his Dominions tributary to ſome Saint; as indeed the common Practice was in former Times. But thoſe Times are changed, and no Prince now a-Days carries his Devotion ſo far as even to acknowledge himſelf a Vaſſal to the Church. The Saint to whom ſuch a Devotee had granted the Revenue of his Eſtate, did by Virtue thereof acquire Houſes, Lands, and a conſiderable Income, which the Monks and the reſt of the Clergy took care to improve in his Behalf; but the preſent Race of Chriſtians is grown a little cool in this Reſpect. We find a particular Ceremony obſerved in the fourteenth Century, performed by a Devotee who gave his Effects to the Church. He took a Knife by the Handle, and a Turf of Earth, wherein was planted the Branch of a Tree. Theſe three Things were made Oblations to his Patron Saint, or rather to the Monks or other Eccleſiaſtics, who were the Saints Attornies, and Agents. The Turf repreſented Lands and all immoveable Effects; the Branch, the Fruits of the Earth; and the Knife, which, was held by the Handle, all Moveables of what Nature or Kind ſoever.

THE Saints have their reſpective Offices and Litanies in the Church; which laſt aſcribe to each of them ſuch Praiſes as are due to their Merit, and give the Pious an exact Idea of the Power.

IT is cuſtomary for Devotees to prefer that particular Saint who is their Patron to all others in Paradiſe, and put all their Truſt and Confidence in him alone, without giving themſelves much Pain about the reſt of his Brethren, *&c.* " [c] They believe, that God " has granted particular Privileges to their favourite Saint; and that they ſhall certainly " and infallibly obtain of him all ſuch Favours both Spiritual and Temporal as they ſhall " ask, through his Mediation, without giving themſelves any Trouble about Repentance, " or Compliance with the Will of God." This particular Exceſs of Devotion leads to ſeveral other Exceſſes.

" SOME People, ſays our Author laſt quoted, imagine, that by their Devotion to St. " *Barbara*, called in ſeveral Places *The Mother of Confeſſion*, they ſhall not die, (however " they may have lived,) without Confeſſion.

" OTHERS pay their Devotions to St. *Chriſtopher*, ſuppoſing that by a View of his " Image in a Morning, they ſhall not die that Day, nor the ſubſequent Night. ....

[a] Two Decrees of the Holy Office of *Rome* made in 1673. condemn all Fraternities of Slavery to the Virgin, and forbid the Uſe of Chains, Images, and Medals repreſenting the ſame, and all Books treating of that kind of Devotion. In the Cuts annexed to ſuch Books are ſeen Men with Chains falling from Chriſt, the Pyx, the Virgin *Mary*, St. *Joſeph*, &c. It is this pretended ſpiritual Captivity which is termed Slavery.

[b] *Ryckel, ubi ſup.*

[c] *Thiers* concerning the moſt neceſſary of all Devotions, *Chap.* xxiii.

ABUN-

" ABUNDANCE of Devotees perſuade themſelves, that if they do but make their Ad-
" dreſſes to St. *Anthony* of *Padua*, and ſay [a] the eighth Reſponſe of the Mattins of the
" Feſtival obſerved in honour of him, they ſhall moſt aſſuredly find all ſuch Goods as
" happen to be either ſtole, loſt, or ſtrayed.

" OTHERS flatter themſelves, that by repeating for a whole Year together the little
" *Crown* of St. *Anne*, God will at the End thereof infallibly grant them one of the three
" Things they think proper to requeſt."

WHAT has been ſaid will be ſufficient to give the Reader an Idea of ſome of theſe Exceſſes which attend Devotion paid to Saints.

CHAP. VII.

The Devotion *paid to the* BLESSED VIRGIN.

THE Church calls the holy Virgin in her Litanies, the *Mother of God*, the *Queen of Angels*, the *Refuge of Sinners*, the *Mother of Mercy*, the *Gate of Heaven*, the *Myſtic Roſe*, the *Virgin of Virgins*, &c. M. *Thiers*, [b] in the Work we have before quoted, makes uſe of conſiderable Reſtrictions in the Ideas which thoſe Appellations may poſſibly raiſe in pious Perſons; he principally dwells upon that of *Refuge of Sinners*, which induces abundance of People to believe that a regular Dovotion to this *Mother of Mercy*, is ever and at all Times a Preſervative againſt eternal Damnation. But the Opinion and Arguments of this celebrated Divine, will be no Law or Rule of Faith with reſpect to the Practice of Devotion. By decreaſing the Exceſs which he pretends to find in that to the Virgin *Mary*, and the Saints, the Piety of great Numbers might be diminiſhed, who ſincerely believe, that Things are ordered in Heaven even as they are here on Earth, and that we muſt go to the Saints firſt before we can come to God. They imagine, likewiſe, that the Saints are an imperious, fantaſtic, fickle, touchy ſort of People; that Acceſs to them is difficult, and that they may be bribed, and prepoſſeſſed in Favour of ſome particular Perſons. They are apprehenſive, leſt their Promiſes ſhould prove as ineffectual as thoſe of Courtiers here, which the Vulgar call *Court Holy-Water*. In ſhort, ſo confined and narrow is the Sphere of the Piety of ſome Devotees, that they regulate the Government of Heaven upon the Foot of their own Conduct in their reſpective Families. Now the Irregularities in the Devotion of thoſe who entertain ſuch abſurd Ideas are ſurely excuſable.

And if ſo, can it be taken amiſs, that we ſhould ſtick to the Practices of Devotion which F. *Bary* has preſcribed to thoſe of weak Underſtandings in his Paradiſe opened to *Philagia?* He aſſures us, it is open " to ſuch as confine themſelves to their Chambers, or
" carry about them an Image of the Virgin, and look ſteadfaſtly upon it. . . . Who Night
" and Morning beg her Benediction, ſtanding near ſome of the Churches dedicated to her,
" or contribute to the Relief of the Poor for her ſake . . . who, out of a pious Regard for her,
" avoid pronouncing the Name of *Mary* when they read, but make uſe of ſome other
" inſtead of it . . . . who beg of the Angels to ſalute the Mother of God in their Name;

[a] *Si quæris miracula, mors, error, calamitas, dæmon, lepra fugiunt, ægri ſurgunt ſani, cedunt mare, vinculæ; membra; reſque perditas petunt*, &c.

[b] Chap. xxiii.

" who give honourable Appellations to her Images, and caſt amorous Glances at " them," *&c.*

THERE is no Title of Honour but what ſome Divines of the Church, and particularly our Modern ones, have beſtowed on the Virgin *Mary*. Having robbed Paganiſm of every Thing that was moſt magnificent and glaring, to beſtow it on the Mother of our Saviour, they have continued to invent ſuch ſplendid Names, as even the moſt fruitful Imagination of the beſt Poets was never capable of deviſing. The Hereſies againſt her inſenſibly produced an Exceſs of Reverence and Devotion to her. In the earlieſt Ages of the Church ſhe was called *Queen of Angels*, and *Mother of God*; afterwards the Controverſies which aroſe on her Account, made her Advocates advance every Thing they could think of to make her conſiderable againſt Heretics, and to accuſtom her Devotees to ſuch Expreſſions as are extravagant, and yet very natural in Matters of Debate. She has been looked upon as the *Diſpoſer* and *Depoſitory* of God's Favours, the *Treaſurer* and even *Queen of Heaven*, the *Spring* and *Fountain* of Salvation and Life, the *Gate* of Paradiſe, the *Mother* of Light, and *Interceſſor* between God and Man; the *Hope* of Mankind, [a] and the *Ocean* of the Deity. Some celebrated Authors have ſtiled her [b] *Goddeſs*, and Father *Salazar*, about the End of the ſixteenth Century, declared her the [c] *Acompliſhment of the Trinity*.. [d] The Pſalter, nay the whole Bible had been applied to her, long before that Declaration; and it hath been proved both by Miracles and Apparitions, that the bleſſed Virgin appeaſes Chriſt's Wrath againſt Sinners; [e] and that ſhe has the Power of abſolving, binding, and looſening. We ſhall take no Notice of the Temples and Altars conſecrated to her from Time to Time for many Ages; of the Vows and Invocations addreſſed to her; of the various Works which ſome devout Writers have publiſhed under her Patronage; of the ſeveral Poems and other witty Pieces compoſed in honour of her; nor laſtly, ſhall we ſay any Thing of the Theological [f] Diſſertations which have appeared under her Name.

THE firſt and principal of the various kinds of Devotion paid to the bleſſed Virgin, is, that by which we imitate her Virtues: But this is ſomewhat difficult. The others are what all Devotees may eaſily perform. The Jeſuit, who publiſhed the *Pſalter* of our Lady in *French*, exhorts the devout Chriſtian, who ſays theſe Words in the Introduction to it, *Holy Lady, open thou my Lips*, &c. " to make two Signs of the Croſs when he repeats " them, one upon his Lips with his Thumb, and the other upon himſelf with his " Hand, as the Prieſts do when they begin their canonical Hours." This Method, as he aſſures us, will procure the Devotee the Honour and Happineſs of being Canon, or Canoneſs of Heaven; and that our Lady, as a Reward of ſo conſpicuous and inſtructive an Act of Devotion, will admit him into Paradiſe. He gives us a Pattern of the Vows

[a] F. *Binet* the Jeſuit, ſays, that *the Springs and Rivers of all Graces flow from the Virgins Womb, as from an Ocean of Divinity.*

[b] Several celebrated Writers have ſtiled the Virgin *Goddeſs*; whereon may be conſulted the Controverſies between the Biſhop of *Bellay* and Mr. *Drelingecurt*, upon the Honour due to her. Almoſt an abſolute and Sovereign Power over her Son our Saviour has been aſcribed to her, nor has this Thought been diſagreable to the Church, as will appear from the following Verſes:

O felix puerpera,
Noſtra pians ſcelera,
Jure matris impera
Redemptori.

[c] *In Proverb. Salom.*

[d] The *Pſalter* of our Lady is aſcribed to St. *Bonaventure*, and the *Bible* to *Albert the Great.*

[e] St. *Antoninus*, Archbiſhop of *Florence.*

[f] The *Polyanthea Mariana*, the *Mariale*, the *Floſculi Mariani*, the *Stellarium Corone beate Virginis*, the *Faſti Mariani*, &c. In the *Menagiana*, p. 281. of the 2. Tom. of the Continuation, *Ed. Holl.* 1713. we find that a Monk took it into his Head to compoſe a large Folio, under the Title of *Summa Deipare*; that two or three thouſand new Queſtions relating to the Virgin *Mary* were therein handled, and that the good Friar exactly copied St. *Thomas*'s Method in his *Summa Theologiæ.* Juſt as St. *Thomas* examines this Queſtion, *Whether there be a God*, ſo does the Monk, *Whether there be a Virgin*, &c.

which

which the Devotee is to make " for *Jeſus* and *Mary*'s Sake, and for all the Lovers of " them both, whether Male or Female." He deſcribes the Alliance to be made by him with *the moſt amiable and honourable Mother of all Mothers*, the Act of Repentance and Contrition for the Reconciliation of himſelf with her, and all the Ceremonies great and ſmall, by which he may devote himſelf to the bleſſed Virgin.

WHOEVER hopes to draw down the Bleſſings of the [a] Virgin upon him, muſt ſalute her every Day both at his going out and coming in: The Legends have tranſmitted down to us ſeveral remarkable Inſtances of Advantages ariſing from *Ave Maria*; not to mention the thouſand Days Indulgence granted by ſeveral [b] Popes to all thoſe, who ſhall repeat it at the Hour of the *Angelus*. It were to be wiſhed, therefore, that our modern Chriſtians were more exact in the Practice of this ſort of Devotion, and would imitate St. *Margarite* of *Hungary*, who ſaid an *Ave* kneeling before every Image of the Virgin ſhe met with in her Way; or Saint *Catharine* of *Sienna*, who repeated as many *Aves* as ſhe went up Steps to her Houſe. Theſe Remarks, we preſume, will be thought ſufficient with reſpect to private Devotions. All we ſhall ſay, as to faſting on *Saturday* in honour of the Virgin *Mary*, is, that 'tis look'd upon as a Treaſure of Indulgences and Delights, and that it may be look'd upon as an excellent Preſervative againſt eternal Damnation.

CHAP. VIII.

FESTIVALS *inſtituted in honour of our* LADY.

WE ſhall conclude with what may be call'd popular, or rather ſuperſtitious Devotion; we mean the Cuſtom of dreſſing our Lady after a very magnificent Manner; of ſetting a rich Crown upon her Head on her Feſtival, and other ſolemn Days; of lighting up one or more Tapers before her Images, and preſenting her with Fruits and Flowers, *&c.* The Populace pay the ſame Reſpects to the reſt of the Saints, and the leaſt Oblation that they can make is a Taper or a Candle.

WE ſhall purſue the ſame Order the Church does, in the Celebration of her Feſtivals. The *Purification of our Lady* is ſolemnized the ſecond of *February*. This Feſtival was in former Times called the Feaſt of St. *Simeon* and St. *Anne*, thoſe two holy Perſons accidentally meeting together in the Temple at the very Time when the bleſſed Virgin went thither to offer up her Son *Jeſus Chriſt* to God. For the ſame Reaſon the *Grecians* have called it *Hypapante*, or meeting together. It is at preſent known to the Church by the Name of the *Purification of our Lady*, and to the People under that of *Candlemas*, by reaſon of the Proceſſion which is at that Time made round the Church with Tapers.

[c] THIS Feſtival ſucceeded in the ſtead of the *Amburbales* or Proceſſions, which the *Romans* celebrated at the Beginning of *February*, in Honour of the Goddeſs *Februa*; and of their nocturnal Tours with Flambeaux, to repreſent thoſe of *Ceres*, when ſhe roved about the Country in hopes to find her Daughter *Proſerpine* again, whom *Pluto*

[a] *Suffren.* in his *Ann. Chr.*

[b] *Leo* X. and *Paul* V.

[c] The Inſtitution of this Feſtival is by ſome attributed to St. *Gelaſius*, who lived in 492. by others to P. *Vigilius*, who ſay, he only revived it about the Middle of the ſixth Century. P. *Sergius*, who flouriſhed towards the Cloſe of the ſeventh Century, is, according to ſome Writers, the Founder of the Proceſſion with Tapers. *Il mua*, ſays the old Legend, *la coutume des paiens en meilleure: C'eſt à ſcavoir, que les Chriſtiens environnaſſent l'Egliſe a Clerges benits & alumès en l'honneur de la mere de Dieu; ſi que cette ſolemnitè tint, & qu'elle ſut faite a autre intention*

had

had run away with. Thoſe Religious Cuſtoms amongſt the *Romans* were real Fountains of Debauchery, upon which Account the *Roman* Pontiffs, determining to remove thoſe Snares of Heathen Superſtition, were obliged to give the People an Equivalent to make Attonement for the Loſs of this Solemnity, which could not be deemed a real Act of Religion with reſpect to Chriſtians. The Luſtrations therefore of the Month of *February* were conſecrated; and from thence came our *Candlemas*. The People carried the ſame Flambeaux or Tapers for the Virgin's ſake, as formerly they had carried in Honour of *Februa* and *Ceres*; ſince they were juſtly allowed to mingle ſuch Diverſions and Pleaſures, as Feſtivals never fail to inſpire them with, along with their Devotions. [a] The Tapers at *Candlemas* are bleſſed with the uſual Ceremonies. [b] The Biſhop, or his Vicar, diſtributes them firſt to the Principal of the Clergy, then to the Chief of the Laity, Prieſts, Acolytes, *&c.* and laſtly, to the reſt of the beſt Faſhion who are preſent. [c] A Canon ſomewhat advanced in Years, diſtributes them amongſt the Ladies of Faſhion; but as to the Populace, when the large Tapers have been diſtributed to Perſons of the higheſt Diſtinction, the ſmall ones only remain to be diſtributed to them [d] without Diſtinction of Age or Sex, by a common Prieſt.

[e] THE Proceſſion, as we have already obſerved, is made round the Church. The Singers march in the Front, and the Incenſe-Bearer follows; the Taper-Bearers, with the Croſs-Bearer between them, walk after them, and then come the Clergy. They who are on the Right Side carry their Tapers in their Right Hands, and ſuch as are on the Left, in their Left. Then comes the Biſhop between two Aſſiſtant-Deacons, with a Taper in his Left Hand, and with his Right beſtowing his Benediction on his Flock. They all carry lighted Tapers, and the Reaſon which is aſſigned for it, is, That they [f] repreſent *Jeſus Chriſt*, who is the Light of the World. "They kneel to the Altar "before they ſet out; but if there be no Tabernacle, and if they be Canons, they then "only bow to it." The Repreſentation of theſe *Candlemas* Ceremonies may be ſeen in the Print of the *Eaſter* Ceremonies.

ON the twenty fifth of *March* is celebrated the Feſtival of the *Annunciation of the bleſſed Virgin*; the Origin whereof is of earlier Date than the third Century.

THE ſecond of *July* is *the Viſitation*. St. *Bonaventure*, Principal of the *Minors*, appointed this Feſtival to be obſerved throughout the whole Order in 1263. Pope *Urban* VI. in 1389. by his Bull, made it extend to the Church in general; and the Council of *Baſil* confirmed it, and fixed the ſecond of *July* for the Day of its Celebration. St. *Francis de Sales*, together with Mother *Jane de Chantal*, have founded an Order of Nuns in Remembrance of the Viſitation of the Virgin.

THE ſixteenth of *July* is the Feſtival of our Lady of Mount *Carmel*, which, in a more particular Manner, concerns thoſe who pay their Devotion to the Scapulary.

THE fifth of *Auguſt* is the Feſtival of our Lady *of the Snow*. We are informed, that the Solemnization of it was owing to a Miracle. [g] When *Liberius* was Pontiff, a Patrician, or *Roman* Nobleman, finding himſelf old and childleſs, reſolved, with his Wife's Approbation and Conſent, to make the bleſſed Virgin his ſole Heireſs. The Vow was made with abundance of Devotion; their principal Concern in the next Place, was

[a] The Vulgar imagine theſe Tapers have the Power of driving away Demons, and preſerving them from all Temptations.

[b] *Cerem. Epiſc.* Lib. II.

[c] *A ſenicre dignitate, Cerem. Epiſc* Ibid.

[d] *Aliquis de capitulo diſtribuit candelas minutieres populo utriuſque ſexûs*, Cerem. Ep.

[e] *Cerem. Epiſc.* Ibid.

[f] *Alet's Ritual.*

[g] Giry's *Lives of the Saints.*

to

to employ the Inheritance to our Lady's Good-liking; and accordingly they applied themſelves to faſting, praying, giving Alms to the Poor, and viſiting the Sick, in order to know her Pleaſure. At length the Virgin appeared to each of them in a Dream, and told them, "it was her's and her Son's Will, that they ſhould employ thoſe Effects in erecting a "Church for her, on a particular Part of the *Mons Eſquilinus*, which they ſhould find "cover'd with Snow." The pious Husband firſt communicated the Revelation to his Wife, who thereupon told him in a Surpriſe, that ſhe had had the ſame Revelation that very Night: But, ſuppoſing the two Dreams had not proved alike, an Exceſs of Zeal would have been ſufficient to have given them all the Conformity that was requiſite. Theſe two Devotees went ſtraitway, and declared their Dreams to the Pope, who perceived that he was a third Man in the Revelation; for his Holineſs had been favoured with the ſame Viſion. [a] It was no longer queſtioned, but Heaven had a Hand in this Affair. The Pontiff aſſembled the Clergy together; and there was a ſolemn Proceſſion to Mount *Eſquiline*, on purpoſe to find out whether the Miracle was real or not, when the Place ſpecified in the Dream was found covered with Snow. The Ground was juſt of a ſuitable Extent to erect a Church upon, [b] which was afterwards called *Liberius*'s *Baſilica*, and St. *Mary ad præſepe*, (becauſe the Manger, which was made uſe of as a Cradle for our Lady, was brought thither from *Bethlehem*) and is now called St. *Mary Major*. Every Feſtival-Day the Commemoration of this Miracle is revived, by letting fall white Jeſſamin Leaves, after ſo artificial a Manner, as to imitate the falling of Snow upon the Ground.

THE fifteenth of *Auguſt* is the Aſſumption of our Lady; but it is not looked upon to be earlier than the ſixth Century: Before which Time, there had been no Revelation of the Aſſumption of the Virgin, Soul and Body to Heaven.

THE *Nativity of our Lady* is celebrated on the eighth of *September*, and is a Feſtival which was unknown till the ſeventh Century; but in the twelfth, Pope *Innocent* IV. made it univerſal.

THE ſeventh of *October* is devoted to the ſolemn Celebration of the *Roſary*, of which we ſhall treat at large, when we come to that Topic.

FATHER *Giry* informs us, [c] that "from the bleſſed Virgin's firſt Appearance in the "World, ſhe preſented herſelf before God to be his faithful and inceſſant Servant; that "the Sacrifice of her Mind and Heart preceded her very Birth; that ſhe offered herſelf, "in ſhort, in her Mother's Womb." It is not, however, that private *offering* herſelf, which the Church ſolemnizes on the twenty fourth of *November*; but her Dedication to God by her Parents St. *Joachim* and St. *Anne*. This Feſtival firſt came from the Eaſt, and towards the Cloſe of the fourteenth Century began to be eſtabliſh'd in *Europe*.

The *Conception of our Lady* is ſolemniz'd by the Church on the eighth of *December*, and is called *Immaculate*, it being alledged, that the bleſſed Virgin was conceived without Spot or Stain. This Feſtival is more antient amongſt the *Greeks* than the *Latins*, and began to be obſerved in *Europe* about the Beginning of the twelfth Century. Pope *Sixtus* IV. who had been a Cordelier, and by Conſequence an Advocate for the Immaculate Conception, eſtabliſhed this Feſtival by his Bull in the fifteenth Century.

THE Feſtival of our Lady of the O, or of the Delivery of the bleſſed Virgin, is celebrated on the eighteenth of *December*. It was inſtituted in *Spain*, in the Pontificate

[a] Giry's *Lives of the Saints*.
[b] Idem, Ibid.
[c] *Vie des Saints*.

of *Vitalian*, about the Middle of the ſeventh Century. It is called likewiſe the Feſtival *for expecting* the Birth of our Lord *Jeſus*. The Denomination of *our Lady of the O*, is owing to the Anthems which are called the O's, on Account of the frequent Repetition of that Note of Exclamation; and thereby the Church invites the Eternal Wiſdom to deſcend on Earth.

IN *Italy* and *Spain*, nine Days are ſet apart for expecting his Birth, in Commemoration of the nine Months Pregnancy of the bleſſed Virgin: [a] During which Time, the Altar is adorned in a Manner ſuitable to the ſolemn Occaſion, and the Image of our Lady is expoſed upon it.

FORMERLY the *Feſtival of the Virgin's Eſpouſals* was likewiſe ſolemniſed. It was inſtituted in *France*, as we are informed, in the Year 1532, and the Celebration of it was fixed on the twelfth of *January*.

CHAP. IX.

PLACES *remarkable for the* Worſhip *and* Miracles *of our* BLESSED LADY.

I. SOME pretend, tho' 'tis no Crime to diſallow it, that [b] the Apoſtle St. *Peter* himſelf conſecrated a Chapel to the Mother of the bleſſed *Jeſus*.

THE *Spaniards* tell us, that when St. *James* was at *Saragoſſa*, the bleſſed Virgin appeared to him, and on that Account the holy Apoſtle cauſed a Chapel to be erected in honour to her, which was afterwards called *Neuſtra Sennora del Pilar*. Some venture to affirm, [c] that the Angels themſelves were the Architects of the Chapel. The bleſſed Virgin, moſt magnificently dreſſed, reſides there on a Marble Pillar, having a young *Jeſus* in her Arms. Several Angels, made of Silver, ſurround her with Flambeaux, beſides fifty ſilver Lamps, and ſeveral Branches of the ſame Metal, with Tapers burning before her Night and Day. The Walls of this ſacred Chapel are hung [d] with the Figures of Feet, Hands, Arms, Legs, Hearts, *&c.* being the Oblations of the Pious to the bleſſed Virgin, as a grateful Acknowledgment of the miraculous Cures wrought by her on thoſe particular Members.

II. OUR *Lady of Atocha* reſides at *Madrid*, [e] in a Chapel which blazes with an hundred Lamps made of Gold and Silver. She there performs as many Miracles as at *Saragoſſa*, *Loretto*, *&c.* Our Lady of *Atocha* is dreſſed for the moſt Part in Widow's Weeds, having a Chaplet in her Hands; but notwithſtanding all this devout Attire, ſhe is crowned with a Sun, and appears like a Queen in all her Gaiety, and in all her Jewels, upon ſolemn Feſtivals. It is now ſix hundred Years ago ſince our Lady firſt ſettled at *Lieſſe* in *Picardy*. During the Cruſades, an *Egyptian* Princeſs, who had heard much Talk of the Miracles of the bleſſed Virgin, reſolved to have an Image of her, and for that

[a] *Piſcara Prax. Cerem.* Lib. III. Sect. 1.
[b] *Ralph. Volat.*
[c] *Etat de l'Eſpagne*, Tom. I.
[d] The antient Heathens, as well *Greeks* as *Romans*, had the ſame Cuſtom from a Principle of Gratitude to their Gods, to whom they thought themſelves obliged for any Cure. The Cuſtom of offering thoſe Parts of the Body ſuppoſed to be cured, in Gold or Silver, to our Lady, or any other Saint, is very common in *Flanders*, *Brabant*, and *Picardy*.
[e] Id. Ibid.

Purpoſe

Purpoſe addreſſed herſelf to three Gentlemen of *Picardy*, who were Priſoners at *Cairo*; and though Strangers to the Art of Painting, one of them had Courage enough to make the Attempt. Having endeavour'd, but in vain, to acquit himſelf of his Promiſe, he made his earneſt Applications to the bleſſed Virgin; and his two Companions joined with him in Prayer; after which they all fell aſleep. As ſoon as they awoke, they found an Image of our Lady, moſt accurately performed, which they ſent the Princeſs, who in return for their Compliment gave them their Liberty. We ſhall omit the Remainder of the Story, and only acquaint the Reader, that the Princeſs, who was converted to the Chriſtian Faith by Virtue of this Image, and the three Priſoners who had obtained the Favour from Heaven, by their fervent Prayers, miraculouſly eſcaped out of *Egypt*, and found themſelves all on a ſudden, by a Continuation of the ſame Miracle, in *Picardy*, on the very ſame Spot of Ground where the Church of *our Lady of Lieſſe* now ſtands.

III. Our Lady of *Neubourg* would have remained unknown for ever, had not the Zeal of *Mark d'Aviano*, a Capuchin Father, recalled the Devotees back to her. The pious Reſentment of this good Friar for forty Years together, to ſee our Lady wholly abandon'd, drew upon him the miraculous Regards of the Image; of which ſeveral devout old Women were Eye-Witneſſes, nor is it any great Wonder. Our Lady of *Monte de la Guardia*, which is about five Miles from *Bolonia*, is no Ways inferior to the foregoing Images. Her's painted by St. *Luke*, is carried in Proceſſion for three Days together, annually, in the City of *Boulogne*.

IV. In the Sequel of this Diſſertation, we ſhall have Occaſion to take notice of our Lady of *Loretto*; but we ſhall only firſt mention here our Lady of *Montſerrat* in *Catalonia*, of *Hal* and *Aſpremont* in *Flanders* and *Brabant*, of *Pity* at *Naples*, of *Cures* in *Gaſcony*, &c. The Miracles which ſhe has wrought in all theſe Places are almoſt innumerable; nor is it a leſs difficult Taſk to enumerate thoſe [a] of her Images. The Devotees, in conſequence of the Miracles wrought by them, are to carry Repreſentations of her about them, deck her Images with Flowers, dreſs them in Silks or other coſtly Ornaments, burn Tapers before them, kiſs them, and look with a languiſhing Eye upon them, touch them with their Chaplets, rub their Handkerchiefs upon them, *&c.* and ſalute them with the profoundeſt Veneration.

Relics *of the* Bleſſed Virgin.

We come now to the laſt Topic, relating to the Bleſſed Virgin, which is her Relics. As to her Hair, the greateſt Part of it has been preſerved; and for her Milk, not one Drop of it, we are told, was ever loſt; but Relics were made of it immediately after our Saviour's Nativity. Some of it is to be ſeen in divers Parts of *Chriſtendom*. Our Lady's Wedding-Ring is preſerved with the utmoſt Reſpect at *Perouſe*; the Fate and Miracles whereof are all deſcribed in [b] a Book publiſhed in the Beginning of the ſeventeenth Century. The bleſſed Virgin's Clothes are to be ſeen at *Rome* and ſeveral other Places, her Shifts at *Chartres* and *Aix la Chapelle*, one of her Handkerchiefs at *Treves*, her Girdles at our Lady of *Montſerrat*, at *Prato*, &c. one of her Combs at *Rome*, another at *Bezancon*, her Shoes at our Lady of *Puy*, and at St. *Flour*; one of her Slippers in *Brittany*. [c] The Meaſure of her Foot is in the Cuſtody of the

[a] The Origin of ſome of theſe Images is very extraordinary. *Our Lady of Banelle*, for Inſtance, was found in the Middle of an Oak.

[b] *De annulo pronubo Deiparæ Virginis, autore J. Bapt. Lauro*, Colon. 1626.

[c] *La Medidad del piè ſanctiſſimo de Nueſtra Sennora.* Pope *John* XXII. gave ſeven hundred Years Indulgences, and a pretty full Remiſſion of Sins, to the Devotee who ſhould thrice kiſs the *holy Meaſure*, and ſay three *Ave's* in honour of it.

Spaniards

Spaniards. To conclude, it is not to be queſtion'd, but that all the various Pieces of her Goods, Kitchen-Furniture, Toilette, and Implements of Houſhold, have been carefully preſerved. Her Gloves, Headclothes, Veils, Bed, Chair, and the Stones on which ſhe waſhed our Lord's Swadling-Clothes; her Candles, the Oil for her Lamp, and all her Earthen Ware, are ſtill expoſed to public View. 'Tis true, indeed, that theſe Things were loſt for ſeveral Ages; but the Monks have had the good Fortune to find them one after another. We have no [a] Relic of her ſacred Body left us, that being, as we have already obſerved, taken up to Heaven.

CHAP. X.

The JUBILEE.

I. THE Jubilee, as to its Origin, is half *Jewiſh*, half Pagan. That joyful Seaſon procured Liberty amongſt the *Jews* to ſuch as were Slaves; to ſuch as were poor, an Acquittance from their Debts, and the Recovery of their Effects to ſuch as through Neceſſity had been obliged to pawn them. The Ground itſelf reſted during the Year of the *Jewiſh* Jubilee. The Pope, by our Jubilee, of which the former was but a Type, grants the like Privileges to Chriſtians: 'Tis a Year of reſt to them: His Holineſs frees them from Sin, relieves the ſpiritual Poverty of the Penitent, by opening [b] the Treaſures of the divine Mercy to him, remits his Debts, and reſtores him to the Poſſeſſion of celeſtial Effects. On the other Hand, one would imagine, that the Jubilee was deſign'd to ſucceed the *Ludi Sæculares*, or ſecular Games of the *Romans*, and that it was the Intention of *Boniface* the VIIIth, in order to divert the Chriſtians from this Pagan Ceremony, to ſubſtitute a better, accompanied with ſeveral ſhining Acts of Piety. It was he who order'd the firſt grand Jubilee to be celebrated.

II. Pope *Boniface* the VIIIth, [c] upon his Inſtitution of this grand Jubilee, expreſly declared by his Bull, that ſuch *as ſhould viſit the Baſilicas of St.* Peter *and St.* Paul *in the Year* 1300. *and every hundred Years afterwards*, after a free Confeſſion and ſincere Repentance of their Sins, ſhould obtain a full Remiſſion, together with ſeveral Indulgences as extenſive as were poſſible to be granted to repenting Sinners. It does not appear, ſays M. *Turtin* [d], that his Holineſs had any Regard to the Jubilee of the *Jews*, ſince he not only declin'd the Name of Jubilee, but on the contrary, doubled the Time preſcribed them. But as to *Clement* the VIth, the Caſe was alter'd. This Pope called that Inſtitution the Jubilee, and ordered it to be celebrated every fifty Years.

III. SEVERAL *Roman* Catholic Writers are of Opinion, that the Jubilee of the Chriſtians bears a very near Affinity to the ſecular Games of the antient *Romans*. We ſhall

[a] Milk and Hair are not Relics, properly ſpeaking, of the Bleſſed Virgin's Body.

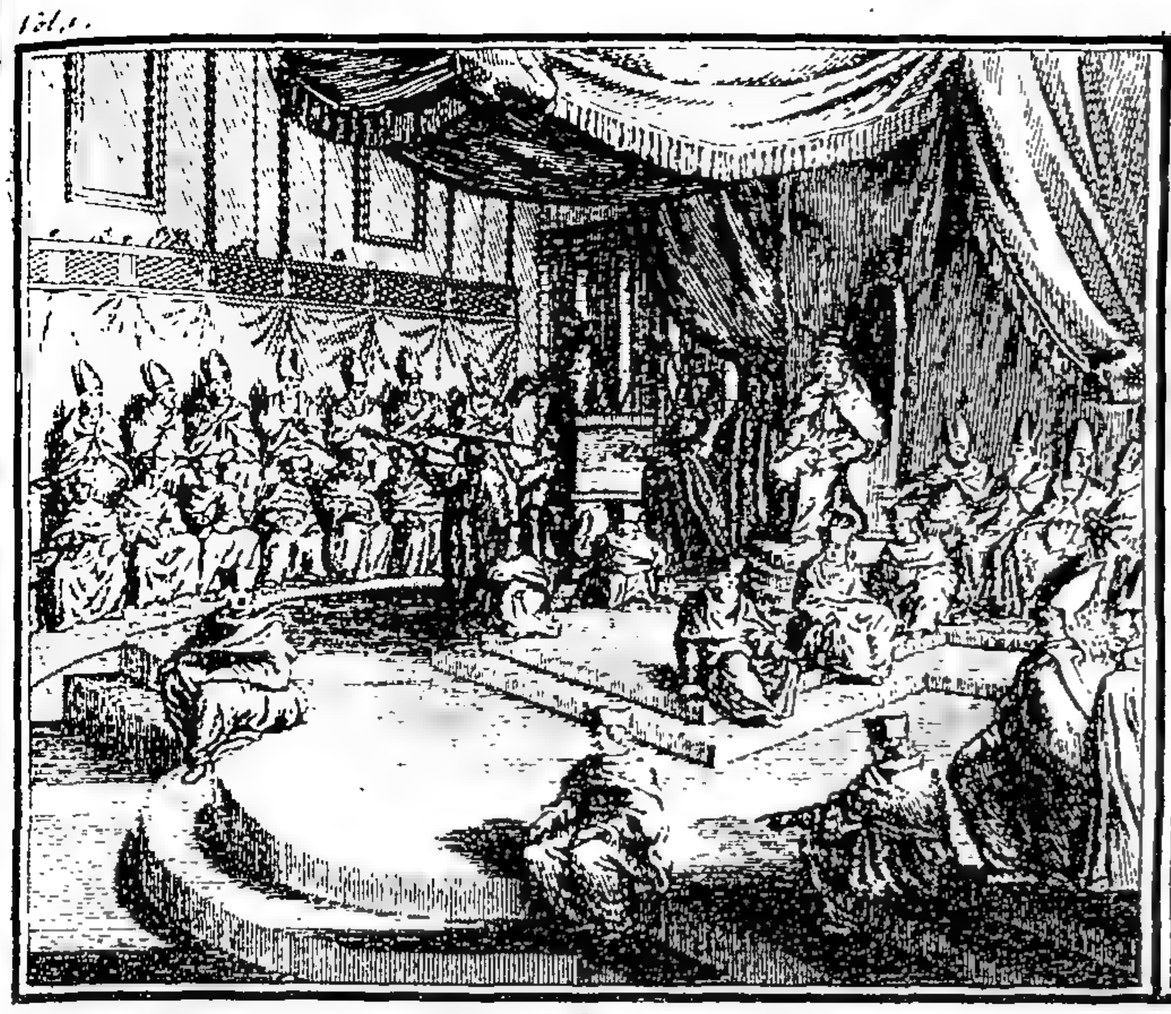
[b] Indulgences.

[c] The Character which Hiſtory gives us of this Pope, makes it a reaſonable Suppoſition, that he inſtituted the Jubilee to amaſs Wealth, and to give a Luſtre to the Papal Dignity. He, as the common Father of all Chriſtians, gave the People his Benediction in his Pontifical Robes the firſt Day, but the next preſented himſelf as Emperor, inveſted with the Ornaments of Empire. His Holineſs had even a naked Sword carried before him; and to teſtify his double Authority, the Vicar of *Jeſus Chriſt*, ſeated on his Throne, cried out, *Behold two Swords*. *Albert Krantz*, quoted by M. *Turtin*, in his Diſſertation upon the *Ludi Sæculares*.

[d] *Diſſert. de Ludis Sæcularibus.*

quote

Tab. 1.

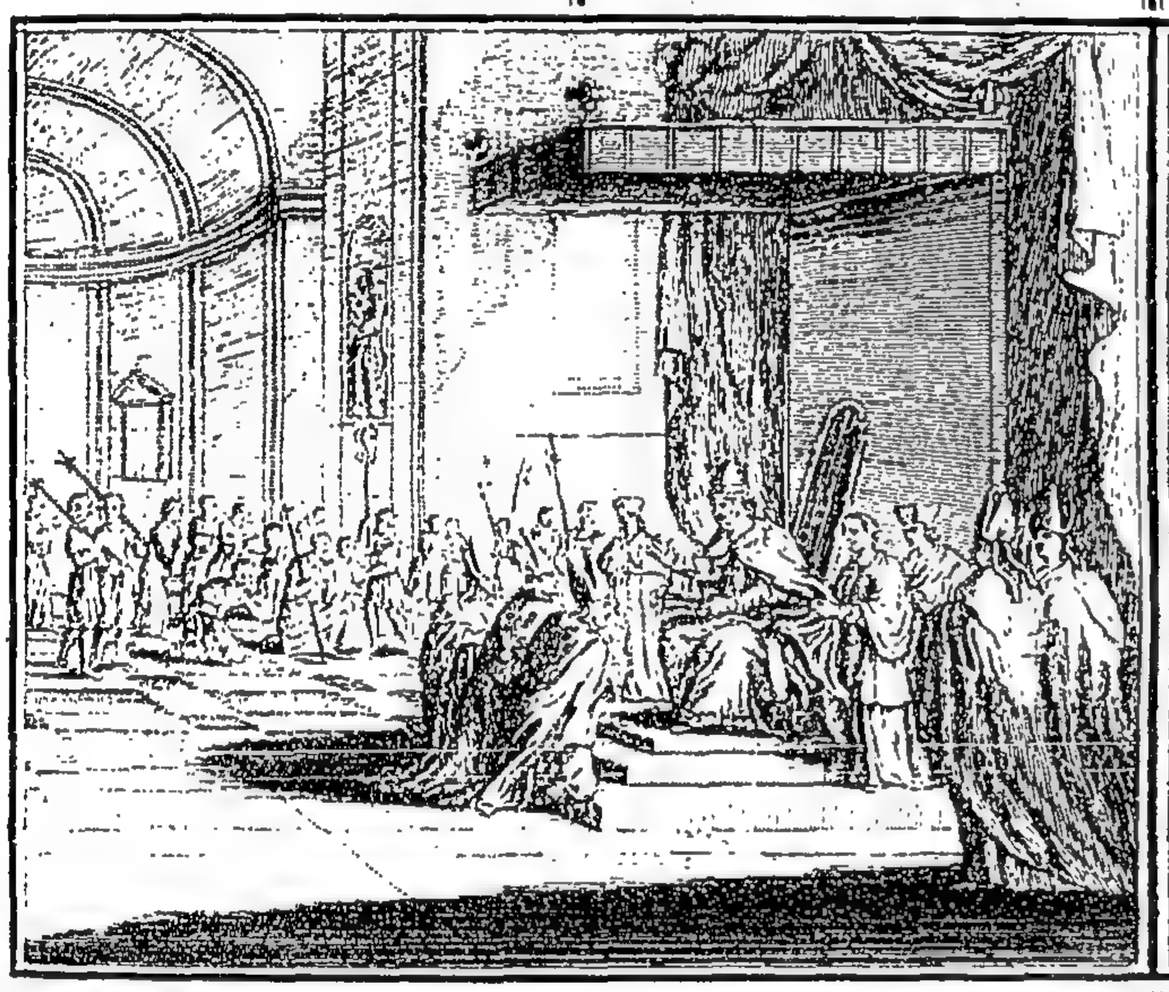


The JUBILEE Proclaimed with Sound of Trumpets in S.t PETERS CHURCH.

La Proclamation du JUBILE au son des trompettes dans l'eglise de S.t PIERRE.

After y PORTA SANTA is annull'd, the penitentiaries sweep y pavem.t and the POPE takes his Cross, & makes his entrance Singing the TEDEUM

Les Penitenciers ayant balayé la PORTE S.te après qu'elle a été démurée, le PAPE prend sa croix, et y entre en chantant le TEDEUM.



The POPE deputes three CARDINALS to open the Gates of S.t JOHN of LATERAN, MARIA MAJOR and S.t PAUL.

Le PAPE depute trois CARDINAUX pour aller ouvrir les portes de S.t JEAN DE LATRAN de S.t MARIE MAJEURE et de S.t PAUL.

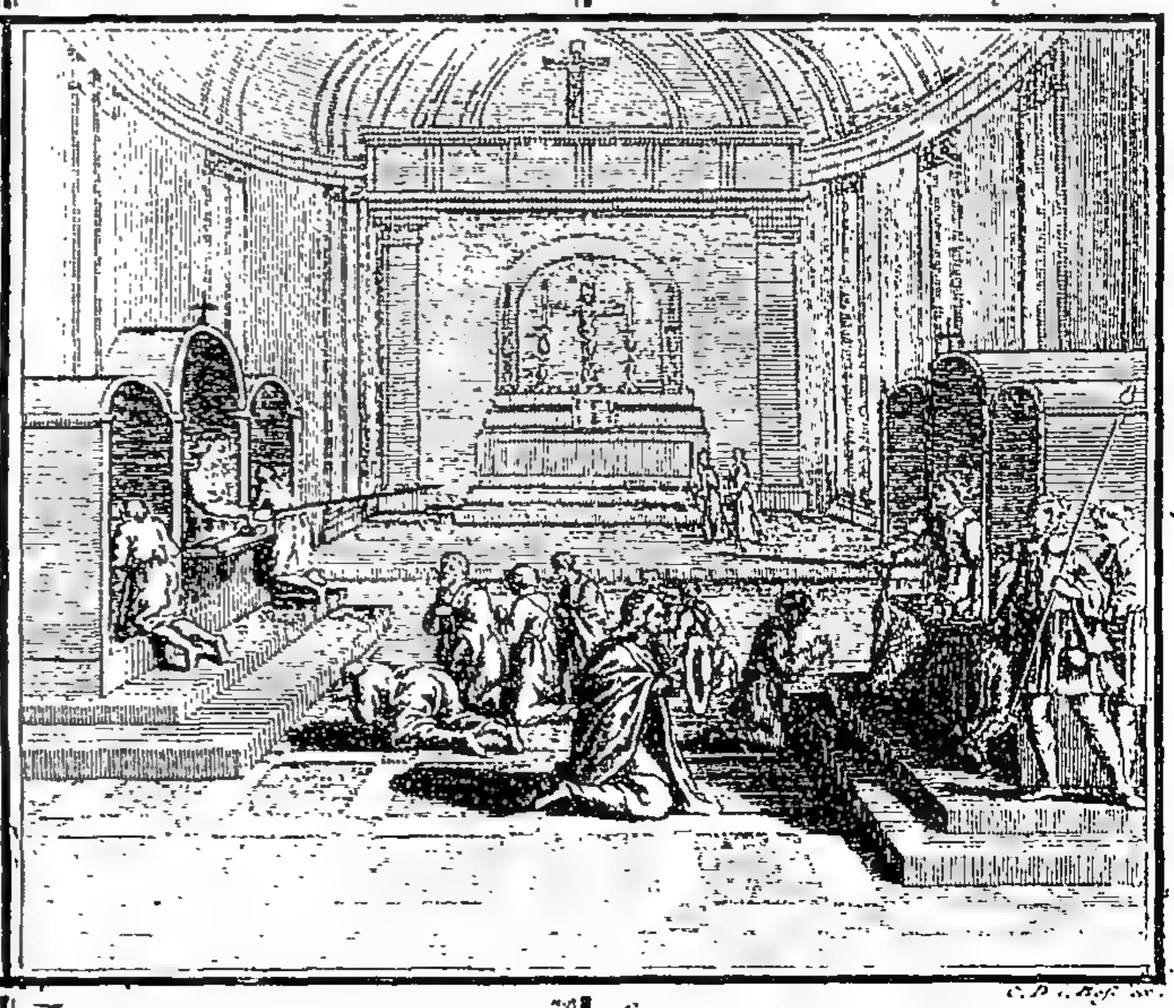
The Procession of the CARDINAL deputed by his HOLINESS to perform the overture of the PORTA SANTA at three other CHURCHES.

Marche des CARDINAUX deputez par sa SAINTETE pour aller faire l'ouverture de la PORTE SAINTE aux trois autres Eglises.



The MILICIA receive the Commission of Guards of the SANTA PORTA.

La garde de la PORTE SAINTE est commise aux MILICE.



The PENETENCIARIES touch the PILGRIMS with long rods to forgive their Sins.

Les PENITENCIERS remettent les Pechez aux PELERINS, en les touchant de leurs Baguettes.

B. Picart del.

C. P. Boss. sc.

quote [a] two Paſſages on this Subject, without preſuming, however, to offer any Thing againſt the Ceremony of the Jubilee. The Evil lies not in the Conformity between a Practice eſtabliſhed in a falſe Religion, and one admitted into the true; but in the Abuſe and Superſtition, to which ſelf-intereſted Views and Ambition unavoidably lead. *Onuphrius* formally, and in expreſs Terms, compares the Jubilee to the ſecular Games. "An Attonement for the Sins of *Rome* was made in them; Men were there-"by regenerated, and promiſed to lead a better Life; our Jubilee grants us a general "Remiſſion of our Sins." M. *Turtin* in his Diſſertation, ſupplies us with Matter ſufficient to make an exact Compariſon of theſe two Ceremonies. We ſhall cite the Paſſage. "Both the one and the other muſt be ſought for at *Rome*. The ſecular Games "were publiſhed in a ſolemn Manner, as the Jubilee is now-a-days by Bulls ſent to "all Chriſtian Princes. During the ſecular Games, the Temples of the two principal "Deities of the Pagans were viſited in the very ſame Manner as the Baſilicas of St. "*Peter* and St. *Paul*, St. *John de Lateran*, and St. *Mary Major* are now viſited in the "Time of the Jubilee. The Expiations and Luſtrations practis'd at the ſecular Games, "were deem'd very proper for obtaining the Remiſſion of Sins, appeaſing the Anger "of the Gods, and averting their Judgments. The Object of the Jubilee is the At-"tonement for Sins, *&c.* The Oblations which the People made during the Celebra-"tion of the ſecular Games, may, in ſome Degree, be conſtrued as an Equivalent for "the Money offered for Indulgences. The Emperor (as ſovereign Pontiff) was for-"merly the *Primum Mobile* and Head of the Ceremony, as the Pope is now of the "Jubilee. On ſome Medals the *Roman* Emperor is ſeen knocking with a Rod at the "Door of a Temple, as Director of the ſecular Games. His Holineſs performs the "ſame Ceremony with his Hammer; after which the ſacred Doors open to him as well "as they did to the former. The Pagan Ceremony was attended with Hymns, ſo is "ours now. In ſhort, the Emperors frequently changed the ſtated Time for the Ce-"lebration of the [b] ſecular Games." *Auguſtus* did not ſtay till the Expiration of the hundred Years; and *Claudius* ſolemniz'd his about ſixty Years after thoſe of *Auguſtus*. The Popes have copied them. *Clement* the VIth we find ordered the Jubilee to be celebrated twice in a hundred Years. *Urban* the VIth reduced the Term to thirty three Years. *Boniface* IX. ſolemniz'd it nine Years after; and in Proceſs of Time a Bull of *Sixtus* the IVth eſtabliſh'd it once in twenty five Years. His Predeceſſor *Paul* the IId had before fixed it by a Decree of the Year 1470. to the ſame Time. *Sixtus* the IVth, however, celebrated a Jubilee in 1475. and *Alexander* the VIth, not content with the Solemnization of it in 1498. revived it again in 1500.

[a] *Polyd. Virgil*, in his Treatiſe, *De Reb. Invent.* ſays, that this Pope inſtituted the Jubilee to divert the Chriſtians from the Superſtition of the ſecular Games. The Cardinal of *Pavia*, ſpeaking of the Jubilee in a Letter which he wrote to Pope *Paul* II. calls it an *Imitation of the antient Superſtition* (*antiquæ vanitatis.*)

[b] As every Reader is not acquainted with what the ſecular Games of antient *Rome* were, we ſhall here give a ſhort Deſcription of them. *Varro* and *Valerius Maximus* attribute alike the Origin of theſe Games to public Calamities, though in a very different Manner. They were inſtituted by *V. Publicola* in the primitive Times of the Republic, but often neglected afterwards. When *Auguſtus* revived them, it might probably proceed from a Principle of Policy more than any religious Motive. The People who had juſt loſt their Liberty were to be dazzled and relieved at once, and made to forget the Oppreſſion and Tyranny of the Triumvirate.

When the Time for the Celebration of them came on, they were publiſhed at *Rome*, and throughout *Italy*, in the moſt ſolemn Manner. The Officers named the *Quindecemviri* diſtributed Sulphur, Bitumen, and Lights among the People, in order to make an exact Luſtration therewith for the Expiation of their Sins. Three Days and Nights were employed in Sacrifices to *Jupiter*, *Juno*, *Latona*, *Ceres*, *Apollo*, *Diana*, *Pluto*, *Proſerpine*, and the *Fates*. White Victims were offered to ſuch Gods as inhabited the Heavens, and black to thoſe who reſided in the infernal Regions. The Prince, or principal Perſon in the Republic, on the firſt Night of this religious Ceremony, opened the Devotion by a Sacrifice of three Lambs, on three Altars raiſed on the Banks of the *Tyber*. After this, Hymns were ſung, and firſt Fruits offered for the Redemption of Sins. They reſorted to the Capitol to pay their Devotions, and make their Sacrifices. From thence they went to the Theatre, to ſee the Games celebrated in honour of *Apollo* and *Diana*. The next Day the Ladies in their Turn went and performed their Devotions at the Capitol. In ſhort, the third Day twenty ſeven young Boys, and the ſame Number of Girls, all of good Families, and whoſe Fathers and Mothers were living, went to the Temple of *Apollo*, ſirnamed *Palatinus*, to ſing the ſecular Hymn in honour of *Apollo* and *Diana*. Devotion created no Interruption in their Joy and Mirth; for the Pagans had the Art of blending them agreeably together.

IV. THE Decrees of *Paul* the IId, and *Sixtus* the IVth, do not hinder the Popes from declaring an univerſal Jubilee on their Exaltation to the Pontificate, and likewiſe on ſome other extraordinary Occaſions. The holy Gates, however, are never opened but for the twenty fifth Year's Jubilee, which, if we may be allow'd the Expreſſion, brings with it an univerſal Indulgence; [a] *the Hearts of the Faithful are comforted thereby, and Joy entereth into the Houſe of the Lord.*

THE Jubilee grants to ſuch Confeſſors as are approved by their Superiors, a Power to abſolve in all reſerved Caſes, from all Cenſures, and the greater Excommunication; to annul all Suſpenſions relating both to Benefices and Eccleſiaſtical Offices, and to take off Interdicts. It permits them likewiſe to alter Vows, in caſe they have no Relation to Religion or Chaſtity, or are not of the Nature of thoſe that engage to perform certain Pilgrimages, ſuch as thoſe to *Rome*, *Jeruſalem*, and *St. James of Galicia.*

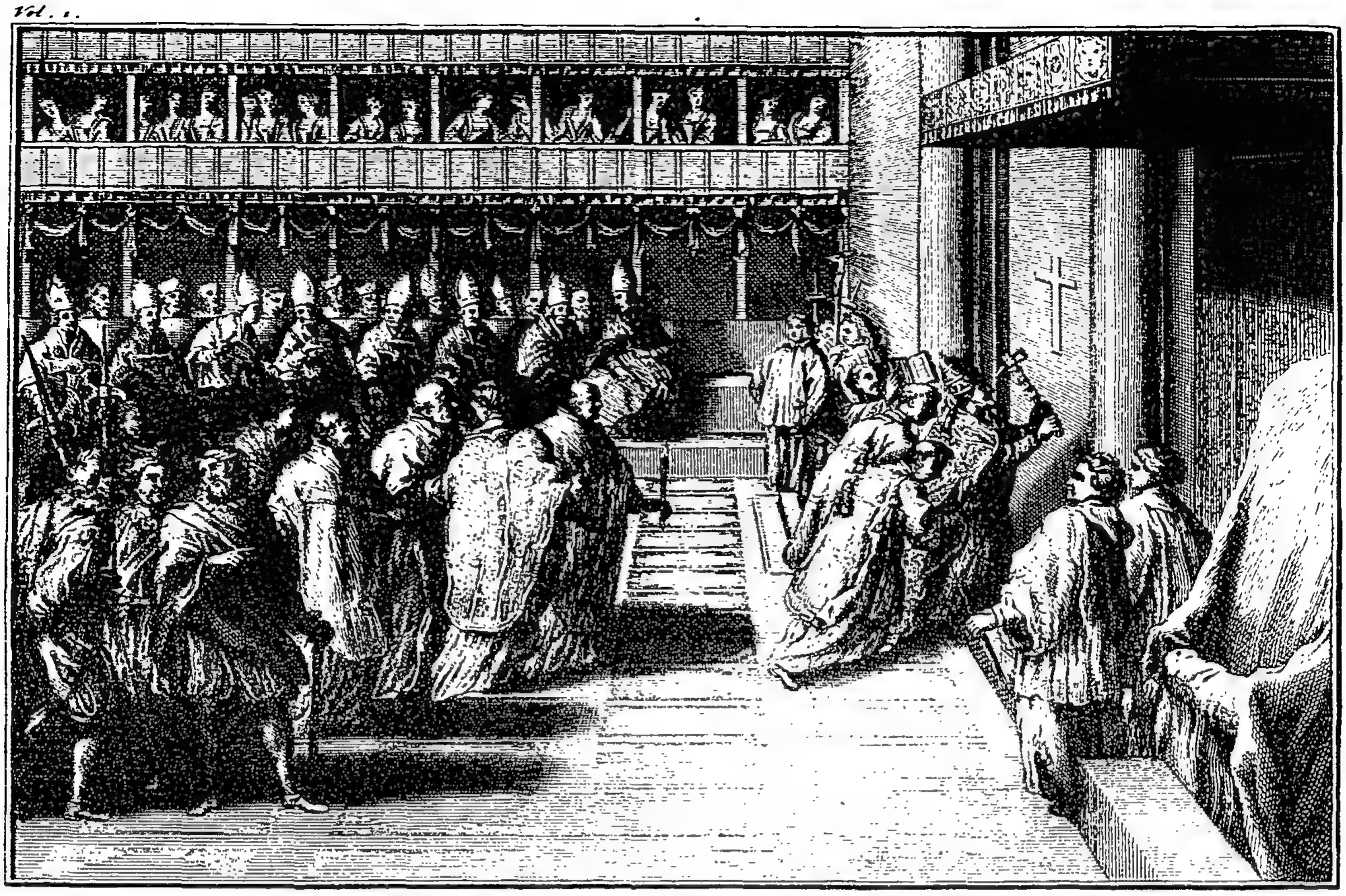
V. WHEN his Holineſs has appointed the Jubilee, he gives notice of it, by his Apoſtolical [b] Letters, to all the Prelates throughout *Chriſtendom*; and theſe cauſe it to be publiſhed in their reſpective Dioceſſes, with proper Exhortations, in order that the Faithful may put themſelves into a Condition of obtaining the Advantages which attend it. The holy Father's Intentions are explained; thoſe Churches which are to be viſited, are nominated; certain Acts of Devotion, which are always attended with proper Indulgences, are preſcribed; and proper Litanies, and Prayers peculiar to the ſolemn Occaſion of the Jubilee, and to the Subject which procures it, are cauſed to be printed. No Society, no religious Order muſt abſent itſelf from the Proceſſions which are ordered for celebrating this Piece of Devotion. The People, with their Magiſtrates, and the reſt of their Superiors, are invited to attend it with all the Modeſty that an Act of Religion requires. On ſuch Days as are ſet apart for Faſting and Repentance, the Biſhop and his Clergy are enjoin'd to appear overwhelmed with Sorrow, and filled with Sentiments of Humiliation. They are to pray with Heart and Mouth to the Almighty, and to offer him the Fruits of a ſincere Contrition, which conſiſts in the Renunciation of all thoſe Engagements by which Men are for the moſt part devoted to the World, and in a ſtrong Reſolution to inſtruct the People by their own pious Example. The good Chriſtian, who has undergone a long Penance, for the Edification of the Church, may with very good Grounds aſſure himſelf, that he is in a right Way to enjoy theſe Indulgences. We ſhall here introduce the Ceremonies of the Univerſal Jubilee.

VI. " THE Pope, ſays the Sieur *Aimon*, in his *Tableau de la Cour de* Rome, notifies " the Univerſal Jubilee in the Capitol of *Chriſtendom*, by a Bull which he cauſes to be " publiſh'd the Year preceding, on Aſcenſion-Day, at his giving the ſolemn Benedic- " tion. An Apoſtolical Sub-Deacon begins the Publication, in the Preſence of the whole " Court of *Rome*, reading a Bull in *Latin*; and after him another Sub-Deacon reads it " with an audible Voice to the People in *Italian*. As ſoon as he has done, the Pope's " twelve Trumpets in ordinary begin to ſound, and immediately after them twelve " Huntſmen ſound their ſilver Horns, by Way of Concert, and the Caſtle of St. *Angelo* " at the ſame Time giving a Diſcharge of all its Artillery.

" ON the fourth *Sunday* in *Advent*, [c] the Apoſtolical Sub-Deacons publiſh the Bull for " the Jubilee a ſecond Time, and on the three Days, which immediately precede " *Chriſtmas-Day*, the Bells throughout the whole City proclaim the Solemnity, which " is to commence the next Day.

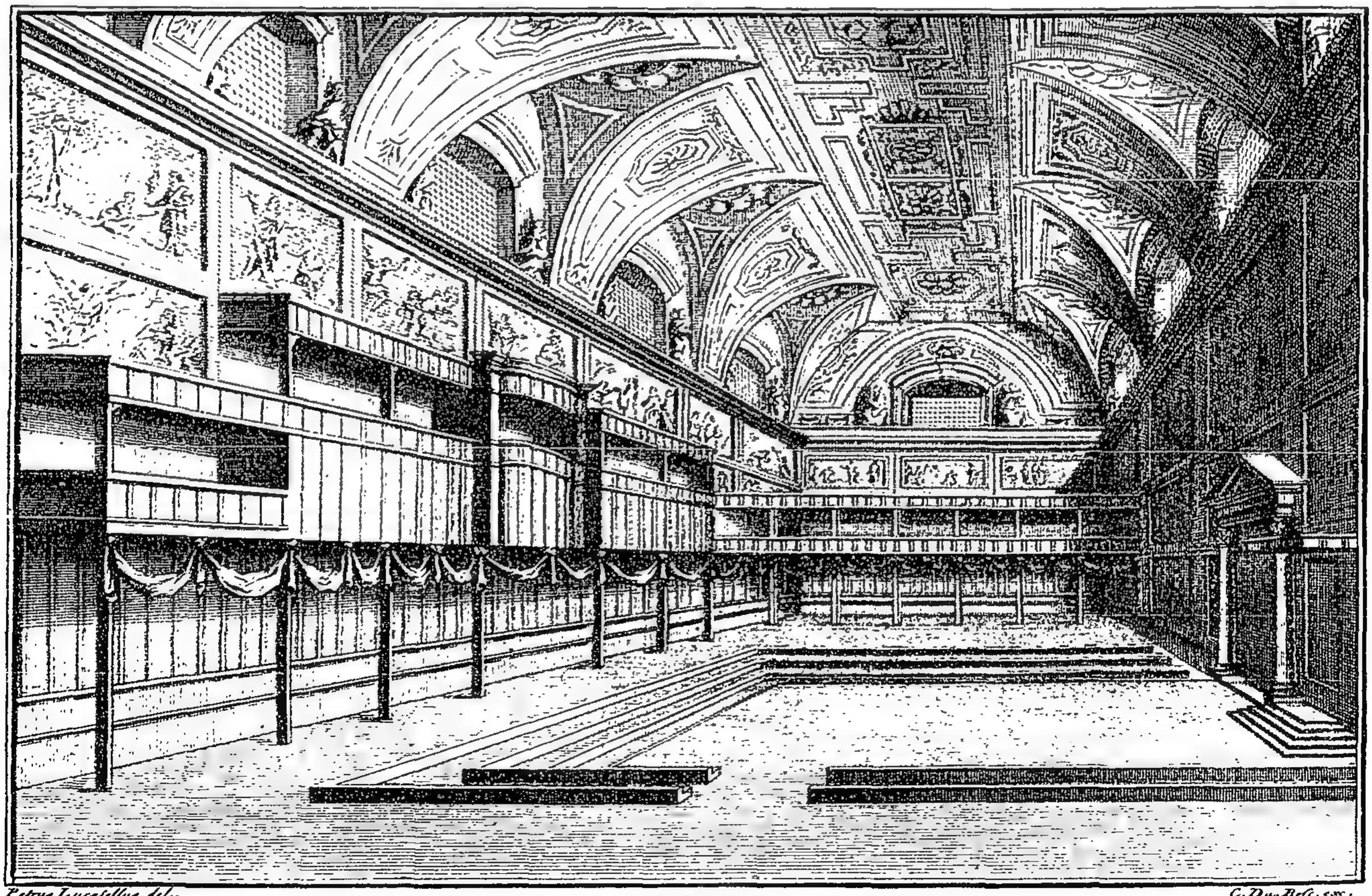
[a] *Caſal. de Vet. Sacr. Chriſt. Ritib.*
[b] Piſcara *Praxis Cerem.* Baudry *Manual. Sacr. Cerem.*
[c] As deſcribed in the firſt Print.

VII.



The POPE *opening the* HOLY GATE.

Le PAPE *faisant l'ouverture de la* PORTE SAINTE.



Petrus Lucatellus, del. C. Du Bosc. exc.

BOXES for the NOBILITY *to See the opening of the* HOLY GATE.

Vuë des LOGES *d'où la* NOBLESSE *regarde la Ceremonie de l'ouverture de la* PORTE SAINTE.

VII. "ON the twenty fourth Day of *December*, of the holy Year, all the ſecular "and regular Clergy aſſemble together at the Apoſtolic Palace, and from thence march "in Proceſſion to St. *Peter*'s at the Vatican. When the Clergy come into the great "Square before St. *Peter*'s, they find the Doors of the Church ſhut, and all the En-"trances of the Portico lined with Guards, to hinder the Mob from getting in. The "Pope, the Cardinals and Biſhops, dreſs'd in their white damaſk Robes, having their "Mitres on, meet in *Sixtus*'s Chapel, at which Place his Holineſs ſings the *Veni Creator*, "with a lighted Taper in his Hand. All the Cardinals, having each of them one likewiſe "in their Hands, come out, according to their reſpective Rank, and repair to the *Swiſs* "Portico, where the holy Father nominates three of them his Legates *a latere*, to go and "open the Gates of St. *John de Lateran*, St. *Mary Major*, and St. *Paul* without the "Walls." Their Eminencies having received his Holineſs's Orders on their Knees, in the Manner as deſcribed in the ſecond Print, go to thoſe ſeveral Churches, (the Manner whereof is likewiſe delineated in the fourth Print,) preceded by Trumpets, Hautboys, and a Troop of Men, half in warlike, and (if the Expreſſion may be allow'd) half in religious Armour. Their March begins as ſoon as the Pope has open'd the holy Gate at St. *Peter*'s.

THE Chief of the *Roman* Soldiery have the Charge of this holy Gate, which is always open'd by his Holineſs himſelf, unleſs the Infirmities of Age, or ſome other particular Indiſpoſition renders him incapable; in which Caſe the Cardinal-Dean officiates for him.

CHAP. XI.

The Opening *of the* SACRED GATE *by his* HOLINESS.

I. THE Vicar of JESUS CHRIST, being ſeated on a Throne, which is raiſed before the great Gate, and in the Middle of the great Portico before mention'd, reſts himſelf for a ſhort Time there; after which the Prince of the Throne preſents him with a golden Hammer, which the holy Father takes in his Right Hand; then riſing from his Throne, he goes and knocks at [a] the Sacred Gate. His Clergy follow him with Tapers in their Hands. The Pontiff knocking thrice againſt the Gate, ſays with an audible Voice, *Aperite mihi portas juſtitiæ, Open unto me theſe Gates of Juſtice*; to which the Choir add, *This is the Gate of the Eternal, the Juſt ſhall enter therein*, &c. [b] In the mean Time the Head-Maſons break down the Wall

[a] The ſacred Gates are Repreſentations of God's Grace. The Paſſage of the Pilgrims through them denotes the Chriſtian's Paſſage from the State of Sin to that of Grace. All ſuch as perform the Stations appointed by his Holineſs, in the four Baſilica's at *Rome*, muſt paſs through theſe holy Gates. It is likewiſe pretended, that the opening of theſe Gates repreſents the opening of the Church unto all Men, provided they go to it after a ſincere Converſion. The holy Father opens the Gate, which ſignifies his having the Key of the celeſtial Treaſures. The three Blows upon the Gate repreſent the three Quarters of the World, *Europe*, *Africa*, and *Aſia*, to which his Holineſs offers the Treaſures which he diſpoſes of. Vide *Caſal. de Ritib.* &c. There is ſome Deficiency in this allegorical Explication. Why is not *America* comprehended under it? We ſhould then rather ſay, that the three Strokes with the Hammer are an excellent Repreſentation of that Joy which the Jubilee gives the Faithful, in Heaven, on Earth, and in Purgatory.

[b] *Tableau de la Cour de* Rome. This Wall is erected on Purpoſe, in ſuch a Manner, as to hold but very ſlightly by its four Sides. The Stones are not faſtened with Cement, ſo that the Moment the holy Father knocks at the ſacred Gate, it falls without any Reſiſtance.

which

which cloſes up the ſacred Gate, and the Rubbiſh of it is diſtributed amongſt the Devotees, who pick it up with all the Zeal and Eagerneſs imaginable, in order to rank it with their moſt precious Relics. And it is really ſo indeed to all ſuch as imagine there is a cret and divine Virtue conſtantly reſiding in every individual Thing made uſe of in the Ceremonies of Religion. Whilſt the Rubbiſh is a clearing out of the Way, his Holineſs goes and ſits down on his Throne.

II. WHEN the Wall is demoliſhed, the Penitentiaries of St. *Peter* take their Brooms, clear the Gate, and ſweep the Bricks and the Lime that remain out of the Paſſage. Theſe Materials are not to be looked on as contemptible Rubbiſh, ſince Relics are made of them. The Mouldings as well as other Decorations round the Gate are waſhed with holy Water. When this Operation is over, his Holineſs deſcends from his Throne, and begins this Anthem, *Hæc dies quam fecit Dominus, This is the Day which the Lord hath made*, &c. which the Choir goes on with after him. Being arrived at the Sacred Gate, the holy Father repeats ſeveral Prayers, takes the Croſs, kneels down before the Gate, begins the *Te Deum*, and riſes up and paſſes thro' the holy Gate, ſtill ſinging the ſame as he goes along. His Clergy follow him. Every Body gets into the Church, either to ſee this magnificent Ceremony, or aſſiſt at the Veſpers of the Pope's Chapel. After Veſpers, the Cardinals pull off their white Robes, put on their red Copes again, attend his Holineſs to the Door of his Apartment, and then withdraw. On *Chriſtmas-Day*, after the Maſs of the Day, the holy Father goes to the Benediction-Pew, and bleſſes the Faithful by Way of Jubilee.

CHAP. XII.

The STATIONS *or* VISITATION *of the* CHURCHES *by the* PILGRIMS.

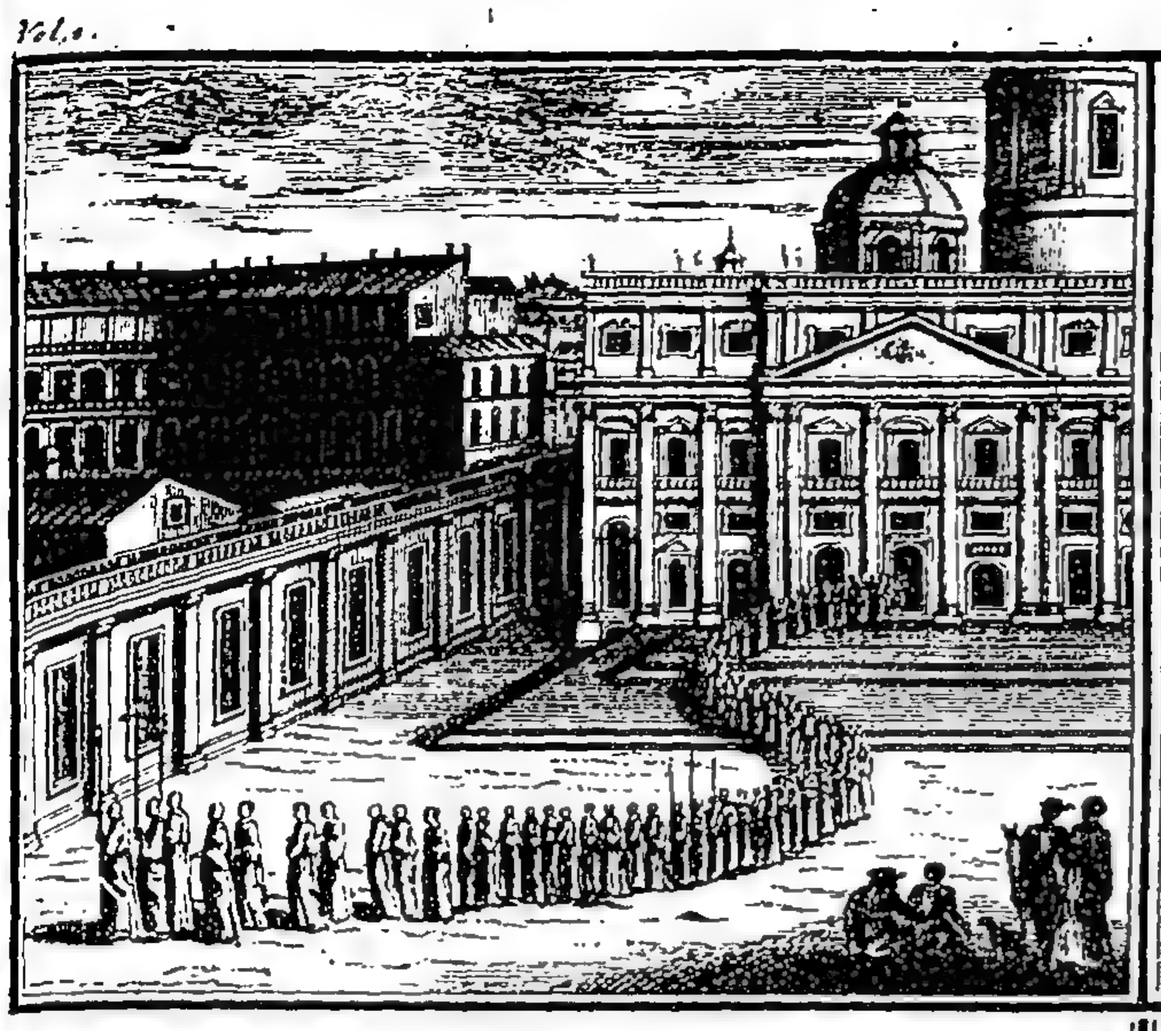
I. THE Pope's Bull [a] enjoins the Viſitation of the [b] four Churches before mentioned, as highly contributing to procure the Benefits of the Jubilee. And accordingly the *Romans* are commanded to viſit them thirty Times, but his Holineſs abates half the Number in favour of ſuch of the Faithful as are Foreigners. He has the ſame Indulgence for ſuch Chriſtians as are afraid of being incapable of undergoing the Fatigue of ſo difficult and laborious a Devotion. A Man muſt go twelve Miles to viſit thoſe four Churches only once a Day; ſo that the Chriſtian Devotee who would be regular, may compute, that during the Jubilee, he will walk three hundred Miles for God's Sake. There are little Books of Prayers compos'd by the Pope's Order, to direct the faithful Pilgrim's Devotion and Deportment, in the Churches which he is oblig'd to viſit; and if by Misfortune he dies before he has accompliſh'd all his Viſits, there is a Clauſe inſerted in the Bull for the Jubilee, which

[a] *Tableau de la Cour de* Rome.

[b] *Boniface* the VIIIth, Founder of the Jubilee, preſcribed the Viſitation of the Baſilica's of St. *Peter* and St. *Paul*, in order to obtain the Indulgences annexed to this Solemnity. To theſe two Churches *Clement* the VI. added that of St. *John de Lateran*, and *Urban* VI. that of St. *Mary Major*. Afterwards a fifth was viſited, which is that of St. *Laurence* without the Walls; and as St. *Sebaſtian*'s lies between St. *Peter* and St. *Paul*, and that of the holy Croſs of *Jeruſalem*, between St. *John* and St. *Laurence*, they are viſited in the Way to the others. Theſe are the ſeven Churches which Pilgrims look upon as their Duty to viſit. According to *Nodot*, in his *Memoirs de la Cour de* Rome a Man muſt walk nine long Miles to accompliſh this Act of Devotion, nay twelve, including the *three Fountains*, and *the Annonciada*, to which the greateſt Zealots always pay their Reſpects.

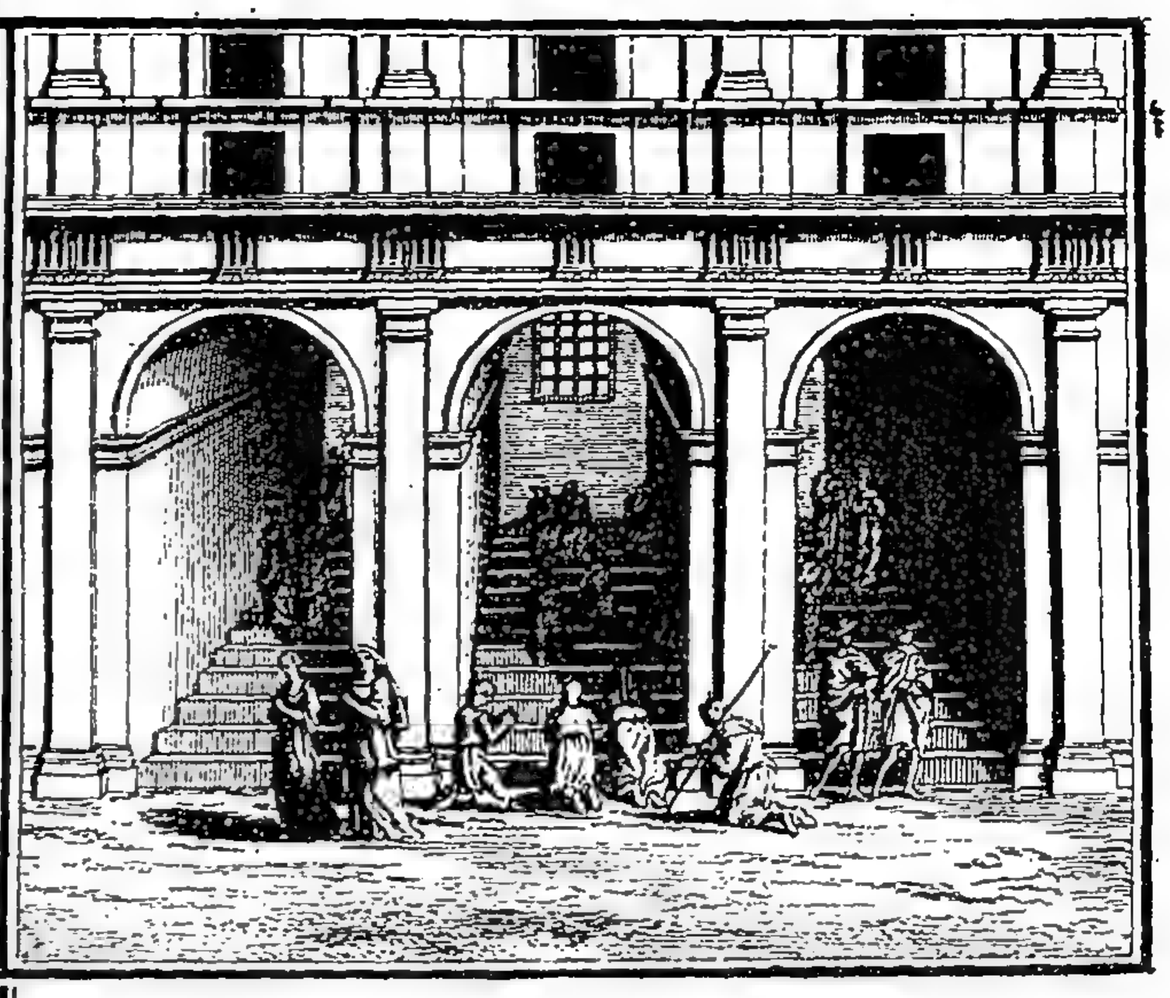
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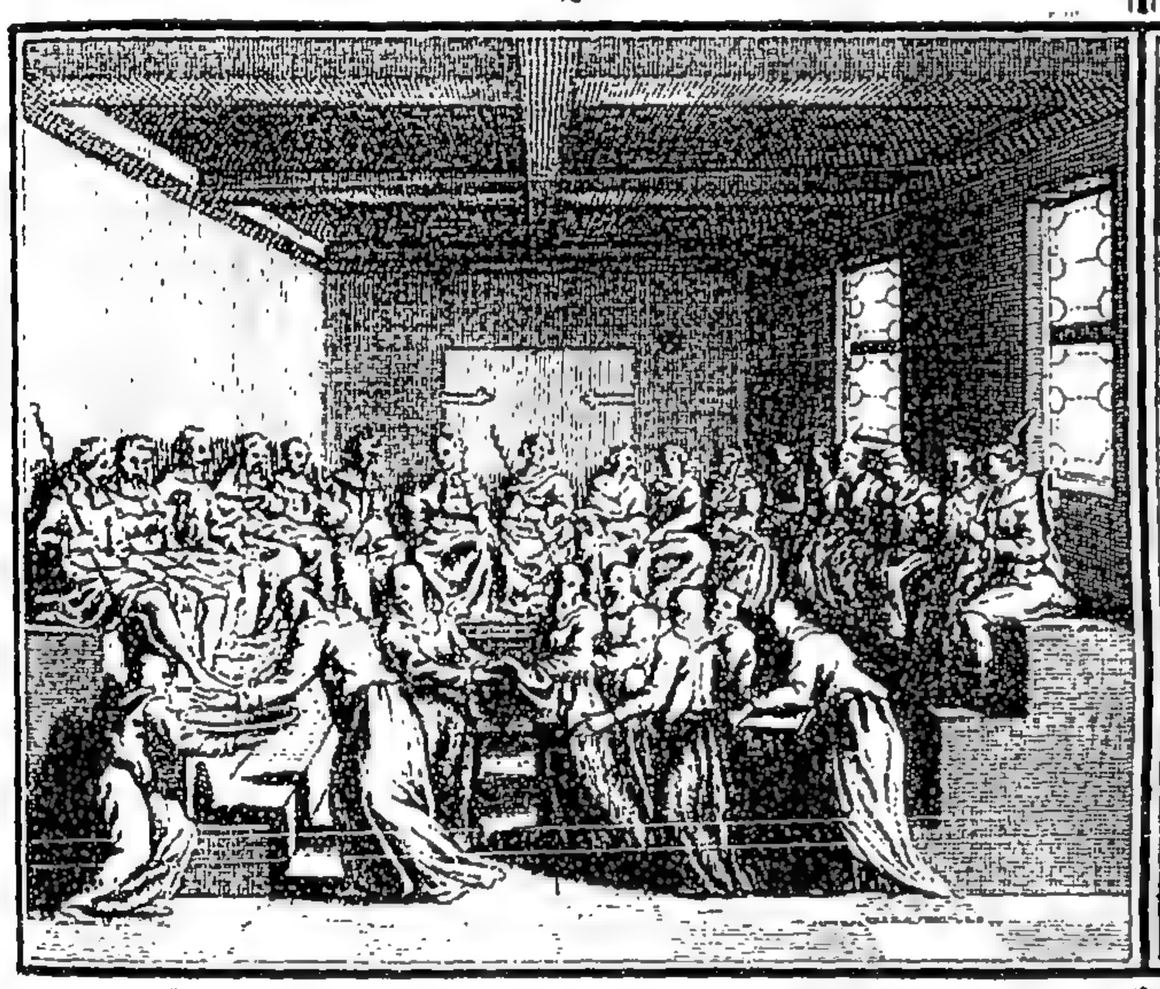
The Pilgrims go in Procession to Visit the Seven CHURCHES.

Les Pelerins vont en Procession Visiter les Sept EGLISES.



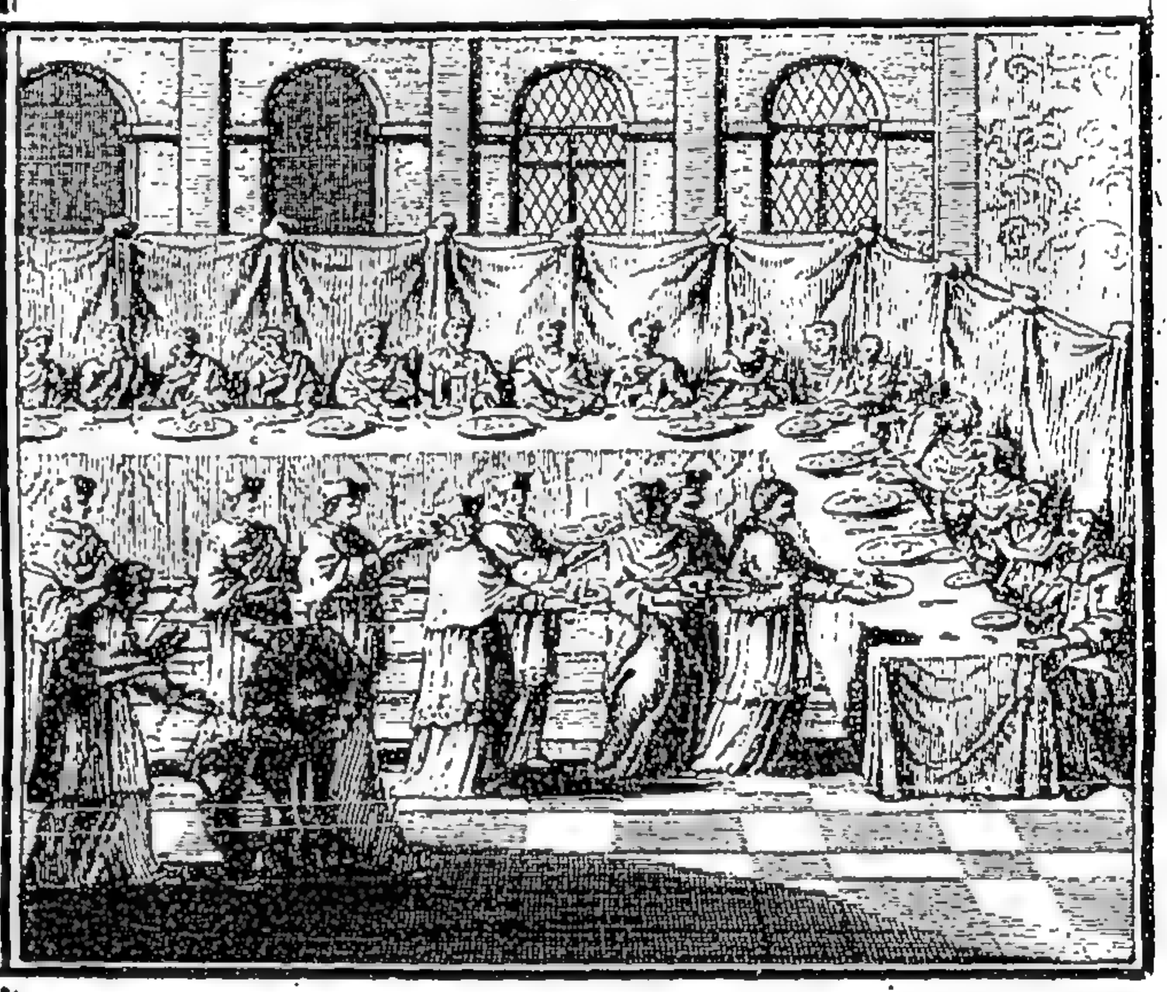
The Pilgrims Mount the SCALA SANTA upon their knees

Les Pelerins Montent à genoux LA SCALA SANTA.



The PRELATES and BARONS dress'd in Penetential Weeds Wait upon the PILGRIMS and Wash their feet.

Les PRELATS, et BARONS Romains. Vetus en Penitens. lavent les pieds des Pelerins et les Servent.



The POPE Says grace for the PILGRIMS & Feeds ye CARDINALS and other PRELATES Serves them at table.

Le PAPE benit les Tables des Pelerins, et leur sert a manger avec les CARDINAUX, et autres PRELATS.



The POPE gives the PILGRIMS Beads Medals and AGNUS DEIS and they Kiss his feet.

Le PAPE distribue aux Pelerins des Chapelets Medailles et AGNUS DEI, ils lui baisent les pieds.



The POPE at the close of the JUBILEE places the first Stone in order to Shut up the H. GATE.

A La fin du Jubilé le PAPE pose la premiere pierre pour fermer la PORTE SAINTE.

favours the pious Chriſtian's Intention, and puts him into Poſſeſſion of all the Benefits and Bleſſings annexed to the Indulgence.

ANOTHER Piece of Devotion, which is look'd upon as meritorious, is the aſcending the Steps of the *Scala Sancta*; for ſo the eight and twenty Stairs are called, by which it is reported that CHRIST went up either to *Pilate*'s or *Caiphas*'s Houſe; nay, 'tis affirmed, that a little braſs Grate there covers a Drop of our Saviour's Blood; and moreover, that the Preſervation of this holy Ladder is owing to St. *Helen*, who was Mother to *Conſtantine the Great*. The Pilgrim, having reach'd the Top of the ſacred Ladder, muſt repeat a ſhort Prayer before he enters into the Holy of Holies. As for Women, they never enter into it; but obtain, however, the Indulgence, by looking at that Chapel through an iron Grate. All theſe Acts of Devotion obtain for Pilgrims an abſolute Pardon of all their Sins, and the Penitentiaries put the Seal to ſuch Pardon, by touching them with their Rods. The *Roman* Prelates and Barons, dreſs'd like Penitents, waſh their Feet; the holy Father and the Cardinals laying aſide their Robes of State, wait on them at Table. The Pope preſents them with Chaplets, ſacred Medals, and *Agnus's*, and permits them to kiſs his Feet.

THE Jubilee concludes with ſhutting up the ſacred Gates, which is done on *Chriſtmas-Eve*, the Year after they were firſt opened. The Pope, his Cardinals, the Clergy, and the Perſons of the higheſt Diſtinction in the Court of *Rome*, go to St. *Peter*'s in their Robes of State. Veſpers are ſaid; after which the Clergy, having lighted Tapers in their Hands, offer their Obeiſance to the *holy Face*, which is known by the Name of *Veronica*. Then his Holineſs ſings an Anthem, which begins with theſe Words, *Cum jucunditate exhibitis, Ye ſhall go out with Joy*. As ſoon as 'tis begun, every one makes all the haſte he can to get through the holy Gate. The holy Father, when every Body has gone through it, goes up to it, and turning towards it, ſays, *Adjutorium*, &c. *Our Help*, &c. together with ſome few Prayers, wherewith he bleſſes the Stones and Mortar intended to ſhut the Gate which the Jubilee has opened. The Pope himſelf lays the firſt Stone, under which ſeveral Medals are conceal'd, which ſerve to tranſmit the Memory of this pious Ceremony to lateſt Poſterity.

THE holy Father having laid the Stone, waſhes his Hands, and returns to his Throne; then [a] *Salvum fac populum*, &c. is ſung. In the mean Time the Maſons make an End of walling up the Gate, in the Midſt whereof they ſet a copper Croſs, whilſt his Holineſs repeats ſome particular Prayers, which he continues till the Breach is perfectly repaired. The Benediction given by the Vicar of *Jeſus Chriſt* from the Pew which has taken its Name from thence, to the Faithful, aſſembled together to receive it, concludes this Piece of Devotion, which might be look'd upon as the moſt difficult, if ſuch a Thing could be, to thoſe who make the Joys of Heaven depend on theſe external Fatigues. The Cardinals and Clergy throw off their Robes of State, wait on the Pope back to his Apartment, and his Holineſs entertains them with an elegant Supper, which ſerves to refreſh them when the Fatigues of the Day are over.

Of INDULGENCES.

INDULGENCES are the ſureſt Touchſtones which his Holineſs makes uſe of to try the Faith of true Believers. A vaſt Number of Devotees imagine, that they infallibly ſecure the Attainment of Paradiſe. The Origin of theſe Means, this ſalutary Inſtitution, which has ſince

[a] *Lord, ſave thy People.*

degenerated into an Abuſe, ſeems particularly hinted at in a [a] Paſſage of St. *Cyprian*; but be that as it will, the Releaſe from Torments was not known till a long Time after by the Name of Indulgence. It was common enough, indeed, in the ſeventh and eighth Centuries. Pope *Sergius*, in the Year 884. gave three forty Days Indulgences at once to ſuch as [b] ſhould viſit the Church of St. *Martin on the Hills*, on the Feſtival peculiarly devoted to the Service of that Saint.

If the Term *Indulgence* be defin'd, [c] we mean *a Remiſſion from temporal Pains, which are due to actual Sins.* It will be comprehended with Eaſe, that Acceſs to Heaven is not therefore the freer to ſuch Devotees as have obtained it, unleſs by Acts of Virtue they concur to make it effectual; and yet every one is conſcious of the exceſſive Power aſcrib'd to Indulgences, and of the vaſt Services they have done to Avarice, miſguided Zeal, and Ambition. No one, however, ought to imagine, that our Intent is to overthrow the real Advantages of them by this Expreſſion; for we are no Strangers to the Miracles wrought by St. *Bernard*, who, whilſt he was preaching up the Indulgences of Pope *Eugenius* III. [d] inflamed the Hearts of the Believers of his Age at once with a Spirit of War and Contrition, and ſhewed them the Attonement of their Crimes, and the Remiſſion of their Torments, annexed to thoſe Croſſes and Swords, wherewith he perſuaded them to arm themſelves againſt the Infidels: We are very ſenſible, likewiſe, that St. *Bridget* declares in her Revelations, the Viſion ſhe had of our Lord Jesus Christ, who inform'd her, "That the moſt infallible Way to attone for all her Sins, "was to procure Indulgences; that with reſpect to himſelf, whenever he was inclin'd "to treat any Soul with Tenderneſs and Affection, he would adviſe it to reſide con-"ſtantly at *Rome*, there being no Place in the World where ſo many Indulgences could "be procur'd." To this we might add, that there is no City more commodious than this for Devotees, who would turn their Piety towards this Object: Its Baſilicas have Indulgences for every Day in the Year; and on Feſtivals they are redoubled.

M. Thiers is very copious on the Abuſes of Indulgences: We ſhall here give the Reader an Abſtract of what he has ſaid upon this Topic, in his [e] Treatiſe *On the moſt neceſſary of all Devotions.* There is no Occaſion, after what he has offer'd, to mention ſuch Indulgences as are acknowledg'd to be falſe and ſpurious; nor ſuch as exceed the Power of the Perſons who grant them; nor ſuch as are granted without any Juſtice or Reaſon; nor ſuch as are too frequent, too numerous or exceſſive; nor ſuch as are not

[a] *Pœnitenti, operanti, reganti poteſt clementer ignoſcere; poteſt acceptum ferre quicquid pro talibus & petierint Martyres, & fecerint ſacerdotes.* Indulgences were originally no more than the ſoftening of Pains, impoſed upon Sinners condemn'd to Penance, which in the primitive Ages of Chriſtianity was very ſevere. The Church had Regard to the Infirmities of Penitents, who could not undergo the Rigour of them; but they were at the ſame Time to diſcover a real Contrition, and with a perfect Sincerity endeavour to purify themſelves from their Crimes, according to their Strength. A Relaxation from eccleſiaſtical Pains gradually introduced into Devotion certain Practices, ſeemingly difficult, but yet much eaſier than a ſpiritual Worſhip. Nothing gave a greater Scope to the Abuſe of Indulgences, than the Commutation of Pains into pecuniary Fines, which were vaſtly advantageous to the Prieſts, and ſhewed them the Way of ſelling the Remiſſion of Sins.

[b] *Caſal.* Ibid.

[c] *Telet.* apud *Caſal. de Ritib.* &c.

[d] "St. *Bernard* uſed his utmoſt Endeavours effectually to move the Hearts (of Chriſtians) by the Conſideration of "the Glory of their Anceſtors, ... of their Salvation, which they might ſecure to themſelves by this kind of "Martyrdom ..... but above all, of the Honour of Chriſt, whom he diſplayed marching at the Head of the *Cru-*"*ſade*-Warriors..... As ſoon as he had concluded, the King, who had liſten'd to him with all the Tokens of a "tender and ſevere Devotion, aroſe from his Throne, and went and threw himſelf at his Feet, humbly begging "him to oblige him with the Croſs..... He went up into the Desk with St. *Bernard*, and exhorted the Aſſembly "himſelf to follow the Example of their King. .... Immediately all who were preſent cried out *the Croſs, the Croſs.* "St. *Bernard* threw a vaſt Number of them from the Desk, which were laid by him in large Bundles; and, to gra-"tify the Eagerneſs of ſuch as had been able to get at none, he cut his Robe in Pieces, and made more Croſſes of "it upon the Spot. .... Men were ſo throughly perſuaded, that the Succeſs of the War depended on him, that it "was reſolved, ... that not only he ſhould go to it, but ſhould have the general Command of the whole Army, "which could not fail being always victorious under a General, who was thought to have the Omnipotence of God "in his Hands, by the Gift of Miracles." *Maimbourg's Hiſtory of the Cruſades*, Lib. III.

[e] Chap. xx.

iſſued

iſſued out from the holy See, or from ſuch Biſhops as are empowered to grant them; nor ſuch as are propoſed to the true Believers, after they have been recalled, or after the Time is expired; nor ſuch as are granted on falſe Allegations, on falſe Facts, on private Viſions which have no Sanction, or on Bulls which contain Things repugnant to the Doctrine of the Church; as for Inſtance, *That certain Perſons ſhall be abſolved from all Manner of Pains and Crimes* (a Bleſſing which no Pope whatever can beſtow) *if they be of ſuch a religious Order, ſuch a Society; if they wear ſuch a Dreſs, or ſuch an Inſtrument of Devotion:* All which Indulgences are void, as they are vicious. Such as exceed a Term limited are the ſame; and ſuch likewiſe as are given for an hundred, two hundred, a thouſand Years, *&c.* or ſuch as Cardinals ſhould grant for above an hundred Days, or Biſhops for above forty. In ſhort, the Cauſe, or more properly ſpeaking, the Works which ought to be done for obtaining Indulgences, muſt have ſome Proportion with them; which is not to be found in a few minute, inſignificant Practices of Devotion, ſuch as ſaying a *Pater-Noſter*, or an *Ave-Maria*, or ſome certain Prayer at a ſtated Hour, or carrying about one a Medal, an Image, a Chaplet, a Croſs, a Set of Beads, kiſſing theſe Objects of Devotion, looking on them with an Eye of Sorrow and Contrition, by fetching accidentally a few Sighs, which one may regularly produce at ſuch Hours as are uſual for the Viſitation of ſuch ſacred Things; upon which, however, Devotees perſuade themſelves, that they are upon an Equality with the moſt illuſtrious Saints of the Church. They flatter themſelves, that the viſiting a Church, a Chapel, an Altar, and aſſiſting at a Maſs, give them the ſame Right and Title.

II. M. Thiers, in the ſame Place, gives us a conciſe Account of the Methods made uſe of for procuring the Indulgences which were granted for the Deliverance of Souls out of Purgatory, and his Words are theſe: "They are, ſays he, become ſo common, "and have been ſo exceſſive for about a Century and an half, that it is not always ſafe "to put too much Truſt and Confidence in them, unleſs they have been well ex-"amined and purged beforehand. The Application of them, is by ſaying, or cauſing "to be ſaid, certain Maſſes, by aſſiſting at certain Offices, and certain Proceſſions, by "confeſſing and receiving the Euchariſt, by Alms-giving, or wearing particular Habits, "Croſſes, Chaplets, Crowns, Beads, *&c.*

III. Roman Catholic Devotees have a peculiar Veneration for privileged Altars, [a] a Thing never talk'd of in the Church, till after the Cloſe of the *Council of Trent*. The Decree whereby they are eſtabliſhed is very mortifying to abundance of Souls. It runs to this or the like Effect: *Whenever a Maſs for the Dead ſhall be ſaid at ſuch an Altar, for the Soul of a Perſon deceaſed, an Indulgence ſhall be procured, by Virtue whereof ſuch Soul ſhall be freed from Purgatory, or abſolv'd from the Pains of it.* M. *Thiers* very juſtly obſerves, that the Pope, for the Eaſe and Conſolation of all Souls, ought to have made every Altar a privileged one. Is it reaſonable, for Inſtance, that the Soul of one whoſe Virtue was not any Ways conſpicuous in this World, ſhould be ſooner comforted than that of a perfect Devotee, becauſe the Body of Chriſt has been ſacrificed for the former at a privileged Altar?

IV. We ſhall paſs over likewiſe the Abuſes which were formerly committed in the Diſtribution of Indulgences; ſuch was [b] the infamous Traffic of them, publickly carried on throughout *Europe*, ſome hundred Years ſince: Happy Times for Sinners! when

[a] *Thiers*, Ibid.

[b] It is unneceſſary to look for Proofs of this beyond the Pontificate of *Leo* X. For this we ſhall take Father *Maimbourg* for our Voucher. This is what he ſays in his *Hiſtory of Lutheraniſm*. "*Leo* X. advanced to the ſupreme "Dignity of the Church when he was but ſeven and thirty Years of Age, gave ſhining Inſtances of all the Per-"fections of a great Prince, without poſſeſſing all thoſe of a great Pope: Having undertaken to complete the mag-"nificent Edifice of the Baſilica of St. *Peter*, ---- according to the Example of Pope *Julius*, he had Recourſe to "Indulgences, which he every where publiſhed; and all ſuch as ſhould contribute what was demanded of them "towards

when their Crimes were rated, and the Remiſſion of them ſet up at Auction. [a] The Apoſtolic Chancery taxed Sins at a pretty moderate Rate. A Malefactor, for about ninety *Livres*, and ſome few *Ducats*, might buy off ſuch Crimes, as the People on this ſide the *Alps* would be burnt for. The Nuns might purſue their Amours, and refreſh themſelves with their Gallants after the Fatigue of Divine Worſhip, without running any other Riſque than a Fine of thirty ſix *Livres* and nine *Ducats*. But that Time is elapſed. The Kingdom of Heaven is now-a-days farmed out much cheaper, and the Proprietors do not make near the Money of it as they formerly [b] did.

THERE is nothing ſingular in the Form made uſe of at *Rome* in Relation to Indulgences.

CHAP. XIII.

Divers INSTRUMENTS *of* PIETY; *and divers* *Devout* SOCIETIES.

I. WE have already given the Reader a Deſcription of the *Agnus Dei's*, and the Manner of making them. We ſhall now treat of Beads, or Chaplets. The Hiſtorians of the *Cruſade* Wars, as they are commonly called, ſay, that *Peter* the *Hermit* firſt taught thoſe Soldiers to count their Prayers, and for that Purpoſe invented an Inſtrument called the [c] *Chaplet*, the Uſe whereof ſoon grew very common. S. *Dominic*,

" towards the Erection of St. *Peter's*, were permitted to eat Eggs and Cheeſe in *Lent*, and to make Choice of their " own Confeſſor. Indeed it muſt be owned, (and we do own it with ſome Exception after F. *Maimbourg*) that the " ſucceeding Popes have been much more regular in their Diſpenſation of thoſe ſpiritual Treaſures, and that ſome " Things were then done, which would not be now, and which made thoſe Indulgencies of *Leo* odious, particular- " ly in *Germany* —— There are Authors who affirm, that a Fund was in a Manner raiſed out of theſe Indulgen- " ces, and, in order to come at ready Money, the Sums ariſing from them were farmed out to the higheſt Bidders, " who thereupon, not only to reimburſe, but likewiſe to enrich themſelves by ſo ſhameful a Commerce, choſe ſuch " Preachers of Indulgences and Collectors as they thought moſt proper, they being well paid to induce the People, " in order to procure theſe Pardons, to contribute whatever theſe covetous and ſacrilegious Wretches inſiſted upon " for them. —— It is certain, that theſe Collectors, who were eſtabliſhed at the ſame Time that the Indulgences for " the *Cruſades* were firſt publiſhed under *Urban* II. from that Time ſlackened, being ſubdued by their Avarice ——" Indeed Meaſures were taken to put a Stop to ſo ſcandalous a Commerce; but, adds Father *Maimbourg*, " notwith- " ſtanding theſe Precautions, very great Abuſes crept into the Publication of theſe Indulgences of *Leo* ——Some of " theſe Preachers of Indulgences raiſed the Price and Value of them to ſuch an exorbitant Pitch, as to induce the " People to imagine, that they were ſecure of Salvation, and of delivering Souls out of Purgatory, as ſoon as they " had paid the Money demanded for the Letters, teſtifying they had procured the Indulgence. ——— The Clerks " of the Farmers, who had purchaſed the Profits of theſe Indulgences, were ſeen daily in the Taverns carouſing, " and ſpending Part of that Money in all Manner of Licentiouſneſs, which the Poor inſiſted was barbarouſly ex- " torted from them.

[a] *Vide* Treatiſe entitled, *Tax of the Chancery*, &c.

[b] And yet Indulgenees ſtill produce immenſe Sums both in the old and new World. In the latter, particularly, a vaſt Trade of Bulls is carried on, which the Pope ſends from *Rome* to the *Indies*; and it may with eaſe be believed, that the Apoſtolic Court does not diſtribute them *gratis*. That would not be reaſonable. There is not " one Child in any good Family, who, according to what *Coreal* ſays, Tom. I. of his *Voyages to the* Eaſt Indies, " p. 81. does not provide himſelf with ſome of them, at two *Reals* a Piece; tho' there are ſome much dearer. The " *Spaniards* oblige their People —— to purchaſe them." Is it Avarice, or their Care for the Salvation of the Poor *Indians*, that puts them upon this? If the Bull has the ſame Influence over the Hearts of the *Indians*, as a Paſtoral Inſtruction enforced by good Examples ought more naturally to have, let us over-look this ill Principle in the *Spaniards*.

[c] Prayers, nevertheleſs, were ſaid by Tale, or Computation, long before the Invention of the Chaplet, and F. *Giry*, the Author of *The Lives of the Saints*, gives ſome Inſtances of it. Another Writer (*Ryckel*, who has given us *The Life of St.* Gertrude) gives us an Account of a Chaplet by way of *Roſary*, which this Saint, who lived in the ſeventh Century, made uſe of at her Devotions. It is great Pity that ſeveral of the Beads are loſt, by being given to big bellied Women, to be kiſs'd and handled.

Founder

Founder of the Order which bears his Name, and of the Holy Office of the Inquiſition, greatly advanced the Credit of this Inſtrument of Devotion; by declaring, that the bleſſed Virgin had brought him one from Heaven after a miraculous Manner, compoſed of a certain Number of Beads, which he called the *Roſary*. The Public receive it with profound Veneration and Reſpect, and it is ſtill looked upon as one of the moſt valuable Exerciſes of Devotion by a great Number of Catholics. But to be ingenuous, with regard to the Chaplet, it is not to be queſtioned in the leaſt, but that it came from the *Mahometans*. *Peter* the *Hermit* borrowed it, without doubt, from them, in favour of thoſe Soldiers of the holy Wars who were not able to read, or make uſe of a Prayer-Book. The Motive was laudable, but to whom were the *Mahometans* beholden for this Cuſtom? Why, perhaps, to the *Eaſt Indians*, who make uſe of a kind of Chaplet alſo. It appears moreover, by the Medals which may be ſeen in the Diſſertation *on the Religion of the antient* Romans, *by Du Choul*, that they had the Uſe of the Chaplet too amongſt them. Nor was it leſs requiſite for the Pagans than for the Chriſtians and *Mahometans*; the Prayers of the firſt being at leaſt as copious, [b] and as difficult to retain as thoſe of the others. It is thought, that the ſame *Peter* the *Hermit* before-mentioned invented the *Hours* and *Office* of our Lady.

II. Four Inſtruments, or Helps to Devotion, have been the Occaſion of erecting four conſiderable Societies. That of the *Roſary* owes its Birth to the *Roſary* of St. *Dominic*. The *Roſary* is a large Chaplet, conſiſting of one hundred and fifty Beads, which make ſo many *Aves*. Every ten Beads, divided by one ſomething larger, make a *Pater*. The fifteen large Beads are the Symbols of fifteen Myſteries, [b] which are ſo many lively Images, as it were, wherein are to be diſcerned the Intentions of "the Eternal Father in "the temporal Birth of his Son, the Caſualties that befel him in his Infancy, and in the "private and unknown Part of his Life; in his painful Part, and in his glorious and im-"mortal Life." The common Chaplets contain only fifty *Ave Maria's*, and *five Pater Noſters*. Before the Perſon begins to repeat his Roſary, he muſt take it, and croſs himſelf. He muſt in the next Place repeat the Apoſtles Creed, to put himſelf into a proper Diſpoſition for Prayer; after which he muſt ſay a *Pater* and three *Aves*, on Account of the three Relations which the bleſſed Virgin bears to the three Perſons in the ſacred Trinity. After theſe Preliminaries, he paſſes on to the fifteen Pair of Beads, containing ten Courſes. The Chriſtian Devotee muſt obſerve to let himſelf into the Myſteries of each ten Courſes, by a Prayer, which he will find in ſuch Books as treat of the Method of Devotion with the *Roſary*. The fifteen Myſteries are divided into three Claſſes, the firſt includes the five Myſteries *of Joy*; the five next are thoſe *of Sorrow*, as turning upon our Saviour's Paſſion; and the five laſt thoſe *of Glory*, as being deſtined to his Reſurrection, Aſcenſion, *&c.* After the Roſary, the Brethren who have the Honour to bear the Name of it, muſt ſay the Litanies and Prayers for ſuch as are afflicted in Mind, Body, or Eſtate, *&c.* They ſhall lift up their Heart to the Virgin [c] who is the *Queen of the Roſary, Empreſs of Heaven and Earth, High Treaſurer of the Spiritual Finances, and celeſtial Riches:* And as the true Believers ought not only to pray for each other, but likewiſe for an Increaſe of the Worſhip whereof they make Profeſſion; thoſe of the *Roſary* muſt never omit this laſt Article, but uſe their utmoſt Endeavours to make Proſelytes to the Faith of St. *Dominic*.

III. This Saint, of whom the Legend-Writers relate Wonders, was born of a very illuſtrious Family in *Spain*, in the Year 1170. He was but a Child, [d] when the bleſſed Virgin firſt taught him the Devotion of the Roſary, which ſoon became the ſacred Object of this Saint's Devotion. A Miſſion, whereto he was appointed in *Spain*, in order to

[a] *Agmine verborum Deum adeundum putant*, Tertul. *de Orat.*
[b] *Alanus redivivus.*
[c] Vide *The Practice of Confeſſion and Exerciſe of the Roſary*, after the *Pſalter of our Lady*, printed at *Liſle* 1662.
[d] Alanus *de vitæ*. Giry *Vies des Saints.*

animate the People's Love and Affection towards our Lady, gave him Occaſion to ſet up the [a] *Society of the Roſary*, and ever afterwards he preached up the Eſtabliſhment of it in all Places thro' which he paſſed. We ſhall not inſiſt on the Miracles of his Miſſion againſt the Heretics of *Languedoc*, nor ſhall we ſpeak of the holy Perſecutions he made them ſuffer, believing he ought to join Temporal Arms to the Spiritual againſt thoſe who maintain, as they ſay, their Doctrine with ſuch Obſtinacy and Perverſeneſs as might ruffle the Temper of the moſt patient Devotee. The Saint, by the Pope's Authority, diſputed againſt Error, preached up the holy War againſt its Agents, had thoſe who refuſed to ſubmit to his Arguments, judged and condemned; but the Roſary alone, more effectual by far than the ſecular Arm, or the charitable Sermons of St. *Dominic*, [b] brought back above an hundred thouſand Souls into the Church's Boſom. Neither ſhall we mention the other Miracles wrought by this Inſtrument of Devotion, but we muſt honour the Saint for one Action, the Parallel whereof is not to be found even in the Life of our Bleſſed Saviour: Which is this, that he miraculouſly drowned a vaſt Number of Heretics in their Paſſage over the *Garonne*.

IV. THE Solemnity of the *Roſary* is celebrated on the firſt Sunday in *October*. This Feſtival is owing to the Piety of Pope *Gregory* XIII. Several [c] Popes have confirmed the Way of praying with the *Roſary* by their Bulls, and granted to ſuch as ſhall devoutly ſay it over, all ſuitable Indulgences, as well plenary as particular.

V. As to the Society, the Legendaries of the Order of St. *Dominic*, and ſeveral others, aſſure us, that it owes its Origin to the ſacred Founder of the *Roſary*. He appointed it, as we are informed, by an Order from the bleſſed Virgin, when he was labouring to reduce the *Albigeſe*, and extirpate Heretics. After the Saint's Deceaſe, the Devotion of the Roſary was totally neglected; but *Alanus de Rupe* [d] revived it with great Improvements, and for fifteen Years together uſed his utmoſt Endeavours to procure Devotees to it. The Society is divided into two Branches, one of the common, and the other of the perpetual Roſary: The former are obliged every Week to ſay the fifteen Diviſions of ten Beads each, to confeſs, and receive the Sacrament every firſt *Sunday* in the Month; and moreover, to appear at all the Proceſſions of the Society. The faithful of the latter are under very ſtrong Obligations. The firſt Duty incumbent on them is, to repeat the Roſary without Intermiſſion; that is, there is always ſome one of them, who is actually ſaluting the bleſſed Virgin in the Name of the whole Society.

VI. THE *Scapulary* forms another, the Devotion whereof is, in every Reſpect, as exact as that we have already deſcribed. After divers Prayers, and pious Sollicitations, the bleſſed Virgin granted the Scapulary to *Simon Stoch*, Commander of the *Carmelites*, in the ſame Century, and much about the ſame Time, that ſhe gave the Roſary to St. *Dominic*: She aſſured the Devotee of her Protection, promiſed to be propitious to all ſuch as ſhould join in the Devotion of the *Scapulary*, and to look upon them as her Children; and engaged to ſave all thoſe, who at the Hour of Death ſhould be found provided with ſo precious a Badge.

VII. THE *Scapulary* of the *Carmelites* is a ſmall Wooden Garment, of a dark brown, or tawny Colour, which goes over the Stomach, Back, and Shoulders. It conſiſts likewiſe of two ſmall Pieces of Cloth three or four Inches Square, tied together with two Ribbands; and this is what the Brethren of the Devotion of the *Scapulary* wear. We ſhall paſs over the

[a] He ſet it up in Favour of ſome *Mahometan* Pirates, who carried him away one Day as he was preaching by the Sea Shore. After having been ill treated by theſe Barbarians a long Time, he had the good Fortune to convert and baptiſe them; upon which he made them Devotees of the ſacred *Roſary*.

[b] Giry's *Life of St.* Dominic. The bleſſed Virgin adviſed him to preach the Roſary to Heretics, and to explain the fifteen Myſteries of it to them, *&c.* Several Writers date the Inſtitution of the Roſary from this Apparition of the bleſſed Virgin.

[c] *Leo* X. *Pius* V. *Gregory* XIII. *Sixtus* V.

[d] In 1460. or thereabouts.

Miracles

Miracles wrought by this excellent Preſervative againſt the Caſualties to which Mankind are daily expoſed, and refer to the Legendaries, who have omitted nothing on this Topic. The Devotees of the *Scapulary* celebrate the ſixteenth of *July* as their Feſtival, which Day is likewiſe devoted to the Service of *our Lady of Mount Carmel.* The Bulls of the Popes have from Time to Time ſecured numberleſs Indulgences to them; but what will give the *Scapulary* the Preference before all other Practices of Devotion, is the *Sabbatin* Bull of *John* XXII; wherein he declares, that the bleſſed Virgin gave him an abſolute Promiſe, as he was one Day at Prayers, that ſhe would deliver her Children the *Carmelites*, and the Brethren of the *Scapulary*, out of Hell, on the *Sunday* next after their Deceaſe, upon three Conditions. 1. That they wore the *Scapulary* to the Day of their Death. 2. That they preſerved their Virginity, or at leaſt their Continency, and obſerved conjugal Chaſtity; all which the *Carmelite* muſt fulfil. It is enough for one of the Society to keep to that relating to Marriage. 3. That they repeated their *Canonical Hours*, or if they could not read, to faſt on the Days appointed by the Church, and abſtain from eating Fleſh every *Wedneſday* and *Saturday* throughout the Year, *Chriſtmas-Day* only excepted, in caſe it ſhould fall out on either of thoſe Days. Theſe Practices, 'tis true, are difficult. Continence, however, is the principal Point; the Want whereof might abſolutely deſtroy the Virtue of the *Scapulary*. What Difficulties muſt the poor *Carmelite* ſtruggle through, who by the Rules of his Order muſt wear it, on Condition at the ſame Time of ſubmitting to the gauling Yoke of Chaſtity! Can the Sufferings of a Brother, who has made a Vow to put on this ſpiritual Armour, to ſave his Soul from Hell, be deſcribed in their proper Colours? How many Temptations is he obliged to withſtand!

VIII. As to the Devotees of the Society of the *Scapulary*, ſeveral Popes have abſolved them of one third Part of their Sins. The Principal, or Grand Society of our Lady of Mount *Carmel* at *Rome*, dreſs in a very remarkable Manner. A tawny-colour'd Sack is fixed to a Cowl which covers their Faces, and falls down in a Point as low as the Girdle. There are two Holes made in it over-againſt the Eyes. The Sack is tied with a Leathern Girdle, and the Shoulders of theſe Devotees in Maſquerade are covered with a [a] Camail, or very ſhort Cloak made of red Serge.

IX. St. Francis's *Girdle* forms the third Society. Such as are acquainted with the extraordinary Merit of this Saint, and [b] all the perfect Relations he bears to our bleſſed Saviour, will readily imagine, that the Chriſtian who unites himſelf to God by Virtue of this Girdle is the happieſt Man alive. [c] St. *Francis* is looked upon as a Pattern of Patience, Chaſtity, and Humility. The *Stigmata*, or Marks, which he received from a Seraphin, in his Feet, Hands and Side, in Commemoration of Chriſt's Wounds, prove the firſt of theſe Virtues. His extreme Poverty, and the Manner in which he treated his miſerable [d] *Brother Aſs*, are Circumſtances likewiſe very well known. As to his Chaſtity, every Body has heard how he roll'd his Body in the Snow upon Thorns, and the [e] Fire, to preſerve its Purity. In ſhort, both his Wiſdom and Humility were doubtleſs very conſpicuous when he made the Birds and Fiſhes liſten to what he preached; [f] and when, in order to ſubdue a ſlight Motion of Impatience and Pride, he obliged Friar *Bernard de Quintavalle* to ſet his Foot on his Throat. St. *Francis*'s Girdle is that thick Cord which is made uſe of for that Purpoſe by ſuch Friars as live un-

[a] Mozzetta.

[b] Vide *Lib. conformitatum S. Franciſci de Barthelmi* of *Piſa*, or its Abridgment, *the Alchoran of the Cordeliers.*

[c] He lived towards the End of the twelfth Century.

[d] St. *Francis* called his Body thus. *Vide* Giry's *Lives of the Saints*, Tom. II. Edit. 1715.

[e] A very beautiful Woman endeavoured to gain St. *Francis*'s Love, but he threw himſelf naked upon burning Coals. *This is my Bed*, ſaid he to her. The Lady, however, was not in the Humour to accept the Man of God's Courteſy, *Lib. Conform.* Fol. 113.

[f] He called an enraged Wolf by the Name of *Brother*, and made him promiſe never to bite any Perſon whomſoever. The Wolf too happy to get off at ſo cheap a Rate, ſolemnly promiſed to obey him; and as a Teſtimony of his Faith gave him his Paw, *Ibid.*

der

der the Rule of that Saint, and who are divided, notwithſtanding they are all Children of St. *Francis*, into different Orders. This Cord, after it is tied round the Friar's Middle, falls down almoſt to his Feet, and is uſed by him as a Laſh to diſcipline himſelf withal; for which Purpoſe it has ſeveral large Knots, made at ſome Diſtance from each other, particularly towards the End, which an arch Poet in one of his Epigrams calls [a] *Stings*. This Girdle of St. *Francis* has often cured the Sick, forwarded Labours, fortified the Health, procured Children, and wrought an infinite Number of other edifying Miracles.

X. OF all the Societies who own St. *Francis* as their Founder, that of the *Stigmata* at *Rome* is the Chief. A Surgeon gave Riſe to it at the Concluſion of the ſixteenth Century, and ſoon drew after him an infinite Number of Devotees. After the Statutes of the Society were drawn up, it was called the *Chief*, or *Principal Society*. The Author of the *Hiſtory of the Religious Orders*, has given an exact Account of every Thing relating to this Society, in the fiftieth Chapter of the fifth Part of his Work, to which we refer our Reader; only obſerving here, that the Brethren of the Society, out of Humility, dreſs in an Aſh-colour'd Sack, which they tie with a thick Cord, adorned with a large wooden Chaplet; that they [b] wear a Scutcheon, whereon are the Arms of the Order of St. *Francis*; that in Proceſſion they walk barefoot, with wooden Sandals, and carry a wooden Croſs; and laſtly, that their Faces are covered with their [c] Cowls.

XI. St. AUSTIN's *Girdle* likewiſe unites a large Number of Devotees under the Name of an *Arch-Society*. It is compoſed of Leather. The *Auſtin* Friars aſſure us, in a Diſſertation written on the Subject of this Society, that *the bleſſed Virgin, who is Empreſs of Men and Angels, girded it about her Loins. The Law of Nature, the written Law, and the Law of Grace, have all three reaped the Advantages ariſing from the Uſe of this Girdle. In all probability our firſt Parents, who lived under the firſt Law, being dreſſed in Skins, muſt have worn a Leathern Girdle.* (So that they were of the Order of St. *Auſtin.)* As to its being uſed under the ſecond Law, *it is not allowable to call it in queſtion: The Prophet* Elias *alſo wore it about his Loins; it being written, that he was girded with a Girdle of Leather.* St. *John Baptiſt* wore it under the laſt, as may very eaſily be demonſtrated.

XII. St. *Monica*'s *Girdle* ought not to be omitted. It has its peculiar Virtues, as well as that of St. *Francis of Paula*. This *girdle* has five Knots in it, which are altogether upon the ſame Footing with thoſe of St. *Francis*. We ſhall leave to the Children of St. *Francis of Paula*, the Glory of determining all the Benefits of their *Girdle*. It is enough for us to have mentioned it here, for the Edification of ſuch Devotees as ſhall be inclined to put themſelves under its Protection. [d] The Society of the Holy Sacrament at *Rome* acknowledges St. *Francis of Paula* as one of its Patrons, and wears the *Girdle* of the Friars Minims over their Sacks, which are of a Purple Colour.

[a] *Vide* Epigram 61. beginning *A deux genoux*, &c. in *Ruſſeau*'s Works, Tom. II. Ed. of 1716. It is ingenious, but the Author talks to no Purpoſe. It is with this *Sting*, however, that the Brethren of St. *Francis*'s Order withſtand the Temptations of the Fleſh, and drive the Devil out of Hell. It were to be wiſhed, likewiſe, that thoſe religious Orders which are ſo happy as to enjoy any extraordinary Means, capable of inſpiring Chriſtians with Devotion, would exerciſe a little more Charity and Forbearance one towards another. It is but too common to ſee a *Dominican* ridiculing the *Girdle of St.* Francis, or the *Scapulary* of the *Carmelites*, in order to cry up the *Roſary*. Can we imagine, that the *Scapulary* and the *Girdle* are not of equal Virtue and Dignity with the *Roſary*? On the contrary, does St. *Auſtin*'s *Girdle* make fewer elect to the Lord than the *Carmelite*'s *Scapulary*? Theſe are doubtleſs very uncharitable Ideas.

[b] Theſe are two Arms croſſed one over the other; the one naked, the other in a Sleeve, the Hands bored with Nails; and theſe are placed upon a wooden Croſs. *Hiſtory of Religious and Military Orders*, Chap. 50. part. 5. 4° Edit. of 1718.

[c] Towards the Cloſe of the ſixteenth Century, *Sixtus* V. by a Bull granted vaſt Privileges to the Societies of the *Girdle*, and very conſiderably augmented the Indulgences of ſuch as engaged to wear it. The Bull directs, that the Girdle intended for any of the faithful Devotees ſhall receive the Benediction of a Prieſt of the Order.

[d] *Hiſtory of Religious and Military Orders*, Part. 6. Ch. 24.

XIII. FROM

XIII. FROM Girdles let us proceed to Clothes. [a] Formerly it was a received Notion, that a Man could not die a good Chriſtian, if, when at the Point of Death, he was not wrapped up in St. *Francis*'s *Robe*, or expired in his *Cowl*. Devotion is ſince grown cold; a Man may die a Chriſtian now-a-days without being clothed like a Monk; and be ſaved in a Lay-Habit. Let us ſay one Thing, however, that ſeems to juſtify our preſent Decay of Piety. [b] Neither Scripture nor Tradition prove that the Habit of a Monk has the Privilege of ſetting the Chriſtian into the Way of Salvation. This is a ſpecious Reaſon; and ſeveral Chriſtians unfortunately build on this Principle. They with Aſſurance ſay, it is no Crime to believe, that any particular Habit is vain and worthleſs, without true Piety, and wherever that is, the Habit has leſs Virtue by far than a Bottle full of good Liquor. "Can a Monk (ſays one that has been charged with Impiety) imagine, that there exhale from his Body Atoms of Piety, which extend themſelves all "over his Robe; and then penetrate directly to the Heart of the dying Perſon, who "is covered with that *ſacred* Veſtment?" Such are the Errors of our Age! But notwithſtanding all theſe fallacious Arguments, a Friar, who is fully convinced of the Divinity of his Order, by Cuſtom or Strengh of Imagination, may with a very good Conſcience ſet his Accoutrements next to Baptiſm and the Paſſion of our Lord. Libertiniſm and Hereſy oppoſe it to no Manner of Purpoſe; theſe three Things will always be of equal Dignity.

CHAP. XIV.

A CONTINUATION *of the ſame* SUBJECT: [c] *Their* SOCIETIES.

I. WE have already mentioned ſome of theſe Societies, which their Founders ſet up againſt the Fleſh and the Devil. It is well known, that their Intention is to join under one and the ſame Livery, and to liſt under one and the ſame Banner, in order to combat and oppoſe the Enemy of Mankind. They attack him with a Reſolution, which, to all outward Appearance, promiſes much; but it is with theſe Societies as with Troops which are hired of a Foreign Prince. They fight againſt an Enemy, who is not properly their own. Every Society has its peculiar Rules, Cuſtoms, and Religious Ceremonies; its Arts of War, Stratagems, and Diſcipline. The moſt material Point, is conſtantly to wear the Marks of the Society into which any one enters. The new *Brother* receives from the General his *Letters of Adoption*; after which, he has a Share in the Scourgings, Penances, and every other good Work of the Society.

II. WE ſhall here produce divers Particulars relating to the Societies of *Chriſtendom*, but yet without expatiating beyond due Bounds. A full Account, indeed, would make a large Volume. Our own Age has produced ſeveral new Societies, whereof we ſhall ſpeak: The preceding ones had not the Air of Novelty, which is equally entertaining to the Devotee and the worldly Man. There was an abſolute Neceſſity for quickening the Taſte of that celeſtial Manna, which a Succeſſion of many Ages had rendered flat and inſipid. There is no Difficulty in praying to God at home with one's Fa-

[a] Eſpecially in the 14. and 15. Centuries.
[b] Thiers *upon the moſt neceſſary of all Devotions*, ch. xxiii.
[c] The *Greeks* and *Romans* afford us Inſtances of the ſame kind of Aſſociations in Honour of their Deities, and ſome are to be found amongſt the *Eaſt-Indians*.

mily, or to join with the reſt of the true Believers in public Devotion; but it is much more glorious for Chriſtians to liſt under ſome Standard, and march with Colours flying towards Heaven. The Riſe of abundance of theſe Societies is owing, in all probability, to this Notion.

III. ITALY, *Spain*, and *Portugal*, are the Countries of *Europe* where theſe Societies abound; many of which aſſume the Title of *Arch-Societies*, as we have lately obſerved; that is, the Mothers, or Superiors, as it were, of the reſt. [a] They communicate to them their Laws and Statutes, their Mode of Dreſs, and their Privileges. *Rome* alone contains a conſiderable Number of theſe pious Societies within her Boſom; each of which has its Church or Oratory. Employments, Arts, Trades, are all followed in Society in this Capital of Religion, and every one puts himſelf under the Protection of the Saint whoſe Standard the Members have ſet up. They march in Proceſſion, according to a certain Author, [b] under thirty ſeven different Banners: The Catalogue whereof, as he has given it us, is as follows.

" The Pope's Officers march under the Banner of St. *Martha*.
" The Cardinals Mace-Bearers under that of St. *Catharine*.
" [c] The Train-Bearers under that of our Lady of Purity.
" The Notaries under that of St. *Benet*.
" The Proctors under that of St. *Euſtace*.
" The Clerks and other Writers under that of St. *Thomas*.
" The Painters under that of St. *Luke*.
" The [d] Gravers, Sculptors, and Stone-Cutters, under that of St. *Leonard*.
" The Goldſmiths under that of St. [e] St. *Eloi*.
" The Smiths and Farriers under that of St. *George*.
" The Curriers under that of St. *Laurence*.
" The Coachmen under that of St. *Lucia*.
" The Waggoners, *&c.* and Meſſengers, under that of St. *Anaſtaſius*.
" The Carmen under that of St. *Vincent*.
" The Grooms under that of St. *Anne*.
" The Cow-Keepers and Tanners under that of St. *Bartholomew* [f].
" The Butchers under that of St. *Mary* of the Oak.
" The Inn-keepers under that of St. *Euſtace*.
" The Vintners under that of St. *Sylveſter*.
" The Wholeſale-Merchants and Woollen-Drapers under that of St. *Laurence*.
" The Mercers [g] under that of St. *Sebaſtian*.
" The Druggiſts and Apothecaries under that of St. *Laurence* of [h] *Miranda*.
" [i] The Phyſicians (Barbers, and Bagnio-Keepers) under that of St. *Coſmus* and St. *Damian*.
" The Bombardeers under that of St. *Mary Tranſpontina*.

[a] *Hiſtory of Religious and Military Orders*, part 6. chap. xxxiv.
[b] *Tableau de la Cour de* Rome.
[c] Eſtabliſhed in 1527.
[d] This Society was erected in 14c6. under the Protection of the nine Martyrs, who were Sculptors by Profeſſion, *&c. Clement* VIII. approved their Statutes in 1596.
[e] St. *Eloi*, Biſhop of *Noion*, formerly Goldſmith to King *Clothaire* II. famous in the Writings both of antient and modern Legendaries. His Application to God and Religion, in the midſt of the Pomp and Splendor of the Court with which he was ſurrounded, did not prevent him from following his Trade; but he conſecrated his pious Labours to Relics. He made the Shrines of various Saints. Several Societies in *France* and the *Low-Countries* have the Honour of his Patronage and Protection.
[f] The Society of Tanners is under the Protection of this holy Apoſtle, becauſe he was flay'd alive.
[g] To this Society belong the Glovers, Perfumers, Skinners, Workers in Silk, Cap-Makers, *&c.*
[h] This Church, which takes its Name from the Saint, was granted to the Society of Apothecaries in 1430. by Pope *Martin* V. On St. *Laurence*'s-Day the Society diſtribute fifty *Roman* Crowns to a particular Number of poor Girls who are marriageable.
[i] Their Rules were approved by *Sixtus* IV. in 1494. St. *Coſmus* and St. *Damian* were Brothers and Phyſicians, and lived towards the End of the third Century.

" THE

" The Furriers under that of [a] St. *Pantaleon.*
" The Sadlers under that of St. *Saviour.*
" The Shoemakers under that of St. [b] *Criſpin.*
" The Coblers under that of [c] St. *Goodman.*
" The Joyners and Carpenters under that of St. *Joſeph.*
" The Bricklayers under that of St. *Gregory.*
" The [d] Bakers under that of our Lady of *Loretto.*
" The Coopers under that of St. *Mary* of the [e] Chapel.
" The Wool-Combers under that of St. *Blaiſe.*

" THE Workers in mixed Manufactures under that of St. *Mary* of the Gardens, and " under the Banner of St. *Saviour*, of the Crucifix, of the Trinity, of St. *Angelo*, " St. *Bernard*, St. *Jerome*, St. *Lucia*, St. *Roe*, St. *Julian*, St. *Thomas*, St. *Mary* of Tears, " and of the forty crowned Martyrs.

" TWENTY Societies, continues he, march under the Banner of the Holy Sacrament; " one under that of the Reſurrection, one under that [f] of Mercy, one under that of " Piety, one under that of the Suffrage, one under that of the Annunciation, one under " that of the Roſary, one under that of the Scapulary, one under that of the Saviour, " one under that of the Name of God, one under that of Death.

To theſe Societies muſt be added that of the Hatters, who have St. *James Major* for their Patron; that of the Cooks, erected by Pope *Paul* III. at the Requeſt of his Cook, *John of the Vallies*; that of the Butlers of the Cardinals; that of the [g] Bookſellers, whoſe Patrons are St. *Thomas Aquinas*, and [h] the bleſſed *John de Dieu*; that of the [i] Fiſhmongers, whoſe Protector is St. *Andrew*, on Account of his being a Fiſherman; that of the Regraters; that of the Braziers; that of the Upholders, who follow their Trade under the Protection of St. [k] *Venant*; that of the Dyers; [l] that of the Weavers,

[a] St. *Pantaleon* was a Phyſician in the Reign of *Dioclesian.*

[b] St. *Criſpin* and St. *Criſpinian*, who were both noble *Romans* under *Dioclesian.* made themſelves Shoemakers, according to the Legend, in order to bring over the *Romans*, and make Converts of them. Tho' theſe two Saints lie buried at *Soiſſons*; yet a Church at *Rome* boaſts that they are in her Poſſeſſion likewiſe. Now, how can this be reconciled? It would be proper in order thereunto to open the Shrines, and ſee whether they both do not contain different Parts of thoſe two Bodies. The ſafeſt Way, in reality, is to believe ſo; for theſe Sanctuaries are not eaſily meddled with. This Way of Reaſoning we owe to F. *Giry*, Author of *The Lives of the Saints*, printed at *Paris* in 1715.

[c] The Taylors, and not the Coblers. Their Patron is St. *Huomobuono*, who is canoniſed by the Church. His Feſtival in celebrated on the thirteenth of *November.*

[d] Eſtabliſhed in 1500. under the Pontificate of *Alexander* VI.

[e] St. *Mary in Capella*, a Corruption of *Copella*, a kind of Barrel.

[f] A Society of black Penitents inſtituted in 1488. They aſſiſt Criminals at their Execution, bury them, and take care that the Service for the Dead be ſaid for them.

[g] Erected in 1600. by a *Jacobin*, Maſter of the ſacred Palace, and in that Quality Cenſor of Books.

[h] *John de Dieu* flouriſhed in the Beginning of the ſixteenth Century. He was a Shepherd till he was two and twenty, and then a Soldier. As a Puniſhment for not having ſaid *the Roſary and his other Devotions*, he fell off his Horſe, and hurt himſelf one Day when he was gone to Forage. See *Giry*'s Life of the bleſſed *John de Dieu*; whereby it appears he was much better qualified for a good Soldier than a great Saint. His Negligence had like to have coſt him his Life; he was caſhier'd, however, and obliged to turn Shepherd again; yet he ventured once more to turn Soldier, and with more Succeſs, ſays Father *Giry*, this being a holy War. In a Tempeſt he determined to imitate *Jonas*, and be thrown, like him, into the Sea. They were a going to take his Word, but an *Ave* opportunely repeated brought him off. He long run the Race of Sanctity, till being upon a Journey, he turned Bookſeller, or rather Hawker. He ſold Paper, Images, Catechiſms, and at the ſame Time made public Exhortations to Virtue. This pious Bookſeller, who, perhaps, will never have his Rival, thus ſanctified a Profeſſion, the Piety whereof has never made any great Noiſe in the World. He then took a Shop in *Granada*, and ſome Time after left it to run about the Streets crying out *Mercy*. He was taken up for a Madman, and treated as ſuch, and did all he could to perſuade the World he was ſo. One Day as he was ſinging the *ſalve Regina* before our Lady, ſhe drew the Curtain that concealed her, to do him the Honour to look at him. The *Sexton* ran in, and would have beaten one whom he took for a Thief, but his Leg withered, nor could he recover the Uſe of it again, but by the Mediation of this Righteous Man.

[i] Eſtabliſhed in 1571.

[k] What procured St. *Venantius* the Care and Inſpection of this Trade is his Martyrdom. He was thrown down a Precipice. On this Account he is invoked againſt Falls, to which the Upholſterers are frequently expoſed.

[l] Set up in 1517.

&c. The *Germans*, *Flemiſh*, and *Swiſs*, of his Holineſs's Guard, have likewiſe a Society.

POPE *Clement* VII. eſtabliſhed the Arch-Society of *Charity*. This Society, which cannot be too much praiſed for its Benevolence, makes a general Proviſion for the Neceſſities of the Poor, of what Nature or Kind ſoever. It diſtributes Bread amongſt them every *Saturday*, cauſes Maſs to be ſaid, and the Sacraments to be adminiſtred to Priſoners; gives Portions to forty poor Maids on the Feaſt of St. *Jerome*, Patron of the Society, and is remarkable for ſeveral other good Works.

THE Society, or rather the Arch-Society, of Death, buries thoſe Dead which are abandoned by all the World, and cauſes Maſſes to be perform'd for their Service.

St. CATHARINE of *Sienna* receives the Spiritual Homage of the Society of the *Sienneſe* her Countrymen, in her own Church. This charitable Society accompanies an Image of this Saint in Proceſſion, on the ſecond *Sunday* in *May*, and crowns one Criminal, whom it ſaves from a Halter, or from the Gallies, with Laurel. This is a Privilege granted by a Pope of the ſame Country.

St. MARY *of the Suffrage* is at the Head of a Society [a] which bears her Name. The Members of it engage to comfort ſuch Souls as are in Purgatory, and by their Prayers to procure them the Suffrages of the Bleſſed. Without entring into farther Particulars, we ſhall content ourſelves with barely mentioning the Societies of the *Holy Apoſtles*, of the *Agonizants*, of [b] the Souls in Purgatory, who ſtand in great Need of the Maſſes of the true Believers ſtill on Earth; of St. *Marcellus* and St. *Giles*, of our Lady *of the People*, of the *Reſurrection*, of our *Saviour* of the *Lateran*, of St. *Saviour* at the *Sancta Sanctorum*; the Arch-Society of [c] the *Immaculate Conception* of the bleſſed Virgin; that [d] of the *Euchariſt*, that of the *five Wounds* of our *Saviour*, and that of the [e] *Trinity* of *Pilgrims*. This Society takes peculiar Care of Pilgrims, and defrays all their Expences for three Days. [f] The Society of the *Piedmonteſe* look upon the ſacred Handkerchief as the Principal Object of their Devotion; that of the [g] *Annunciation* peculiarly honours the bleſſed Virgin, and redoubles its divine Homages to her on the Celebration of that Feſtival.

THE Society of *Gonfalon* acknowledges for its Founder St. *Bonaventure*, who, in the Year 1264. gave it the Name of the Brethren *recommended to the bleſſed Virgin*, and ordered them to wear [h] a white Dreſs, with a white and red Croſs upon their Soulders; for which Reaſon they are called the *white Penitents*.[i] They aſſumed the Name of *Gonfalon*, to teſtify their Zeal for their Country and Liberty, on a particular Occaſion wherein they cauſed Juſtice to be done to ſome Perſons who were injured, and oppreſſed by the *Roman* Nobility.

TOWARDS the Middle of the laſt Century, *Michael Buch*, ſirnamed the *Good Henry*, a poor Shoe-Maker by Profeſſion, took upon himſelf the Fatigue of bringing back his Brethren the Shoe-Makers to Piety. He was a Native of *Luxembourg*. We ſhall ſay

[a] In 1592.
[b] *Dell' anime piu biſognoſe del purgatorio.*
[c] Formed in 1465.
[d] Formed in 1501.
[e] Formed about 1550. under the Direction of St. *Philip Nereus*.
[f] Eſtabliſhed in 1597. in the Pontificate of *Clement* VIII.
[g] Inſtituted by Cardinal *Turrecremata*.
[h] This Dreſs is a Robe of Cloth or Serge, called a Sack, tied with a Girdle. A pointed Cowl covers the Brother's, or Penitent's Face, except two Holes for his Eyes. All the Brethren wear an Eſcutcheon over the Sack, whereon appears either the Patrons Image, or the Badge of the Society.
[i] Vide *Hiſtory of Religious and Military Orders*, part 6. chap. xxxiv.

nothing

nothing of all the ſurprizing Adventures of his Life, that we may only mention the Fraternity he eſtabliſhed. Notwithſtanding his extraordinary Zeal, he had in all Probability paſſed his Life in his Endeavours to reform his Companions without Noiſe, and in Obſcurity, had he not had the good Fortune to be courted by a Perſon of Diſtinction. The Baron *De Renti* produced him to the World, notwithſtanding the Meanneſs of his Occupation, and procured the *Good Henry* his Freedom. He opened Shop at *Paris*, took Apprentices and Journeymen, without any other View, but to inſtruct them how to pray to God aright; thus the Shoe-Maker's Shop was ſoon turn'd into a Seminary, to which People crowded to ſerve an Apprenticeſhip of Devotion. His Society was reſolved upon, and formed in 1645. M. *De Renti* was declared Protector of the new Corporation; and the *Good Henry*, Father of this Inſtitution, was at once advanc'd from a Shoe-Maker to a Superior. Such is the Riſe of the Company of Shoe-Makers, which in 1647. was ſucceeded by that of the Taylors, likewiſe under the Protection of the *Good Henry*. Several others of the like Nature were erected in ſome other Towns in *France*.

THE [a] Society of *Mercy* at *Lisbon* is too remarkable to be omitted. It conſiſts of Perſons of the higheſt Diſtinction in the State, and the King himſelf is enter'd a Member of it. This numerous Society, which extends its Branches all over the Kingdom, ſecures to the Faithful, but principally to its own Members, a great Number of Maſſes.

THE Particulars we have here given, are ſufficient to ſhew the Nature of Societies. There are abundance of Devotees who imagine, that they are much ſurer of their Salvation, by entring themſelves into them; that ſome particular Liveries are ſure, and eſſential Characteriſtics of their Chriſtianity, and that there is no true Devotion, but that practiſed in their reſpective Societies. It would be an unfortunate Circumſtance for ſome religious Orders ſhould their Devotees be undeceived.

A CONTINUATION *of the ſame* TOPIC; *their* PENANCES, PRAYERS, *and* PILGRIMAGES.

IT would be an Act of Injuſtice to compare the Penances of the preſent Age to thoſe of the primitive Chriſtians. They were perfectly unacquainted with the Cuſtom of whipping themſelves in public, and imploring the divine *Mercy* in Maſquerade-Dreſſes, and Ropes about their Necks. [b] Chriſtians who appear in Drawers, and naked almoſt to the Waiſt, who mangle their Shoulders every Step they take, and load themſelves beſides with a Croſs and Chains, having their Arms tied [c] to a Piece of Wood of an unmerciful Weight, in order to repreſent in the livelieſt Manner the Crucifixion of our Bleſſed Lord, might, perhaps, have converted ſome thouſands of Idolaters more than the Apoſtolic Simplicity. We ſhall forbear enlarging on ſuch as wear Crowns of Thorns on their Heads, in honour of *Jeſus Chriſt*; who mangle their Bodies with Scourges, and ſteel Nails; [d] who turn the Points of their naked Swords againſt their Breaſts, or make themſelves deep Wounds for God's Sake. Can Chriſtianity be carried to a higher Pitch, than to ſuffer ſuch Evils voluntarily, as the Saviour of Mankind never expected or required?

[a] *Irmendada de Miſericordiâ.*
[b] Theſe Penances are to be ſeen in *Italy* and *Spain*, during *Lent*, and Paſſion-Week.
[c] This is practiſed in *Catalonia*.
[d] *Dellon's Travels*, Tom. I. Edit. of 1709.

[a] IN *Spain* and *Portugal* there are ſeveral Devotees who do Penance by Proxy. They have People, who for a ſuitable Reward will diſcipline themſelves in their ſtead, laſh themſelves with all the Auſterity of a Devotee, who is mortifying himſelf for his Sins, and endeavouring to pay off, at the Expence of his Body, what he thinks he is indebted to the Almighty. During the Performance of theſe ſevere Penances, the Women, who are piouſly enquiring into the whole Merit of them, [b] cry out, and weep moſt bitterly. They likewiſe beat their Breaſts and Faces till they are black and blue, tear their Hair, and with all the Ardency imaginable, reprove ſuch as laſh themſelves with apparent Partiality. On the other Hand, the Penitents reſume freſh Courage by Drinking; and whilſt they ceaſe for a Time from their Acts of Devotion, the Bottles of Wine paſs and repaſs from Hand to Hand: The Women Penitents regale their Patients with Liquors and other agreeable Refreſhments; after that, they begin to weep afreſh, implore God's Mercy, and call upon all the Saints of Paradiſe. This Medley of Penance and Indulgence has nothing in it ſhocking, in thoſe Countries where they really believe, that the Chriſtian Religion requires ſuch a Deportment; and if we add thereto the Conſtitution of the People, the Warmth of the Climate, which produces exceſſive and extravagant Ideas in an heated Brain; and the Impreſſions they receive from their Paſtors, it muſt be acknowledg'd, that the Practice is reaſonable, unleſs we would have them reſolve to be burnt alive.

[c] THE Abbot *Boileau* goes no higher than the eleventh Century, for the Riſe of Scourgings in Penance. At that Time, ſays he, a Pack of Fellows, *wrapped up in Cowls*, provided themſelves with Whips and Rods to appeaſe the Deity, by the ſevereſt Flagellations imaginable; then, it ſeems, they impoſed on themſelves the moſt heavy Tasks of Devotion, and exceſſive Penances. In ſhort, Scourging grew to ſuch a Pitch, that there ſtarted up a Sect of Flagellants in the third Century, who walked two and two at Proceſſions through the public Streets, and whipped themſelves in ſuch a Manner, as was much leſs edifying, than worthy of Compaſſion. This kind of Devotion ſeized upon the Women. They whipped themſelves likewiſe; but, not to offend the Public, did it in their Chambers. [d] About fourſcore Years afterwards, there ſprang up another Sect, who pretended they had received a Commiſſion from God to ſcourge themſelves for the Sins of Mankind. Nay, even Children at that Time formed a Society of Flagellants among themſelves. It appears, from the beforementioned Author, that theſe

[a] It is not in *Spain* and *Portugal* only, that Penances are performed by Proxy. They are to be met with in *Provence*, and *Italy* too. Some Years ago, one *James Zeger* follow'd this charitable Profeſſion in ſome of the Towns of *Brabant*. This Man would whip himſelf till the Blood came, in Preſence of the Sinner, if he would give him Something to buy cordial Liquors before he began the Operation, over and above what he received for the Penance. He had, ſay they, two Daughters, who likewiſe did Penances, as well for Ladies, as for Wives and Chamber-Maids, who had wherewith to pay for them. He had ſettled the Price of ſuch Acts of Abſtinence as he was to go through, according as they were more or leſs difficult. He had ten Pence for a Faſt where he was to eat no Meat, and thirty for one of Bread and Water; but for ſuch Penances in which he was to whip himſelf, and perform other Acts of Devotion of this kind, there was no ſet Price; there an Agreement was to be made beforehand. He laid his Regiſter before the Penitent, and ſhewed him his uſual Agreements. A Penance of four uſual Faſts; the repeating fifty two *Aves* a Day; a Penance of twenty five Laſhes on *Friday* after Midnight, beſides a *Miſerere mei, Deus*; a Faſt of Bread and Water on *Wedneſday*, with three *Magnificats* repeated before Sun-Riſing; a Penance of five Roſaries repeated at twelve at Noon, with the ſeven Penitential Pſalms, and the Litanies of all the Saints. Other Penances: To hear three ſucceſſive Maſſes in the Church of the Jeſuits, before St *Ignatius*, on the Marble, upon his bare Knees; to ſtand upright, with each Arm extended before an Image of the bleſſed Virgin, from one to two a Clock at Night; to go barefoot round the holy Sacrament, without reſting but at every hundred Steps; to pull one hundred and fifty Hairs off his Head at the Door of the *Carmelites* Church, where the Devotee ought to be between two and three a Clock in the Morning, and there repeat one hundred and fifty *Aves*; give himſelf five and twenty Laſhes, whilſt he repeated the *Domine ne in furore* to *beati quorum*; to ſay two hundred and fifty *Aves*, and five Times the *Laudate Dominum*, bare-kneed, on a Board ſtrewed with Sand; to lie three Nights naked, and without a Shirt, in Sheets with Cow-Itch on them, *viz. Monday*, *Wedneſday*, and *Saturday*. We ſhall proceed no farther in this Account, which is a Diſgrace to true Chriſtianity. Theſe Practices are ſo far from being commanded, that they are contemn'd by all ſincere Chriſtians, and forbidden by all Paſtors who intend to honour Religion.

[b] *Dellon*, Ibid.

[c] *Hiſt. Flagell.* Cap. vii.

[d] Chronicle, cited by the Abbot *Boileau*, Ibid.

good People in ſharp Terms inveighed againſt the Vic[illegible]nd Remiſſneſs of Chriſtians; and yet it cannot be denied, but this ſurprizing Devotion was very enthuſiaſtical.

THE Riſe of Flagellation, which [a] the People of *Italy*, *Spain*, and *Portugal*, have adopted into their public and private Penances, and which many religious Orders practiſe in their Convents, was very much like the former. We ſhall have Occaſion once more to ſpeak of Penance, when we come to the Sacrament of *Confeſſion*; and ſhall deſcribe the *Proceſſion* of the *Spaniſh Diſciplinants* in the Article relating to Proceſſions.

NOTHING appears more requiſite than Prayer. It is a Branch of all Religions whatever; but if the external Form be not attended with internal Notions of Virtue, all its Regularity muſt be deem'd a Cuſtom or Ceremony only, and as ſuch we have given it a Place in our Diſſertation. As a Ceremony then, we are to conſider the Prayer of thoſe, who, when enter'd into any Society, religiouſly obſerve all its Rules, and yet make no Scruple of indulging themſelves in all Manner of Vices; of thoſe, who at the Hour of Death wrap themſelves up in a Monk's Robe, and give that Patrimony to Convents which they rob their neareſt Relations of; of ſuch as devote themſelves to the Performance of Acts of Piety, when they find their ſenſual Appetites are of no farther Service to them. This Specimen will give the Reader an adequate Idea of what is call'd *Prayer of Ceremony*, or, *a Compliment paid to the Deity*. We ſhall drop the Account here, and leave the reſt to Confeſſors.

[b] THE Practice of wearing particular Prayers about the Neck, or any other Part of the Body, which may be look'd upon as a ſuperſtitious Relic of *Amulets*, muſt be rang'd amongſt the Number of Cuſtoms; as alſo, that of praying exactly at a particular Hour, and always in one Poſture, or elſe in as difficult and uneaſy a one as can be imagined; that of confining oneſelf to ſay a particular Prayer, [c] during a certain Number of Days, *&c.*

" THE Vows and Pilgrimages which are made to the Sepulchres of the Martyrs and " other Saints, to Churches, Chapels, and other Places ſet apart for divine Worſhip, " are of great Antiquity, and authoriſed, ſays M. *Thiers*, [d] by the Teſtimony of the " Fathers and other Eccleſiaſtical Writers. But to imagine, adds he, that one cannot " be perfect without going in Pilgrimage to ſuch holy Places; or that, becauſe Pilgri- " mages are made to them, and Vows and Prayers are offered there, we ſhall obtain

[a] Penitents are diſtinguiſhed by their Colours in *Italy*. They are formed into ſeveral Societies, under the Names of blue, green, purple, grey, black, and white Penitents. During Paſſion-Week, the Members of them laſh themſelves in Cadence with Whips of ſmall Cords, which, as we are inform'd, make more Noiſe than Wounds. If this be the Caſe, their Penance is not performed with ſo much Sincerity, as that of the *Bramins* and *Faquirs*, or of the antient Heathens. We ſhall carry the Compariſon no farther, leſt we ſhould make it odious; but ſince we are upon the Article of Penance, the Reader muſt obſerve, that it is more whimſical and external, if we may be allow'd the Expreſſion, in ſuch Religions, where the Worſhip requires a great Preparation, many Prieſts, and divers Practices. It is of the ſame Character too in thoſe who retire from the World; and in order to grow Friends with God, endeavour to become Enemies to Mankind. It is ſuch, in ſhort, in thoſe Countries where the Brain, heated by the Warmth of the Climate, is eaſily overcharged with odd and extravagant Ideas. To theſe Principles are to be aſcribed the Penances of the *Mexicans* and *Eaſt-Indians*, thoſe of the *Greeks* and old *Romans*, whom *Minutius Felix* reproaches, *That in offering the Gods their own Blood, and praying to them by the Mouths of their Wounds, they were not in their right Senſes.* As to modern Flagellations, *Polydore Virgil* has the Aſſurance to compare them to the *Lupercales*, which were celebrated with the Whip in Hand, and the Face masked. He adds, that the *Egyptians* whipped themſelves with Rods at the Celebration of certain Sacrifices.

[b] *Vide* Thiers, *on the moſt neceſſary of all Devotions*, Chap. xxi.

[c] *Vide* Ibid. what the Author ſays of *the thirty Days Prayer*, and of that of *thirty three Days*.

[d] *On the moſt neceſſary of all Devotions*, Chap. xxiii. The Journies which have ſince been call'd Pilgrimages, began in the Reign of *Conſtantine the Great*. They became much more frequent towards the End of the fourth Century; but they were nothing in compariſon of the Pilgrimages of the enſuing Centuries. The tenth grew famous for thoſe of the Holy Land, which at laſt gave Birth to the Cruſades. Thoſe ſolemn Devotions which the *Jews*, who lived at any Diſtance from *Jeruſalem*, went to pay, at leaſt once a Year in that Capital of *Judea*, as alſo the Voyages of the Devout under antient Paganiſm, to conſult the Oracle of *Apollo* at *Delphos*, of *Jupiter Ammon* in *Africa*, of *Serapis* in *Egypt*, and of *Trophonius* in *Bœtia*; at the Cave which went under his Name, ought all to be look'd upon as Pilgrimages.

" thoſe

" thoſe Mercies from God which we ask of him, through the Mediation of ſuch Saints " as we invoke; that we ſhall aſſuredly be freed from the Evils and Pains we ſuffer, " and be abſolv'd from all our Sins; that we ſhall die in the Grace of God, and be " ſaved, though we lead a common Life..... all this is an egregious Error." We may, doubtleſs, without ſtirring from home, eaſily recollect the Saints, copy their Virtues without hurrying from one Place to another, and pray to God without viſiting all the Churches throughout Town.

WE have already obſerv'd, that the moſt remarkable Pilgrimages were formerly thoſe to the Holy Land. *Rome*, *Compoſtella*, and *Loretto*, are the moſt famous now-a-days. We have already ſpoken of that to *Rome*, under the Name of the Jubilee. Devotees go to *Compoſtella* to viſit the Relics of St. *James Major*, known to the Populace by the Name of St. *James in Galicia*; and to *Loretto* to viſit our Lady.

A Writer [a] of good Reputation gives us the following Account of this Apoſtle, who is the Object of the Pilgrim's Devotion. " St. *James*, [b] Patron of all *Spain*, has reſted " for theſe nine hundred Years paſt in the Metropolitan Church of *Compoſtella*. The " Image of this bleſſed Apoſtle is upon the high Altar; it is a ſmall wooden Buſt, with " forty or fifty white Tapers conſtantly burning before it. The.... Pilgrims kiſs it " three Times, and put their Hats upon the Head of it with abundance of Reſpect " and Devotion. There are thirty ſilver Lamps always burning in the Church, and " ſix large ſilver Candleſtics likewiſe, five Foot high, which were given by *Philip* III. " There are fine Platforms of large Free-Stones for walking all round the Church, and " above it is another of the ſame kind, where the Pilgrims aſcend, and fix ſome Rem- " nant of their Clothes to a ſtone Croſs, which is erected thereon. They perform " likewiſe another Ceremony as ſingular as this. They paſs under this Croſs three " Times, through ſuch a ſmall Hole, that they are obliged to ſlide through with their " Breaſt againſt the Pavement; ſo that ſuch as are never ſo little too fat, muſt ſuffer " ſeverely; and yet through they muſt go, if they will obtain the Indulgence thereto " annexed. This is the ſtrait Gate of the Goſpel, through which the Pilgrims enter " into the high Road to Salvation." " Some, who had forgot to paſs under the ſtone " Croſs, ſays the Author of the *Delices de l'Eſpagne*, have gone back above five hun- " dred Leagues to perform this pious Ceremony." The *French* Pilgrims have a Chapel in the ſame Church.

ANOTHER Writer, who is a Proteſtant, I confeſs, has given us a very agreeable Deſcription of the Devotions of *Loretto*. Without animadverting on thoſe little Touches of Hereſy, which good Catholics will find in it, we are of Opinion we may venture to inſert it. It is well known, that the [c] *Caſa Santa* of our Lady of *Loretto* is encompaſſed

[a] The Abbot *Vayrac's Etat de l'Eſpagne*, Tom. I. *Dutch* Edit. 1719.

[b] The Body of St. *James* was at *Compoſtella* about the Beginning of the ninth Century, and ſince that Time has performed great Miracles there. *Tamayo de Salazar*, quoted by F. *Giry*, informs us, that this Apoſtle has honoured the Kings and Princes of *Spain* ſo far, as to appear fifteen ſeveral Times to them all, and always ſome conſiderable Advantages enſued; for Inſtance, he one Day put himſelf at the Head of the Troops of a King of *Spain*, and leading them againſt the *Moors*, mounted on a white Horſe, defeated ſeventy thouſand of thoſe Infidels. Many Ages before, *Caſtor* and *Pollux*, mounted likewiſe on white Horſes, came to the Aſſiſtance of the *Romans* againſt the *Latins*.

[c] The *Santa Caſa*, which the *Italians* are laviſh in the Praiſe of, is the Houſe wherein the bleſſed Virgin was born, betrothed, and married. There happened the Annunciation of the Birth of the Son of God, and his Incarnation. More than thirteen Centuries had paſſed ſince this Houſe had ſtood at *Nazareth*, when in 1291. it was tranſported by Angels into *Dalmatia*. At the End of three Years and ſeven Months they once more convey'd it into the Territory of *Recanati*. If we may credit the legend Writers, it was there that celeſtial Concerts were heard, the Harmony whereof drew thither the Inhabitants of the Neighbourhood; the ſame Writers add, that all Nature rejoiced at the Removal of this holy Houſe, and that the very Trees of the Foreſt bowed down before it; and yet it continued here but eight Months, and then 'twas tranſported a little farther. But the Angels carried it away once more about four Months afterwards. They then fixed it where it now ſtands, and where a Church

compaſſed by an Encloſure, and that there are a vaſt Number of Lights all round about it, by Means whereof the Pilgrims who are juſt landed, begin to diſcover the Holy Houſe. The Proceſſion is performed by going [a] round [b] the Royal Palace of our Lady upon their Knees. " Some, ſays [c] our Proteſtant Author, go five Times, ſome " ſeven, and others twelve Times round about it, according to the Myſtery which they " are pleaſed to find in the Number. Imagine that you ſee forty or fifty Perſons, Men, " Women, and Children, all of them marching on their Knees one way, and as many " more, who meet them, going the other. Each has a Chaplet in his Hand, and mut- " ters his Pater-Noſters; all of them, however, endeavour to get as near the Wall as " poſſibly they can; not only to ſhorten the way, but to be near the Holy Place; which " makes them often run one againſt another, and creates abundance of Confuſion. This " Account anſwers the Time only when there are but few: The great Reſort thither is at " *Eaſter*, and towards the Birth of the bleſſed Virgin, which is ſettled in the Month " of *September*. At that Time it is abſolutely neceſſary to take other Meaſures. 'Tis " with ſome Reluctance that I venture to tell you one Thing, which ſeems almoſt incre- " dible, and yet is affirmed as a poſitive Truth, *viz.* That in the Years of the greateſt " Concourſe, there have ſeveral Times been two hundred thouſand Pilgrims and upwards, " during theſe two Feſtivals, according to the neareſt and moſt modeſt Computation.

" NOTHING can be conceived more diverting than the Caravans of Male and Fe- " male Pilgrims, when they arrive in Bodies. Several Societies of *Bologna*, for in- " ſtance, join, in order to go the Pilgrimage in a Body. Each Society puts on a Sack of " common Linen, with a Cowl which covers the whole Head, and has three Holes for the " Eyes and Mouth. . . . Nor do they fail to bring with them the large Chaplets, Girdles, " Staves, and Arms of the Society, which are either painted or embroidered, [d] and worn " before and behind upon the Back and Breaſt of each Member. Thus equipped they " mount upon Aſſes, which, upon account of their frequent Pilgrimages, are look'd " upon as ſacred. They very ſeldom ſtumble, or, if by Accident they do, it is, as we " are informed, without the leaſt Danger to the Pilgrim. So much for the Men. The " Women appear as gay as poſſible, and tie a ſmall Staff of the Length of a Span to " their Stays: [e] This Staff creates abundance of pretty Thoughts, and contributes very " much to the Mirth and Entertainment of the Journey. Theſe Female Societies ride " in Chaiſes, and ſeveral Squadrons of the other Sex, mounted on Aſſes, eſcort and " ſurround them. It muſt doubtleſs be very diverting, to ſee theſe devout Merry-An- " drews thus equipped, making a hundred Grimaces, Cringes, and Curvets, attended " with Buffoon Songs for the Amuſement of their Lady-Pilgrims. The Reader muſt " not be ſurpriſed to ſee Women take ſuch Liberties. The Pretence of Devotion . . . . . " is a ſubſtantial Reaſon for dragging them out of their uſual Confinement; beſides, " there is no Queſtion to be made, but that each of them has at leaſt ſome Brother or " Spy about her". It may be ſaid a-propos here, that *Spain* is Proof againſt this jea- lous Precaution; if what we are told be true, that the Husband there is ſo diſcreet as to withdraw [f] whilſt his pious Spouſe is at her Devotion with a reverend Father.

Church has been erected, in the midſt whereof ſtands the *Caſa Santa*. Beſides, it is ſurrounded by four Walls, which encloſe it without touching it. Some Legendaries make a Miracle of this Separation; nor is this ſurpriſing, ſince the Materials, Ornaments, and Images of it are all miraculous. The Chaplets rubbed againſt it, the Handkerchiefs, and other Pieces of Linen, that have touched any Thing that appertains to this ſacred Fabric, become likewiſe Inſtruments of Miracles. We muſt inform the Reader, that all the original Inhabitants of *Loretto* are deſcended from People who ſaw the *Santa Caſa* arrive, and they want but little of being capable of being Saints themſelves.

[a] The Mahometans, who go in Pilgrimage to *Mecca*, muſt turn ſeven Times round the celebrated Moſque in that City. Vide *Reland, de Relig. Mahom.*

[b] *Regia:* This is the Expreſſion of an *Italian* Writer.

[c] *Miſſon's Voyage to* Italy, Tom. I. Edit. Holl. 1702.

[d] See what has been already ſaid on this Head.

[e] There are ſome, ſays the Author in the Margin of his Relation, of Gold, Silver, Ebony, Ivory, artificial Flowers; and ſeveral ſet off with Pearls and other Jewels, *&c.*

[f] They add, that the Friars leave their Sandals at the Door, to prevent the Husband from diſturbing his Wife's Devotion.

To theſe Pilgrimages ſeveral others may be added, which are very famous, from which [a] Pilgrims never return without attaining ſome extraordinary Advantages. Such is the Viſit made by certain Devotees to our Lady *of the ſeven Sorrows* of *Nivelles*; but it ſhall ſuffice to have hinted at this Church of our Lady, as well as at the Pilgrimage of the devout *Flemings* to the ſame City, there to implore the Aid and Aſſiſtance of [b] St. *Gertrude*. It would be tedious, if not impertinent, to mention any more; beſides, can any one flatter himſelf that ſo fruitful a Subject can be exhauſted?

A CONTINUATION *of the ſame* SUBJECT; *their* PROCESSIONS, NINE-DAY-DEVOTIONS; *their* RETIREMENTS *and* FOUNDATIONS.

WE ſhall now deſcribe thoſe religious Marches, uſually known by the Name of Proceſſions, and begin [c] with that which the Inhabitants of *Nivelles* perform once a Year in honour of St. *Gertrude*. On the Day of the Dedication of St. *Michael* the Archangel, after Maſs is ſung, the Shrine of St. *Gertrude* is carried betimes in the Morning to the Entrance of the Church of the Canoneſſes on the Weſt-Side. It is placed upon a Car embelliſhed with Paintings, conſiſting of Emblems and Allegories, which the Wits of the City endeavour to furniſh out in the moſt ingenious Manner they poſſibly can, in honour of the Patroneſs of the Place. This Car is drawn by ſix Horſes with rich Harneſſes. But before the Saints march, the following Ceremony is firſt obſerved.

WHILST the Horſes are getting ready, the Shrine of St. *Gertrude* is entruſted to the Care and Cuſtody of the Superior of the Canoneſſes of *Nivelles*, who is Sovereign Lady of the Town both in Spirituals and Temporals. The Magiſtrates receive this celeſtial

[a] As Penances are performed by Proxy in ſome Chriſtian Countries, ſo there are Pilgrimages for which there is a Diſpenſation without any Prejudice to Salvation, in caſe one of the hired Devotees before-mentioned does but take upon him ſuch Commiſſion. One *Nicole*, a Female Inhabitant of *Liege*, was famous, they ſay, ſome Years ago, for Commiſſions of this Kind; nay, it was a common ſaying at *Bruſſels*, that if *Nicole* could not ſucceed in obtaining what ſhe asked by her ſpiritual Elevations, it was to no Manner of Purpoſe to employ either Prieſt or Monk. Her Chamber was always crowded with Servants, who came to have Pilgrimages entered for their Maſters or Miſtreſſes, and Viſits to Male and Female Saints. The Citizens Wives and Daughters, likewiſe, were conſtant Cuſtomers, who came to conſult her about what they ſhould ask of the bleſſed Virgin. She would talk very learnedly on the Power of Saints, and on what they had done for her. The good and pious *Nicole* was the Mother of a Son and Daughter brought up to the ſame Profeſſion, and they were perpetually abroad either upon Penances or Pilgrimages. Madam *Nicole*, like the above-mentioned *James Zegers*, kept a Journal of the Debts contracted with Heaven for the Diſcharge of Sinners; and ſhe kept her Accounts after the following Manner. To the going in Pilgrimage barefoot from my Houſe to our Lady at *Hall*, having three ſucceſſive Maſſes ſaid to her, and at each Maſs offering a Taper of reaſonable Weight, *&c.* To my Performance of a nine-days Devotion to our Lady *De bon Secours*, with a Taper in one Hand and a Roſary in the other. To my Recommendation of the young Lady, whom I have before mentioned to her. To my making a Viſit to St. *Brice*, and beſeeching him from a great Lady to have the Goodneſs to take her Husband off his vicious Courſe of Life. A Prayer to St. *Eloi* for a young Lady. A Viſit to St. *Marcow*, to beſeech him to cure an old Lady of the Itch. A Penance for a Lady ſentenced to gape as wide as ſhe can, without ſhutting her Mouth from Noon to one a-Clock, and who is then to repeat fifty two *Aves*, with an *Inviolata Integra*, &c. . . . for having ſpoken ill of ſome Eccleſiaſtics, *&c.*

[b] This Saint diſtinguiſhed herſelf in her Infancy. Afterwards *Itta* her Mother, becoming a Widow, turned Nun, and reſolved her Daughter ſhould be ſo too. It was in this State of Retirement, that St. *Gertrude* finiſhed the conſecrating herſelf to God, and became one of the moſt ſhining Ornaments of the Church. One of the Legend Writers has moſt judiciouſly obſerved, that this Saint made her Appearance in the World at the ſame Time with *Mahomet*. An admirable Proof of God's Providence, who was pleaſed to make uſe of St. *Gertrude* to ſupport Religion in the Weſt, at the ſame Time as it was ſinking in the Eaſt. Another Proof of the Truth of this Obſervation, is the Name of *Gertrude* (*Gartroit*) which ſignifies perfectly Faithful, or a perfect Believer. Vide *Ryckel* already quoted.

[c] This Deſcription is taken from the *Hiſtory of St.* Gertrude *by* Ryckel, 4°. Ed. of *Bruſſels*, 1637.

Treaſure from the Superior, after they have requeſted of her the Honour of carrying it in Proceſſion. Then the March begins in the following Order.

THREE Companies of Citizens attend the Saint's triumphal Car. The Children of St. *Francis*, with the Croſs, in the Habits of religious Warfare, and covered with their Cowls, march at the Head of the Proceſſion; then come the *Guilelmites*, the Singers, the Canons and Canoneſſes of St. *Gertrude*: The Lady Superior follows in her Coach, attended by ſome of the old Canoneſſes dreſt in blue. As they march they ſing the Praiſes of the Saint, and when they have got to the Entrance of *Mons-Street*, they begin the *Veni Creator*, and the Reſponſes are ſung by the Choir. Then the Muſic ceaſes, and in the mean Time an innumerable Croud of People, both Citizens and Strangers, flock in from all Parts to join the Proceſſion. The Devotees preſs thro' the Croud, and come barefoot to beg the Saint's Aſſiſtance. Each uſes his utmoſt Endeavours to procure the firſt Favours, and all imagine they have obtained them; which, doubtleſs, is what the Scripture calls *forcing the Kingdom of Heaven*. The Magiſtrates, Nobility, and Perſons of Diſtinction in the City, appear on Horſeback at the Proceſſion. The Singing goes on again, which was for a few Moments interrupted; the Hymn to the ſacred Trinity is ſung, *&c.* After a ſhort March, they meet another Troop of the Faithful; that is to ſay, the Proceſſion of St. *Barbara*. Several Hymns and Reſponſes are ſung in Honour of the Virgin, of St. *Michael*, and all the Angels, as they go round the City. Whilſt they are ſinging they come before the Chapel of St. *Anne*, where the ſeven penitential Pſalms and the Litanies are begun, which they continue to ſing till they come to our Lady *of the ſeven Sorrows*, and there the Devotees halt and refreſh themſelves.

As ſoon as the Signal is given, they fall into their Ranks again, and the Proceſſion goes forwards, which is to laſt at leaſt two Hours longer. So that the whole pious March has now continued five, and it is eleven when they enter *Nivelles*. Then the Saint's Shrine is returned to the Lady Superior with all the Solemnity imaginable. But there is ſtill another Proceſſion made round the Church, which they enter at laſt in order to ſing the *Te Deum*: After which the Superior reſtores the Depoſit, which had been entruſted to her Care, to the Chapter.

DURING the Octave of St. *Michael*, the Canoneſſes are to repeat the Office in the Preſence of the Relics of St. *Gertrude* Day and Night: But on the ninth Day they are reſtored to their proper Places. Six Canons in white Stoles perform this Ceremony. Great Care is taken, never to expoſe or carry in Proceſſion the precious Remains of a Body wherein once reſided a Soul of the firſt Order, but on the moſt emergent Neceſſities. Our Author obſerves, that the Preparation of the Proceſſion has often appeaſed the Deity. And is there any Thing, indeed, to be ſeen more worthy of the Divine Majeſty, than the March of a numerous Train of Devotees, who, with their Eyes fixed ſtedfaſtly on the Shrine of ſome bleſſed Saint, expect with a holy Impatience that the Grace of God will exhale from that ſacred Body, and diffuſe itſelf over them like a ſalutary Balm?

ON the Day after *Pentecoſt*, the Society of St. *Gertrude* perform another Proceſſion in honour of their Patroneſs; of which we ſhall ſay ſomething on Account of the Singularity of it. At the Head of this Proceſſion is a Horſeman well mounted, who carries a beautiful Virgin behind him, dreſſed like a Devotee, and repreſenting St. *Gertrude*. An active Merry-Andrew jumps, and capers before the imaginary Saint, and every now and then attempts to make her laugh. Several young Girls, with the Image of the bleſſed Virgin, come after her; and then follow the Croſs-Bow-Men of St. *Catharine*, and of ſeveral other Orders.

OF the numerous Proceſſions made by the *Spaniards*, that of the *Diſciplinants*, or Scourgers, which is on [a] *Good Friday*, is one of the moſt remarkable. It evidently demonſtrates, that the Genius of that Nation is naturally turned to an Exceſs in Devotion, [b] and delighted with every Thing that has the outward Shew of Religion. All the Orders, all the Courts of Judicature at *Madrid*, all the Companies of the City; nay, the very Comedians, tho' the Church looks upon them as Prophane, are obliged to be preſent at it.

THE King, attended by the whole Court, is frequently at it. Every Lord has his Footmen there, who carry Flambeaux. The Preparations for this Ceremony are really ſad and gloomy. His Catholic Majeſty's Guards march with their Arms in Mourning. The Muſicians likewiſe dreſt in Mourning, and maſked, play the moſt ſolemn Tunes on divers kinds of Inſtruments. The Drums covered with Black, beat a doleful March, to denote the Death of our bleſſed Saviour. The dying Sound of the Trumpets animates and ſtirs up the Sorrow of the Penitents, and the Banners and Croſſes covered with Crape, have the like Influence on the pious Soul; but nothing raiſes Devotion better than the cumbrous Machines intended for Repreſentations of the Paſſion; they are drawn in the Proceſſion, and afterwards ſet upon a Theatre, erected on Purpoſe, to repreſent the Death of our Saviour to the Life. A kind of pious Tragedy, divided into ſeveral Acts, is performed thereon; and the Spectators weep, ſigh, and beat their Breaſts, during the whole Time of the Repreſentation.

ALL the Diſciplinants at *Madrid* are preſent at this Proceſſion. "[c] They wear a long "Cap covered with Cambric three Foot high, made in a Conic Form, from whence "hangs a Piece of Linen, that falls before and covers their Faces. Some, indeed, un- "dertake this devout Exerciſe out of a real Regard for Religion; but others perform it "only to oblige their Miſtreſſes; which is a Piece of Gallantry of a new Kind, and un- "known to other Nations. Theſe Diſciplinants wear white Gloves and Shoes, [d] a "Waiſtcoat with Sleeves tied with a Ribband, of ſuch a Colour as they imagine moſt "agreeable to their Miſtreſſes. [e] They ſcourge themſelves by Rule and Meaſure, with "a Whip made of ſmall Cords, to the End whereof are fixed ſmall Balls of Wax, with "Pieces of broken Glaſs in them. He who whips himſelf with the greateſt Dexterity "and Reſolution, is eſteemed the braveſt. Whenever they meet a pretty Lady in the "Way, they can [f] whip themſelves ſo artfully, as to make their Blood guſh out in Streams "upon her; and this is eſteemed an Honour, for which ſhe is always thankful to the "Diſciplinant. When any one of them comes before his Miſtreſs's Apartments, he re- "doubles his Blows, and mangles his Back and Soldiers. The Lady, who ſees him from "her Balcony, and knows he does it for her ſake, thinks herſelf infinitely obliged to "him, and always takes Care to return the Obligation. Such as undertake this Exer- "ciſe, are obliged to go thro' it annually, in Default whereof they fall Sick; nor is it "the Populace or Citizens only that ſubmit to this, but Perſons of the higheſt Diſ- "tinction..... There are ſeven or eight hundred of theſe Diſciplinants at a Time, at

[a] Partly extracted from the *Delices de l'Eſpagne*.

[b] The Abbot *Vayrac*, Author of the *Etat de l'Eſpagne*, and ſome other good Writers, attribute this Character to the *Spaniards*. If they give into it, to that Degree which ſeveral of theſe Relations aſcribe to them, they are in a fair way, doubtleſs, of practiſing all thoſe Whims which the Mind of Man is capable of, in Points of Devotion; but the Imagination of ſeveral Authors has diverted itſelf, perhaps, at their Expence; they have made bold to place an infinite Number of Follies to the Account of the *Spaniards*. For which Reaſon, we ſhall avoid entring into a too particular Detail of their Devotions.

[c] *Delices de l'Eſpagne*.

[d] They have a Petticoat likewiſe of fine Linen, which hangs down to their Shoes, and is plaited into ſuch ſmall Plaits, and is ſo full, as to take fifty Yards, as Madam *d'Aunoy* aſſures us in her Travels to *Spain*. She adds, that their Waiſtcoat is open in two Places on the Shoulders.

[e] According to Madam *d'Aunoy*, they have Maſters to teach them the Art of Flagellation, after the ſame Manner as others are taught Dancing or Fencing.

[f] There muſt be no Geſticulations with the Arms, ſays Madam *d'Annoy*, if they would be thought dextrous, and are ambitious of Applauſe. The whole Operation muſt be performed with the Hand and Wriſt only.

" *Seville*, and they have the Credit of whipping themſelves more ſeverely than thoſe of " *Madrid.*

As ſoon as the Penitents of the Proceſſion are returned home, they find an elegant Entertainment provided for them, tho' it is one of the moſt ſolemn Days in Holy Week: " but after ſo good a Work, they think they have a Licence, as it were, to do a little " Harm. The Penitent has his Shoulders rubbed immediately, for a long Time with " Sponges dipped in Salt and Vinegar, leſt any of the bruiſed Blood ſhould remain; " after this he ſits down at Table, and diverts himſelf with his Comrades." This Pro- " ceſſion [a] begins at four in the Afternoon, and is not over by eight at Night.

The Proceſſion of the Holy Sacrament, as 'tis performed in *Spain*, has likewiſe ſeveral Things very remarkable in it. [b] All the Pariſhes, and all the Friars aſſiſt at it, who, 'tis well known, are very numerous and powerful in *Spain*. The Streets, thro' which they are to *paſs*, are *hung* with the fineſt Tapeſtry; and all the Balconies and Lattices are covered with the ſame. A Cloth is ſpread quite a-croſs each Street, to prevent the raging Heat of the Sun from incommoding the Devotees, and Water is thrown upon it, to make it ſtill the Cooler. The Streets are all ſtrewed with Sand, and water'd, and covered with a vaſt Variety of Flowers. The Altars erected for the Sacrament to reſt upon are very large, and embelliſhed with the utmoſt Pomp and Magnificence.

The Holy Sacrament is carried under a rich Canopy. His Catholic Majeſty and the whole Court follow it, attended by the Council and Judges, but without any Regard to the Order of Precedency, each having a Taper in his Hand. The King immediately follows the *Venerabile*, and walks with a Taper in his Hand, as well as his Subjects. They reſt from Time to Time, according to the Cuſtom eſtabliſhed for Proceſſions. During the march of the *Venerabile*, and of all the pious Retinue, the Ladies appear in the Balconies, dreſt all in their Summer Sutes, and are ſometimes more Inquiſitive about the Shape and Mien of a Penitent, and more influenced by his Merits on thoſe Reſpects, than the Devotion of the Ceremony, which they endeavour to reconcile however with their Inclination. They have Baskets filled with Flowers, which they throw in ſmall Quantities on the Perſons who march in Proceſſion; and Bottles of Sweets likewiſe, the Perfumes whereof they ſcatter upon the Detachment of the Church Militant, whom the Holy-Water ſecures from the ſecret Wiles and Stragagems of the Devil, whilſt the perfumed Waters expoſe them to thoſe of the fair Sex. There are ſeveral Buffoons who attend this Act of Devotion, mix in the Ranks, dance by the Side of the *Venerabile*, and play a thouſand antic Tricks during the Proceſſion. Theſe Buffoons, who for the generality are *Biſcayans*, are unaccountably active; but what is ſtill more unaccountable, is, that the *Spaniſh* Gravity can acquieſce in ſuch a Contraſt. The Proceſſion laſts ſeveral Hours, and it is two in the Afternoon frequently before it is over. Then it is the Devotees go home to Dinner, in order to meet again at the *Autos Sacramentales*, which are a kind [c] of pious Farces played in honour of the Holy Sacrament, in the open Street, and by the Light of Torches, tho' at broad Day. Theſe Farces laſt a Month, and cloſe the Devotion of the Holy Sacrament.

[a] Madam *d'Aunois Travels into* Spain.

[b] Ibid. *& Delices d'Eſpagne.*

[c] Or rather a ſort of Tragedies, the Subjects of which are pious, and the Execution whimſical and extravagant according to Madam *d'Aunois* in her *Travels into* Spain. She has given us the Subject of one of theſe *Autos*, which is this. " The Knights of St. *James* are aſſembled, and our Lord comes and requeſts to be admitted into this Order. " Several readily agree, but the Antients lay before the reſt the Injury they ſhould do themſelves by ſuch Compliance, " to a Perſon of ſo mean Extraction; that St. *Joſeph* his Father was but a poor Joiner, and his Mother work at her " Needle. Our Lord waits with great Uneaſineſs for the Reſolution they ſhall come to; they with ſome Reluctance " reſolve not to admit him; but thereon propoſe an Expedient, which is to inſtitute the Order of Chriſt on purpoſe for " him, and by this all of them were ſatisfied."

THE Proceſſion of the Holy Sacrament upon *Corpus Chriſti* Day, is much more ſolemn and ſerious at *Genoa*. The Streets and Houſes are hung with Tapeſtry, as they are in *France*: The way is likewiſe ſtrewed with Greens, and the Ladies throw Flowers and Perfumes upon the Heads of ſuch as have the honour to follow the *Venerabile*; but theſe little Acts of Gallantry are not attended with any Thing antic or ridiculous, and all pious Buffooneries are prudently omitted, which Practice *Milan*, as we are informed, hath faithfully retained, and in which, [a] according to *Miſſon*, People exerciſe themſelves ſome ſhort Time beforehand, to ſhine in a more Chriſtian-like Manner at the enſuing Feſtival.

THE Proceſſion of the Roſary, as the *Dominicans* perform it at *Venice*, is very ſingular. A great Number of little Angels and Saints follow the Croſs. Theſe are ſo many beautiful well-made Boys and Girls. One of the latter repreſents Saint *Apollina*, another St. *Lucia*, and another St. *Agnes*; in ſhort, they are all ſo many ingenious Copies of the Inhabitants of *Paradiſe*. Theſe imaginary Saints are attended by a Parcel of little very black Devils. They have Tails, Horns, Talons, and every Thing requiſite to make them appear what they repreſent. Theſe jump and caper about, and make a thouſand ridiculous Grimaces at the Female Saints; nay, they carry their Jeſt ſo far, as ſometimes to take ſuch Liberties as might make the young Saints loſe ſight of the Benefit and Advantage of this Act of Devotion; but they ſtill keep their Gravity however, defended by the Buckler of a borrowed Sanctity, and thinking themſelves very powerfully fortified with all the Arms of Salvation, they affect to look down with Contempt on the Devices of the Devils. The more they attempt to lead them aſtray, the leſs Inclination they have to liſten to the dangerous Drolleries of Hell, played off for their Amuſement; Drolleries which edify vulgar Chriſtians only. St. *Catharine* of *Sienna* appears at this Exerciſe of Devotion with a little *Jeſus* by her Side, who [b] has a Broom in one Hand, and a pair of Bellows in the other. After theſe Female Saints come a Number of pious Women, choſen from amongſt the faireſt, to repreſent ſeveral of the Saints in the old Teſtament. The Muſic mixes with the Proceſſion, and the *Eunuchs* ſing Hymns and other muſical Compoſitions. The bleſſed Virgin richly dreſſed, and in royal Robes, follows theſe Devotees, with a large Roſary in her Hand, the Beads whereof are of the biggeſt Size. For the bleſſed Virgin had, in her Life-Time, as we are informed, a particular Value for the Devotion of the Roſary; at leaſt the *Dominicans* think ſo. The young Lady who repreſents the Virgin, is carried upon a Litter, and at ſome little Diſtance follows a wooden Image of the bleſſed Virgin, which the *Dominicans* hold in the higheſt Veneration. The People humble themſelves before it, fall down on their Knees, and flock round about it, as being fully perſuaded, that thereby they ſhall reap Bleſſings without Number. The *Dominicans* armed with Roſaries ſurround our Lady.

SUCH Chriſtians as are hard to pleaſe, or ſingular in their Taſte, can never approve theſe ſolemn Proceſſions, in which the Saints appear degraded from that State of Humility they had made choice of in order to make themſelves acceptable to God on Earth. But theſe Practices, however, are of ſingular Service to ſuch Perſons, over whom Superſtition and the Paſſions are for ever contending to get the Maſtery; a Debate of the higheſt Importance to the Leaders of the Church Militant. As to [c] the myſterious Part of their Proceſſions, we ſhall leave that Enquiry to them, as no one knows the ſecret but themſelves.

WE ſhall not here enter into a more particular Account on the Topic of Proceſſions. There are two or three others, however, which will be deſcribed in the Sequel of this Work, whereof the leaſt that can be ſaid, is, that they are very ſingular.

[a] Miſſion's *Voyage to* Italy, Tom. III. *Hague* Edit. 1702.
[b] It was in this Condition he once came into the Saint's Room to help and ſerve her.
[c] *Vide* the next Page.

PRO-

PROCESSIONS are of Pagan Original, and ſuch as were very ſolemn, were formerly made in honour of their falſe Deities. For this we ſhall refer the Reader to *Polydore Virgil*; but however, for his Satisfaction, we ſhall give him the Deſcription of a Pagan Proceſſion, as we find it in Book XI. of *Apuleius*'s *Metamorphoſis*, which was one made in honour of *Diana*. Firſt appeared ſome in the Equipage of Warriors, and others of Huntſmen, armed with Spears, and other Inſtruments, proper for the Chace; then came Men diſguiſed like Women, with their Hair flowing in Ringlets; their Body, Feet, and Legs, dreſſed in the moſt pompous Manner, with all the Ornaments of the gayeſt Ladies.

ONE was dreſſed like a Magiſtrate, another like a Philoſopher. A tame She-Bear was carried on a Litter, in honour of the Goddeſs, that being the living Emblem of Hunting, over which *Diana* exerciſed her Authority among the Pagans..... Theſe, if I may be allow'd the Expreſſion, were the Preliminaries; after which march'd the Women Devotees, clothed all in white, and crowned with Flowers; they ſtrewed the Ways with them, through which the mortal Spoils of ſeveral Gods, and likewiſe the Image of the Goddeſs, were to paſs..... This ſacred Company which trod upon thoſe Flowers, perfumed the Streets likewiſe with a precious Balm, which they poured out Drop by Drop as they marched along. A great Number of Male and Female Devotees followed the holy Matrons, with Torches or Flambeaux in their Hands. There was Muſic alſo, and the ſinging Boys join'd their Voices in a very agreeable Manner, with the Symphony of Inſtruments, as they ſung the Praiſes of their Gods. Such as had devoted themſelves to Piety came after the Choir..... The Prieſts who followed them carried ſeveral Things which were conſecrated to the Service of Religion; after which appeared their Gods. *Anubis*, *Mercury*, *Serapis*, &c. condeſcended to be mingled with their Adorers, under a Form which repreſented their Character and Functions. They always carried likewiſe in this Proceſſion ſome certain Myſteries, which made the moſt eſſential and valuable Part of their Religion. They were lock'd up in a Caſket, which one of the Miniſters of the Gods carried with that becoming Gravity, which was ſo highly requiſite to gain over the People, and imprint an implicit Faith on the Hearts of their Devotees.

PROCESSIONS were likewiſe in Uſe [a] amongſt the antient *Jews*. They were introduc'd, as ſome pretend, into Chriſtianity under *Conſtantine the Great*. The Uſe of Tapers had been eſtabliſhed before, but they did not appear at Proceſſions till ſome Years after.

YOUR Expoſitors of Myſteries inform us, [b] that Proceſſions recall to the Chriſtian's Mind the various Travels of our bleſſed Lord for our Salvation, and the Life which a Chriſtian ought to lead here upon Earth. The Chriſtians who introduced the Uſe of them in the firſt Ages of the Church, in our Opinion, made none of theſe Reflections; and only imagined that they ought to imitate a Ceremony which gives ſuch a Luſtre to Religion, though borrowed from Paganiſm, and which the *Jews* themſelves had made no Scruple of adopting. Beſides, it is eaſy to conceive how the Chriſtians, living amongſt Heathens, did by Degrees take various Cuſtoms from them, which they imagin'd they might apply to their Religion, without any Ways corrupting it.

THE Croſs which is carried before the Proceſſion, is intended to inſtruct us, that the Faithful ought always to have CHRIST before their Eyes; and the Image of the Saint,

[a] Examples of them are to be met with in the Old Teſtament.

[b] *Alet's Ritual.* "The Compaſs taken in going from any holy Place, and coming back to it again, all the while "ſinging the Praiſes of God, repreſents the Travels of Chriſt, during his living with his Diſciples," &c. The Application is a little forced, and that of a Proceſſion to the Life of the Chriſtian is equally ſo.

that

that they are obliged to imitate their Patron Saints as thoſe did our bleſſed Saviour. The People walk after the Prieſts and Clergy, to denote that the Faithful ought entirely to rely on their Inſtruction, and implicitly follow them in the Way chalk'd out by them to Salvation.

As to the Manner of appearing in Proceſſions, Eccleſiaſtics ſhould think on nothing but the Myſteries contain'd in them; nay, were there no Myſteries in them at all, it were probably no Harm piouſly to imagine ſome. Nor ought they to have any worldly Intereſt in View, ſuch as the Advantages of a Pariſh, or a Convent, the fond Deſire of eſtabliſhing any particular kind of Devotion, *&c.* nor think they deſcend from their Superiority no more than CHRIST did when he converſed with his Diſciples. In a Word, their Lives ought to be conformable to the Intentions of the Proceſſion. As for the Populace, the Beauty of the Ceremony ought to be laid before them, and the Myſteries of it to be explained, that they may appear at them with that Fervency of Devotion which the Church takes Pleaſure to diſcover in the Faithful.

IT is not ſufficient to give the Reader a Deſcription of ſome Proceſſions, which are remarkable for their Object only; we ſhall therefore now treat of the general Order preſcribed by the Church, to be obſerved at all Proceſſions. [a] "The Banner or Image of "the Saint muſt march in the Front, and be carried, if poſſible, by a Clergyman in "his Surplice. The Children follow two and two, with an Eccleſiaſtic in his Surplice, "or their School-Maſter before them; then comes an Exorciſt, with holy Water and "the Sprinkler, or an Incenſe-Bearer holding the Cenſer ſmoking, and the Navette; "then the Croſs-Bearer between two Ceroferaries. The reſt of the Clergy follow two "and two. Such as wear Pluvials march after the others; but if there be any Ca"nons amongſt them, the Choriſters who are not ſo walk before them..... The Ce"lebrant goes laſt. At ſolemn Proceſſions, which are made before Maſs, the Deacon "walks at the Right Hand of the Celebrant, and the Subdeacon at his Left..... An"other Subdeacon is the Croſs-Bearer..... At ſuch as are made out of Maſs-Time, no "Deacon or Subdeacon is requir'd to attend, except at that of the Holy Sacrament; "but the two firſt Choriſters are on each Side the Celebrant in their Pluvials. The "Magiſtrates, and ſuch Perſons as are the moſt ſubſtantial of the Place, immediately "follow, and the reſt of the People after them, the Men firſt, and the Women and "Girls laſt." As for the reſt we refer the Reader to the Rituals.

THE March of the Detachments, who form the Proceſſion, is always directed towards ſome particular Church; but they often halt, in order to viſit ſeveral others in their Way; an extraordinary Piece of Devotion, and conſtantly attended with Indulgences, which the Pope grants for the Encouragement of the Faithful. This Devotion is call'd at *Rome*, [b] a *Station*, a Term which formerly ſignified the tarrying for a ſhort Time in any Place; a Port or Retreat for Ships; an Encampment, *&c.* All which are Ideas agreeable to the Church Militant.

PEOPLE of all Religions have their Retreats or Places of Retirement, if thereby we underſtand a voluntary Separation from the reſt of Mankind, to perform their Devotions in ſecret, and free from Diſtraction. Every Man, indeed, may do this in his own private Apartments, but there are ſome Retreats of a much more ſolemn Nature, and thoſe only we call ſuch which we perform for ſome Time in a Convent or Seminary, in order to pray to God at our Eaſe, without being expos'd to any Temptations, and without giving ourſelves up to earthly Anxieties.

[a] *Alet's Ritual.*

[b] *Stations* were eſtabliſhed, as they tell us, under *Conſtantine the Great*, but not then regulated. St. *Gregory the Great* fixed the Days and Churches where they were to be performed.

WE have already obſerved, that nine Days Devotions are of Pagan Original; to perform this kind of Devotion as we ought, we are to conſider it muſt be confined exactly to the Number nine. Some Devotees imagine, that nine Maſſes perform'd nine Days together, will be more acceptable to God than twelve Maſſes ſaid twelve Days together. If theſe Devotions be appointed in honour of nine Orders of Angels, what Reaſon have we to doubt of their being well received?

THERE is nothing which flatters the Heart of Man more than what is call'd *Good Works*, ſince 'tis looked on by him as a formal Contract, or, as it were, a Truce between his Paſſions and the Duties of his Religion. [a] A certain Satyriſt has obſerved, "That a Devotee refuſes to pay his Debts, though he ſays his Prayers; that he plun-"ders his Neighbour, though he gives the tenth to the Poor; that he ruins honeſt Fami-"lies, whilſt he is building Hoſpitals; in ſhort, that Religion with the Devotee is "the Counterpoiſe of Juſtice." Whether this Character be true or not we ſhall not take upon ourſelves to determine. To moralize is not our Buſineſs here, but we may venture to aſſert, that there are many who look upon *Good Works* alone as the high Way to Salvation. We may farther add, that whatever *Good Works* may be in their Nature, the Clergy have always made their Advantage of them, under the ſpecious Pretence of ſhewing many Chriſtians the Road to Heaven; but above all, they have attempted to pave the Way to it by Foundations, which, according to M. *Thiers*, began in the fourth or fifth Century; and yet it was nothing then; the Mode was not entirely eſtabliſhed till the ſixth. Nothing was at that Time, indeed, to be ſeen, but People of all Ages, Sexes, and Conditions, renouncing their worldly Poſſeſſions for the Endowment of Churches and Convents. New Practices of Humility ſprang up on all Sides, and Devotees grew diſtaſted at Vigils, which to them appeared too weak. The Prieſts and Monks had Viſions; they entered into an intimate Correſpondence with the Saints of Paradiſe. More warm and ſtrenuous Meaſures were taken againſt the Devil, who then grew formidable. Several Croſſes were dug up, and Relics found, which till that Time had been unknown, and never heard of; nay, ſome of the Mouths of Hell, and two or three of Purgatory, were likewiſe then diſcover'd. The Maps of the Monks preciſely pointed out their Height, nor was this Diſcovery the leaſt eſſential of the Age. A prodigious Number of Souls got out of Purgatory, and ſome of the Damn'd themſelves eſcaped. Such as had any Regard for their Relations, immediately took care of them, and new Methods were invented for alleviating the Sorrows of ſuch dead Perſons as had their Friends to appear for them.

MASSES were multiplied, and one Sacrifice being now inſufficient, there was a Neceſſity not only for ten, twenty, or thirty, but ſometimes for thirty thouſand. The Sovereigns of the Church created new Patrons. Altars and Churches were founded without Number. Swarms of the Vermin, called Monks and Friars, overſpread the Face of the whole Earth. This, they aſſerted, was God's Work. Habitations were aſſigned, and Revenues appointed them; but pious Souls very largely augmented them. Houſes where Devotion has always found an Aſylum, cannot be too much indulg'd. We may eaſily conceive, that Convents increas'd with Devotion, and that ſuch as had devoted their Patrimonies to the Service of the Church, found no other Refuge than that of the Caſſoc or the Veil; in ſhort, a ſtrong Perſuaſion at that Time prevail'd, [b] that God could not be ſerved aright but by Prieſts and Friars; and nothing, indeed, was to be ſeen but Caſſocs, Cowls, Tonſures, Crowns, Vows of Continence and Chaſtity, voluntary Divorces between Husband and Wife, upon a Motive of Piety, and with Intent to retire from the World, that they might pray to God at their Eaſe in the Society of Monks and Hermits.

[a] *Reflex. Moral. Satyr. & Comic.* p. 259. Ed. of 1716.
[b] *Diſſertation on the moſt neceſſary of all Devotions.*

BESIDES the *Foundations* of Churches, Convents, and Maſſes, there are divers others more remarkable. [a] There are ſome ſettled for expoſing or carrying the holy Sacrament in Proceſſion, on ſuch Days as are not ſet apart by the Church for it; or for making ſome particular Day more famous than it originally was, according to the Inſtitution of the Church. Such is the *Foundation*, ſays Mr. *Thiers*, (on whoſe Veracity we depend,) whereon the Holy Sacrament is expos'd on the Feſtival of ſome Patron of a Pariſh; the Feſtival-Day of the Saint whoſe Name we bear, or for whom we have a peculiar Reſpect and Veneration. There are likewiſe other Foundations for Offices and Prayers in honour of the Saints, at ſuch Times as we have received any extraordinary Mercies and Favours from them.

The DEVOTION *of* RELICS.

[b] MR. *THIERS* aſſures us, that the Faithful throughout all the Ages of the Church have paid a great Veneration to the genuine Relics of Saints, and have frequently received great Advantages by them; but he adds, that ſome Men have carried this Sort of Devotion ſo far in theſe latter Times, as to imagine that they need only to be devout to ſome particular Relics, carry them about them, or frequent Places where they are depoſited, in order to die free from Sin. Mr. *Thiers* has ſome Grounds for talking after this Manner; and yet he had better have omitted this Article. Why ſhould a great Number of pious Souls be undeceived, who more cloſely and ſtrenuouſly labour at their Salvation before the Head or Arm of a Saint, becauſe they have made choice of this Relic for the Object of their Devotion, rather than any other? and who, being depriv'd of ſenſible Objects, are taken up with ſpiritual Ideas, which lead him who meditates on them directly to God? The Charity of a Chriſtian avoids ſuch Judgments as are too raſh and precipitate. A certain Devotee aſſures us, that a little Relic, which he carries about him, and is neatly ſet in a Box, is a ſovereign Antidote againſt the Temptations of the Fleſh, a ſpiritual Balm that revives him, and an Eſſence that makes him live to God ..... Let us take his Word for it, without further Examination.

THE Antiquity of this Reſpect for Relics has been attempted to be proved from the Tranſlation [c] of *Joſeph*'s Bones, when the *Jews* went out of *Egypt*. It is certain, that under the Old Teſtament, it was thought, as it is now, that whatever has touched the Body of a Saint, acquires extraordinary Virtues. This was the Opinion of the primitive Chriſtians, and Inſtances of it are to be met with in the Goſpels, and the Acts of the Apoſtles; from whence we may infer, that the real Body of any Saint is capable of producing much more miraculous Effects. In proceſs of Time, the Conſequences of this Notion of Virtue and Holineſs has been carried to a greater Pitch. Some have pretended, [d] that it was neceſſary to collect all ſuch Things as had been made uſe of by the Saints, to dig up their Bodies, to ſearch after their Bones and Aſhes, and fix on them ſuch an Aſſurance as is eſteemed juſt and reaſonable, ſince thoſe Saints had procured it

[a] *Diſſertation on the moſt neceſſary of all Devotions*, Chap. xxiv.

[b] Ibid. Chap. xxiii.

[c] *Exodus*, Chap. xiii. 29. The antient Heathens likewiſe worſhipped the Aſhes of their Heroes. By the expreſs Order of the Oracle of *Apollo*, the *Athenians* gathered up the Bones of *Theſeus*, and religiouſly preſerved them, after having carried them in a pompous Proceſſion, and offered ſolemn Sacrifices in honour to them. Were it neceſſary, other Inſtances might be added.

[d] *Bezius*, in one of his Pieces, grounds the Merit and Incorruptibility of Relics on theſe Texts of Scripture. *One ſingle Hair of your Head ſhall not periſh. The Lord preſerveth the Bones of his Servants, not one of them ſhall be broken. Whoſo eateth my Fleſh to eternal Life*, &c. which prove, ſays he, that the ſmalleſt Particles of Saints (even their Hair) have been preſerved down to our Times, that their Bones ought to be placed in Shrines, to create Reſpect and Homage; that the Relics of Saints are endued with eternal Life, and a vivifying Power, and they retain the ſame Power of working Miracles as the Saints were poſſeſſed of in their Life-Time.

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when living. Then were Temples, Chapels, and Altars devoted to their Service. [a] The very Angels concerned themſelves in this important Affair; for they collected the Bones of St. *Catharine*, and buried them upon Mount *Sinai*. Tranſlations began to be made in the fourth Century with abundance of Solemnity. The Uſe of Shrines for Relics began at the ſame Time.

THE Church takes care to have the Shrines, wherein Relics are depoſited, ſolemnly bleſſed. There is nothing ſingular in this Ceremony. [b] The Purport of the Prayer is, that God would grant his Protection to ſuch as reverence the Merits of the Saints, and embrace their Relics with Humility, in order that theſe faithful Suppliants may be guarded from the Power of Satan, from Thunder, Plague, an infectious Air, wild Beaſts, and from the malicious Devices of wicked Men. This Enumeration ſhews to what Purpoſes Relics may be applied. Another Prayer ſaid by the Celebrant before the Shrines, wherein the precious Remains of the Saints are to be lock'd up, after they are ſprinkled with holy Water, is of equal Energy.

OATHS are taken on the Relics of the Saints; and the Oath of the King of the *Romans*, on the Blood of St. *Stephen* at *Aix la Chapelle*, upon his Coronation-Day, is an Inſtance of this religious Cuſtom.

THE Faithful, who viſit Relics out of Devotion, muſt acquit themſelves of this Duty with Zeal, and touch the ſacred Limbs of the Saints with more than common Faith. There is a ſtated Time for the public Expoſition of them to the Devout. The Relics of the Church of *Notre Dame* at *Aix la Chapelle*, [c] are expos'd once in ſeven Years with Proclamations, which are intended to prepare the Chriſtian's Application. We ſhall tranſcribe one of theſe Proclamations, that the Reader may have a more adequate Idea of the Ceremony.

The PROCLAMATION *relating to the Head and Right Arm of St.* CORNELIUS.

" THE Head and Right Arm of St. *Cornelius* are to be expos'd, by whoſe Me-
" diation may the Lord Jeſus preſerve you from the Falling-Sickneſs, and af-
" ter this Life beſtow on you the Kingdom of Heaven. *Amen. Pater Noſ-*
" *ter. Ave Maria. Credo.*"

The TRANSLATION *of* RELICS.

THIS important Ceremony requires great Care and Application. The [d] Biſhop muſt examine into them before they are tranſlated; and a Congregation of the Clergy and Doctors in Divinity muſt be firſt aſſembled: Nor muſt the conſulting with Phyſicians be omitted, particularly thoſe who are well skill'd in Anatomy, in order to give their Opinions relating to the Nature and Condition of the Relics, without which great Abuſes might be committed. After their Examination, they proceed to the Inventory, and the Notary draws up an Act of it; after which they are laid in the Place appointed for them. All this is ſpecified; the Biſhop gives his Atteſtation, which is

[a] *Caſal. de Vet. Chriſt. Ritibus.*
[b] *Alet's Rit. Pontifi. Rom.*
[c] *Vide* A ſmall Pamphlet, entitled, *Prône des Saintes Reliques*, &c. printed at *Aix*.
[d] *Bauldry*, Part II. Cap. xv. *Man. Sacr. Cerem.*

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confirm'd by a Decree, enjoining all the Faithful to revere them. In ſhort, the ſacred Treaſure is then lock'd up, but bleſs'd firſt, in the moſt ſolemn Manner by the Biſhop.

THE Tranſlation of Relics is made in Proceſſion; ſuch Devotees as aſſiſt at it, may be aſſur'd of a great Number of Indulgences, which his Holineſs grants to all ſuch as are preſent at that Act of Devotion. On the Day appointed for the Tranſlation, the Streets through which they are to paſs, muſt all be cleaned, and the Houſes hung with Tapeſtry. The [a] Church and Altar are magnificently embelliſhed, and the Images of the Saints ranged in public View. The Celebrant has all his proper Robes on, and, attended by his Miniſters, goes to the Place where the Relics are, prays before them on his Knees, riſes and bleſſes the Incenſe, wherewith they are to be bleſſed, incenſes them three Times, then bows, and orders them to be carried to the Place appointed for them, and Pſalms are ſung all the Way. The Populace, naturally fond of every Thing that is outwardly pompous and magnificent, often ſurround them with Tapers in their Hands. When the Relics are depoſited in their proper Places, the Clergy ſet a Guard over them, Day and Night, which is relieved by Turns. The Reader is deſired to obſerve, that Prayer is the ſole Exerciſe of the Faithful who are upon Guard.

BEFORE the Proceſſion for the Tranſlation of Relics, there is a Maſs; the Proceſſion is performed in the following Manner. [b] Two Mace-Bearers march firſt, and clear the Way; the Maſter of the Ceremonies ranges the Faithful according to their Rank; he who has the Bells under his Direction, ſets them a ringing, and immediately the March begins.

FIRST walk the Muſic, then the Societies, according to their various Degrees, and after them the Images of the Saint or Saints, in caſe there be more than one to be tranſlated. Some Laymen of Diſtinction carry theſe Images, juſt as military Officers carry their Enſigns. Others help to ſupport their Trains. A Band of Muſic walk before them; and Children and young Boys decently dreſſed follow bare-headed. Thoſe of the greateſt Note, and the chief Men of the Town, follow the Images, with Tapers in their Hands. The religious Orders fall in by Detachments, or Deputies, and walk next to the Laity of Diſtinction. We ſhall paſs over the Order which the ſecular Clergy walk in, *viz.* the Incenſe-Bearer firſt, the Croſs-Bearer between two Ceroferaries, *&c.* We have already ſaid enough as to that Particular.

THE Relics are carried under a Canopy. The Biſhop, if he be at the Ceremony, muſt be dreſs'd in his Pontifical Robes. Some Muſicians likewiſe in their Robes walk before the Relics, ſinging the Eulogiums of the Saint who is tranſlated. During the Proceſſions two Thuriferaries are conſtantly incenſing them.

TE DEUM muſt be ſung as ſoon as ever they enter the Church; and the Relics are ſet upon the Altar to be rever'd by the People. Before they are locked up they are bleſs'd by the Biſhop. Prayers are appointed in honour of them, and a Lamp is left burning Day and Night before the Place where they are depoſited.

* THE Relicts of Saints muſt not be carried by Laymen, under Colour of any Society. The Tranſlation of Images is performed after the ſame Manner as that of Relics.

[a] The Church muſt be adorned with the Colour ſuitable to the Saint, whoſe Relics are tranſlated. Red is the proper Colour of an Apoſtle or Martyr, white of a Confeſſor or Virgin. Taken from *Alet's Ritual.*

[b] *Baulduy. Manuale Cerem.* It muſt be obſerved, that this Author writes particularly for *Italy.*

[c] *Alet's Ritual.*

RELICS *for* MIRACLES.

WE ſhall ſay little on this Topic, which is almoſt inexhauſtible; but ſhall only mention the Blood of thoſe Martyrs, which is preſerved in various Parts of *Chriſtendom*. *Rome* in particular, and *Italy*, are grown famous for the vaſt Quantity that is found in them; nor is this in the leaſt to be wondered at, conſidering the Perſecutions of the primitive Chriſtians, under the Tyranny of the Pagans. The Earth at *Rome* is ſtained with the Blood of the Faithful. This City, according to an *Italian* Writer, [a] has drank of it to that Exceſs, as to be drunk with it. He adds, that his Holineſs makes Preſents of ſome of this ſacred Earth to Foreigners, thereby endeavouring to gratify the Deſires of ſuch good Chriſtians, as come to *Rome* upon a religious Motive; and are unwilling to return home without being furniſh'd with ſome ſalutary Teſtimonial of their Travels. This is an infallible Relic; having at leaſt ſome Part of thoſe Virtues which Saints communicate to every Thing they touch; as we ſhall demonſtrate by a Miracle, extracted from the abovementioned Author. An Ambaſſador of *Poland* earneſtly entreated Pope *Pius* V. to oblige him with a Relic; but whether his Holineſs was not inclin'd to open his Treaſures to this *Pole*, or elſe imagin'd that a little Earth taken off the Pavement would have as much Efficacy as a Bone, when ſeparated from a Saint's Body, he took his Handkerchief out of his Pocket, put a little *Roman* Earth into it, and then folding it up, preſented it to the Ambaſſador, who took the Pope to be only in a merry Mood; but as ſoon as his Excellence was returned home, he opened the Handkerchief, and going in all probability to throw the Earth away, ſaw the Earth and the Handkerchief likewiſe ſtained with the Blood of Martyrs.

THE Blood of Martyrs has wrought abundance of Miracles. The Author, whom we ſhall quote at the Bottom of the Page, has collected ſome of divers Sorts; and to him we ſhall refer the Reader.

As to the miraculous Manner, "in which the Blood of Martyrs, according to Report, "has in all Times been ſeen to melt and run, the Devout flatter themſelves, that God "has been pleaſed to give this Satisfaction to all pious Perſons for their Conſolation, and "as a Reward of their Virtue." There are now-a-days ſeveral Liquefactions of this Nature, particularly in *Italy*. [b] On the Feſtival of St. *Euſtace*, that Saint's Blood is ſeen to boil at *Rome*. The Blood of St. *John Baptiſt* does as much, if not more, at *Naples*; and that in three different Churches. It [c] puts itſelf into this violent Ferment in honour of JESUS CHRIST, and ſeemingly endeavours once more to proclaim the Coming of our Bleſſed Saviour. There too St. *Bartholomew*'s Blood is in as great a Heat as that of St. *John Baptiſt*; and ſo likewiſe is the Blood of St. *Stephen*, which never fails running on the Day whereon is commemorated the finding his Body. Some Unbelievers pretend, that all theſe Liquefactions have more of Artifice than Miracle in them; and we ſhould be apt to imagine ſo ourſelves, were we not convinced by numberleſs Inſtances of the fair Dealing and Sincerity of the Prieſts and Monks of this Country. We ſhall produce one that will put it beyond all Diſpute.

ON the 18th of *September* is celebrated the Ceremony of expoſing the Head and Blood of St. *Januarius*, Patron of the City, to public View. There is a [d] ſolemn Pro-

a *Boldetti. Oſſervazioni ſopra i cimiteri de S. S. Martiri*, Lib. I. Cap. xxvi. Edit. of *Rome*, 1720.

b *Oſſervazioni ſopra i cimiteri*, &c.

c This is the Expreſſion of a Poet, quoted by the *Italian* Author.

d The following Story, as we are inform'd, gave Riſe both to the Proceſſion and Miracle. A *Neapolitan* Lady, being ſo ſick as to keep her Bed, having heard of St. *Januarius* and his Aſſociates, determin'd to ſeek her Cure upon

Proceſſion likewiſe in Honour of the Saint, at which the Martyr's Head and Blood are carried in all the Pomp and Grandeur imaginable. 'Tis ſo contriv'd, that theſe two Relics meet together, and as ſoon as they are within Reach of each other, the Blood is ſeen to grow Fluid, to boil, and to riſe to the very Rims of the Glaſs, in which 'tis kept. This Miracle is wrought every Year, never deceiving the People's Expectation, who are always ready to atteſt the Truth of it.

WE ſhall forbear mentioning [a] the Liquefaction of St. *Vitus*'s Blood, which is to be ſeen in one of the Abbies of the Dioceſe of *Tarentum*, and that of the Blood of St. *Pantaleon*, St. *Urſula*, St. *Laurence*, and divers others.

WE ſhall likewiſe ſay nothing of thoſe Tranſlations in which Relics have formerly ſignalized themſelves by a vaſt Variety of miraculous Cures, peculiar Operations, and famous Deliverances, which have been owing to them. Some may imagine, perhaps, that nothing like them is ſeen in our Days; ſince modern Incredulity is apt to laugh at the Candour and Faith of our Anceſtors. But we ſhall refer them to the Archives of the Monks: Where they will ſee that the Power of the Saints is no ways diminiſhed.

[b] IN 1672. *Rome* raiſed a Recruit from the Catacombs of four hundred and twenty eight Saints, moſt of them anonymous, and unknown; which, however, afforded abundance of new Relics. Other Recruits of the ſame ſort had been made before that Time.

The MANNER *of diſtinguiſhing the* RELICS *dug out of the* CATACOMBS, *to be genuine.*

THE [c] apoſtolic Chamber hires Diggers, on purpoſe to work in the ſubterraneous Places, where ſacred Bodies, as they are call'd at *Rome*, are commonly found. This holy Employment is carry'd on in Spring and Winter. As ſoon as the Sepulchres are opened, an apoſtolic Commiſſary examines the Marks whereby the Bodies of Martyrs are to be known. If there be only the name of CHRIST thus (☧) over theſe Sepulchres, or a ſingle Croſs, a Dove, a Crown, an Olive-Branch, without a Palm-Branch, or without a Vaſe of Wood, or other Veſſel, wherein the Blood of Martyrs was uſually put, they are look'd upon barely as ſo many Chriſtian Sepulchres, and in ſuch a [d] Caſe are never opened. The Veſſel for holding of Blood is in a particular Manner [e] an evident Sign of

upon the very Spot where theſe faithful Chriſtians had been executed. Immediately ſhe gets up, full of Hope, takes two Vials, and repairs to the Place of their Martyrdom, which being ſtill wet with the Blood of theſe faithful Confeſſors, ſhe fills her Vials therewith. In one ſhe puts all the pure Blood ſhe could get, and in the other, that which was mixed with Earth and other Filth. She had ſcarce made an End, before ſhe found herſelf reſtored to a perfect State of Health. Some Time after, this good Lady was informed, that the Head of the Saint whom we are ſpeaking of, was lodged at *Naples*; and thought herſelf bound to acquaint her Countrymen, that ſhe was in Poſſeſſion of the Saint's Blood, and owed her Cure to it. This was a new Subject of Edification for that pious City; the Devout are determined to tranſlate it; the Head therefore of the Saint is taken and carried in Pomp, in order to fetch the Blood. The Lady did not wait for this Viſit. She would have done wrong to ſtand upon Punctilios. Equally humble and devout, ſhe takes the two Vials, and runs to meet the Head of the Martyr. In the firſt Moment of the Interview the Blood diſſolves, the People were convinced beyond the Power of doubting, that it was the Blood of St. *Januarius*, and ſince that Time the Miracle has never ceaſed. This is what the *Italian* Author, already quoted, relates.

[a] *Oſſervazioni ſopra*, &c.

[b] Id. Ibid.

[c] Id. Ibid..

[d] Or at leaſt are but very ſeldom opened. *Id. Ibid.*

[e] Hereby we ſee it is falſe, to ſay, that *the ſmall Earthen Veſſels*, where appear *any Remains of the Blood put into them by thoſe that buried the Bodies of Martyrs*, or *any Part of the Inſtrument which was made uſe of in their Execution*, or, *in ſhort*, *any Inſcription* graved on Stone, *were acknowledged as true and genuine Marks of the Martyrdom ſuffered by thoſe near whom they were found in their Sepulchres.*

Mar-

Martyrdom, and conſequently of Holineſs. When the neceſſary Tokens here mentioned have been obſerved, they proceed to open the Tombs with all the Precaution ſo religious an Operation requires.

ALL the Caution imaginable is uſed with Reſpect to the Bones of Martyrs; without which they could not be taken out whole. As they are dug up, they are put into little Caſes, which are afterwards corded up; and ſealed with the grand Vicar's Seal; and then the Diggers carry them into the Chambers appropriated for Relics. The Bones are laid upon Tables at ſome Diſtance one from the other, that as they dry, the Air may reſtore them in ſome meaſure to their primitive Hardneſs. All this requires a dextrous Hand; becauſe theſe Bones grow very brittle; and as they are apt to crumble with the leaſt Touch, by lying ſo many Ages under Ground, muſt be artfully and lightly handled. After this, the Cardinal-Vicar and his Holineſs's chief Sacriſtan expoſe theſe Relics to the Veneration of the Faithful, diſtribute them as they ſee proper, and arm them with the neceſſary Atteſtations. Relics of the larger Size are beſtowed on none but crowned Heads, and Perſons of the firſt Diſtinction in the Church.

THE Sieur *Aimon*, in his *Tableau de la Cour de* Rome, acquaints us, that the Congregation of Relics gives Names to thoſe Bones which are dug up, and cannot be known by any Inſcription; which Names are given at the Diſcretion of ſuch Devotees, as would honour them under ſome Saint whom they nominate, as Godfathers and Godmothers do when Children are baptized.

[a] IF the Proprietors of any Land under the Juriſdiction of *Rome*, ſhould diſcover any Sepulchres, or ſubterraneous Places which have Communication with thoſe where any ſacred Bodies have been dug up, they muſt give Notice of it to the Congregation of Relics, who take due Care to have ſuch Places ſtrictly examined.

[b] THE Biſhop is allowed to give his Approbation of ſuch Relics as are but newly diſcovered, of a Saint who has been in Heaven for many Ages paſt, and is poſſeſſed o the Right of Holineſs without having his Privilege diſputed. But it is not ſo with ſuch Saints as are wholly unknown, or but little known, or whoſe Sanctity muſt be proved. CHRIST's Vicar only can beſtow on their Relics the Authority they deſerve.

[a] *Oſſervazioni ſopra i cimiteri*, &c.
[b] Id. Ibid.

Se-

Several CUSTOMS *relating to* RELICS.

EXCESS of Love and Esteem makes us preserve with Fondness what once belong'd to our Friends or Relations. People of high Birth leave their Descendants particular Family-Trifles, which have been transmitted to them from their Ancestors; and if such Trifles happen to be accompanied with any peculiar Circumstance, the Family is very apt to place them in the Number of Relics. Nay, Antiquity alone is sufficient sometimes to set an excessive Value upon Things. An Antiquarian, who should be so happy as to be possest of an Arm of *Alexander*, or one of *Cæsar*'s Robes, would imagine himself as fortunate at least as a Christian, who should reckon twenty *sacred Bodies*, together with all their proper Attestations, amongst his Treasures. This Character is naturally stamped on the Mind of Man in general; we can't refrain from entertaining a Respect and Veneration for the most trivial Things we have remaining of such as in their Life-Time merited public Esteem; and should this Principle arise from the same that makes us fond of Religion; should those Persons, for instance, whom we thus value and regard, have suffered for it, or should we have discovered an uninterrupted Course of Sanctity in them, we are easily persuaded, that when they departed this Life, they left a Portion of their Holiness behind them; that some remained in their very Clothes, nay, that the Earth that bears them has acquired some Share of it. This Persuasion is confirmed by Time, and a Series of Time gives it a Right, which no one would dare rashly to contest.

WE are well assured, that this Principle may have been the Occasion from the Infancy of the Church, of collecting the Bones and Ashes of the primitive Martyrs. The Garments of Christ and his Apostles may possibly have been preserved; some of the Instruments of their Sufferings may likewise have survived; some may have procured St. *Peter*'s Chains, and others the Stones with which St. *Stephen* was martyr'd. But let us carry the Supposition still farther; there may be Devotees who are firmly of Opinion, that there were some Christians so patient, or rather so cunning, as to make an Advantage of the Moment that St. *Joseph* was cutting Wood, with an Intent to get Possession of his [a] Breath in that Instant, and secure it fast in a Bottle. But, be that as it will, there would be no Method of accounting how these, [b] and several other Relics, at least as antient, are transmitted down to us free from Forgery, after so many, and great Revolutions of States, and after about seventeen Centuries, without Faith, and without Miracles.

THE Custom of wearing holy Relics by way of Devotion, or in order to be preserved against all Casualties, Diseases, Calamities, *&c.* is very antient in the Church; since [c] St. *Gregory Nysseus* takes particular Notice of a small Piece of Wood of the true Cross, which his Sister wore on her Finger in a Ring. This Custom might partly arise from the Prac-

[a] This is what is pretended to have been somewhere preserved.

[b] Such, for Instance, is Part of the Table-Cloth laid before Christ at his last Supper, and is at *Vienna* in *Dauphiny*. Such are likewise his Manger, the Table on which the last Supper was served, the Napkin with which he wiped his Apostles Feet, his seamless Garment, his Purple Robe, the Cloth he wore round his Body on the Cross, the Spunge by which he received the Gaul and Vinegar, the Stick with which he was struck, the Blood mixt with Water that came out of his Side, the Hair and Garments of the blessed Virgin, those of St. *John the Evangelist*, the Girdle of our Lady, and St. *Joseph*'s Cloke.

The *Carthusians* at *Cologne* have the Hem of Christ's Garment, which the Woman afflicted with the Loss of Blood touch'd in order to be cured. The Ladies of that Place, as we are informed, send Wine to the *Carthusians* to have the Relic steeped in it, and drink of it upon any emergent Occasion.

[c] *Osservazioni sopra i cimiteri*, &c.

tice

tice of the Pagans, to preſerve themſelves againſt magical Charms and Incantations. It is pretended, that what the *Children* of the *Romans* wore about their Necks, ſerved them as a Preſervative againſt future as well as preſent Evils: Amulets and *Abracadabras* ſpring from the ſame Fountain. But be that as it will, it is to St. *Helen* that Relics owe the Beginning of their high Reputation; and yet the Croſs was at that Time the only Relic really in Faſhion: That devout Princeſs foreſeeing, that the finding of the Croſs would inflame the Chriſtian's Devotion, took but a Part of it away with her, and left the Remainder at *Jeruſalem* to be an Object of the Pilgrim's Devotion. But it is not in the leaſt to be queſtioned, but that this ſacred Wood would by Degrees have been all loſt, on account of the conſtant Diſtributions which were made of it to Devotees, had not St. *Paulinus* aſſured us, [a] that at that Time it remained in the ſame Condition; that the Faithful were taking away ſome of this divine Wood without Intermiſſion, and yet they always found it whole and entire. *In Proceſs of Time*, Relics of all Sorts were worn, but more particularly about the Neck, and on the Breaſt [b].

Relics were formerly carried in military Expeditions, and this was an eſtabliſhed Cuſtom in the Time of *Theodoſius the Great*. The Knight-Templars, and Soldiers in the Cruſades, carried them a long Time after with them in their Expeditions againſt the Enemy of the Chriſtian Name. Our Kings when they went to War, armed themſelves with St. *Martin*'s Cope, and cauſed the Shrines of Saints to be carried at the Head of their Armies. [c] *Du Val de Cernay* the Monk aſſures us, that on a dangerous Expedition, a Body of Prieſts and Friars having the Croſs before them, and being ſupported by Relics, after ſinging the *Veni Creator*, which was their Signal, advanc'd againſt the *Albigeſe*; and that at the third Repetition of a particular Verſe of the Hymn, the Rebels of the Church fled from the Field of Battle. Nor did the Biſhop of *Cominge* ſhew leſs Bravery and Reſolution. For, notwithſtanding the ſmall Number of the Faithful who were facing above one hundred thouſand *Albigeſe*, he armed himſelf with the Wood of the Croſs, and getting upon an Eminence therewith, [d] bleſſed the Soldiers of the Catholic Army.

Devotion ordains Recourſe to be had to holy Relics in Caſe of any public Calamity. [e] The Blood of St. *Januarius*, ſet before the Flames of Mount *Veſuvius*, has never failed to extinguiſh them. [f] The Miracles wrought by St. *Genevieve*, whenever it has been thought proper to carry her in Proceſſion, are well known at *Paris*; and, if we may credit the Devotees at *Rheims*, St. *Remi*'s Handkerchief has had no leſs Virtue, at all ſuch Times as it has been found requiſite to produce it, in order to allay or remove public Calamities. All this is ſufficient to juſtify the Cuſtom. We have already mentioned the Cuſtom of ſwearing by the Relics of Saints. That of employing them as Witneſſes of a Man's Misfortunes, or Inſtruments of his Defence againſt the Injuries done him by his Enemies, was no leſs edifying.

[a] Id. Ibid.

[b] St. *Charles Borromeus* wore about his Neck a Tooth of St. *Satina*. *Gregory* XII. wore one of St. *Catharine* of *Sienna*. Some Ages before that, St. *Dunſtan* having broke his Cane upon the Devil, who appear'd to him in the Form of a Bear, had another made much ſtronger, in which he ſet a Tooth of the Apoſtle St. *Andrew*.

[c] Quoted by the Author of the *Oſſervazioni*, &c.

[d] The Catholic Soldiers, enliven'd, and inſpir'd, as it were, by the Preſence of the Croſs, defeated the Ring of *Aragon*'s Army; who was found among the Dead.

[e] *Oſſervazioni ſopra*, &c. At *Venice* a Leg of St. *Laurence* extinguiſhes Fires. In a Church here, Holy Water of great Virtue is made with the Bone of St. *Liberalis*. In *Sicily*, St. *Agatha*'s Veil, carried in Proceſſion by the Clergy of *Catanea*, puts a Stop to the Deluges of Fire of Mount *Gibel*. A Piece of Cotton, when rubb'd againſt this Veil, has the very ſame Effect.

[f] St. *Genevieve* is Patroneſs of the *Pariſians*. Her Shrine is taken down in any Time of public Calamity, and contains in it the very Planks of this Saint's Coffin, on Account of ſome miraculous Virtue obſerv'd in them. When taken down, it is carried to *Notre Dame*, together with St. *Marcellus* and ſome other Saints. The Ceremony for the generality begins at Mid-Night. All the Companies of the City, with the Clergy before them, appear at the Proceſſion. The Abbot and Monks of St. *Genevieve* walk barefoot from their own Church to that of our *Lady*, where High Maſs is celebrated, which is ſeldom over till four in the Afternoon. Many Times they only uncover the Shrine of the Saint, but it always anſwers the Expectations of the Devotees, whether uncover'd, or carried in Proceſſion.

It was allowable formerly to pawn Relics upon any urgent Neceſſity: Nay, they were obliged, as it were, to wear Mourning for their Owners Afflictions; ſince any Perſon under Misfortunes would throw them down on the Ground, and ſet them round with Thorns: But that Cuſtom is aboliſhed, having ſomething in it which reſembles too much the Practice of the Pagans, who frequently puniſhed their Gods for not being propitious to them. They were the guardian Protectors of the Fields and Lands againſt the Villany of Thieves. This Cuſtom likewiſe was a Relic of the Idolatry of the Pagans, who entruſted their Gardens to the Care and Conduct of particular Deities. To conclude, Relics were carried in a religious Manner thro' the Towns and Highways to augment charitable Collections.

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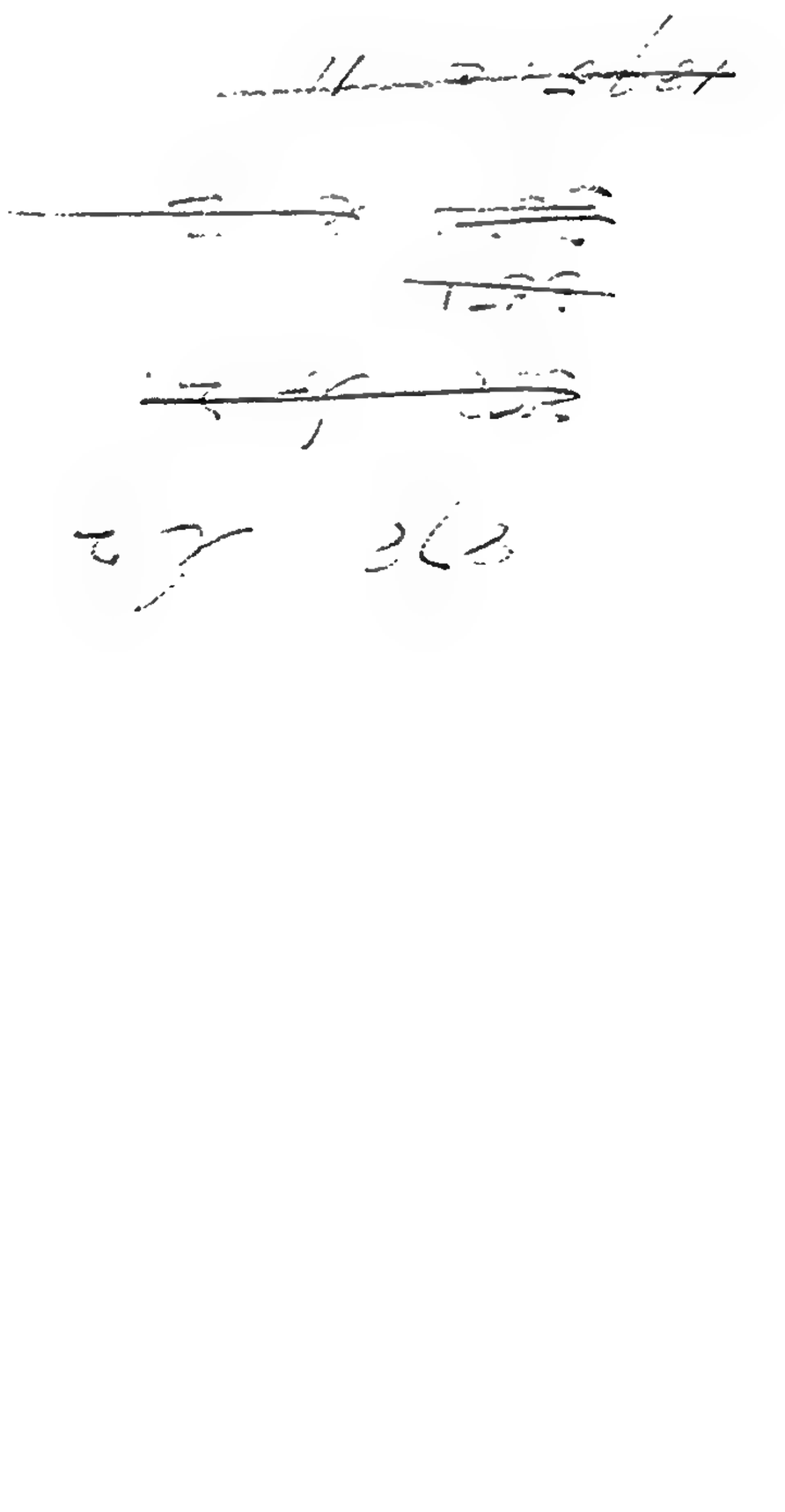
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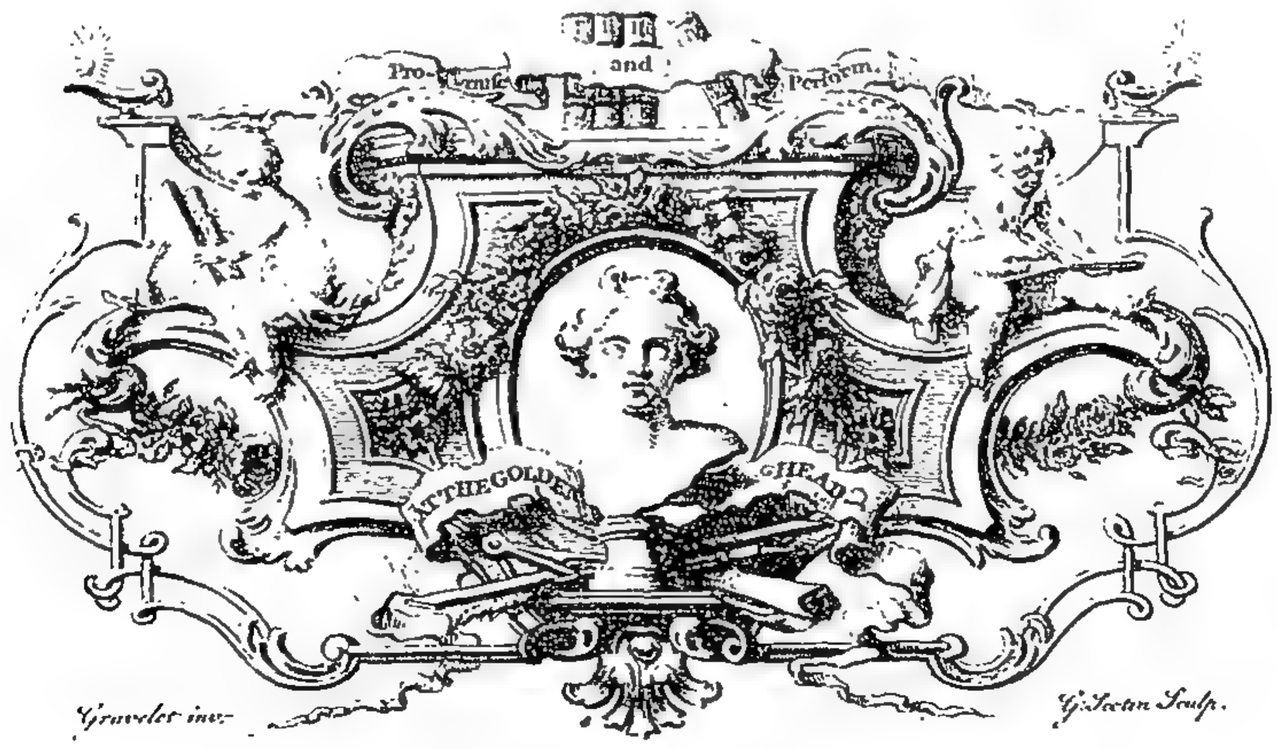
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A DISSERTATION ON THE CEREMONIES OF THE ROMAN CATHOLICS.

PART IV.

Containing the FESTIVALS, SACRAMENTS, *and other* CEREMONIES *of the* CATHOLIC *Church.*

FESTIVALS, or Holidays, are certain Days which the Church of Chriſt has peculiarly ſet apart for the Service of God, in commemoration of ſome Myſtery, or in honour of ſome Saint. Such Inſtitutions are to be found in all Religions; at leaſt there are none, but what, after ſome Manner or other, practiſe certain ſolemn Acts, at appointed Seaſons, the better to honour the Being, or Beings, which they are taught to look upon as Divinities. *Fauchet*, in his *Antiquities of* Gaul, *p.* 124. in the Life of *Clovis*, pretends that all our Feſtivals, and Ceremonies in general were originally borrowed from Paganiſm: And ſpeaking of the former, ſays as follows: "The "Chriſtians, in order to win over the Souls of the Heathens to the Salvation of CHRIST "JESUS, inſtead of the Heathen *Pervigilia* and *Lectiſternia*, ſubſtituted the Eves and "Anniverſaries of their Martyrs: And to ſhew that they had the Public Weal and Plenty at Heart, inſtead of *Februa*, *Vinalia*, *Ambarvalia*, *Robigalia*, which were ſo "many Heathen Prayers, they enacted, that Chriſtians ſhould keep holy the Purifi-

" cation, *&c.* and in Times of Affliction made Proceſſions, Rogations, and Litanies, *i. e.*
" Supplications; on which, and in the *Nudipedalia*, (which were Proceſſions and Journeys
" made barefooted) they uſed to call upon our Lord *Jeſus Chriſt* inſtead of *Jupiter*;
" whereby they did not in reality paganize, if I may be allowed the Expreſſion, but pru-
" dently countermined Paganiſm, by Means of this Shield employed to ward off the
" Reproaches which the Heathens uſed to vent againſt them." 'Tis manifeſt from the Writings of thoſe Ages that the Chriſtians had Recourſe to every Method they could deviſe, to bring Men over to JESUS CHRIST. In all theſe Particulars, the Chriſtians, our Anceſtors, have imitated God himſelf, who did not diſdain to borrow Part of the Ceremonies of the *Jewiſh* Religion from the *Egyptians*. The Imitation itſelf is not to be condemned, but the Abuſe of it is owing to the wretched Avarice of Prieſts, who inſenſibly have introduced and encouraged too much that ſhewey and outward Devotion, commonly known by the Name of Ceremonies.

IN the Church there are *moveable* Feaſts, [a] *double* Feaſts, *half-double*, and *ſimple*: Some of theſe are of the [b] firſt Claſs, and others of the ſecond. They are ſtill ſubdivided: But we ſhall omit the Particulars of them, ſince they can be of no Uſe but to thoſe who are devoted to the Service of the Breviary, and ſhall therefore content ourſelves with acquainting the Reader, that the chief Difference between the ſeveral Claſſes, is the greater or leſs Solemnity uſed in them. The Churches are embelliſhed, and the Altars adorned, according to the Solemnity of the Day; and, if we may be allowed to ſay it, according to the Rank each Saint holds in the Church. On ſolemn *double* Feaſts, [c] the Biſhop, nay the Pope himſelf, performs divine Service in the Cathedral; and the Abbot, the Prior, or Dean of the Chapter, in [d] collegiate Churches. According to the Rituals of *Italy*, the Churches muſt be hung on theſe high Feſtivals, and adorned with beautiful and holy Images of thoſe whom the Church acknowledges as Saints. The Doors of the Churches muſt be adorned with Feſtoons; and the Image of the Saint, whoſe Feaſt is ſolemnized, muſt be ſet off with Flowers, and the Church ſtrewed with them. We ſuppoſe that Chriſtians come to Church on theſe ſolemn Days with an humble and contrite Spirit, proportionable to this exterior Pomp. The Church muſt be open to them during theſe ſacred Days: Wax-Tapers muſt burn on the Altar: The Ornaments of the officiating Prieſt muſt be as rich as poſſible: The Tapers which ſtand on the high Altar muſt be thicker than the reſt: And each Pariſh ſhall diſplay its Zeal in proportion to its Riches.

[e] WHENEVER the Feaſt of the titular Saint is celebrated, or of that Saint who is choſen for the Patron of a Place, his Standard and Image muſt be fix'd on the Top of the Spire, and the Bells ſet a ringing to his Honour. In ſome Places 'tis cuſtomary to have [f] Illuminations on the Eve and Feaſt of the Saint, as a Teſtimony of the Love and Reverence of thoſe who do him this [g] Honour.

[a] The Name of *double Feaſts* is given to thoſe whoſe Service is fuller and more ſolemn than the reſt. The Office thereof begins at the firſt Veſpers, when the Altar muſt be covered with Ornaments, ſuitable to the Solemnity of the Feaſt.

[b] The Feſtivals of the firſt Claſs are *double*, and are ſubdivided into three Orders, as well as thoſe of the ſecond Claſs. The Magnificence exhibited at theſe Times, is much more ſolemn than that of the *ſemi-double*, &c. The Nativity of our Lord, the Feaſt of *Eaſter*, the Reſurrection, the Feaſt of the Patron of a Church, are all *double Feaſts*. See more of this in the *Rituals*.

[c] *Piſcara Praxis Cerem.*

[d] Collegiate Churches are thoſe which have no epiſcopal See belonging to them, and conſiſt only of a Chapter of *Canons*.

[e] The *Flamens* of old *Rome* uſed to cauſe all Feaſts to be proclaim'd by public Cryers; which Cuſtom ſtill prevails in ſeveral Catholic Countries, where certain Cryers ring a little Bell at the Corners of the Streets, to give the People Notice of the Holiday, and declare to them the ſeveral Indulgences ſuitable to the Solemnity thereof.

[f] *Piſcara*, ubi ſupra.

[g] *Ibid.*

A PRIEST

A PRIEST is obliged to learn ſeveral Diſtinctions, which a Layman perhaps does not think it worth his while to trouble his Head about. Every Devotee who attends the Feaſt, is not obliged to know the Difference between the *double* or *ſemi-double* Service; nor is his Devotion leſs ſincere and fervent, whether the Feaſt be of the firſt or ſecond Claſs, double of the firſt Order, or ſemi-double of the Third. The Office of each Saint is either double or ſemi-double, according to the more or leſs Solemnity uſed with Regard to him; as for Inſtance, if his Body is to be removed, the Office muſt be double: As alſo in caſe he be a diſtinguiſhed Saint, *i. e.* the Patron of a State, a City, *&c.* In the Church where his whole Body is depoſited, the Office ſhall be double of the ſecond Claſs: In like Manner, if they have one of his Arms, Legs, or ſuch like Relic, the Office ſhall be double, or at leaſt ſemi-double: But in caſe he be not one of the moſt [a] diſtinguiſhed Saints, and if they have but an inconſiderable Relic of him, the Office ſaid in his Honour muſt be only ſimple. A Chriſtian may be unacquainted with all theſe Particulars, without any way hazarding his Salvation; for the Laity, will not be judged on theſe Points; tho' perhaps it may fare otherwiſe with the Prieſts.

ALL high Feſtivals have an *Octave*. This Cuſtom was firſt borrowed from the *Jewiſh* Religion; for it was uſual for the antient [b] *Jews* to allow eight Days to their ſolemn Feſtivals, in which they are imitated by the Moderns to this Day. The Octave therefore, conſiſts of the Feaſt itſelf, and the ſeven Days which follow after it, tho' the Name of Octave is particularly given to the laſt Day of thoſe Eight, which anſwers to the ſolemn Day of the Feaſt. The [c] Rituals ſay, that when two Octaves meet, the moſt diſtinguiſhed of them ſhall have the Preference, not forgetting at the ſame Time to commemorate the Saint whoſe Octave gave way to the other. In this manner the Octave of St. *John Baptiſt*, gives the Precedency to that of the holy Sacrament, whenever they happen to meet: But if the Octave of a [d] Saint, who is Patron of a Place, ſhould fall out at the ſame Time with that of another Saint, who had been either a Biſhop or an Archbiſhop, or Cardinal, in this caſe the Patron would be obliged to yield to the Prelate; for thus the Rituals have determined.

THE Eccleſiaſtical-Day, or Feaſt, begins in the Evening; a Cuſtom which is alſo borrowed from the *Jews*, [e] who begin their Day at Sun-Set. And this is the true Original of *Veſpers* and *Vigils*, thoſe ſolemn Seaſons in the Church, with which all Feſtivals commence; altho' our myſtic Writers trace the Original of *Vigils* as high as the Devaſtation which the deſtroying Angel made of the Firſt-born among the *Egyptians*, and tell us, that we muſt pray in the Night, "that the Sword of the Word of God paſſing "inviſibly over our Heads, may go and deſtroy the firſt Works, the Firſt-born of our "Corruption before our ſpiritual Regeneration." But we don't much depend on theſe ſacred Flights, nor ſhall we inſiſt on the nocturnal Rambling of the Devil, and other Spirits of Darkneſs; nor the Agitation and Hurry of the Paſſions, which ſtrike much more forcibly in the Dark than at other Times; nor in ſhort on the Birth of our Saviour, which happened in the Night-Time. All theſe Reaſons are alledged to juſtify the Neceſſity and Origin of *Vigils*; nay, were we to aſcend into Heaven, ſhould we not even there find the Angels praying and ſinging in the Night? And who knows, but the Stars [f] may form a kind of ſacred Concert during the Glooms of nocturnal Darkneſs? Give us leave to ſearch among the antient Heathens, for a Conformity between their *Vigils* and ours.

[a] *Si non ſit adeo inſignis.* Id. Ibid.
[b] Levit. Chap. xxiii.
[c] *Piſcara*, as above.
[d] Who in his Life-Time had been either a Confeſſor, or a Martyr, but had not profeſſed any eminent Employment.
[e] Ye ſhall celebrate the Sabbath from one Even to the other. *Levit.* Chap. xxiii.
[f] Vide *aſtrorum choream*, *Bona* Cap. 4. Divinæ Pſalm.

And without mentioning thoſe Feaſts which were to be celebrated in the Night only, all the high Feſtivals of the Gods of thoſe Idolaters, [a] begun by *Vigils*: Thoſe of the Feſtival of *Venus* laſted three Nights; and thoſe of *Ceres* were famous for their Licentiouſneſs. The antient *Egyptians* had ſome very ſolemn ones, in honour of *Minerva*: And to prove that thoſe Idolaters had likewiſe their *Veſpers*, we need only appeal to [b] *Seneca* the Philoſopher. All theſe Ceremonies have been ſanctified by the Chriſtians, to the Glory of the true God. Their Vigils prepare the [c] Heart, by Faſting and Humility, to commemorate the ſeveral Myſteries of Religion, and the Lives of the Saints. 'Tis pretended that they were introduced into the Church as early as the Apoſtles Days. They are undoubtedly of great Antiquity, but then 'tis as certain that they were but very few at firſt, ſince, in the primitive Times, no other Feſtivals uſed to be ſolemniz'd except thoſe of *Chriſtmas*, *Eaſter*, *Aſcenſion-Day*, and *Whitſontide*; the prodigious Number of Holidays now celebrated, being not introduced till after Chriſtianity was in a flouriſhing Condition.

THE Cuſtom of wiſhing a happy Feaſt is of very antient Date amongſt the Chriſtians: It was practiſed in the Infancy of the Church, and 'twas even cuſtomary for People to write [d] congratulatory Letters to one another on theſe ſolemn Days. A commendable Zeal ſanctified theſe pious Inſtitutions at their firſt Riſe; for Holidays were then ſpent in Prayers and pious Exerciſes, in which they anſwered the Deſign of thoſe who inſtituted them; but they have degenerated ſince by inſenſible Degrees from their primitive Purity. Feſtivals ſoon became ſo many Occaſions for Riot, Exceſs, and criminal Amuſements: The common People look'd upon them as ſo many Days allotted to Idleneſs; few conſecrated them to a ſpiritual Life, and the leaſt profane divided themſelves between God and their Pleaſures. This Licentiouſneſs was carried to a great Exceſs in a very little Time. The Age in which St. *Paul* lived ſeems not to [e] have been free from ſuch Irregularities, againſt which St. *Jerome* and the Councils inveigh'd with ſo much Vehemence three or four Centuries after the Birth of our Saviour. Let it not therefore be thought that the Profanation of Feſtivals is wholly owing to latter Ages: We have already obſerv'd, that 'twould be very ridiculous in us to be blindly prejudiced in favour of the Perfection of our Anceſtors, or to imagine that the Age in which they lived was more fruitful of Piety than ours: Mankind in former Ages were juſt the ſame they are now, but their great Diſtance from us prevents our ſeeing their Errors, and the ſecret Springs and Motives of their Actions.

IN *Italy* certain Feſtivals are celebrated, which are not to be found in the Calendar of the Church, but are frequently met with in the Calendar of the Lovers of that Country. Theſe Feſtivals have only an Appearance of Devotion, as is manifeſt from the worldly Motives on which they are grounded. When a Lover is deſirous of giving his Miſtreſs the higheſt Teſtimonies of his Gallantry, he immediately makes her the Idol of his Devotion; he has Veſpers, nay Maſſes, celebrated in her Honour; he cauſes the Feſtival of the Saint, whoſe Name ſhe bears, to be celebrated in ſome Church with the utmoſt Solemnity. Five or ſix Perſons of Diſtinction frequently make ſuch a Party as this: Theſe Gentlemen, without waiting for the Feſtival of the She-Saint, anticipate it by a pompous Devotion, whereof the Saint has only the Name; the genuine Homage being paid to their ſeveral Miſtreſſes. The Church indeed is adorned ſuitably to the Dignity of the Perſon canonized; but then they manage Matters ſo well, that the whole Pomp ſhall be as relative to the Saint of the Lover, as to that of the Church of God. This whimſical, or rather prophane Devotion, is intermix'd with Incidents which do

[a] *Pervigilia.*
[b] *Nobiliſſimæ virgines ad ſacra facienda noctibus excitantur.* Seneca de Providentia, *Cap.* 5.
[c] Moſt Vigils are accompanied with Faſts.
[d] Called *Literæ Feſtivæ.*
[e] See the firſt Epiſtle of St. *Paul* to the *Corinthians*, Ch. xi. ver. 20. *& ſeq.*

not reflect any great Honour on the Virtue of thoſe [a] *Italian* Ladies who are complimented after this extraordinary Manner.

THE Caſuiſts of the Church of *Rome*, who are not ſo rigid as the *Jewiſh* Doctors, permit certain Works on Sundays and Holidays, which the *Jews* will never allow themſelves to do, though indiſpenſibly neceſſary. But as for us, we do not make the leaſt Scruple to work on Sundays, whenever the deferring it [b] may be of dangerous Conſequence; but in general, we ought to ſanctify ſuch Days with ſpiritual Works, and abſtain from all manual Labour, which, according to the Deciſion of our Doctors, puts us in a State of mortal Sin.

WE ſhall now preſent the Reader with the Order of the Feaſts, and particularize on the moſt remarkable, as we find it already done by the [c] Author who has given us a Relation of modern *Rome*. We may juſtly prefer this Calendar before any other, ſince *Rome* is the Capital of the Chriſtian World. By this Calendar it will be found that this holy City has not left ſo much as one Day throughout the whole Year unconſecrated either by Feſtivals or Stations; that the inexhauſtible Treaſure of Indulgences is always open to the Faithful, and furniſhes them continually with Materials to repair the Breaches which Satan may have made in their Virtue; that the Clergy of *Rome* are always in a Readineſs to countermine his Works. Though, like the juſt Man mentioned by the Royal Prophet, *They ſhall fall ſeven Times every Day*, we yet need not fear but they will bravely riſe again, invigorated by the ſpiritual Succours which *Rome* laviſhes very profuſely on all ſuch as are willing to be devout.

THE ROMAN CALENDAR, OF FEASTS and STATIONS throughout the Year.

JANUARY.

1. *NEW-Year's-Day*, [d] the Feaſt of the Circumciſion of *our Lord*; the Station is at St. *Maria Maggiore*'s, at St. *Maria*'s in *Tranſtevera*, at St. *Maria*'s in *Ara Cœli*, &c. A Service is performed before his Holineſs in the Apoſtolical Palace, Maſs is ſung by a Cardinal Prieſt, the Sermon is preached by one of the Fathers of St. *Lawrence* of *Lucina*. A ſolemn Feaſt is kept in *Jeſus*'s Church, and in *Jeſus Maria*'s in the Walks.

2. THE [c] Octave of St. *Stephen*; Feaſt at St. *Lawrence*'s Church without the Walls, where his Body is depoſited.

[a] *Chi manda la ſua figliuola a la feſta in pauco tempo ne fa una P.*

[b] A Notary may draw up a Will, or any kind of Inſtrument, on a Sunday, when the deferring it may be of dangerous Conſequence; in like Manner an Apothecary is allowed to make up his Medicines, *&c.*

[c] *Francis Deſcine*, a famous Bookſeller at *Rome*.

[d] The Rituals likewiſe give the Name of the Octave of the Nativity of our Lord to this Feaſt: It was formerly uſual on the Feſtival of the Circumciſion to commemorate the bleſſed Virgin, and to celebrate a Maſs to her Honour.

[c] The Feaſt of St. *Stephen* was antiently the Feaſt of the Deacons; becauſe St. *Stephen*, the firſt Martyr of the Church, is ſaid to be the Chief or Principal of the ſeven Deacons who were appointed by the Apoſtles in the Infancy of Chriſtianity. The Feaſt of St. *John the Evangeliſt* was formerly the Feaſt of the Prieſts, and that of the *Innocents*, the Feſtival of Scholars and Children.

3. OCTAVE of St. *John*; at St. *John*'s of *Lateran*, at St. *Sebaſtian*'s without the Walls, Feaſt for St. *Anterus*, Pope and Martyr: His Body lies buried here. In *Paris*, Feaſt of St. *Genevieve* [a] Virgin, Patroneſs of that City.

4. OCTAVE of the *Innocents*; at St. *Paul*'s without the Walls, at St. *Maria Maggiore*'s, at the Chapel of the *Manger*; at St. *Bibiana*'s, for St. *Daphoroſa* her Mother, and St. *Demetria* her Siſter, both Martyrs.

5. St. *Teloſphorus*, Pope and Martyr; Feaſt at St. *Peter*'s, where his Body is interred; Veſpers in the Apoſtolical Palace.

6. [b] *Epiphany*: Station at St. *Peter*'s; Service in the Apoſtolical Palace. Maſs is ſung by a Cardinal Biſhop; the Procurator General of the Order of the *Servites* preaches the Sermon: At St. *Athanaſius*'s of the *Greeks*, a Biſhop of their Church bleſſes the Water in a ſolemn Manner, in Commemoration of the Baptiſm of our Lord, and Maſs is ſung there, in the *Greek* Tongue. Feaſt in the Chapel of the *Three Kings*, in the College *De Propaganda Fide*; Feaſt at St. *Maria*'s *de Ara Cœli*; after Veſpers a Proceſſion is made, in which the Image of the holy Infant Jeſus is carried: The Magiſtrates of *Rome* aſſiſt at it. Feaſt at St. *Pudentiana*'s in the Chapel of the *Gaetani*.

THE King of *Spain* performs the Ceremony of offering Chalices or Communion-Cups on the *Epiphany* or *Twelfth-Day*. This Offering is ſaid to owe its Original to the Piety of the Emperor *Charles the Fifth*. Each Chalice is worth about three hundred Ducats; and he inſtituted this Oblation in Commemoration of the Worſhip of the Wiſe Men. In the firſt of theſe Communion-Cups a Piece of Gold is put, in the ſecond Incenſe, and Myrrh in the third. After the Oblation, the King ſends one of theſe Cups to the Veſtry of St. *Lawrence* in the *Eſcurial*, and the other two to whatever Churches or Monaſteries he thinks proper. This Ceremony is deſcribed by the Abbé *de Vairac* in his *Preſent State of* Spain.

7. St. *Julian Martyr*; his Feaſt is kept in the ſeveral Churches that bear his Name.

8. Octave of the Circumciſion; Feaſt in St. *Peter*'s, in St. *Maria Maggiore*'s, and in *Jeſus*'s Church.

SUNDAY within the Octave of the *Epiphany*; Feaſt and Indulgence in St. *Martin*'s in the Square on Mount *di Pieta*, where the Chriſtian Doctrine is announced.

9. St. *Julian* and *Celſus* Martyrs; Feaſt in their ſeveral Churches in *Banchi*.

10. St. *Agatho*, Pope; Feaſt at St. *Peter*'s, where his Body is depoſited; and at the *Minerva*, in honour of St. *Amarantia*.

11. St. *Hyginus* Pope and Martyr; Feaſt at St. *Peter*'s, where his Body is interr'd.

[a] The legendary Writers inform us, that we cannot pay too great Homage to this Saint for the Wonders ſhe has performed for upwards of twelve Centuries; and indeed the Angels returned Thanks to Heaven for the Birth of this bleſſed Virgin. Father *Giry* in the firſt Volume of *the Lives of the Saints*, aſſures us, that the bleſſed Spirits kept "an extraordinary Feſtival at her Birth, and that all Heaven was filled with Joy." St. *Germanus* of *Auxere* aſſerted the ſame to the Inhabitants of *Nanterre*, the firſt Time he ſaw St *Genevieve*, who was born in their City. In the Height of her Piety, ſhe was ſeized with ſo violent a Fit of Sickneſs that ſhe was thought to be Dead, but in the midſt of the Torments which her Body ſuffered, "She was raviſhed in Spirit among the Angels, where ſhe ſaw unutterable Glories." —— The Particulars whereof are not related by the Hiſtorian, becauſe of the Incredulity of Mankind. Then her Holineſs ſhone with greater Luſtre than ever in the Eyes of the *Pariſians*.—— "She penetrated into the moſt inward Receſſes of their Conſciences, ſpent all her Time in Prayer, and ſhed ſo great an Abundance of Tears that the Floor of her Chamber was quite wet with them. Though ſhe had led a Life of extraordinary Penance, ſhe nevertheleſs lived to a very advanced Age. A great Number of Miracles were wrought at her Tomb, and would undoubtedly have been wrought to the End of the World, had her Relics been ſtill there; now they are wrought only at her Shrine. Father *Giry* ſets them down at Length, and to him we refer the Reader.

[b] The *Epiphany* or *Twelfth-Day* was eſtabliſhed in the Church at the Beginning of the fourth Century. *Ammianus Marcellinus* mentions it, Book xxi. Chap. 3. of his Hiſtory. On *Epiphany-Day*, after the reading of the Goſpel, the ſeveral moveable Feaſts in the Year are pronounced to the People, *viz. Aſh-Wedneſday*, *Lent*, *Eaſter*, *Aſcenſion-Day*, *Whitſuntide*, the Feaſt of the *Holy Sacrament*, and the firſt *Sunday* in Advent. Some Churches ſtill preſerve the Cuſtom of waſhing the Croſſes, and bleſſing the baptiſmal Fonts on the *Epiphany*. From the *Epiphany* to *Septuageſſima* the Ornaments of the Prieſts and Altars muſt be green.

12. St.

12. St. *Benedict*, or *Bennet*, Abbot of that Order; Feſtival in the ſeveral Churches of the ſame. The Sunday immediately preceding the Feaſt of St. *Anthony*, Indulgence in St. *Peter*'s, and Feaſt in that of the *Holy Ghoſt*, whence the Virgins go in Proceſſion to St. *Peter*'s, where the holy Face of our Lord is ſhewn.

13. OCTAVE of the *Epiphany*; Feaſt in St. *Peter*'s, in St. *Maria Maggiore*'s, in St. *Pudentiana*'s, in the Church of the *Flemmings*, in St. *Julian*'s of the *Cæſarini*.

14. St. *Hilarius* Biſhop of *Poitiers*; Feaſt in St. *John*'s of *Lateran*; in his Chapel the Heads of St. *Peter* and St. *Paul* are ſhewn, attended with great Indulgences. In all the Churches of St. *Francis*, Feaſt of the holy Name of *Jeſus*.

THE Sunday that falls neareſt to St. *Anthony*'s Day; Feaſt in our Lady's *del Pianto*, in St. *Julian*'s, in *Monte Jordano*.

15. St. *Maurus* Abbot; Feaſt in the Churches of the *Benedictin* Order; in St. *John Colabit*; in his own Church in the Iſland of the Religious of the Charity of the bleſſed *John of God*.

16. St. *Marcellus* Pope and Martyr; Feaſt in his Church in the Walks, where his Body lies buried; at that of *Ara Cæli* for St. *Berard* and his Companions; Feaſt in all the Churches of St. *Francis*; Feaſt in our Lady *del Pianto*.

17. St. *Anthony* the Abbot; Feaſt in his Church of the *French* Fathers of his Order, near St. *Maria Maggiore*'s. The Day of the Feaſt of this Saint, the Pope, Cardinals, Princes, and even private Gentlemen, ſend their Horſes and their Mules in order to be bleſſed by him; the Saddles and Harneſſes of theſe Beaſts are alſo carried to him: They bleſs and ſprinkle the Beaſts and their Equipage, in the Name, and for the Sake of the Saint, upon Conſideration of a certain Sum paid for each Beaſt. Another Ceremony in which St. *Anthony* is applied to, is that of exorciſing, conjuring, and delivering up to the Devil, Mice, Locuſts, or Graſhoppers, and all other noxious Animals. At St. *Gregory*'s, Feaſt for St. *Anthony*, St. *Marula*, and St. *John*, of the Order of the *Camalduli*; their Bodies are here depoſited.

18. St. *Peter*'s Chair at *Rome*; at St. *Peter*'s a ſolemn Office in which the Pope aſſiſts; a Cardinal-Prieſt ſings Maſs. St. *Priſcus*; Feaſt in his Church.

19. St. *Marius* and *Martha* his Wife, Martyrs; Feaſt at St. *Adrian*'s, where they are buried together with St. *Audiface* and St. *Abakkuk* their Sons: The Heads of the two laſt are in St. *Colabit*'s, where a Feſtival is kept; at *la Tranſpontina*'s, Feaſt of St. *Canute* King of *Denmark*.

20. St. *Fabian* and St. *Sebaſtian*; at St. *Sebaſtian*'s without the Walls, where their Bodies are depoſited; at St. *Peter*'s, where is St. *Sebaſtian*'s Head; at St. *Andrew*'s *della Valle*, and other Churches of that Saint.

21. St. *Agnes*, [a] Virgin and Martyr; Feſtival in the Churches under her Name.

22. St. *Vincent* and St. *Anaſtaſius*; Feſtival in their ſeveral Churches.

23. St. *Emerantia*, Virgin and Martyr; in St. *Agnes*'s without the Walls, in St. *Maria Maggiore*'s; and St. *Jago*, or *James*, of the *Spaniards*, with Muſic, in honour of St. *Ildefonſus* Biſhop of *Toledo*; at that *della Minerva* for St. *Raimond*.

24. St. *Timothy* Biſhop and Martyr; at St. *Paul*'s without the Walls.

25. Converſion of St. *Paul*; Feſtival in St. *Paul*'s without the Walls, in St. *Peter*'s, in St. *John de Lateran*'s, in our *Lady*'s *della Victoria*, in St. *Charles*'s *delli Catinari*, and at the *three Fountains*.

[a] The *Roman Breviary* relates, that when this Saint was, by the Prefect's Command, ſtripp'd ſtark-naked, in order to be carried in that Manner publicly to the Stews, God gave ſuch a Thickneſs to her diſhevel'd Hair, that it cover'd her more completely than her Clothes; and when ſhe enter'd into the Brothel, an Angel ſpread ſuch a dazling Light round her, that none could touch or ſee her, by reaſon of the great Splendor; when immediately there appear'd a white Garment before her Eyes, which ſhe put on, and it fitted her ſo exactly, that all the Spectators were firmly perſuaded it was made by an Angel. The Son of the Prefect ventur'd to enter into that Light, in order to violate her Chaſtity; but before he had touch'd her, he was choak'd by the Devil, and immediately dropt down dead. See the *Roman Breviary*.

26. St. *Polycarp*, Biſhop and Martyr; in the Hoſpital of the *Holy Ghoſt*, where his Relics are depoſited.

27. St. *John Chryſoſtom*, Biſhop and Patriarch; in St. *Peter*'s, where his Body is interr'd.

28. Second Feaſt of St. *Agnes*; in her Church without the Walls, and in the *Piazza Navona*.

THE laſt Sunday in *January*, at St. *Maria Maggiore*'s, Tranſlation of the holy Image of the Virgin; at St. *Croſs*'s in *Jeruſalem*, Invention of the Title of the Croſs of *Chriſt*, and of other Relics.

29. AT the *three Fountains*, Dedication of St. *Maria Scala Cæli*; in the new Church, Feaſt of the holy Martyrs *Papia* and *Mauro*, where their Bodies lie; in the *Trinity del Monte*, the Feaſt of St. *Francis de Sales*; but in the Monaſtery of the *Viſitation* in *Longara*, the Feaſt is not celebrated till the Sunday following.

30. [a] St. *Martina*, Virgin and Martyr; in the Church dedicated to her in *Campo Vaccino*; at St. *Paul*'s for St. *Felix* III. Pope, who is there interr'd.

31. St. *Cire* and St. *John* Martyrs; in St. *Praxeda*'s, at St. *Pantaleone*'s of the Well; in St. *Angelo*'s of the Fiſh-Market, for St. *Zoticus* and St. *Cyriacus*; in St. *Francis*'s at *Ripa* for the bleſſed *Louiſa Albertoni*; in St. *Adrian* in *Campo Vaccino*, and in St. *John*'s in *Campo Marzo*, for St. *Peter Nolaſcus*, Founder of the Order of *Mercy*.

FEBRUARY.

THE firſt Sunday in *February*; Feaſt in St. *Maria Maggiore*'s.

1. St. *Ignatius* Biſhop and Martyr; in St. *Clement*'s, where his Body is depoſited; in St. *John*'s of *Lateran* for St. *Ephrem* the Deacon.

2. [b] The Purification of the Virgin; a papal Service at the Apoſtolical Palace; Maſs is ſung by a Cardinal-Prieſt; the Pope performs the Bleſſing and Diſtribution of the Tapers, after the Proceſſion in the royal Hall is ended; Feſtival in the Churches dedicated to the *Virgin* and to St. *Simeon*. The Sunday within the Octave; Feaſt at St. *Sebaſtian*'s and St. *Valentine*'s.

3. [c] St. *Blaſius* Biſhop and Martyr; Feſtival in the Churches under his Name, in St. *Charles*'s *del Catinari*, and in St. *Maria*'s in *Ponticelli*.

[a] St. *Martina* being brought before the Emperor as an Enchantreſs, and refuſing to ſacrifice, he commanded her to be ſtripp'd, and her Fleſh to be ſlaſhed with Swords; but the Body of this Virgin was of ſo dazling a white, that it dimm'd the Eyes of the Beholders; immediately, Milk began to flow from her Wounds, which diffus'd a fragrant Odour, like that of Spices. And when ſhe was afterwards beaten with Clubs, by the Emperor's Order, thoſe who were employ'd for that Purpoſe, cried out that their Strength failed them, and beſought him, ſaying, "Deliver us from this Virgin, for the Angels of God do again ſtrike us with Iron Bars, and our Fleſh and Bones "are all on Fire." But when the Emperor would have the Blows continued, all ſuch as beat her died. Then was ſhe caſt into Priſon, and when one *Limineus*, ſent by the Emperor, open'd the Door, he ſaw a great Light ſhining round her, which as he enter'd encompaſs'd him like Lightning, ſo that for fear he fell to the Ground; and being ſcarce able to riſe up and enter, he ſaw St. *Martina* ſitting in a glorious Seat, and a Multitude of Men in white about her, holding a golden Table, in which the following Words were written: *Thy Works are wonderful, O Lord, in Wiſdom haſt thou made them all.* All which he related to the Emperor.

'Tis farther related, that a fierce Lion who had been kept faſting for three Days, and was ſet upon her, in order to devour her, inſtead of that, fawn'd upon her, and falling at her Feet kiſſed them; as alſo how being thrown into a great Fire, ſhe receiv'd no Harm, but the Flame diſperſing itſelf, burnt thoſe only who ſtood round it.

[b] See the Deſcription of this Feſtival in the ſecond Part of the firſt Volume of this Work.

[c] We are told in the *Salisbury Breviary*, that when this Saint came to be beheaded, he pray'd to God as follows: "O God hear me thy Servant, that if any one remembring me, ſhall fall down and worſhip thee, if any Fiſh-"Bone, or any other Bone, ſhall ſtick in his Throat, or if he fall into any Infirmity, Tribulation, or Danger, "receive, O Lord, I beſeech thee, his Requeſt." To which the Lord anſwer'd, "I will fulfil thy Petition." The Invocation of this Saint is a preſent Remedy in ſuch Caſes, preſcrib'd by a *Greek* Phyſician, ſays *Ribadeneira*, who alſo directs, that taking ſuch Perſons by the Throat, theſe Words muſt be pronounced with a loud Voice: Blaſius *the Martyr and Servant of Chriſt Jeſus, ſays, thou Bone, either come up, or elſe go down.*

4. St.

The CELEBRANT distributing WAX TAPERS on CANDLEMAS

Le CELEBRANT distribuë aux CIERGES le jour de la CHANDELEUR.

The PROCESSION on CANDLEMAS-DAY.

PROCESSION de la CHANDELEUR.

THE TENEBRÆ.

LES TÉNÉBRES.

The B. SACRAMENT carr.d to the SEPULCHRE.

On porte le S.t SACREMENT dans le TOMBEAU.

B. Picart, del.

C. Du. Bosc. sc.

The NEW FIRE lighted on EASTER EVE.

Le FEU nouveau le jour du SAMEDI SAINT.

The BENEDICTION of y.e PASCHAL CANDLE.

BENEDICTION du CIERGE PASCAL.

4. St. *Eutychus*, Martyr; Feaſt in St. *Sebaſtian*'s without the Walls, and in St. *Laurence*'s in *Damaſo*, where his Relics are depoſited.

5. St. *Agatha*, Virgin and Martyr; Feaſt in the Churches that bear her Name; and in that of *Jeſus*, for three Martyrs of *Japan*.

6. S. *Dorothea*, Virgin and Martyr; in the Church dedicated to her.

7. St. *Romuald*, Abbot; in the Churches of the Order of the *Camalduli*.

8. St. *Pelagius*, Pope; Feaſt in St. *Peter*'s, where his Body lies interr'd. St. *John* of *Martha*, Founder of the Order of *the Trinity-Redemption of Captives*, in the Churches of that Order.

9. St. *Apollina*, Virgin and Martyr; Feaſt in the Church under her Name, and that of St. *Auſtin*. In St. *John* of the *Maronites*, Feaſt of St. *John Marron* their Countryman.

10. St. *Scholaſtica*, Virgin, and Siſter of St. *Bennet*; Feaſt in the ſeveral Churches of the Order, and in St. *Cecilia*'s, where her Head is depoſited. St. *Sotera*, Virgin and Martyr, at St. *Martin*'s *of the Mountains*, where her Body lies. In St. *Auſtin*'s, for St. *William* Duke of *Aquitain*.

11. St. *Severinus*, Benedictin Abbot; in the ſeveral Churches of the Order.

12. St. *Eulalia*, Virgin and Martyr; Feſtival in our Lady of *Montferrat*.

13. St. *Gregory* II. Pope; Feaſt in St. *Peter*'s, where his Body is interr'd. In St. *Apollinarius*, a Feaſt, and fine Muſic, for the Manifeſtation of the Image of the *Bleſſed Virgin*.

14. St. *Valentine* the Martyr; Feſtival in St. *Praxedes*'s, where his Body is buried, and in the Church dedicated to him, near the Palace *De' Mattei*.

15. St. *Fauſtina* and *Jovita*, Martyrs; in the Church of the *Breſſans*.

16. St. *Juliana*, Virgin and Martyr; in the Church dedicated to her, and in St. *Martin*'s *of the Mountains*, where her Body is interr'd.

17. St. *Gabinus*, Prieſt and Martyr; Father of St. *Suſanna*; in his Church at *Termini*.

18. St. *Leo*, Biſhop; in St. *Martin*'s *of the Mountains*, where his Body is interr'd.

19. St. *Pater*, Biſhop; in St. *Gregory*'s on Mount *Cælius*.

20. St. *Peter*'s Chair at *Antioch*; Feaſt in St. *Peter*'s.

21. St. *Polycarp*, Martyr, Companion of St. *Sebaſtian*, in St. *Sebaſtian*'s; in St. *Martin*'s, for St. [a] *Lazarus* the Painter. In *Ara Cæli*, Feaſt of the bleſſed [b] *Margaret* of *Cortona*.

[a] St. *Lazarus* the Painter lived in the ninth Century, under the Reign of *Theophilus Inoclaſtes*: He uſed to paint Images for Churches, which drew upon him the Hatred and Anger of the Emperor, who put him to very cruel Tortures, in order to force him to abandon his holy Employment. St. *Lazarus*, though he had ſuffered a Variety of Puniſhments for the Images he had painted, did nevertheleſs go on with his Work. This illuſtrious Saint of the *Greek* Church did not think proper to imitate the Generoſity of our bleſſed Saviour, who prayed to God for his Enemies; having never been able to prevail with himſelf, to deliver, by the Efficacy of his Prayers, the Emperor *Theophilus*'s Soul out of the Flames of Purgatory.

[b] *Margaret* of *Cortona* devoted the Beginning of her Youth to Licentiouſneſs and Debauchery: But the Sight of the Skeleton of her Lover, with whom ſhe had held an unlawful Commerce for nine Years together, touched her Heart in ſo efficacious a Manner, that from that Inſtant, to the Day of her Death, ſhe loved God with an uninterrupted Affection, and expiated, by a Series of the moſt ſevere Penitence and Mortification, the grievous Diſorders of her Youth. After ſhe had thus devoted herſelf to God, all her Pleaſure conſiſted in mortifying her Body by the ſevereſt Auſterities. Her Beauty was now become a Subject of Horror to her; ſhe bruiſed her Face with Stones, ſhed Tears of Blood, and inflicted ſuch cruel Treatment on herſelf, that her Eyes ſeem'd to ſtart out of their Sockets. She was for ever beating herſelf, and uſed to whip herſelf with a Scourge full of great Knots, and other Inſtruments of Penance She fed continually on Bread and Water; had herſelf dragged along in her Shift, with a Halter about her Neck, till at laſt ſhe was quite inſenſible to all ſenſual Emotions, or the leaſt vicious Impulſe. Her Guardian Angel made her ſeveral Viſits; and we are aſſured by Father *Giry*, that our Saviour himſelf uſed to diſcourſe with her with inexpreſſible Familiarity. We omit to mention the other Favours which God beſtowed on the bleſſed *Margaret*; ſuch as the Virtue of curing Demoniacs, the Gift of Prophecy, and that of Miracles. This holy Woman had notice given her of her Death by a celeſtial Light. All the Souls which had been delivered by the Efficacy of her Prayers from the Flames of Purgatory, flocked at that Inſtant about her. *Giry* acquaints us farther, that her Body, after her Death, exhaled a moſt fragrant Odour; a Circumſtance very common to Saints.

22. St. *Matthias* the Apoſtle; Feaſt in St. *Maria Maggiore*'s, where his Body lies interr'd; in St. *Bibiana*'s, the Invention of her Body.

23. St. *Felix* IV. and St. *Gregory* IV. Popes; in St. *Peter*'s, where their Bodies are interr'd.

24. St. *Bon*; at St. *Laurence*'s in *Damaſo*, where his Body is interr'd.

25. St. *Romanus*, *Benedictin* Abbot; in the ſeveral Churches of the Order.

MARCH.

ALL Fridays in *March* there is an Indulgence at St. *Peter*'s, where a great Concourſe of People aſſemble; and the Pope himſelf goes thither after Sermon, when his Health will permit, and is accompanied with the Cardinals, who walk behind him two and two.

1. St. *Suithres* and St. *Aubin*, Biſhops and Confeſſors, of the Order of St. *Bennet*; in the ſeveral Churches of the Order.

2. St. *Soumuſius* and St. *Baſilicus*; in the Church of the holy Apoſtles, where their Bodies are interr'd.

3. St. *Aſterus* Martyr; in St. *Martin's of the Mountains*, where his Body is depoſited.

4 St. *Lucius*, Pope and Martyr; in St. *Martin*'s *of the Mountains*, where his Relics are depoſited. In St. *Staniſlaus*'s of the *Poles*, Feaſt for St. *Caſimir*.

5. St. *Phocas* Martyr; in St. *Marcellus*'s, where his Body is buried.

6. St. *Fridelein*, *Benedictin* Abbot; in the ſeveral Churches of the Order; and in thoſe of the *Carmelites* for St. *Cyrillus*.

7. [a] St. *Thomas Aquinas*; Feaſt in the Church of *Minerva*, where the Cardinals aſſiſt ſolemnly at Maſs; and in [b] St. *Barbara*'s, Feaſt of the *Bookſellers*, who have taken St. *Thomas Aquinas* for their Patron.

[a] 'Tis related that St. *Thomas* of *Aquin*, praying in his Youth with bended Knees before the Sign of the Croſs, and there falling aſleep, he thought he felt his Loins faſt-bound by Angels, from which Inſtant he was never troubled with any luſtful Inclination.

[b] 'Tis related in the Golden Legend, that a Man who was thought to be ſtarv'd to Death, and by a Rope caſt about his Neck, was drawn to the Top of a Tower, and thrown down from thence, when he came to the Ground roſe up upon his Feet, and gave the following Account to thoſe who wonder'd at his being alive, ſince he had continued ſo long without Suſtenance, and how it was poſſible for him to be preſerv'd in his Fall: He aſſur'd them, that St. *Barbara* preſerv'd him in all his Dangers, and in his Fall from the Tower ſuſtain'd him with her holy Hands.

'Tis alſo related, that her Father, who was an Heathen, and had put her up in a Tower for fear of her being ſeduc'd, ſhe being a very great Beauty, perceiving by her Diſcourſes that ſhe was a Chriſtian, drew out his Sword in great Indignation, with Deſign to kill her; but upon her Prayers to God, a great Stone opening itſelf, receiv'd her into its Cavity, and attended her to a Mountain full of Caves, where ſhe thought to have hid herſelf, but was diſcover'd by a Shepherd, who was puniſhed for it in a miraculous Manner; he himſelf being chang'd into a Marble Statue, and all his Sheep into Locuſts, others ſay Beetles; which, as a perpetual Accuſation of the Crime, continually hover about her Grave

'Tis recorded by *Surius*, that in 1448. at a Town called *Gorcum* in *Holland*, one *Henry Knoch*, by an Accident of a Candle's falling into the Straw, had his Houſe ſet on Fire in the Night, and he himſelf hardly eſcap'd in his Shirt, which began to burn in two Places; but remembring he had left ſome Money in the Houſe, he reſolved to return again into it, in order to ſave it; but before he could come to the Place where it lay, the Houſe fell upon his naked Body; when apprehending preſent Death, he yet was more tormented, becauſe he had not been prepared againſt the Terrors of Death by the Sacraments of the Church, and in this Diſtreſs he betook himſelf to St. *Barbara* for Soul Remedies, by addreſſing himſelf to her in Prayer. The Saint being thus invok'd, immediately preſented herſelf before him, under ſuch a Shape as ſhe is uſually repreſented in Churches; then with her Garments ſhe quickly quench'd the Globes of Fire, and with her white Hand brought him through the Straw-Roof, and ſetting him in a ſafe Place, told him that his Life would be prolonged till the next Morning, *&c.* ſaying which, ſhe vaniſhed away. All was perform'd as ſhe had ſaid, though *Henry* was ſo burnt, that ſcarce any Fleſh was left on his Bones unconſumed; and what remained of him was as black as a *Negro*, his Eyes, Heart, and Tongue excepted, which remained untouch'd.

8. In St. *John Colabit*, Feaſt for the bleſſed *John* of God, Founder of the Order *of the Charity*, and in St. *Barbara*'s of the *Bookſellers*, he himſelf having followed that Trade. St. *Julius*, Biſhop of *Toledo*, and *Benedictin*, in the ſeveral Churches of the Order.

9. St. *Frances* the *Roman*; Feaſt in the Church that bears her Name *in Campo Vaccino*, where her Body is depoſited; the Cardinals aſſiſt at the Service. Feſtival in her Church *Nella Strada Felicè*, at *Torre de Specchi*, and at *Ara Cœli*.

10. The forty Martyrs; Feaſt in the Churches dedicated to them.

11. St. *Firminus*, Benedictin Abbot; Feaſt in the Churches of the Order.

12. St. *Gregory* the Pope; Feaſt in St. *Peter*'s, where his Body is depoſited, in the other Churches, and in the New Church.

13. St. *Antoninus* Biſhop and Confeſſor; Feaſt in St. *Peter*'s, and in St. *Venantius*'s; in the Churches of the *Carmelite-Fryars*, for St. *Euphraſia* the *Virgin*.

14. St. *Matilda* Queen, of the Order of St. *Bennet*; in the ſeveral Churches of the Order.

15. St. [a] *Longinus*; in St. *Peter*'s, in the Oratory of St. *Marcellus*, and in St. *Auſtin*'s, where ſome of the Relics are depoſited.

16. St. *Fælix* Martyr; Feſtival in St. *Praxedes*'s, where his Relics are depoſited.

17. St. [b] *Joſeph* of *Arimathea*; in St. *Peter*'s; and in St. *Iſidore*'s belonging to the *Iriſh*, for St. *Patrick*.

18. St. *Cyril*, Biſhop and Confeſſor; Feaſt in St. *Maria*'s, *in Campo Marzo*, where his Relics are depoſited. In St. *Nicholas* of *Tolentine*, Feaſt of the Image of our Lady, found near *Savonna*.

18. St. *Joſeph*, Husband of the bleſſed *Virgin*; Feſtival in the ſeveral Churches dedicated to him, in that *Della Rotunda*, and in St. *Anaſtaſias* his Cloke is ſhewn, by Order of the diſcalceated *Carmes*.

20. St. *Joachim*, Father of the bleſſed Virgin; Feaſt in the Churches that bear his Name, in that *Della Rotunda*, in St. *Joachim*'s, and in St. *Anne*'s; in that of the *four Fountains*, in the Churches dedicated to St. *Anne*: In that of *Minerva*, for St. *Ambroſe* and St. *Sedonius*; and at the *Holy Croſs* in *Jeruſalem*, for the Dedication: Women are allowed to enter into St. *Helena*'s Chapel.

21. St. *Bennet*, Founder of his Order; in the Churches that bear his Name, and at the Nuns of *Campo Marzo*.

22. Feſtival throughout the whole Order of St. *Bennet*, and in St. *Peter*'s, in honour of St. *Gregory* II. whoſe Body is there interred.

23. St. *Bruno*, a Benedictin Abbot; Feaſt throughout the whole Order.

24. Feſtivals in the Churches of the Order of St. *Bennet*, and at St. *Saviour*'s *Dellacorte*, for St. *Peter*, Prieſt and Martyr; his Body is there buried.

25. *Annunciation* of the *Virgin*; a Papal Service, in the Church of the *Minerva*, whither his Holineſs and the Cardinals go in Cavalcade.

On the Day of the Annunciation the Pope performs the Ceremony of marrying or cloiſtering a certain Number of Maidens. *Miſſon* has deſcribed it very agreeably in his *Voyage to* Italy, Vol. II. "On the Feaſt of the Annunciation, the Pope and the ſacred "College go to the Church *Della Minerva*, where his Holineſs celebrates High Maſs, "or ſome Cardinal in his Abſence, and all the Maidens confeſs and cammunicate. This "being done, theſe Maidens, who are clothed in white Serge, and muffled up like ſo

[a] Tradition tells us, that *Longinus*, an affranchiz'd Slave, and a Soldier in the *Roman* Army, being almoſt blind, pierc'd our Saviour as he was hanging on the Croſs with his Lance, and by the Touch of that Blood, which was ſuppoſed to have fallen on his Eye, immediately recovered his Sight, and believed; when forſaking his military Profeſſion, and being inſtructd by the Apoſtles, he liv'd a Monaſtic Life in *Cæſarea* of *Cappadocia*: Where leading a Life of the utmoſt Sanctity, he, by his ſtrict Doctrine and Example, converted many to the Faith. At laſt he finiſh'd the glorious Strife of Martyrdom for the Confeſſion of Chriſt, under *Octavius* the Preſident.

[b] We are told that this Saint brought with him into *Britain* two Silver Veſſels, fill'd with our Saviour's Blood; which Veſſels were by his Order buried with him in his Tomb. He was interred in *Glaſtenbury*.

"many

" many Apparitions in a large Sheet that covers their Heads, in which they have only a " little Hole to peep through, which often is but juſt big enough for one Eye to look " out at, theſe Maidens, I ſay, walk two by two into the Choir, where all the Car- " dinals are aſſembled, when they fall proſtrate at the Feet of the Pope, or the Cardi- " nal who performs the Ceremony. An Officer appointed for that Purpoſe, ſtands on " one Side, having in his Hand a Baſon, wherein are little white tabby Bags, in each " of which is a Note of fifty Crowns for thoſe who make choice of Marriage, and ano- " ther Note of an hundred Crowns for ſuch as prefer the Veil. When each Maiden has " made an humble Declaration of her Choice, her Bag is given her hanging by a ſmall " String: In taking it ſhe gives it a Kiſs, makes a low Courtſey, and immediately wheels " off, to make room for the reſt. The future Nuns are diſtinguiſhed by a Garland of " Flowers to crown their Virginity; and they alſo have the moſt honourable Place in the " Proceſſion." If the Reader ſhould inquire, whether many of them did what St. *Paul* calls *the* [a] *better*, to this the Author replies, That of three hundred and fifty Maidens, who were at this Ceremony, thirty two only choſe a religious Life; the remaining three hundred and eighteen contented themſelves with *doing well*, that is, being married.

THE Day of the Annunciation; Feaſt in St. *Maria Maggiore*'s, and the other Churches of the Virgin, particularly at the Nuns of *Campo Marzo*.

26. St. *Caſtulus*, Martyr; in St. *Praxedes*'s, where his Body lies.

27. St. *Robert*, Biſhop and Confeſſor, of the Order of St. *Bennet*; Feaſt in the Churches of his Order.

28. St. *Sixtus* III. Pope; Feaſt in St. *Lawrence*'s without the Walls, where his Body is depoſited.

29. St. *Euſtaſius*, Benedictin Abbot; Feaſt throughout the whole Order.

30. St. *Quirinus*, Martyr, Father of St. *Balbina*; Feſtival in the Church that bears his Daughter's Name.

31. St. *Balbina*, Virgin and Martyr; Feaſt in her Church.

The LENT STATIONS.

SEptuageſima [b] Sunday, the Station is at St. *Lawrence*'s without the Walls.

Sexageſima Sunday, at St. *Paul*'s; and at St. *Maria*'s in *Campitelli*, the Expoſition of the bleſſed Sacrament, with Ornaments, Illuminations, Muſic, Concerts, Sermons, *&c.*

Quinquageſima Sunday, at St. *Peter*'s.

Sexageſſima Monday, the [c] forty Hours are made in the Oratory of St. *Francis Xaverius*, with Ornaments, Illuminations, and an excellent Concert of Muſic.

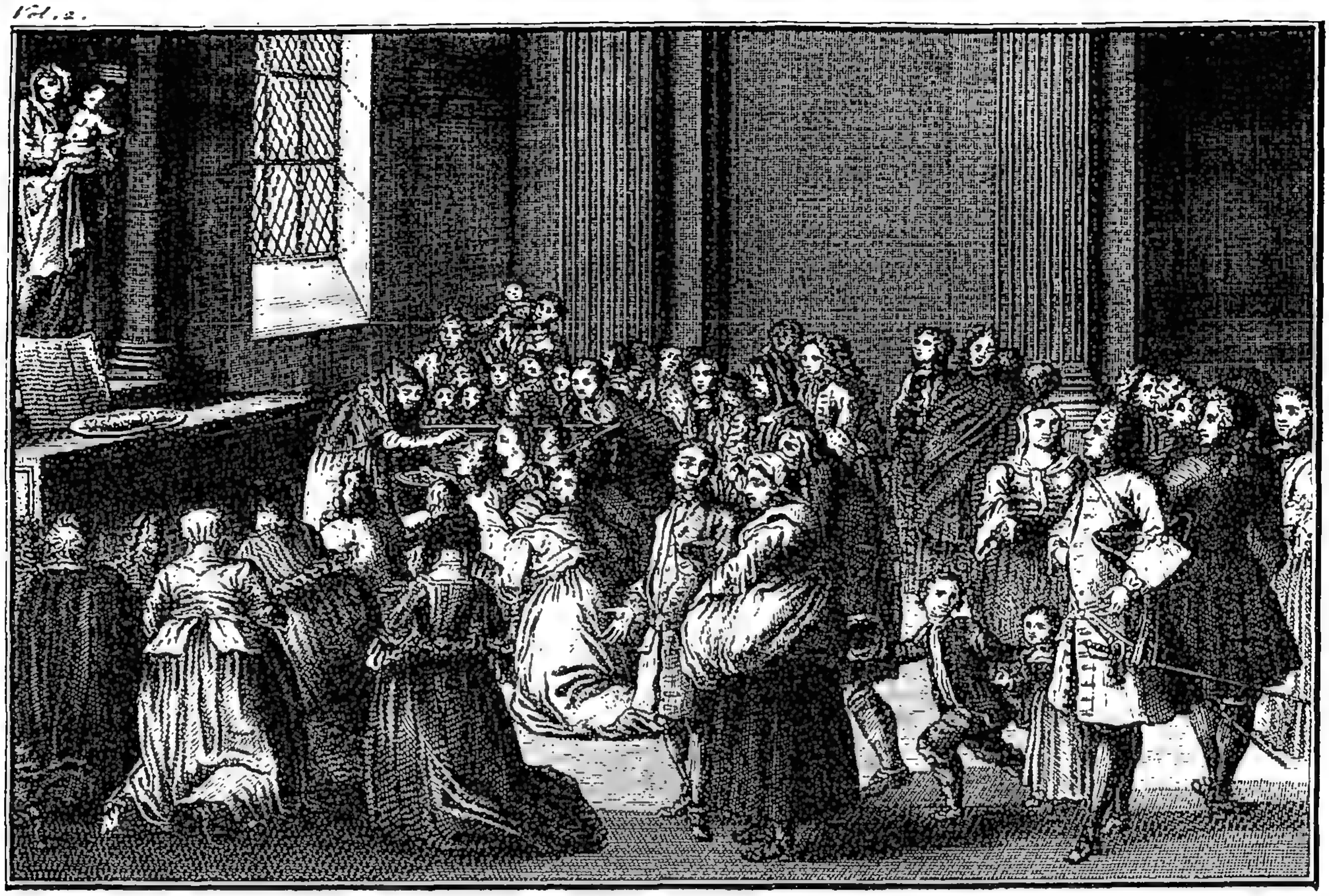
[a] He who marries his Virgin *does well*, but he who does not marry her *does better*. For in this Manner does the *Geneva* Verſion render theſe Words of 1 *Cor.* Ch. vii.

[b] The Name of *Septuageſima* is given to that Sunday which precedes *Sexageſima*, and which is the third before the firſt Sunday in *Lent*, whereof *Sexageſima* is the ſecond, and *Quinquageſima* the firſt. Some have affirmed, that the *Septuageſima* alludes to the *Babyloniſh* Captivity of the *Jews* during ſeventy Years; but tis alſo an Image of the ſpiritual Captivity of Man under Sin.

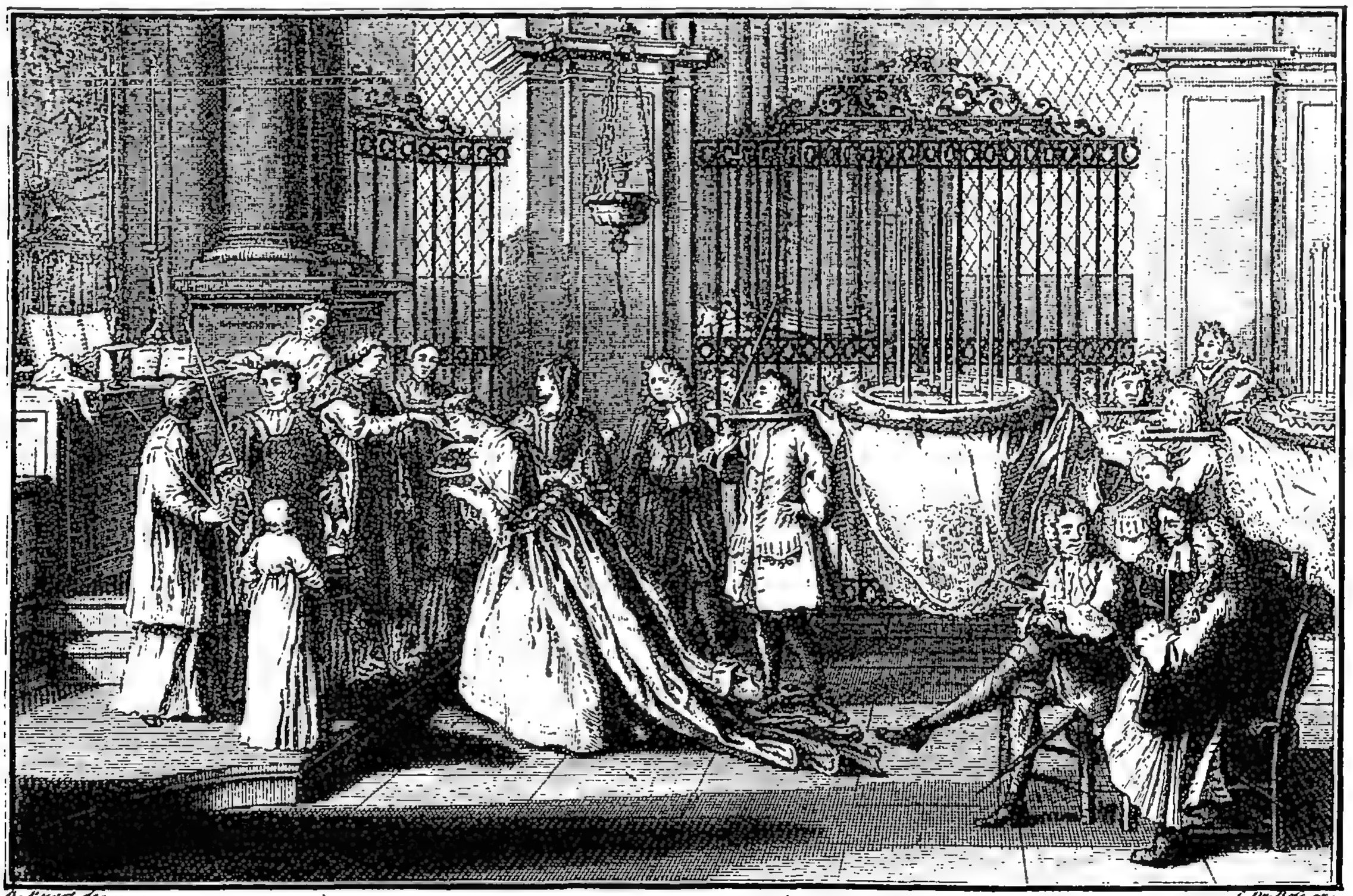
[c] The Prayer of *forty Hours*, during which the bleſſed Sacrament is expoſed on the Altar, was inſtituted, or rather reviv'd, by Pope *Pius* IV. and *Clement* VIII. This Prayer is preceded and followed a by Proceſſion. While the Holy Sacrament is expoſed on the Altar, two Clerks Aſſiſtants muſt pray inceſſantly before it till ſuch Times as they are relieved by others, and ſo on in this Manner till forty Hours are expired. In order to give this pious Meeting a more ſolemn Air, the People ought to aſſiſt at this Prayer; and each Family is bound to beſtow an Hour at it. When the Hour is near expiring one of the Aſſiſtants rings a little Bell, to give the Ringer Notice that the Hour is almoſt ended, and then the Latter rings the great Bell to call other devout Perſons to Prayers.

Tueſday,

Pl. 2.



Ash-wednesday. || Le jour des CENDRES.



The manner of returning CONSECRATED BREAD. || Maniere dont on rend le PAIN BENIT.

Tueſday in *Shrove-Tide* the holy Sacrament is expoſed in St. *Lawrence's* in *Damaſo*, in Preſence of the Cardinals, ſo to remain during forty Hours, with fine Illuminations and Ornaments, as alſo a Sermon and Muſic.

Sunday in *Shrove-Tide* the forty Hours are celebrated in *Jeſus's*, which Church is adorned in a pompous Manner, with Machines, Pieces of Architecture, and Perſpective.

1. *Aſh-Wedneſday*, the Pope aſſiſts ſolemnly at the Office in the Apoſtolic Palace; the Cardinal Grand Penitentiary ſings Maſs, and the Sermon is preached by a *Theatin* Friar; the Pope performs the Ceremony of giving the Aſhes, after which, being accompanied with Cardinals, Lords, and Officers of the Court of *Rome*, he goes in Cavalcade to St. *Sabina's*, where the Station is kept, and in that of St. *Alexis*.

The Ceremony of giving the ASHES.

THE Ceremony of giving Aſhes is one of the antient Methods of expreſſing Sorrow, whereof mention is often made in the old Teſtament. 'Tis alſo a Type or Shadow, but at the ſame Time a very faint one, of the public Penance uſed among Chriſtians antiently, during which the Penitent was cut off from all Communication with the reſt of the Faithful, and ſtood at the Church-Door, cover'd with Sackcloth and Aſhes.

THE Aſhes that are made uſe of on Aſh-Wedneſday muſt be made from [a] the Branches of Olive, or ſome other Trees that have been bleſſed the foregoing Year on Palm Sunday. The Sacriſtian or Veſtry-Keeper gets theſe Aſhes ready, and lays them in a ſmall Veſſel on the Altar, on the Epiſtle Side; after which the officiating Prieſt bleſſes the Aſhes, for which Purpoſe the Wax-Tapers on the Altar are lighted: The officiating Prieſt, his Clerks, and his Acolytes, put on Ornaments ſuitable to the Solemnity of the Ceremony; during which the Choir chants None [b] or the ninth Hour; after which the officiating Prieſt, preceded by the Incenſe-Bearer, and other Aſſiſtants, goes up to the Altar, kiſſes it, and ſays a Prayer with his Face a little turn'd towards the Aſhes. He afterwards makes the Sign of the Croſs upon the Aſhes, and incenſes them. The Incenſing being ended, the Prieſt, having on one Side of him the Deacon carrying the Aſhes, and his Subdeacon on the other, goes forward towards the Middle of the Altar, and turns about to the Congregation: Then the Chief of the Clergy in whoſe Church the Ceremony of giving of the Aſhes is performed, goes up to the Altar, and lays the Aſhes on the Head of the officiating Prieſt in the Form of a Croſs, repeating theſe Words, *Memento homo quia pulvis, es*, &c. i. e. *Remember Man that thou art Duſt*, &c. After the Prieſt has received the Aſhes, he gives them to his Aſſiſtants, to all the Clergy there preſent, and at laſt to the whole Congregation. The Women as well as the Men, receive the Aſhes on their Foreheads.

A BISHOP receives the Aſhes ſitting, and with his Mitre off, from the officiating Canon; after which the Prelate, putting on his Mitre, and having a white Cloth before him, gives the Aſhes to the officiating Canon, who ſtoops before him: 'Tis the Biſhop's Province to give the Aſhes to a Churchman of [c] ſuperior Dignity, ſuch as an Archbiſhop or Patriarch. Princes, Ambaſſadors, and other Perſons of Diſtinction, receive the Aſhes after the Canons. The Canons and the ſuperior Clergy incline their Bodies when they receive them, but all the inferior Clergy and the Laity take them kneeling.

[a] *Baudry, & Piſcara, Cerem. Eccleſ. Rom.*
[b] *Piſcara Prax. Cerem. Baudry Manual. Cerem.* Theſe Aſhes are uſually given in the Morning.
[c] *Baudry & Cerem. Epiſcop.*

The Pope receives them from the officiating [a] Cardinal, who does not repeat the *Memento*, &c. to him; but the Cardinal ſtoops a little when he takes them from the Pope. If an Emperor were to aſſiſt at this Ceremony of Humiliation, he muſt take them after all the Cardinals; for the Princes of the Church are ſuperior to Temporal ones.

CARNIVAL, *or* SHROVE-TIDE, LENT, *and* EMB R WEEKS.

WE find, ſays a [b] Proteſtant Author, the Origin of the Carnival among the *Aſcodrogites*, a kind of Libertines who ſtarted up in the fourth Century, and revived the *Bacchanals* of the Heathens. Whether the Carnival be in Imitation of the *Bacchanalia* or the *Saturnalia*, is nothing to the Purpoſe; this only is certain, that the Licentiouſneſs which reigns during that Seaſon is not enjoin'd or approved. Theſe periodical Debauches are only tolerated, and the Antiquity of them makes them almoſt paſs for lawful. Maſquerades, Diſguiſes, and Change of Dreſs, were very frequent in ſeveral Feſtivals of the Heathens. Such were the Feſtivals juſt mention'd, the [c] *Lupercalia*, and the [d] *Megaleſia* of the Goddeſs *Cybele*.

LENT is an Imitation of the Faſting of our bleſſed Saviour. It muſt be of great Antiquity, ſince 'tis cited by ſeveral antient Fathers; but in the primitive Church, the Chriſtians did not always faſt during the preciſe Term of forty Days: We have Examples of Lent Seaſons that were of ſhorter Continuance, and of others that laſted longer. It was ſometimes uſual to begin *Lent* at *Septuageſima*, other Times at *Sexageſima*, and often at *Quinquageſima*. With ſome it held ſix Weeks, with others ſeven, and ſome again began it but three Weeks before *Eaſter*. It was kept very ſtrictly, for they uſed to abſtain not only from Wine, Fleſh, Meats, and all kinds of Luxury, but to faſt till the Evening. Laſtly, all Perſons were prohibited from marrying during *Lent*, which Cuſtom is obſerved to this Day.

[e] THE Faſt of the *Ember Weeks* is borrowed originally from the *Jews*. The Humiliation of the *Ember Weeks* conſiſts in three Days ſtrict Faſting in each Seaſon of the Year. By this Faſt the Faithful are taught that the four Parts of the Year are to be equally conſecrated to God. Some pretend that theſe Faſts were eſtabliſhed as early as the firſt Century of the Church, but that they were not abſolutely binding, and that a Perſon might tranſgreſs them without Scandal or Offence. 'Tis even ſaid, that this Coldneſs and Indifference was not ſuppreſſed but in Proceſs of Time by Councils: 'Tis further pretended, that the *Ember Weeks* were not inſtituted till the Year 460. by the Pope St. *Leo*: Moreover 'tis related, that Pope *Gelaſius* commanded that Prieſts and Deacons ſhould be ordained in thoſe Seaſons; and as it was cuſtomary in the Apoſtolic Age for Faſting and public Prayer to precede their Ordinations, 'twas but reaſonable that our preſent *Ember Weeks* ſhould be diſtinguiſhed by the ſame pious Exerciſes, and that the Faithful ſhould employ Faſting and Prayer *to* [f] *implore ſuch Officers of God as might be worthy to ſerve his Church.*

[a] *Nihil dicens. Ceremon. Eccleſiæ Roman.* Lib. ii.

[b] *Hiſtory of the Ceremonies and Superſtitions that have been introduced in the Church.*

[c] The *Lupercalia* were ſolemniz'd in the Month of *March*, when it was cuſtomary for People to put on all ſorts of Diſguiſes; but the moſt devout, in order to pleaſe the God *Faunus*, uſed to celebrate the Feſtival ſtark naked, the better to commemorate an Affair of Gallantry which happen'd to *Faunus*, deſcribed by *Ovid* in the ſecond Book of his *Faſti*. The *Saturnalia* were celebrated with equal Licentiouſneſs in the Month of *December*.

[d] This Feſtival was celebrated in the Beginning of the Spring, when it was uſual for all People to mask and diſguiſe themſelves ſo artfully, that they could hardly be known. See *Herodian*, Book i. Ch. 32.

[e] According to ſome the four *Ember Weeks* bear a Relation to four Faſts which the *Jews* denominated from the fourth, fifth, ſeventh and tenth Months. The *Ember Weeks* are obſerved in *March*, *June*, *September*, and *December*.

[f] *Alet's Ritual.*

2. Thurſday; Station in St. *George's*; all Thurſdays in Lent in *Jeſus*'s, and in St. *Andrea*'s *de la Valle*; a Sermon and Muſic in the Afternoon.

3. Friday; the Station is in St. *John*'s, St. *Paul*'s, and St. *George*'s. All Fridays in Lent, the firſt and laſt excepted, the Service is performed in the Evening in the Oratory of St. *Marcellus*, with excellent Muſic, a Concert of Inſtruments, and a fine Symphony.

4. Saturday; the Station is in St. *Triphon*'s and St. *Auſtin*'s. All Saturdays in Lent, in the Afternoon, a Sermon and Muſic in *our Lady of the Hills*, in *our Lady's of Loretto*, and at *Trajan*'s Pillar.

5. The firſt Sunday in Lent; Papal Service in the Apoſtolic Palace; a Biſhop Aſſiſtant ſings Maſs there, and the Procurator-General of the Order of St. *Dominic* preaches the Sermon. The Station is in St. *John*'s *of Lateran*, and St. *Peter*'s. All Sundays in Lent the bleſſed Sacrament is expoſed, with Illuminations and Muſic, in St. *John's of Lateran*, St. *Praxedes*'s, St. *Auſtin*'s, *&c.*

6. Monday; Station in St. *Peter*'s *in Vinculis*; Feaſt in St. *John*'s *de la Pigna of the Priſoners.*

7. Tueſday; Station at St. *Anaſtaſia*'s.

8. Wedneſday, in St. *Maria Maggiore*'s. All Wedneſdays in Lent, in the Afternoon, there is a Sermon and Muſic at St. *Nicholas*'s *of the Cæſarini*, at St. *Jerom*'s *della Carità*, &c.

9. Thurſday; Station at St. *Laurence*'s in *Paniſperna.*

10. Friday; at the *Holy Apoſtle*'s.

11. Saturday; at St. *Peter*'s.

12. The ſecond Sunday in Lent; Papal Service in the Apoſtolical Palace; a Biſhop Aſſiſtant ſings Maſs; the Procurator-General of the *Franciſcans* preaches the Sermon; the Station is at St. *Maria Maggiore*'s, and St. *Maria la Navicella*'s.

13. Monday; Station at St. *Clement*'s, and Feaſt at St. *Peter*'s and St. *Marcellinus*'s, for the Conſecration of the Church.

14. Tueſday; at St. *Balbina*'s.

15. Wedneſday; at St. *Cecilia*'s.

16. Thurſday; at St. *Maria*'s in *Traſtevere*'s.

17. Friday; at St. *Vitalis*'s.

18. Saturday; at St. *Peter*'s and St. *Marcellinus*'s.

19. The third Sunday; ſolemn Maſs in the Apoſtolical Palace, at which the Pope aſſiſts; a Biſhop Aſſiſtant ſings Maſs, and the Procurator-General of the *Auſtin* Friars preaches the Sermon. The Station is at St. *Laurence*'s without the Walls; at the Church of the *Greeks*, the Adoration of the Croſs is ſolemnly perform'd.

20. Monday; a Station at St. *Mark*'s.

21. Tueſday; at St. *Pudentiana*'s.

22. Wedneſday; at St. *Sixtus's*, St. *Nereus*'s, and *Achilleus*'s.

23. Thurſday; at St. *Coſmas* and St. *Damianus*'s in *campo Vaccino.*

24. Friday; at St. *Laurence*'s in *Lucina.*

25. Saturday; at St. *Cajus*'s, St. *Suſanna*'s, and St. *Mary*'s *of the Angels*, at *Dioeleſian*'s *Baths.*

26. The fourth Sunday in Lent; ſolemn Maſs in the Apoſtolical Palace, at which his Holineſs aſſiſts; a Cardinal Prieſt ſings Maſs; the Procurator-General of the *Carmes* preaches the Sermon; the Pope bleſſes the *Golden Roſe*; the Station is at the *Holy Croſs* in *Jeruſalem.*

Sere-

The Ceremony of BLESSING *the* GOLDEN ROSE.

POPE *Urban* V. ſent, the fourth Sunday in Lent of the Year 1366, a Golden Roſe to *Joan* Queen of *Sicily*, and made a Decree by which it was ordain'd, that the Popes ſhould conſecrate one at that Seaſon every Year. This Golden Roſe is enrich'd with precious Stones, and is often ſent by the Pope to Princeſſes, or to ſome Church, as a Mark of his peculiar Affection. His Holineſs bleſſes the Roſe in the Room where the Ornaments are kept, immediately before he goes to hear Maſs in his own [a] Chapel. The Bleſſing of the Roſe is perform'd with Frankincenſe, Holy Water, Balm, and Muſk, mix'd together. The Benediction being ended, the Pope goes out of the Room, and one of his privy Chamberlain's carries the Roſe before him, and lays it on a Candleſtick. [b] Then a Cardinal Deacon preſents it to his Holineſs, who taking it in his Left Hand, walks on to the Chapel, and with his Right Hand bleſſes the Faithful who line the Way. After this the Roſe is return'd to the Cardinal Deacon, and he gives it to a Clerk of the Chamber, who lays it on the Altar. Maſs being ended, his Holineſs gives the Roſe to whomſoever he thinks proper. We muſt not omit that the Sunday of the *Golden Roſe* is called [c] *Lætare*, and that the ſacred [d] College come into the Chapel cloath'd in Caſſocks of the Colour of dried Roſes.

THE Roſe is remarkable for three Qualities, which are to be applied to the Faithful of the Church, *viz.* for its Colour, its Fragrancy, and Taſte. The Subſtance of the Golden Roſe, the Muſk and the Balm with which it is bleſs'd, are ſo many Emblems of the Divine, the Spiritual, and Human Nature of JESUS CHRIST. We owe this ingenious Diſcovery to a [e] *Roman* Prelate.

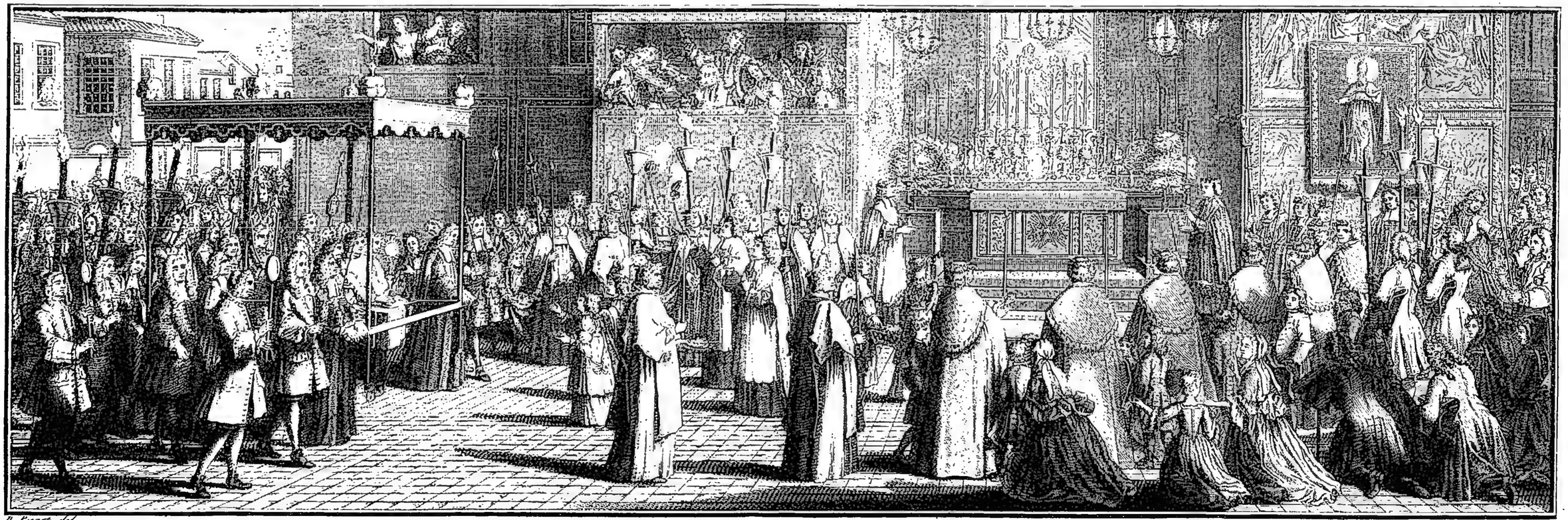
27. Monday; Station at the Church of the *four Coronati*.
28. Tueſday; at St. *Laurence*'s *in Damaſo*.
29. Wedneſday; at St. *Paul*'s.
30. Thurſday; at St. *Martin*'s *of the Mountains*, and St. *Silveſter*'s *in Campo Marzo*.
31. Friday; at St. *Euſebius*'s and St. *Bibiana*'s.
32. Saturday; at St. *Nicholas*'s *in Carcere*.
33. The fifth Sunday in Lent, Pontifical Service in the Apoſtolical Palace; an Aſſiſtant Biſhop ſings Maſs; the Procurator-General of the *Servites* preaches the Sermon: the Station is at St. *Peter*'s, and the Feſtival at St. *Lazarus*'s without the City.
34. Monday; Station at St. *Chryſogone*'s.
35. Tueſday; at St. *Querico*'s, and St. *Maria*'s *in via lata*.
36. Wedneſday; at St. *Marcellus*'s.
37. Thurſday; at St. *Apollinarius*'s, and *the Converts in the Walks*.
38. Friday; at St. *Stephen*'s *the Round*; Feaſt at St. *Marcellus*'s for our *Lady of the Seven Sorrows*.
39. Saturday; at St. *John*'s before the *Latin* Gate, and at St. *Cæſarius*'s; the Image of our Saviour in the *Sancta Sanctorum* is unveil'd, and that of the bleſſed Virgin's in St. *Maria Maggiore*'s, and continues ſo till Low-Sunday.
40. Palm Sunday; Service in the Apoſtolical Chapel, at which the Pope aſſiſts; his Holineſs gives the Bleſſing, and diſtributes the Palms. A Proceſſion is afterwards made round the Royal Hall, and a Cardinal Prieſt ſings Maſs. Station at St. *John*'s of *Late-*

[a] *Sacra. Cerem.* Lib. ii.
[b] *Piſcara Praxis Cerem.*
[c] 'Tis call'd *Lætare* from a Leſſon which is read on that Day, which begins at *Ver.* 10. of the lxvith Chapter of *Iſaiah*'s *Prophecy*.
[d] *Piſcara.* ibid.
[e] *Caſal. de Vet. Chriſt. Ritib.*

ran,



The PROCESSION *with* PALMS *on* PALM-SUNDAY. ‖ *La* PROCESSION *des* PALMES *le* DIMANCHE *des* RAMEAUX.



B. Picart. del. C. Du Bosc. exc.

The PROCESSION *of y^e* B. SACRAMENT *on* Corpus CHRISTI-DAY. ‖ *La* PROCESSION *du S^t* SACREMENT *le jour de la* FÊTE-DIEU.

ran. At St. *John* of the *Maronites*, the Proceſſion of the Pſalms is made, and high Maſs ſung in the *Syrian* Tongue.

The Ceremonies of PALM SUNDAY.

ON the firſt Sunday after the *Lætare* the Croſs and the Images of the Saints are veil'd, and continue ſo till the Cloſe of Eaſter-Eve. On Palm Sunday Palms are prepared at the Pope's Chapel; and for want of [a] theſe Olive-Branches are uſed, adorned with the Leaves of the Palm-Tree, tied up neatly in the Shape of a Croſs: Theſe Palm or Olive-Branches are about five Foot in Length. Things being thus prepared, the Pope goes in Proceſſion to the Chapel; when the Prayers and Ceremonies uſual in all other [b] Benedictions are ended, his Holineſs ſprinkles and incenſes the Branches. After the Conſecration of the Branches, the chief Cardinal Biſhop preſents two of the largeſt of them to his Holineſs; he gives them to two Perſons of Diſtinction, who, according to the *Roman* Ceremonial, muſt ſtand on each Side of the Pope, with the Branches in their Hands. The above-mentioned Cardinal preſents him a third Branch, leſs than the former; this the Pope gives to a Chamberlain, and preſents the reſt to the Cardinals, Prelates, Ambaſſadors, and Noblemen, who aſſiſt at the Ceremony. The Branches which the Cardinal-Biſhop offers to his Holineſs, are beautifully adorned with Flowers, and muſt be kiſs'd by thoſe to whom they are preſented: When the chief Cardinal-Biſhop receives them, he has the Honour to kiſs his Holineſs's Hand and Knee; the reſt of the Cardinals alſo kiſs his Knee, but the Clergy of an inferior Order to theſe, only kiſs his Foot. The Ceremony concludes with diſtributing the Branches among the People; and during the Service of the Paſſion, all the Congregation hold their Branches in their Hands.

ON Palm-Sunday the Altars are adorned with Palm or Olive-Branches; and the Branches deſigned to be diſtributed are laid upon a Table near the Altar, and remain there covered with a white Cloth, till the Time of bleſſing them.

IT were needleſs to acquaint the Reader with the Incident which this Ceremony commemorates. *Alet* tells us in his Ritual, that by the bleſſing of the Branches, we are taught that all our Thoughts, Deſires, and Faculties, ought to be offer'd to God, formed according to his Spirit, and actuated by the Impulſe of his Grace: But this myſtical Interpretation is a little forc'd.

ONE remarkable Cuſtom practis'd on Palm-Sunday, and which is ſtill obſerved in ſeveral Parts of Chriſtendom, is the ſetting a Priſoner at Liberty; upon which Occaſion the Biſhop and Clergy go in Proceſſion; the Ceremony of which Delivery is a Type of our ſpiritual Freedom. This Ceremony is borrowed from the *Jews*, who uſed antiently to ſet a Priſoner at Liberty on the Day of their Paſſover, in the Commemoration of their Deliverance from the *Egyptian* Bondage.

[c] AFTER the Palms are diſtributed, the Proceſſion of the Palm-Branches is performed. It begins by the Deacon's preſenting the officiating Prieſt with one of theſe Branches, which he kiſſes, as alſo the Prieſt's Hand: This being done, the Sub-Deacon takes the Croſs, and goes and ſtands between the two Incenſe-Bearers, at the Entrance of the Sanctuary or Chancel: Then the March begins. Immediately after the Deacon,

[a] *Sacra. Cerem. Eccl. R.* Lib. 2.

[b] The Ceremony is here deſcribed in the ſame Manner as it is perform'd when the Pope himſelf bleſſes the Branches.

[c] The Prints repreſenting the Proceſſion of the Pſalms, and of the Holy Sacrament, were drawn from the Originals at *Paris*.

having knelt down, and turn'd himſelf towards the People, has repeated to them, *Procedamus in pace*, i. e. Let us go in Peace, this Proceſſion is perform'd round the Church; and when 'tis ended, Maſs is ſaid. During the ſinging of the Paſſion, the ſeveral Members of the Congregation hold their Branches in their Hands, not excepting the officiating Prieſt, and the Miniſters of the Altar: None are excepted but the Deacons, who repeat the Service of the Paſſions, and the Acolytes, their Attendants. After Maſs is ended, every Member of the Congregation carries home his Branch which has been bleſſed: And the Rituals inform us, that a Branch thus bleſſed, is a Preſervative from ſeveral Diſeaſes, and an Inſtrument of numberleſs Bleſſings.

THE Sacriſtan reſerves ſome of theſe Branches, in order to burn them to Aſhes for the next Aſh-Wedneſday. We are told, that Pope *Agapetus*, who lived about the Middle of the ſixth Century, firſt inſtituted the Proceſſions which are performed in Paſſion Week.

41. Monday, in Holy Week; Station at St. *Praxades*'s; Feſtival ot St. *Andrews a Ponte Mole*, for the Tranſlation of that Apoſtle's Head.

42. Tueſday, ditto; Station at St. *Priſcus*'s, and at St. *Sabas*'s on Mount *Aventine*.

43. Wedneſday, ditto; Station at St. *Maria Maggiore*'s: In the Evening the Pope aſſiſts ſolemnly at the Office in the Apoſtolic Chapel, for the Service of the *Tenebræ*; as likewiſe the two Days following at St. *James*'s of the *Spaniards*, and at St. *Apollinarius*'s: The *Tenebræ* are ſung, attended with a Concert of Muſic.

THE Service of the *Tenebræ* is performed on Wedneſday, Thurſday, and Friday in [a] Holy Week; at which Time neither Flowers nor Images are allowed to be ſet upon the Altars, but they muſt be covered with Purple. Six Candleſticks made of Wood, or ſome other cheap Matter, containing ſix Tapers made of common Wax, are ſet on the Altar; they take the Hoſt away from the Altar, and carry it to ſome private Place, with the Lights and Ornaments belonging to it.

ON the Epiſtle-Side, where the Sub-Deacon uſually aſſiſts at the Beginning of Maſs, or during the *Introite*, a kind of wooden Branch, or Chandelier made in a Triangular Form, is ſet, in which they put fifteen Tapers made of common Wax, all which are lighted; as alſo thoſe of the Altar before Matins begin. After each Pſalm peculiar to this Office is ſung, the Sacriſtan, or an Acolyte, puts out with a Reed made for that Purpoſe, one of the Tapers in this Branch; obſerving to begin with that Taper which ſtands at the greateſt Diſtance from that in the Center of the Triangle, which is the only one not extinguiſhed. The whole Ceremony is accompanied with ſinging, proper Leſſons, *&c.* whereof it were needleſs to mention the Particulars here, ſince they can be of no Uſe but to the Clergy. While the *Benedictus* is ſinging, all the Candles on the Altar, except that plac'd before the bleſſed Sacrament, are put out; and the Service muſt be ſo ordered, that they all may be extinguiſhed juſt at the Concluſion of the Canticle. As for the Taper that was left lighted in the Triangle, an Acolyte kneels down, and lifts it up on high on a little Table, while the final Anthem of the *Benedictus* is repeated; but he hides it either behind or under the Altar, on the Epiſtle Side, at the ſinging of the Verſe which begins as follows, *Chriſtus factus eſt*, &c. After which the *Miſerere* is ſung in a kneeling Poſture, and followed by the Prayer, whereof the firſt Words are *Reſpice quæſumus*: All which the officiating Prieſt, who is ſtill upon his Knees and bare-headed, as alſo his Attendants, repeats alouds, till he comes to the *Qui tecum*, which he ſays to himſelf. Scarce are the Prayers ended, [b] when a great Noiſe is made with Sticks, and often Fiſts, againſt the

[a] *Baudry Manual. Cerem.*

[b] The Maſter of the Ceremonies ſtrikes the firſt Stroke upon the Steps of the Altar.

Seats

Seats and Benches; the Children join in the Chorus, and the People, whoſe Devotion is generally inconſiſtent with good Senſe, love Noiſe too much to leave off preſently: But an Acolyte puts an End to it, by ſhewing the Taper which he had hid behind the Altar; for this is the Signal for Silence.

THE Pope aſſiſts at this Ceremony; clothed in his red Cope, with its Cape turned over his Head, but the Croſs is not carried before him; and the Cardinals, who are clothed in Purple, neither pay Obeiſance to him, nor aſſiſt at the Altar.

44. On Holy Thurſday a Rattle is made uſe of inſtead of Bells, except in Time of Maſs, at the *Gloria in Excelſis*, when a Bell is rung. The Altars and the Croſs muſt be covered with White, and Maſs celebrated with that Colour. No private Maſs muſt be performed on [a] Holy Thurſday; then all the Clergy receive the Communion from the Hands of their Superior, the better to repreſent the Supper of our Lord with his Diſciples; but if they are under any indiſpenſible Neceſſity of celebrating ſome [b] private Maſs, it muſt be done before public Service.

ON Holy Thurſday the Pope aſſiſts ſolemnly at the Office in the Apoſtolic Chapel; a Cardinal Biſhop ſings Maſs, which being ended, the Pope carries the Hoſt in Proceſſion to the Sepulchre, prepared in the Chapel *Paulina*.

The PROCESSION *of the* HOST *to the* SEPULCHRE.

HERE follows the Ceremony of this Proceſſion, which is made after a ſolemn Maſs. It were needleſs to relate how many Times the officiating Prieſt and his Aſſiſtants [c] kneel, firſt on one Side of the Altar, then in the Middle, and afterwards on the ſecond Step; nor how that after being come down from the Altar, he puts off the Maniple, (a kind of little Stola) and puts on the Chaſuble, and continues in Prayer whilſt the Sacriſtan, or ſome other Perſon, goes and lights the Tapers, lays the Corporal or bleſſed Table-cloth, on the Altar, *&c.* that another gives out the Tapers which are to be uſed in the Proceſſion; that the Incenſe-Bearers get ready their Thuribles, *&c.* and the Croſs-Bearers clothe themſelves in White, in order to walk with the proceſſional Croſs. Neither ſhall we obſerve the Manner in which theſe Miniſters range themſelves about the Altar; or how they draw near to it, kneel down and pray; for all theſe ſeveral Ceremonies reſemble thoſe which have been already deſcrib'd. Strict Care muſt be taken in general not to turn their Backs upon the Hoſt; this the Prieſt firſt incenſes thrice, it being cover'd with a Veil; at the ſame Time an Acolyte puts another over the Prieſt's Shoulders; after which a Deacon goes and takes the Hoſt from the Altar, and preſents it to the officiating Prieſt, who lifts it up on high before the Congregation, the Choir at the ſame Time ſinging the *Pange Lingua*. This being done, the Proceſſion ſets out, with each Perſon his Taper in his Hand, in ſuch Order that the Youngeſt walk firſt, and the Oldeſt laſt. The ſuperior Clergy walk immediately after the Prieſt, who marches under a Canopy, and carries the Hoſt. Being come to the Sepul-

[a] Some Writers tell us, that private Maſſes were firſt inſtituted in the ſeventh Century, and that they took their Riſe from the Ignorance of the People, and the Decay of Piety. At that Time the People frequented the Communion leſs, and the Cup was inſenſibly confined to the Prieſt only; and inſtead of conſecrating a large Loaf for all the Communicants, as was always the Cuſtom, they only conſecrated common Wafers. It is alſo affirmed, that Low Maſſes were inſtituted at the ſame Time: However, ſo far from believing that the Original of private Maſſes is of ſo late Date, or that 'tis to be aſcribed to a Decay of Piety, we are perſuaded they owe their Original to the fervent Devotion of the primitive Chriſtians, who uſed frequently to communicate in private.

[b] *Piſcara Praxis Cerem.*

[c] *Baudry Manual. Cerem.*

chre,

chre, the Youngeſt place themſelves near the Croſs, which is ſet oppoſite to the Grave, and the Oldeſt place themſelves behind them: This being done, they all fall down on their Knees, the Incenſe and Croſs-Bearers excepted; the Choir ſings and repeats the Anthem *Tantum ergo ſacramentum*, till the Concluſion of the Ceremony. The Prieſt incenſes the Hoſt, when a Deacon takes it up and holds it in his Hands, till ſuch Time as the Prieſt kneels down before it. This being done, the Deacon puts it again in the Tabernacle, where the Prieſt incenſes it thrice; after which the Deacon locks up the Tabernacle, and gives the Key of it to the Maſter of the Ceremonies. This is what is call'd the carrying of the Hoſt to the Sepulchre. At the Return of the Proceſſion the Tapers are put out, thoſe of the Acolytes who walk before the Croſs-Bearers, excepted. The officiating Prieſts puts off his white Veſtments, and puts on Purple ones, in order to ſay the Office of the Veſpers; his Attendants do the ſame, and after the Veſpers are ended they uncover the Altars.

THE Pope performs the ſame Ceremonies in the *Paulin* Chapel.

The Manner of Uncovering the ALTAR.

THE officiating Prieſt, who is to perform this Ceremony, muſt be cloth'd in Purple: It begins by uncovering the high Altar, when the Prieſt takes from the Altar its Coverings, its *Pallia*, and other Ornaments; but does not take off the Croſs and its Lights. They even take away the little Table where the Church-Plate ſtands, as alſo the Carpets and Flowers, and likewiſe uncover the Pulpit and the Church-Walls; all which the Sacriſtan carries into the Veſtry. The Croſs is cover'd with a black or purple-colour'd Veil; the Tabernacle is veil'd in the ſame Manner, and is left open, as being the Houſe of the [a] Living God, who has abſented himſelf from it for ſome Time. The [b] Croſs being thus cover'd with a purple or black Veil, muſt be placed before the Tabernacle. When the Altars have been uncover'd, in order to ſolemnize the Paſſion of our Saviour, a black Canopy is ſet over the high Altar, and the Walls of the Church are hung with the ſame Colour. It were needleſs to acquaint the Reader, that this mournful Ceremony is uſher'd in by certain Anthems.

[c] WE are told, that the uncovering of the Altars repreſents the ignominious Manner in which our Saviour was ſtripp'd of his Garments.

AFTER the Ceremonies above-mention'd are ended, the Pope is carried to the Gallery, where the Bull *in Cœna Domini* is read; by which his Holineſs excommunicates in a ſolemn Manner all Heretics and unrepenting Sinners; after which he gives his Bleſſing to all the People there aſſembled.

[a] *Baudry Manuale.*
[b] *Piſcaræ Praxis Cerem.*
[c] *Caſal de Ritib.*

The



The CEREMONY *of washing the feet of twelve* POOR PERSONS *on* HOLY-THURSDAY.

Cerémonie de laver les pieds à douze PAUVRES *le* JEUDI SAINT.



B. Picart. de.

C. Du. B. fc. exc.

The ADORATION *of the* CROSSE *on* GOOD FRIDAY.

*L'*ADORATION *de la* CROIX *par le* PEUPLE *le* VENDREDI SAINT.

The EXCOMMUNICATION *pronounced on* HOLY THURSDAY.

THIS is what is generally call'd the Publication of the Bull *in Cœna Domini*, which is given out from the Gallery of the *Bleſſing*. [a] The Pope is then cloth'd in a red Chaſuble, and a Stola of the ſame Colour; and ſtands in a kind of high Pulpit, the better to be ſeen of the People. The Sub-Deacon, who ſtands at his Holineſs's Left Hand, reads the Bull which is in *Latin*; and the Deacon who ſtands at his Right, reads the ſame to them in *Italian*. In the mean Time the Candles are lighted, and each of them takes one in his Hand. When the Excommunication is promulgated, the Pope and Cardinals put out their Candles, and throw them among the Croud, after which the black Cloth that cover'd the Pulpit is taken away.

[b] Two Cardinal Deacons Aſſiſtants publiſh the plenary Indulgence; one in *Latin*, the other in *Italian*.

AFTER this his Holineſs waſhes the Feet of [c] twelve Prieſts in the Ducal Hall, and entertains them at Dinner in another Apartment, himſelf waiting upon them; and preſents to each of them two Medals, the one of Gold the other of Silver, as alſo an Apoſtolical Garment made of white Serge.

The CEREMONY *of* WASHING *the* FEET *of the* POOR.

THIS Ceremony is call'd in Italian *Mandato*, from the Anthem which begins with theſe Words, *Mandatum Novum*, which is ſung at it; the *Rituals* alſo call it *Mandatum*.

HERE follows the Deſcription which a [d] modern Writer gives us of this Ceremony, performed in Imitation of our Saviour's waſhing the Feet of his Diſciples. The Pope and Cardinals being come to the Ducal Hall, where the Ceremony of waſhing the Feet is perform'd, the Cardinal Deacons Aſſiſtants, clothe his Holineſs with his purple Stola, his red Cope, and plain Mitre. Their Eminences are cloth'd in purple Copes, and his Holineſs puts three Spoonfuls of odoriferous Spices into the Thurible, " and gives his " Bleſſing to the Cardinal Deacon, who is to ſing the Goſpel, which begins, [e] *Ante diem* " *feſtum Paſchæ*: After which one of the Apoſtolical Sub-Deacons gives the Pope a Book " of the New Teſtament to kiſs; and the Cardinal Deacon incenſes him thrice; im- " mediately after which a Chorus of Muſicians ſing the thirty fourth Verſe of the above- " mention'd Chapter, in which are theſe Words, *Mandatum novum do Vobis*; *A new* " *Commandment I give unto you.*

" As ſoon as the Pope hears theſe Words ſung, he takes off his Cope, and putting " on a white Apron, waſhes the Feet of thirteen poor Prieſts, Strangers, who ſit on a " high Form or Bench, cloth'd in white Camblet, with a kind of Capouch or Cape, " that reaches down to the Middle of their Arms. This, at the Pope's Court, is call'd

[a] *Sacra Cerem. Eccl. Rom.* Lib. ii.
[b] *Id Ibid.*
[c] The *Roman* Ceremonial has thirteen.
[d] *Aimon.*
[e] *John* xiii.

" an Apoſtolical Garment. The above-mentioned Prieſts have their Right Leg bare,
" which is well waſh'd over with Soap, before they preſent it to him to waſh: When he has
" done, his Treaſurer, by his Order, gives to each of them two Medals, the one of Gold,
" the other of Silver, weighing an Ounce each; the Major-Domo preſents them a Nap-
" kin, with which the Dean of the Cardinal College, or one of the moſt antient Biſhops
" of the Apoſtolic College, dries their Feet: Afterwards the Pope returns to his Seat,
" takes off his Apron, waſhes his Hands in Water, which a Layman of the higheſt Qua-
" lity there preſent, pours out to him; and afterwards wipes them with a Napkin,
" which is preſented to him by the chief Cardinal Biſhop. This being done, the Pope
" again puts on his Cope and Mitre, and afterwards ſings the Lord's Prayer, and ſeveral
" others in *Latin*; after which he goes into the Veſtry, where he leaves his pontifical
" Veſtments, and withdraws to his Apartment, accompanied by the Cardinals."

THIS Ceremony is performed much after the ſame Manner in the reſt of the Churches in *Rome*, and in other Places, by the Biſhops and Curates of Pariſhes. The Place where the [a] Ceremony is perform'd, muſt be adorned and perfumed with Flowers and odoriferous Herbs; there muſt be at leaſt a Table in Form of an Altar, neatly cover'd. The Croſs muſt be veil'd with White, to denote that Purity whereof the Ceremony of waſhing the Feet is a Type; and as every Thing muſt allude to this, the *Rituals* obſerve that the Candles which are lighted at this ſolemn Act, muſt be made of the whiteſt Wax. The Credences or Tables, and the Baſons into which the Water is pour'd, muſt alſo be adorn'd with Flowers.

" THE thirteen Prieſts, whoſe Feet have been waſhed by the Pope, and who are at
" that Day call'd Apoſtles, are an Hour afterwards carried into a beautiful Apartment
" in the *Vatican*, in which there hangs one of the fineſt Pictures in *Rome*, repreſenting
" the Battle of the Emperor *Conſtantine*. In this Apartment the thirteen Prieſts are en-
" tertain'd with a moſt ſplendid Dinner. They are no ſooner ſeated than the Pope
" comes in, and preſents to each of them the firſt Diſh, and afterwards pours out to each
" of them the firſt Glaſs of Wine; during which he diſcourſes to them with great Fa-
" miliarity, and grants them ſeveral Privileges on that Occaſion; which being done he
" withdraws.

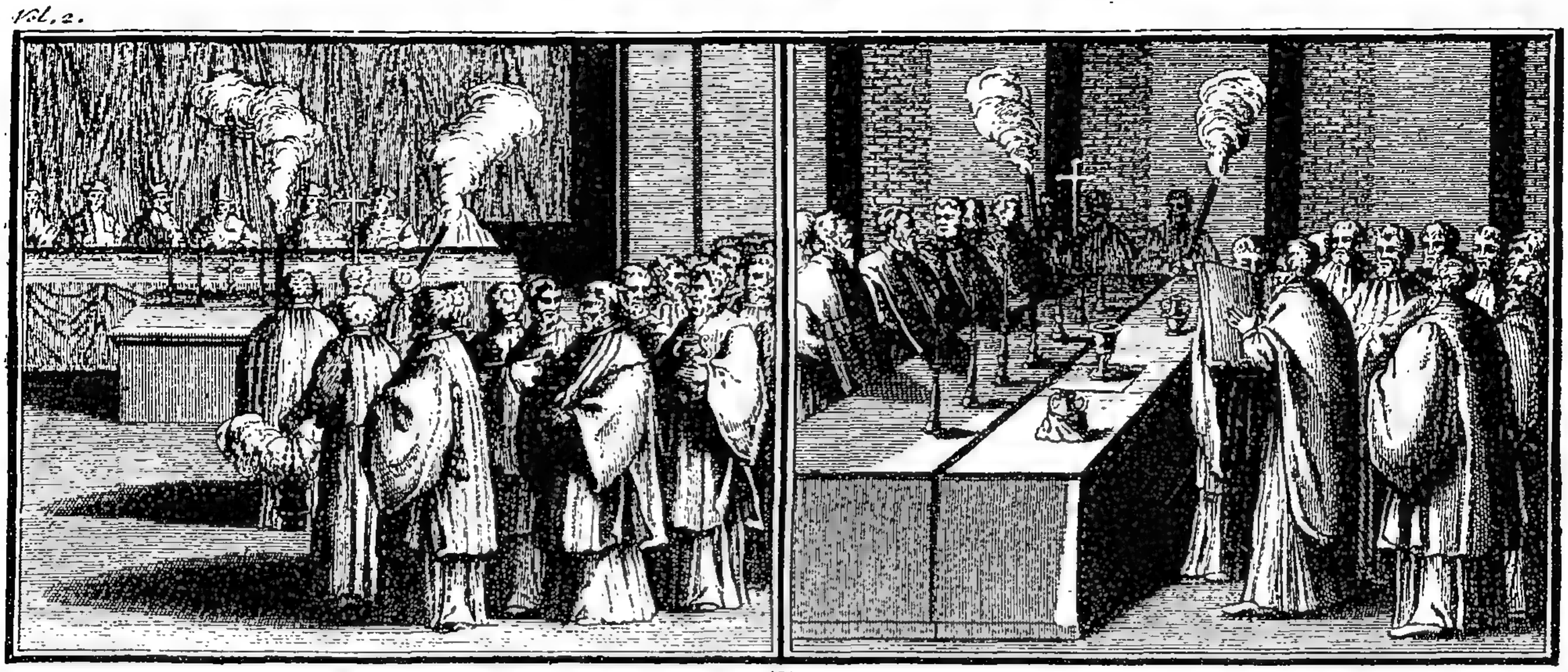
" THEN the Pope's Preacher in Ordinary begins his Sermon in the aboveſaid Apart-
" ment, while the thirteen Prieſts are ſitting at Dinner, in Lieu of the ſpiritual Lec-
" ture uſual at Meals in all Eccleſiaſtical Societies. The Preacher who officiates on this
" Occaſion is the ſame that generally preaches once a Week before the Pope in his
" Chamber during Lent and Advent. On this Occaſion the Pope ſits in a Gallery un-
" ſeen by any Perſon, and the Cardinals ſit round it, clothed in purple Copes, as in the
" Conſiſtory.

" BUT in caſe of the Pope's Abſence, the Cardinal Deacon, in the Preſence of the
" whole Apoſtolical College, performs the Ceremony of waſhing the Feet of the thir-
" teen poor Prieſts." The Ceremony ends with a ſumptuous Entertainment, which his Holineſs gives to the Cardinals, and the whole is heightned with a fine Concert of Muſic. 'Tis thus that *Rome* annually beholds the Image of the Lord's Supper with his Apoſtles renewed. The Magiſtrates of *Rome* are preſent at the Ceremony of waſhing the Feet, which is perform'd in the Hoſpital of St. *John of Lateran*; the ſame Ceremony is likewiſe exhibited in a ſolemn Manner at *La Conſolatione*, and in other Places.

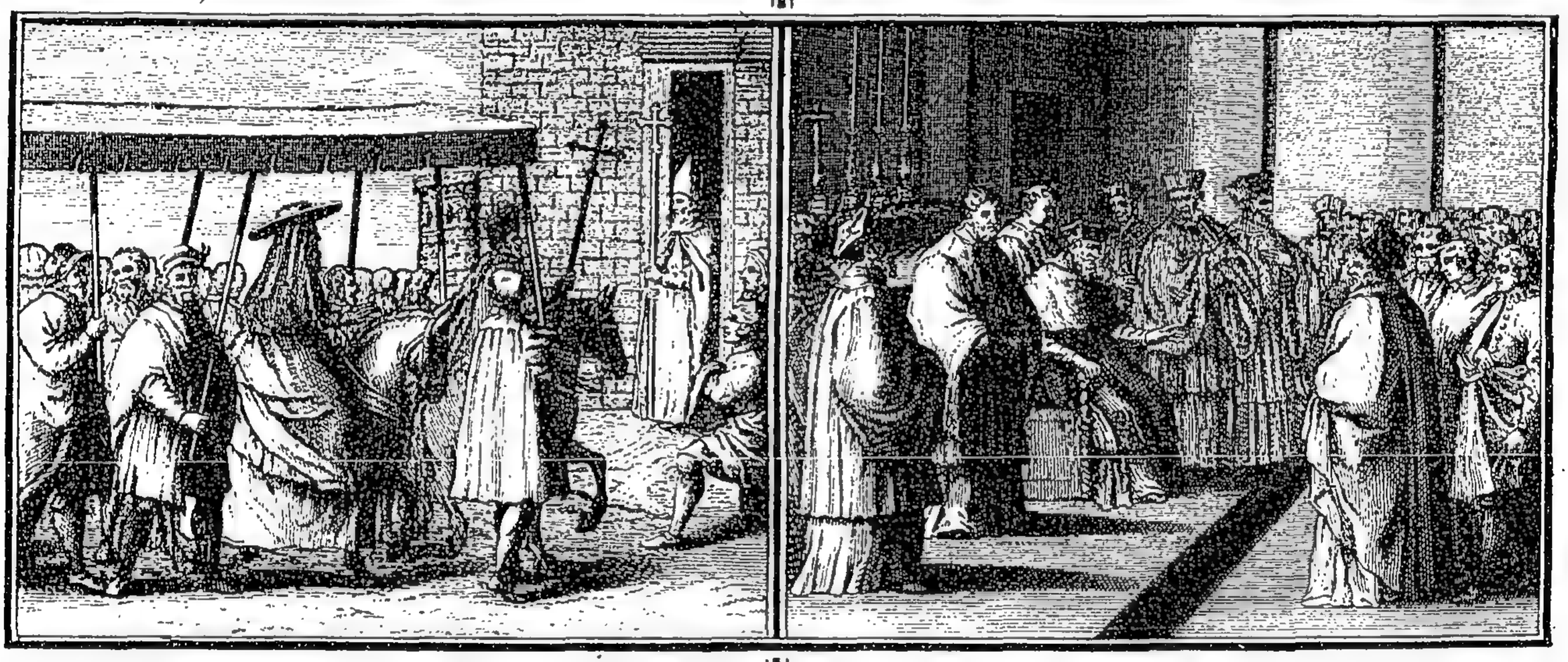
[a] *Baudry Manual. Cerem.*

IN

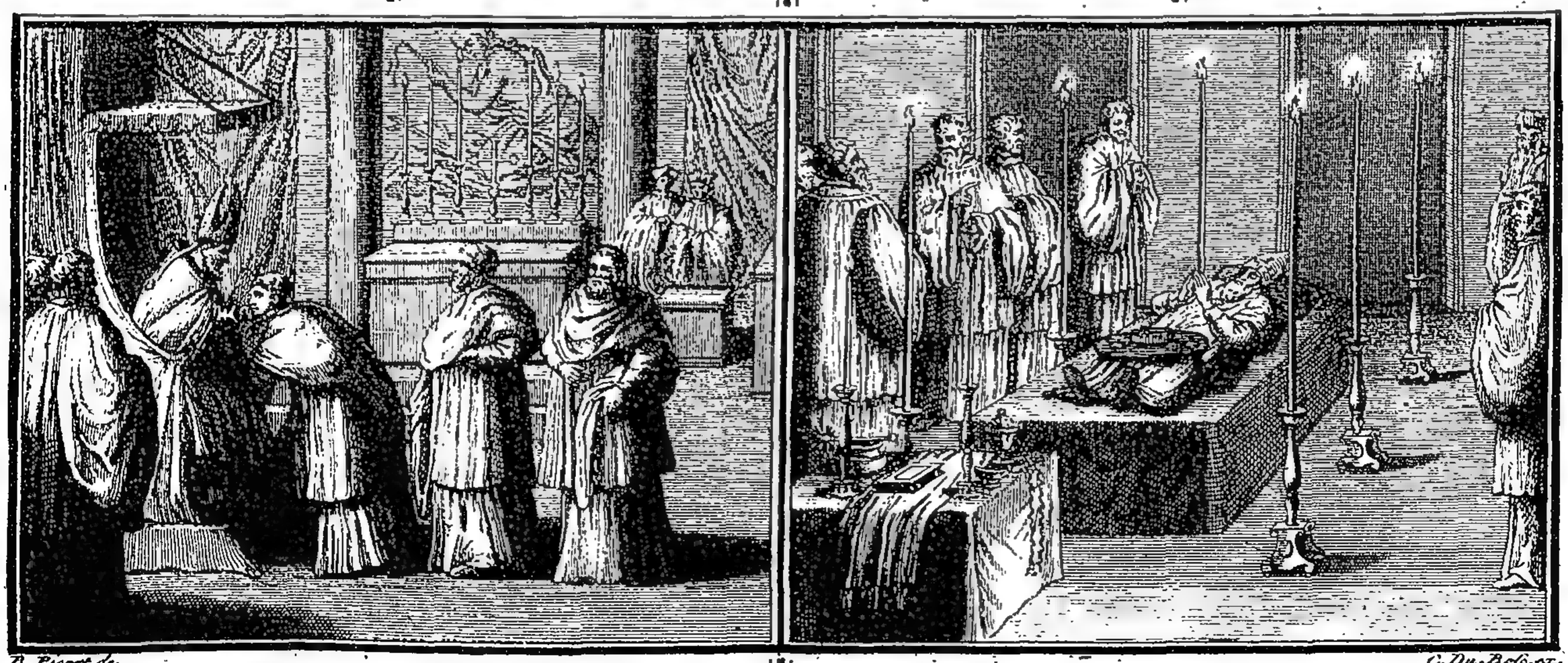
Vol. 2.



The HOLY OILS carried in PROCESSION. | *On porte en PROCESSION les SAINTES HUILES.* | *BENEDICTION of ye HOLY OILS.* | *BÉNEDICTION des SAINTES HUILES.*



The reception of a BISHOP when he Visits his DIOCES. | *Maniere dont L'EVEQUE est E reccu a la visite de son DIOCES.* | *The BISHOP gives his PASTORAL CHARGE.* | *L'EVEQUE fait L'ALE EXORTATION PASTOR.*



B, Picart, de. C, Du Bosc. ex.

The BISHOP'S hand KISS'D. | *On baise la MAIN de L'EVEQUE.* | *The BISHOPS CORPS lies in the CHURCH.* | *Le CORPS de L'EVEQUE est expose dans L'EGLISE.*

In a Word, 'tis ſolemniz'd on Holy Thurſday by all the *Roman* Catholic Princes in *Europe*. In *France* the King's chief Phyſician makes choice of twelve Children for that Purpoſe, whoſe Feet are waſhed by his Majeſty, and he himſelf ſerves up the Diſhes. They are afterwards preſented in the King's Name with Money, Bread, and Clothes. [a] The King of *Spain* performs this Ceremony in his Anti-Chamber, after having performed his Devotions at Chapel: For this Purpoſe Forms are fixed in the Anti-Chamber for the poor Men to ſit on, and oppoſite to them long Tables are placed, on which they dine; the Stuff to make their Clothes is alſo brought into the ſame Apartment, and for each a Purſe of Money. The Officers of the Pantry provide the Victuals for theſe poor People; thoſe of the Cellar furniſh each of them with Wine and Water; and thoſe of the Fruitery ſerve up the ſeveral Courſes, and adorn the Table with Flowers, *&c.* The Clerk of the Alms cauſes each poor Man to ſit down on the Bench where their Feet are to be waſhed; here they are viſited by the Phyſician of the Chamber, to ſee that they have no infectious Diſtemper: The Apothecary, the Clerk of the Alms, the chief Marſhal of the Houſhold, and the principal Almoner, waſh their Feet very clean, to prevent their being offenſive to his Majeſty.

" As ſoon as the Holy Sacrament is repoſited in the Tabernacle of the Sepulchre, the " King comes out of the Chapel, and goes in Proceſſion to the Anti-Chamber, attend- " ed by his Stewards with their Staves; the Officer in waiting takes care to put the " People in Order, to prevent Confuſion.

" The King's Guards are drawn up in two Lines in the Great Hall, and the Lieute- " nant who commands them ſtands at the lower End of the poor Men's Table with two " of the ſaid Guards.

As ſoon as the King is come, the Deacons begin to ſing the Goſpel, when imme- " diately his Majeſty takes off his Hat and Sword, ties a Cloth round him which the " chief Almoner preſents him with, and in his Abſence the *Sumiller de Courtine*, and " waſhes the poor Men's Feet: This being done, the King puts on his Hat and Sword, " and the Clerk of the Almonry cauſes the poor Men to ſit down at Table.

" Then the King begins to ſerve up the firſt Courſes, which he afterwards removes, " and gives to one of the Officers of his own Table, in order for their being put into the " Voiders.

" Whilst the King is ſerving up the firſt Courſe, the Gentlemen of the Bed-Cham- " ber go according to their Seniority, and take the other Diſhes at the Door of the A- " partment where they ſtand; and each of theſe, aſſiſted by his Domeſtics, carries the " Courſe deſigned for each poor Perſon, and gives it to the Comptroller, who preſents " two Diſhes to the King, which his Majeſty ſets before one of the poor Men. The " above-mention'd Officer, who waits at the King's Table, receives what remains from " the King's Hand, which he lays in the Voiders.

" The Butler ſtands behind the Table, and ſerves the poor Men with Wine.

" After that all the Courſes are ſerv'd up, the Gentlemen of the Bed-Chamber fetch " the Deſſert, which the King takes from them, and preſents to each of the poor Men " his *Quota*, who receives it in a Napkin; and at the ſame Time the Officer of the " King's Table afore-mentioned takes back the Fragments, and lays them in the Voider, " with the Bread, the Salt-Seller, Knife, Spoon, and Fork; which being done, the " Clerk of the Pantry takes off the Cloth, and the Gentlemen of the Bed-Chamber

[a] *The State of* Spain *by Abbé* Vairac.

" go to the Buffet to fetch thence the Garments appointed for that Purpoſe, and pre-
" ſents them to the King, who diſtributes them to the poor Men in their ſeveral Turns.

[a] AFTER the Apparel has been thus diſtributed, the chief Almoner ſays Grace, and
" pronounces the Bleſſing."

The Bleſſing of the OILS, &c.

[b] THE holy Oils are bleſſed on Holy Thurſday, at which Time thoſe of the preceding Year are burnt. The Ceremony is perform'd with great Solemnity, after having *firſt reconciled* the Penitents to the Church. After Nones, or the ninth Hour, the officiating Prieſt clothes himſelf in White, and puts on his Sandals, *&c.* The Canons, the ſeveral Miniſters of the Altar, ſeven Deacons, ſeven Sub-Deacons, and twelve Prieſts, are likewiſe clothed in White, and all walk in Proceſſion to the Altar. Omitting the various Genuflexions, Prayers, and Anthems, that follow the Proceſſion, we ſhall only obſerve that the officiating Prieſt bleſſes, conſecrates, and exorciſes, three ſorts of Oil: He firſt performs the Ceremony on that of the [c] Infirm; afterwards on that of the Chriſma; and, laſtly, on that of the Catechumens; and the whole is cloſed with a [d] Salutation, which the officiating Prieſt and the Miniſters who aſſiſt at the Conſecration make to theſe ſanctified Oils, ſaying, *Ave ſanctum Oleum, Hail holy Oil,* &c. After this the new-made Oils are carried in Proceſſion into the Sacriſty, where the officiating Prieſt waſhes his Hands; then ſings Maſs, and gives the Bleſſing; and, in Concluſion, every Man returns Home.

IN *Spain*, and ſome Parts of *France* bordering upon *Spain*, the Cuſtom of bleſſing Meats publicly at *Eaſter* is ſtill obſerv'd. " One would imagine, ſays Biſhop *Alet*, in
" his Rituals, that this Cuſtom owes its Original to the Hereſy of the *Priſcillianiſts*,
" which had infected *Spain* and *Guienne*, and was condemned by the Fathers of the
" Church in their Writings, who were farther deſirous of having it cenſured by a ſolemn
" Cuſtom of bleſſing Fleſh, as one of God's Creatures, and a Thing that was good
" and uſeful, —— in order the better to oppoſe the Hereſy of *Priſcillian* [e], who held
" that the Prince of Darkneſs, and not God, was the Creator of Fleſh, and that the
" Faithful ought to reject it as impure and unlawful. This Bleſſing is ſcarce ever us'd,
" except in thoſe Churches, and near thoſe Places where that Hereſy formerly prevail'd."
To this Bleſſing of the Meats we muſt add that of Bread and Paſchal Eggs.

ON Holy Thurſday the Station is at St. *John of Lateran*, when the Heads of the holy Apoſtles St. *Peter* and St. *Paul* are ſhewn, as alſo the Table on which our Lord eat his laſt Supper. In the Evening ſeveral Cardinals, Princes, *&c.* go to the *Trinity*, where they waſh the Feet of Pilgrims, and wait on them at Tables, which are adorn'd with great Magnificence, and cover'd with the moſt exquiſite Diſhes. The ſame Night, the Fraternities go in Proceſſion by Torch-Light to St. *Peter*'s, preceded by great Numbers of Penitents, who ſcourge themſelves as they walk; and as a Reward for their voluntary Puniſhment, they are ſhewn the holy Face of our Lord, the Lance, and the true Croſs.

[a] The Plate repreſenting the Ceremony of waſhing the Feet of twelve poor Men, *&c.* was drawn from the Life at *Paris*.

[b] *Piſcara Praxis Cerem.* The Uſe of holy Oils is very antient.

[c] 'Tis the Oil that is uſed in extreme Unction, Exorciſms, *&c.*

[d] *Miniſtri ſacri chriſmatis cooperatores.*

[e] *Priſcillian*, a Heretic of the fourth Century, is ſaid to have condemn'd Marriage and the Fleſh of Animals, and to have requir'd that the Bleſſed Sacrament ſhould be received without eating it.

45. On Good-Friday there is a Station at the *Holy-Rood* in *Jeruſalem*, where ſeveral Relics are ſhewn; the miraculous Crucifix is unveiled at St. *Peter*'s and St. *Paul*'s, as alſo that at St. *Marcellus*'s. There is a Feaſt in the Church of the *Armenians*, where a holy Sepulchre, in imitation of that of *Mount Calvary*, is ſhewn; the Pope aſſiſts at Maſs in a ſolemn Manner in the Apoſtolical Chapel; a Jeſuit preaches the Paſſion Sermon, and a Cardinal-Penitentiary performs the Office, and is cloth'd in [b] Black, without either Sandals, or Gloves; the Altar is uncover'd, and the Croſs which ſtands in the Middle is veil'd with Black, as was before obſerv'd. The Tapers are made of common Wax, the Canopy is cover'd with Black, as alſo the Pope's Chair, and the Walls of the Chapel are ſtripp'd of all their Ornaments. The gloomy Solemnity of the Day does not permit of certain Honours which would otherwiſe be paid to his Holineſs: The Cardinals don't bow to him, nor do the Miniſters who are to ſing the Paſſion, kiſs his Foot. When thoſe who ſing the Service above-mention'd come to theſe Words, *Having bowed down his Head he yielded up the Ghoſt*, the Pope, the Miniſter who officiates, and the reſt of the Congregation, turn themſelves towards the Altar, kneel down, and pray with a very low Voice. The ſame is done in the reſt of the Churches, nor would there be any Alteration were the Pope himſelf to officiate.

[b] On Good-Friday the Pope ſits only on a plain Form; and after Service is ended, when the Cardinals attend on him back to his Chamber, they are all obliged to keep a deep Silence, as a Teſtimony of their Sorrow.

In the Night, at 22 a-Clock, (according to the *Italian* Manner of counting the Hours) the *Greeks* perform the Obſequies of our Saviour in their own Tongue, round a great Crucifix, laid on a Bed of State adorn'd with Flowers: Theſe the *Greek* Biſhop diſtributes to the Aſſiſtants by way of Devotion, after the Office is ended.

The Adoration *of the* Croſs.

THE following Ceremony gives great Scandal to Heretics, who look upon this ſolemn Adoration on Good-Friday as manifeſt Idolatry. They cannot conceive that the Prayers which are uſed on that Day are offer'd up to a crucified Saviour; and that when it is ſaid to the Croſs, *O crux ave ſpes unica*, *Hail thou Croſs our only Hope*, the Words are figuratively directed to our Saviour himſelf. Perhaps an Alteration would be proper to remove all Stumbling-Blocks, ſince it might leſſen the Averſion of the Enemies of the Church, and would probably contribute to bring back into its Boſom, many People, who out of Prejudice object *Inſincerity* to us, when we ſay the following Words, directed to the Croſs on Good-Friday, are only metaphorical, *viz.* *Ecce lignum crucis, venite, adoremus*; *Behold the Wood of the Croſs, let us come and adore it.* Would it not be better to retrench ſome Things, than for ever to have a Set of wayward People for our Enemies, who for upwards of two hundred Years have kept true Catholics in Awe, and continue to make us bluſh for a great Number of Ceremonies, which though very antient, and well authoriſed, are now almoſt buried in Oblivion, or confined only to *Spain* and *Italy*? How many Catholics are reduced to Shifts, Diſguiſes, and Evaſions, becauſe they are afraid of openly defending many Things, which are a Folly to the Libertine, and a Scandal to the Hugonot?

[a] *Cerem. Sacr. Eccleſ. Rom.* Lib. ii.
[b] *Id. Ibid.*

[a] AFTER Nones the officiating Prieſt goes up to the Altar, preceded by the Acolytes, without Tapers, and the reſt of the Miniſters of the Altar: They firſt kneel before it, and bow to the Croſs, a Duty at all Times neceſſary, but particularly on this Day. Immediately after the officiating Prieſt and his Miniſters have repeated on their Knees certain Prayers in a low Tone, the Acolytes cover the Table of the Altar, and lay the *Maſs-Book* on a black Cuſhion, on the Epiſtle-Side. This done, the Maſter of the Ceremonies makes a Signal to the officiating Prieſt and his Miniſters to riſe up; then the Acolytes take away the Cuſhions that were knelt upon, and the black Cloth, while the Choir and the Congregation ſay their Prayers upon their Knees. The Miniſter who is to officiate goes up to the Altar, kiſſes it as uſual, and afterwards either repeats, or ſings with a low Voice, the ſeveral Leſſons of the Day, which his Miniſters repeat after him. Prayers being ended, the officiating Prieſt goes to the Epiſtle-Side, the Deacon takes the Croſs which is veil'd from the Altar, and preſents it to the officiating Prieſt, who after he has uncover'd the Top of the Croſs, elevates it with both his Hands, at the ſame Time ſinging theſe Words; *Ecce lignum crucis, Behold the Wood of the Croſs.* Then all the Congregation riſe up with their Heads bare, and the Miniſters of the Altar ſing as follows; *In quo ſalus mundi pependit, On which the Saviour of the World was extended.* The Choir anſwers; *Venite & adoremus, Let us come and adore.* Here every one falls proſtrate on his Knees, the officiating Prieſt excepted. A Moment after they all riſe up; the officiating Prieſt uncovers the Right Arm of the Crucifix, and the Head of the Jeſus; ſhews it, elevates it, and ſays, *Ecce lignum, &c.* but louder than before. Laſtly, he goes up towards the Middle of the Altar, turns towards the Congregation, and with a very loud Voice repeats the ſame Words, at the ſame Time elevating the Crucifix, and ſhewing it quite uncovered.

THE Acolytes ſpread a purple Piece of Cloth, or Carpet, in the Midſt of the Chancel, and before the Steps of the Altar. On the Carpet a purple Cuſhion is laid, and a ſilken Veil embroider'd with Gold. The officiating Prieſt carries the Croſs thither, and kneeling down lays it on the Cuſhion, and bows to it; and being preceded by his Miniſters, who attended upon him to this auguſt Ceremony, he returns to his Place, where he puts off his Sandals and his Mitre. He afterwards advances towards the Croſs, in the Midſt of his Miniſters, who attend him without Shoes or Sandals; kneels down thrice, repeats thrice a ſhort Prayer, and at laſt kiſſes the holy Wood, which the Miniſters do likewiſe; after which, having bowed to the Croſs, they all return back, and put on their Sandals.

THE reſt of the Dignitaries of the Church follow after, each in his Rank, and perform the ſame Ceremony, as alſo the People. [b] In thoſe Countries where the Women don't ſit with the Men, a Prieſt, having a black Stole over his Surplice, goes and preſents them the Crucifix in the Manner above-mentioned.

THE ſame Ceremonies are performed at the Pope's Chapel. [c] After his Holineſs has kiſs'd the Crucifix, he makes an Offering of twenty five Ducats of Gold at leaſt, which he puts into a Veſſel of the ſame Metal, laid near the Left Arm of the Crucifix. Emperors and Kings go and worſhip the Croſs after the Cardinals, who are the Princes of the Church, as is well known, and who conſequently are ſuperior in Dignity to all earthly Sovereigns. As this is practis'd in all Ceremonies without Exception, it were needleſs to make any farther Mention of it.

[a] *Piſcara Praxis Cerem.*
[b] *Idem Ibid.*
[c] *Sacra Cerem. Eccl. Rom.* Lib. ii.

WE

We are not to omit, that in that Part of the Service which is called the *The Prayer for the* Jews, the Congregation are not to kneel down [a]; becauſe that at our Saviour's Crucifixion, the *Jews*, who put him to Death, bowed the Knee purely to mock him.

The Ceremony of the Adoration being ended, the Deacon ſalutes the Croſs, elevates it, and in this Poſture carries it to the Altar, where he places it, obſerving to bow the Knee before it. As he walks along with it, the officiating Prieſt ſtands up while it paſſes before him; but the reſt of the Miniſters of the Altar remain upon their Knees.

Processions *on* Good-Friday.

There is no true and unfeigned Chriſtian but conſiders our Saviour's Paſſion as the *Æra* from which the Salvation of Mankind is to be dated. It would be impoſſible to pay him too much Homage for the Blood he has ſhed for us; and the moſt unſullied Virtue, the moſt profound Humility, the moſt auſtere Devotion, is not a worthy Return to him, who, for Man's Sake, gave himſelf up to the moſt dreadful Torments. But ſo great is the Weakneſs of the human Mind, that 'tis to the Gratitude ſo juſtly paid to God for this excellent Sacrifice, that we owe the mad Folly of numberleſs Multitudes of Zealots, and thoſe violent Mortifications, in which an odd Complication of Extravagance and Devotion is equally conſpicuous. Your Zealots are as much infected with a Mixture of Envy and Emulation as the Children of this World, and will not ſuffer themſelves to be outdone. Hence the ridiculous Cuſtoms, which having got Footing in ſpite of all the Precautions of the holy Leaders of the Church, are daily increaſing. It is therefore but juſt to diſclaim theſe Practices, and all ſuch as tend to divert Mankind from ſincere and genuine Piety, by amuſing them with Trifles ſo unworthy of the ſacred Character of Religion, which nevertheleſs are tolerated in ſome Countries for the Sake of temporal Intereſts, to the Shame and Scandal of the Clergy thereof. This being premiſed, let the Reader conſider in what Light he is to view certain whimſical Cuſtoms we ſhall now deſcribe, after having once again declar'd, that we do not thereby intend to caſt the leaſt Blemiſh on true and unaffected Piety.

At *Courtray* there is a commemorative Proceſſion on Good-Friday of our Saviour to *Mount Calvary*. The City gives five and twenty Livres to a poor Man, who repreſents the ſuffering Saviour; and the Monks, as we are told, aſſure him of certain Salvation, in caſe he happens to die under the Blows that are given him in this Ceremony. The Proceſſion firſt aſſembles in the Pariſh-Church, when the mock Saviour is brought into the Sacriſty, where he is clothed with a purple Robe, his Loins girded with a thick Rope, and his Head crowned with Thorns; after which he is made to walk bare-foot, with a kind of Pack-Saddle bound about his Neck. On each Side of the Pack-Saddle ſix Ropes are put, of the Thickneſs of ſuch as are uſually put to draught Horſes; which being done, the voluntary Martyr has a long Croſs of great Weight laid on his Shoulders; and thus equipped, he rambles up and down the whole City. Six *Capuchines*, who walk at his Right

[a] *Sacra Cerem. Eccl. Rom.* Lib. ii.

Hand,

Hand, draw the ſix Ropes, which are fix'd on that Side of the Pack-Saddle; and the other ſix are drawn by as many *Recollets*, a kind of *Franciſcans*; ſo that the poor Fellow is ſo dragg'd and haul'd by the twelve Friars, that he is continually ſtumbling, and is almoſt pull'd to Pieces. The poor mock Saviour would have a horrid Time of it, were it not for a ſham *Simon* the *Cyrenian*, who very luckily comes in the God-ſpeed to free him from his Torments. The poor Wretch, before he gets into the Church is half killed. However, by this Aſſiſtance, notwithſtanding the Kicks and Cuffs which the People and the mimic *Jews* belabour him with, he is ſo thoroughly perſuaded of the Merits of his Sufferings, and that they will procure him an Eternity of Bliſs, that he bears all his Torments without the leaſt Murmur or Complaint.

NOR is the Proceſſion at *Bruſſels*, in which the Crucifixion of our Saviour is repreſented, leſs extraordinary in its Circumſtances. Both the City and the Court endeavour to do honour to this Solemnity; and although they may probably be perſuaded, there is little Devotion in it, they nevertheleſs give into it from mere Cuſtom, and to pleaſe the common People, who revere it becauſe of the [a] Antiquity of its Inſtitution. 'Tis performed in the Church of the *Auſtin-Friars*, at the Foot of the Altars. The Perſons who form the Proceſſion get together in St. *Gudila*'s, the Cathedral Church, by eight in the Morning. The Brotherhood of the *Mercy* come thither in their proper Habits, bare-footed, and their Faces maſk'd. Some walk with Drums covered with black Cloth. After the Brotherhood, a great Number of Priſoners come forward, each of whom drags after him an iron Cannon-Ball, that is chain'd to his Foot; next come ſeveral *Auſtin-Friars*, dreſs'd in *Jewiſh* Habits, in the Midſt of whom is a Man, who is always a Criminal, (but pardon'd for the Part he then acts,) bound and fetter'd, crown'd with Thorns, and dreſs'd in a purple Robe. Then ſeveral Trumpets come forward, and after them the Prebends, the Prieſts, and a Multitude of People. In this Equipage they all crowd into the Church, where the Concourſe is always ſo great, that Multitudes are oblig'd to ſtand without. In the Church a large Scaffold is erected, and a Croſs, twenty Foot in Height, ſet upon it; the Perſon who repreſents the crucified Saviour, aſcends this Scaffold, and is followed by thoſe who repreſent the *Jews*, with Hammers, Nails, and Ropes in their Hands. The Brotherhood of the *Mercy* crowd round the Scaffold. The Ladies have high Seats prepared for them, and the common People ſtand below in the Pit. The mock *Jews* ſtrip the pretended *Chriſt* of his Ornaments, lay him along the Scaffold, and caſt Dice for his Garments; which being done, they ſtrip him to his Shirt. Laſtly, he is fix'd on the Croſs, by tying his Hands and Feet with leathern Thongs, which are nail'd to the Croſs; and the better to imitate our Saviour's Sufferings, they put little Bladders filled with Blood under the Thongs, which being pierced by the Nails, the Blood is ſeen to trickle from his Hands and Feet. This is the very *Pathos* of this pious Farce; for at the Sight of the Blood, the Hearts of the People are moved, and the moſt Devout beat their Breaſts, while the Monks ſing Anthems ſuitable to the Occaſion.

IT were needleſs to mention the whimſical Scenes that are exhibited on Good-Friday, in the ſeveral Countries of the Chriſtian World. We ſhould never have done, were we to give a Deſcription of our Saviour's Burial, as it is ſolemnized in *Portugal*, and recount the various Ways of crucifying him in other Countries; the ſeveral Marches and Counter-Marches of the Proceſſions made by the Penitents in their divers Colours in *Rome*,

[a] There is great Room to believe, that the *Spaniards*, their antient Sovereigns, firſt introduced this Ceremony among them.

who

who all pretend to be ready to attack the Devil, and for that Purpoſe are armed with Tapers, Whips, and Croſſes, and enroll'd under different Banners. At *Venice*, on Good-Friday, the Holy Sacrament is carried in Proceſſion, about nine or ten at Night, with the [a] utmoſt Solemnity: It is laid in a Coffin cover'd with black Velvet, and in this Manner is carried round the Square of St. *Mark*. St. *Didier* informs us, "That there "cannot be a finer Sight than this Square then affords. Two large Flambeaux of white "Wax are ſet at each Window of the Palace *Della Procuratia*, which goes round the "Square. This double Range of Flambeaux, and thoſe which are ſet over the Church "Gate, are to light the ſeveral Proceſſions of the Fraternities and the neighbouring "Pariſhes, who go purpoſely into the Square. Here the Penitents appear in Maſque-"rade, wearing ſharp-pointed Caps two Foot high, who beat themſelves till the Blood "follows the Blows; walking every now and then behind the Crucifix. For this Purpoſe "they have Scourges made of a great Number of little ſharp Cords, which they hold with "both their Hands, and dip in a Pot filled with Vinegar, brought to them for that Uſe; and "they ſtrike themſelves on the Back with ſo much Order, and in ſuch exact Cadence, "that they muſt neceſſarily have ſtudied this Art very much, to be ſo very expert in it. "So great a Conſumption of white Wax is made in theſe Proceſſions, that it is thought "there is more ſpent that Night in the City of *Venice* only, than in all *Italy* together "during a Twelve-Month." We conſider all theſe Ceremonies as ſo many Snares to delude the Simple and Ignorant; or as Expedients, to which wicked People, who are unwilling to amend their Lives, are prompted to have Recourſe; and without aſſuming the Office of a Cenſor in this Place, we believe thoſe that undergo them, don't conſider how derogatory they are to true Religion.

[b] The Adoration of the Croſs, which is deſcribed above, is followed by the Proceſſion to the bleſſed Sacrament, which, as we have already obſerved, is put in a kind of Sepulchre. The officiating Prieſt incenſes it in the Sepulchre, after having ador'd it; then he elevates the Hoſt, and turns it to the People: At the ſame Time the Choir ſings an Anthem or Hymn [c], which is the Signal for the March; whereupon all the Congregation riſe up, and return in Proceſſion to the Altar.

[a] St. *Dedier* aſſures us, that the Popes, notwithſtanding their great Authority, have never been able to aboliſh this Cuſtom: But he adds, that whereas this Ceremony was formerly practiſed in the whole Extent of the *Venetian* Territories, 'tis now confined to the Churches of *Venice* only, where ſuch a Proceſſion is performed in every Pariſh the ſame Evening.

Here follows the Order which is obſerv'd in the Proceſſions on Holy-Thurſday at *Venice*. There are three or four hundred Men, all of them holding thick Torches of white Wax, ſix Foot long, and weighing at leaſt twelve or fifteen Pounds each. Theſe walk two and two, with a like Number of Perſons, each holding a Lanthorn, and walking between each Torch, in ſuch a Manner, that the Spectator ſees alternately a Flambeaux and a Lanthorn. They are all clothed in black or white Serge, according to their Fraternities, having a large Cowl two Foot in Length, and that terminates in a Point, hanging down on their Backs. Their Lanthorns are very large, and are fixed to the End of a Stick: Each has ſeveral Tapers in it, which gives a great Light, they being made of very clear Glaſs: And as there are a great Number of Glaſs Houſes in and about *Venice*, ſome of them are made in a very odd Shape, and are ſo heavy, that one Man is hardly able to carry them. Some are made in the Shape of Stars, or like Suns, with a great Number of Rays darting from them, and are ſix Foot in Diameter: The Glaſſes thereof are fixed in with Pieces of Iron and Lead gilt. Others are made in the Shape of Roſes, Full and Half-Moons, Comets, Pyramids, Croſſes, Globes, Pelicans with extended Wings, *&c.* In the midſt of theſe Flambeaux and Lanthorns the Standard is placed, and afterwards the Croſs, with a Crucifix four Foot high, cover'd with Crape; and a Noſegay at the Foot of it, as broad as a Half Buſhel. The Fraternities ſtrive to rival each other in the Singularity and Beauty of their Flowers, as well as the Form they ſhall give to their Noſegays. The *Battuti* walk before the Croſs, who ſcourge themſelves by Starts and walk backwards, having their Eyes always fixed on the crucified Saviour. After the Croſs the Relics follow, which are carried on Litters cover'd with Flowers and Tapers. On both Sides of it ſeveral Perſons walk with long Flambeaux in their Hands, and large Silver Candleſticks, with ſeveral Candles in them fix'd to a long Pole. Afterwards a Chorus of Voices is heard, and the Clergy next; then comes the Guardian, the Deputy-Guardian, and all the Brethren of the Fraternity, each having a Torch in his Hand.

[b] *Piſcara Praxis Cerem.*

[c] *Vexilla Regis prodeunt.*

We are not to omit, that during the Proceſſion an Acolyte ſtays at the Altar, and gets it ready againſt the Return of the Congregation; who being come, the Ceremonies above deſcrib'd are continued, and the ſame are performed at the Pope's Chapel; on which Occaſion his Holineſs communicates alone at the Altar, and drinks out of the Cup, whereas at other Times he receives the Sacrament thro' a Pipe; but he muſt not then be incenſed, this Ceremony being to be performed on this Day to the bleſſed Sacrament only.

46. Eaſter-Eve; the Station at St. *John's of Lateran*, where, after the Bleſſing of the Fire and Water, the Catechumens who are of Age, are baptized in the *Baptiſterium* of *Conſtantine*; the Pope aſſiſts ſolemnly at the Office in the Apoſtolical Chapel, and a Cardinal Prieſt ſings Maſs.

[a] On Eaſter-Eve, the Ornaments of the Churches and Altars are changed; the Black with which the latter was covered, is taken off, and White put on; the Tabernacle is alſo uncovered, and covered with White, but ſo that the Purple ſtill appears on the Outward-ſide, till the Litanies are ended. In like manner, after that Part of the Service has been celebrated, a Carpet, or ſome rich Covering, is laid on the Steps of the Altar, and the Images are unveil'd. Then ſix large Tapers are got ready for ſolemn Maſs, and all the Lights which are to burn before the Altar. This is ſufficient to give the Reader a general Idea of the Ceremony perform'd on this Day, without troubling him with the Mention of the Credence, whereon a great Number of ſmall Candles are laid, to light ſuch great ones as may happen to go out.

On the Goſpel-Side of the Altar, a great Candleſtick is placed, which muſt be made in the Shape of an Angel, if poſſible, and very neatly wrought. In this Candleſtick, the Paſchal Candle is fixed; it muſt be made of the whiteſt Wax, and weigh about eight or ten Pounds; five Holes are made in it, in the Shape of a Croſs, to be filled with five Grains of Frankincenſe, gilt over, and made in the Shape of a Pine-Apple. To conclude, ſome edifying Subject is painted on the Taper; ſuch as the Patron of the Place, *&c.* As every Thing muſt correſpond with the Solemnity of the Day, the Ritual ordains, that the Reed with which the Tapers are lighted, ſhall alſo be gilt and adorned with Flowers. The three ſmall Candles which are fix'd to the Top of the Reed, repreſent the Trinity in Unity, and muſt therefore join together at the Baſis, *i. e.* at the End which touches the Reed.

It is alſo ordained by the Rituals, that Baptiſm is not to be adminiſtred for a Week before Eaſter-Eve, unleſs a Perſon's Life be in Danger.

The BLESSING *of the* NEW FIRE, *&c.*

THE Place where this Ceremony is perform'd, muſt be ſtrew'd with Flowers. On the ninth Hour the old Fire is to be put [b] out, and at the ſame Time an Acolyte muſt [c] light the new one without the Church.

[a] *Baudry Manuale Cerem.*
[b] *Id. Ibid.*
[c] The Acolyte ſtrikes Fire with a Flint and Steel, and therewith lights ſome Coals which are brought in a Veſſel for that Purpoſe. The antient *Greeks* and *Romans*, &c. uſed to light their ſacred Fire with no leſs Ceremony, and for that Purpoſe generally made uſe of a Kind of Burning-Glaſs, or rather a Veſſel in a Concave Form, in the ſame Manner as the antient Inhabitants of *Peru*. They likewiſe uſed to ſtrike Fire by rubbing two hard Sticks againſt

[a] THE officiating Prieſt, dreſt in all his ſacerdotal Veſtments, and attended by the Miniſters of the Altar and the Clergy, walks out of the Church in Proceſſion after the ninth Hour, and goes to the Place where the Bleſſing of the Fire is to be perform'd. The Holy-Water-Pot is carried thither in great Pomp, as alſo the Frankincenſe, the Sub-Deacon's purple Maniple, and the Maſs-Book; the Sub-Deacon walks ſingly with the Croſs, and is followed by the Clergy. When every one is got into his Place, the officiating Prieſt uncovers himſelf, and pronounces theſe Words, *Dominus vobiſcum, The Lord be with you*, &c. as uſual: He afterwards repeats the Prayer, *Deus qui filium tuum*, &c. in the midſt of which he makes the Sign of the Croſs over the Fire; he likewiſe bleſſes the five Grains of Frankincenſe, which are put on a Plate which an Acolyte holds lifted up to his Breaſt. In the mean Time the Thuriferary puts ſome Coals, after their being bleſſed, into the Thurible, into which the officiating Prieſt throws ſome Frankincenſe and bleſſes it; then the Deacon gives him the Sprinkler, kiſſing it at the ſame Time; the officiating Prieſt ſprinkles thrice with Holy-Water the Fire he had juſt before bleſſed, and as he is ſprinkling ſays theſe Words, [b] *Aſperges me Domine.* He incenſes the ſacred Fire thrice, in the Manner above-mention'd: Then one of the Acolytes, or a Sacriſtan, takes a ſmall Candle, and lights it at a new Fire.

As they went in Proceſſion to the Place where the Ceremony was perform'd, they return back from thence in the ſame [c] Order, but the Deacon firſt puts off his purple Ornaments, and puts on white, whereas the Sub-Deacon takes a purple Maniple. We ſhall not trouble the Reader with the Order of the Proceſſion; the only particular Circumſtance in it is, that the Deacon walks in it with the above-mentioned Reed in his Hand, and the Sub-Deacon has a ſmall Candle ſhut up in a little Lanthorn. The Proceſſion being come to the Church-Door, makes a Halt, when the Deacon kiſſes the Reed, and the Acolyte lights one of the Candles fixed upon the Reed with that which he has in his Hand; then they all fall upon their Knees, and the Deacon elevates the Reed, and ſings the Anthem, which begins as follows, *Lumen Chriſti*, &c. *i. e. The Light of Chriſt.* He lights a ſecond Candle in the Middle of the Church with the ſame Solemnity; and the third is lighted on the Steps of the Altar, where we will leave them a Moment. There they muſt perform certain Acts of Devotion, or rather Ceremonies, which, tho' deſcrib'd at length in the Rituals, would be unneceſſary in this Place.

The BLESSING *of the* PASCHAL CANDLE.

ONE of the Ceremonies on this Occaſion is the Deacon's asking the officiating Prieſt's Bleſſing; after which the former goes to the Desk, on which he lays the Maſs-Book, and incenſes it thrice, but neither ſigns himſelf or the Maſs-Book with the Sign of the Croſs. The reſt of the Miniſters range themſelves round the Maſs-Book in the [d] Manner following: The Croſs-Bearer ſtands with the Croſs turn'd towards the officiating Prieſt; the Thuriferary is at the Deacon's Right Hand; the other Acolyte, who has the Reed in his Hand, and he who bears the five Grains of Incenſe, are at his Left.

gainſt one another, a Cuſtom practiſed by the *Mexicans*, on lighting new Fires at the Beginning of every Century. The *Romans* uſed to renew the Fire of *Veſta* in the Month of *March*, as *Ovid* tells us in his *Faſtorum*:

Adde quod arcana fieri novus ignis in æde
Dicitur, & vires flamma refecta capit.

This might induce one to believe that the Ceremony of the New Fire was borrow'd from the Heathens.

[a] *Baudry Manual. Cerem.*
[b] *You ſhall ſprinkle me, O Lord.*
[c] *Baudry Manual. Cerem.*
[d] *Cerem. Epiſc.* Lib. 2.

When

When the Deacon begins to ſing the Leſſon call'd the *Præconium*, which begins *Exultet*, &c. the officiating Prieſt and his Miniſters uncover themſelves, and in the [a] midſt of their chaunting, he puts the five Grains of Incenſe in the Form of a Croſs, into the Taper, and afterwards, at certain Words [b] adapted to the Myſteries of the Ceremony, lights the Paſchal Taper; and whilſt he is chaunting, an Acolyte lights all the reſt of the Candles with the new Fire.

THIS Ceremony being ended, the [c] Deacon returns back to the Sacriſty, where he puts off his white Ornaments, and reſumes the purple Stole and the Maniple of the ſame Colour. After the Bleſſing of the Tapers follows the Leſſons call'd *Prophecies*, the Verſe ſung by the Choriſters called in *Latin Tractus*, and the Singing of the Prayers.

THE three Candles fixed at the Extremity of the Reed, and which are lighted one after the other, denote, as we are told, the Progreſs of the Goſpel in the three great Diviſions of our Hemiſphere; but a fourth ſhould have been added ſince the Diſcovery of *America*. We have already obſerv'd, that the three Candles are likewiſe an Emblem of the Trinity: But it were endleſs to take Notice of all the whimſical Notions of myſtic Writers. As for the Paſchal Candle, we are aſſured that it is a Type of our Saviour's Humanity, and the New Fire that of the new Doctrine of the Goſpel.

WE are told that the Bleſſing of the Paſchal Candle is of great Antiquity in the Church, and that Pope *Zozimus* in the Beginning of the fifth Century, commanded that one ſhould be lighted in every Pariſh.

[d] THE Paſchal Candle muſt remain on the Goſpel-Side from Eaſter-Eve to Aſcenſion-Day. The Rituals inform us at what Hour it is to be lighted on Eaſter-Eve, Eaſter-Day, and the following Days, *&c.*

The Bleſſing of the Baptiſmal FONTS, *and the Baptiſm of the* CATECHUMENS.

THE officiating Prieſt and his Miniſters go in Proceſſion to the Font; the Croſs and Taper-Bearers go on the other Side it, and the Miniſter who officiates puts himſelf over-againſt them, in ſuch a Manner, that the Font ſtands between him and the Croſs. The other Eccleſiaſtics range themſelves on each Side; an Acolyte ſtands at a little Diſtance behind the officiating Prieſt at his Right Hand, holding a Napkin to wipe his Hands, and the Thuriferary ſtands next in order to him.

[e] THE Miniſter who officiates uncovers himſelf, and falls proſtrate on his Knees with all his Miniſters, the Croſs and Taper-Bearers excepted. After an Anthem is ſung ſuitable to the Solemnity, he riſes up, and turning towards the Font, pronounces the Bleſſing, making the Sign of the Croſs that Way. He afterwards exorciſes the Water; makes a Croſs in it with his Hands, pours ſome out of the Veſſel towards the four Cardinal Points of the Horizon; which done, he wipes his Hand with the Napkin given him by the Acolyte, and repeats a Prayer, at the Concluſion of which he blows

[a] At theſe Words, *Curvat Imperia.*
[b] *Rutilans ignis accendit*, &c.
[c] *Baudry Manual* &c.
[d] *Piſcara Praxis Cerem.*
[e] *Piſoara Praxis Cerem.* & *Baudry.*

thrice on the Water, and in three different Places, always obſerving to do it croſs-ways; he alſo [a] plunges a Taper thrice into the ſame Water, obſerving to ſink it deeper the ſecond Time than the firſt, and the third more than the ſecond, ſaying at each Immerſion the following Words: *Deſcendat in hanc plenitudinem fontis virtus Spiritus Sancti*, i. e. *May the Spirit of the Holy Ghoſt deſcend into this Water.* [b] The Aſſiſtants, in caſe the officiating Prieſt has any, ſprinkle the People with a little of this Water, and they alſo ſend a Prieſt or a Sacriſtan to ſprinkle the Houſes therewith.

AFTER this Ceremony the officiating Miniſter perfumes the Font thrice with Frankincenſe; after which he takes the Oil of the Catechumens, and pours it on the Water croſs-ways, and does the ſame with the Chriſma. He afterwards mixes them both upon the Water, being poured into equal Proportions, and always croſs-ways; after which he mixes them with his Right Hand, in order that they may be diffus'd equally over every Part of the Font.

THE Font being bleſſed in the Manner above deſcribed [c], the Celebrant goes and receives the Catechumens at the Church-Gate, and clothes himſelf in White, to perform the Ceremony of their Baptiſm, which ſhall be deſcribed in its proper Place.

WE mentioned the *Bleſſing of Houſes*; but there is nothing particular in that Ceremony. The Perſon who officiates upon this Occaſion muſt wear a white Stole; and the Holy Water with which he ſprinkles them muſt be ſet apart, before the Oils are pour'd upon it. Upon his entering into each Houſe, he ſalutes it.

AFTER the Ceremony of bleſſing the Font is ended, the Litanies are ſung; a ſolemn Maſs and Veſpers are ſaid. Whilſt the Litanies are chaunting, the Hoſt, which till now was hid, is taken out, and brought to the Altar; all the Tapers are lighted, the Altar is covered with its ſeveral Ornaments, the Images are unveil'd, and the Seat of the officiating Prieſt is cover'd; who, together with his Prieſts, reſume their white Ornaments, and prepare themſelves for the Celebration of a ſolemn Maſs. Upon the officiating Miniſter's beginning the *Gloria in Excelſis*, the Bells fall a ringing [d] again; for which Purpoſe a Signal is given from the Cathedral.

47. Eaſter-Sunday; Station at St. *Maria Maggiore*'s, and *our Lady's of the Angels*: the Pope aſſiſts ſolemnly at the Office in St. *Peter's*, where he himſelf ſings Maſs; after which the holy Face, the Lance, and the true Croſs, are ſhewn to the People: After which his Holineſs is carried into the Gallery, whence he bleſſes the People. At St. *John*'s of *Lateran*, St. *Maria Maggiore*'s, and St. *Praxades*'s, the Relics are ſhewn both before and after Veſpers.

CEREMONIES *obſerved at* EASTER.

MATTINS are to be ſaid on Eaſter-Sunday before Day-break, becauſe our bleſſed Saviour roſe from the Dead at that Time. We might likewiſe take Notice of ſeveral peculiar Differences in the Leſſons, and the Chaunting; but as they concern only the Prieſts, ſuch as are deſirous of farther Information may have Reeourſe for it to the Rituals. [e] When the Pope himſelf officiates, certain Ceremonies are performed, which deſerve our Notice. Before the Preface, the two youngeſt Cardinal Deacons

[a] *Piſcara.*
[b] *Piſcara, ubi ſup.* Alet's *Ritual.*
[c] *Bauldry, ubi ſup.*
[d] *Bauldry, Piſcara.*
[e] *Sacra. Cerem. Eccl. Rom.* Lib. ii.

(but none of thoſe who aſſiſt his Holineſs) place themſelves to the Right and Left of the Altar, both of them being turned towards the People. Theſe two Deacons, dreſs'd in white Ornaments, repreſent the two Angels who watched our Lord's Sepulchre in white Raiment; and they ſtand in this Poſture at the Altar till the [a] *Agnus Dei*. After that the Deacon and the Sub-Deacon have received the Communion from the Pope's Hands, the Deacon of the Goſpel goes up to his Holineſs, who has his Head bare in honour of the Holy Sacrament that lies upon the Altar, and repeats, according to the uſual Form, the *Confiteor* in theſe Words: [b] "I confeſs to God Almighty, the bleſſed "Virgin *Mary*, the bleſſed *Michael* the Archangel, to St. *John Baptiſt*, to St. *Peter* and "St. *Paul*, the Holy Apoſtles, to all the Saints in Heaven, and to you my ghoſtly Father "that I have offended in Thought, Word, and Deed; *through my Fault, my own Fault, my very great Fault*: I therefore beſeech the bleſſed *Mary*, &c. and you, my ghoſtly "Father, to pray for me." After Confeſſion the Deacon returns to the Altar; his Holineſs pronounces Abſolution, and makes the Sign of the Croſs over the People, but without ſaying any Thing. Next follows the Communion; and when his Holineſs adminiſters it to the Congregation, two Auditors hold a [c] kind of Silk Napkin on his Holineſs's Knees, and a Cardinal Biſhop Aſſiſtant ſtands at his Right with a Paten in his Hand. In the *Roman Ceremonial* we have a complete Deſcription of the Paſchal Ceremonies obſerv'd in the Pope's Chapel.

HERE follows the Order obſerved by the *Ceremonial*, when an Emperor or a King is to receive the Sacrament from the Pope's Hands: Firſt, his Holineſs takes the Communion himſelf, and afterwards adminiſters it to his Deacon and Sub-Deacon; the former, after having repeated the Confeſſion, takes the Hoſt from the Altar, with which the Monarch is to communicate, lays it on the Paten, and gives it, after the uſual Ceremonies are perform'd, to the Sub-Deacon, who carries it to his Holineſs: Then the firſt Cardinal Biſhop leads the Monarch to the Feet of the Pope, who kiſſes him; after Communion the Deacon conducts the Monarch back to his Seat.

ON Eaſter-Sunday the Faithful ought to have all their Food bleſſed: We have already made ſome Mention of this Cuſtom. [d] The Anniverſaries for the Deceaſed muſt be poſtponed henceforward, till after the Octave of the Eaſter.

48. Monday; Station at St. *Peter*'s, where the Relics are ſhewn after Veſpers: Papal Service in the Apoſtolical Chapel, where a Cardinal Prieſt ſings Maſs.

49. Tueſday; the Station at St. *Paul*'s, where the Relics are ſhewn on the Papal Altar: the Pope aſſiſts ſolemnly at the Office in the Apoſtolical Chapel, where a Cardinal Prieſt ſings Maſs.

50. Wedneſday; Station at St. *Laurence*'s without the Walls.

51. Thurſday; Station at the holy Apoſtles.

52. Friday, Station at the *Rotunda* and the *Minerva*.

53. Saturday; Station at St. *John*'s of *Lateran*: the Pope aſſiſts ſolemnly in the Apoſtolical Palace, where a Cardinal Prieſt ſings Maſs.

54. Low-Sunday, or of the Octave of Eaſter; Station at St. *Pancras*'s, and at St. *Mary*'s in *Traſtevera*, where the Relics are expoſed; at St. *Laurence*'s in *Lucina*, St. *Vincent*'s, and St. *Anaſtaſius*'s at the Fountain of *Trevi*, Feſtival for the Anniverſary of the Inſtitution of the Congregation of Clerks, regular Minors.

[a] See for the Word *Agnus*. Vol. I. Part II. in the Deſcription of the Maſs. We are told that Pope *Sergius* I. inſtituted this Prayer at the End of the ſeventh Century: *Vide Bona* l. ii. c. 16. Sect. 5. *Rer. Liturg.*

[b] *Confiteor Deo omnipotenti, beatæ Mariæ ſemper Virgini, beato Michaeli Archangelo, beato Johanni Baptiſtæ, ſanctis Apoſtolis Petro & Paulo, ac omnibus ſanctis, & tibi Pater, quia peccavi nimiis cogitatione, verbo & opere, meâ culpâ, meâ culpâ, meâ maximâ culpâ: Ideo precor beatam Mariam, &c. & te Pater orare pro me, &c.*

[c] *Mappulam bombycinam duo Auditores hinc & inde apud Papam genuflexi tenent, &c.*

[d] *Piſcara Praxis Cerem.*

THE Saturday and Sunday after Eaſter are called *Sabbatum & Dominica in Albis*, becauſe the new-baptized Catechumens aſſiſt at the Devotions on thoſe Days, clothed in white Garments.

A P R I L.

1. ST. *Venantius*, Biſhop and Martyr; at his Church in the *Lateran*, where his Body is depoſited.

2. St. *Mary* of *Egypt*; at the *Armenian* Church dedicated to her, where Service is performed in that Tongue.

3. St. *Francis* of *Paul*, Founder of the *Minims*; in the Churches of his Order.

4. St. *Agapita* and *Chionia*, Virgins and Martyrs; at St. *Anaſtaſia*'s, where their Bodies are depoſited.

5. St. *Vincent Ferrerius* Dominican; Feſtival at the *Minerva*, and other Churches of St. *Dominic*.

6. St. *Sixtus*, Biſhop and Martyr; at St. *Peter*'s.

7. St. *Albirus* Benedictin; in the Churches of the Order.

8. Tranſlation of St. *Monica*; at St. *Auſtin*'s.

9. Dedication of the Church of St. *Peter* and St. *Marcellinus*.

10. St. *Leo the Great*; Feſtival at St. *Peter*'s, where his Body lies; at St. *John*'s of *Lateran*, and St. *Maria Maggiore*'s, where his Relics are depoſited.

11. Dedication of the Church *De Ara Cœli*.

12. St. *Julius* Pope; Feaſt at St. *Maria*'s in *Traſtevera*, where his Body is depoſited.

13. St. *Juſtin*, Prieſt and Martyr; Feaſt at St. *Praxades*'s, where his Relics are preſerved.

14. St. [a] *Tiburtius*, *Valerius*, and *Maximus*, Martyrs; at St. *Cecilia*'s, where their Bodies are depoſited: And at St. *Peter*'s, Feſtival for St. *Abundus*, formerly Dean or Prebend of this Cathedral.

15. St. *Baſiliſia*, the Martyr; at St. *Paul*'s, where her Body lies.

16. St. *Valentine* and *Martin*; at St. *Praxades*'s, where her Relics are lodg'd; at St. *Marcellus*'s for holy *Joachim* the *Servite*; at St. *John*'s of *Lateran*, Tranſlation of the Heads of St. *Peter* and St. *Paul*, which are ſhewn to the People.

17. St. *Anicetus*, Pope and Martyr; at St. *Sebaſtian*'s, where his Relics are depoſited; and at the Chapel of the Palace of the Dukes of *Altaemps*, wherein, by a Grant from Pope *Clement* VII. his Body is interred.

18. St. *Bartholomew*, Monk of *Vall-ombroſa*; at St. *Praxades*'s; and at St. *John*'s *Della Pigna* for St. *Eleutherius*.

19. St. *Leo* IX. Pope, of the Order of St. *Benedict*; in the Churches of that Order, and at St. *Peter*'s, where his Body is interred.

20. The bleſſed *Agnes* of *Monte Pulciano*; at the *Minerva*, and the Churches of the Order.

21. St. *Anſelm*, Biſhop and Confeſſor, of the Order of St. *Benedict*; a Feſtival throughout the whole Order.

[a] An Angel brought two Crowns from Paradiſe, compoſed of Roſes and Lillies, and gave one to *Valerian*, and the other to *Cecilia*, his new-married Wife; the Angel added, Becauſe, *Valerian*, thou haſt conſented to the Council of Chaſtity, (he having been perſuaded by *Cecilia* not to violate her Virginity) Chriſt has ſent me to tell thee, that he will grant thee any Petition thou ſhalt ask of him. *Valerian* at theſe Words fell down and worſhipped, and begg'd that his Brother *Tiburtius* might become a Chriſtian. *Tiburtius* afterwards coming into the Houſe, ſmelt the Fragrancy of the Roſes and Lillies, but ſaw nothing: But as he was wondring whence it came, *Valerian* told him of their two Crowns, which his Eyes were not yet able to ſee; but he aſſured him, that in caſe he would turn Chriſtian, he ſhould ſee them both, and the Angel of God alſo. At theſe Words he conſented to be baptiz'd, and thereupon obtain'd all he had deſired of God, and the Sight of the Angels daily.

22. St.

22. St. *Soterus* and *Cajus*, Popes and Martyrs; at St. *Sebaſtian*'s, and St. *Suſanna*'s.

23. [a] St. *George* the Martyr, at his Church, where the Magiſtrates of the People of *Rome* attend, in order to have their Standards bleſs'd. The Ceremony of Bleſſing the Standards was perform'd about the ſame Time by the antient *Romans*, in honour of *Mars*, when for ſeven Days together the *Roman* Eagles were conſecrated.

24. St. *Melitus*, Biſhop and Confeſſor of the Order of St. *Bennet*; Feſtival throughout the whole Order.

25. St. *Mark*; Feſtival in his Church; where the whole Clergy both Regular and Secular aſſemble together, and go in Proceſſion in a Body to St. *Peter*'s [b], the Chapter of the ſaid Church excepted, who go thither before.

ON St. *Mark*'s Day the great Litanies are ſung in a ſolemn Manner; they are called *Great Litanies* becauſe they were inſtituted by St. *Gregory the Great*, and to diſtinguiſh them from the leſſer ones, which were firſt eſtabliſhed by St. *Mamertus*, Biſhop of *Vienna*. The great Litanies owe their Inſtitution to the great Floods, and the inguinary Peſtilence, which laid *Rome* waſte under the Pontificate of that Prelate. The Church cauſes them to be ſung at this Time, in order to implore the Bleſſing of God, and the Preſervation of ſuch Fruits of the Earth as begin to ſpring up at that Time. 'Tis thought that Litanies are of greater Antiquity in the Eaſt. Theſe Litanies were called [c] *Septiformes*, becauſe Pope *Gregory* divided the Proceſſion which ſung them into ſeven Choirs. The firſt Choir was that of the Clergy; the ſecond of the Abbots and Monks under them; the third of the Abbeſſes and their Nuns; the fourth of Children; the fifth of the Laity; the ſixth of Widows; the ſeventh of married Women. The Particulars relating to theſe Litanies, and the Words in which they are expreſſed, may be ſeen in the [d] Rituals.

HERE follows in general the Order which is obſerved in the Proceſſions of St. *Mark*, and of the Rogations, of which Mention will immediately be made. The Clergy and the Congregation being aſſembled in the Church in the Morning, the officiating Prieſt, clothed in Ornaments ſuitable to the Occaſion, the purple Stole, and the Chaſuble of the ſame Colour, goes up to the Altar with the Deacon and Sub-Deacon, clothed in purple Habits of their reſpective Orders, but without their Maniples. Being come to the Altar, the Miniſter who officiates, all the Clergy that compoſe the Choir, and the Congregation, fall proſtrate on their Knees, and addreſs themſelves to Heaven in Prayer; which being done, the Sub-Deacon fetches the Croſs, places himſelf at the Entrance of the Chancel Door, and continues there till the Proceſſion ſets out, which is alſo obſerved in all other Proceſſions. In the mean Time one or two Choriſters begin the Anthem *Exurge*, &c. which being ended, they fall down upon their Knees again, the Croſs-Bearer excepted, who, as has been already obſerv'd, never kneels on theſe Occaſions. Afterwards two Choriſters, or the officiating Prieſt alone, go forward towards the high Altar, and begin the Litanies of the Saints upon their Knees, and are anſwered by the Choir. At the Singing of the *Sancta Maria, ora pro nobis*, all the Congregation riſe up and walk in Proceſſion, followed by the People, who make their Reſponſes to the Litanies: And as the Proceſſions on this Occaſion take a larger Tour than ordinary, Stations muſt be made at certain [e] Croſſes, Oratories, or Churches; after the ſinging of the Litanies Prayers are offer'd up.

[a] This celebrated Patron of our Country, was, according to ſome, an imaginary Saint, to others an *Arian* Heretic. We need not take Notice of the famous Story of his killing the Dragon, and delivering the King's Daughter; it being ſo trite, that there is hardly a Child but has heard of it.

[b] We find the Order and March of the Proceſſion of the Clergy in *Aymon's Pitture of the Court of* Rome, *p.* 446. Edit. 1707.

[c] *Septiformis*, Vide this Inſtitution in *the Hiſtory of* Paul *the Deacon*, Book iii.

[d] To give thoſe who are unacquainted with Litanies, a general Idea of them, we need only obſerve, that God, and all the Saints, are invok'd in them, for the Peace and Proſperity of the Church, for the Clergy, for the People, for Kings and Princes, for the Fruits of the Earth, for the Souls of the Faithful departed, *&c.*

[e] When the Station is at a Croſs, the following Anthem is ſung, *Crucem ſanctam ſubiit*; but if the Station is at a Chapel or Church, the Prayer or Anthem of the Patron muſt be chaunted.

St.

St. *Mamertus* Biſhop of *Vienna*, upon his Dioceſe's being troubled with Earthquakes and other Calamities, inſtituted the [a] Rogations about the Middle of the fifth Century, and appointed them to be of three Days Continuance.

THE Church ordains Proceſſions for obtaining of Rain, fine Weather, during a Seaſon of Mortality, War, and Famine, *&c.* Prayers of Thanks are alſo offer'd up. There is nothing particular in all theſe Proceſſions, except that at the laſt mention'd the officiating Prieſt and his Miniſters are clothed in White. In the Proceſſions which are made to divert a Storm, the Pariſh-Prieſt cauſes all the Bells to be ſet a ringing, and ſprinkles holy Water up in the Air.

26. St. *Cletus* and St. *Marcellinus*, Popes and Martyrs; Feſtival at St. *Maria Maggiore's*, where the Head of the latter is depoſited; and at St. *Peter's*, where the Body of St. *Cletus* is interr'd; at *our Lady of the Mountains*, for her firſt Miracle wrought there; and at St. *Margaret's* on the other Side the *Tyber*, for the Conſecration thereof.

27. St. *Anaſtaſius*, Pope; at St. *Bibiana's*, where his Body lies; at St. *Martin's of the Mountain*, where his Relics are depoſited, and at St. *Coſmus's* [b].

28. St. *Vitalis*, Martyr; Feſtival at his Church.

29. St. *Peter*, Martyr; Feaſt at the Church of *Minerva*, where the Cardinals of the Inquiſition aſſiſt at the Office; Feaſt at *our Lady's of the Peace*, and at St. *Marcellus's*, for the bleſſed *Peleninus* the Servite.

30. St. *Catherine of Sienna*; Feaſt at the Church of *Minerva*, and throughout the whole Order of St. *Dominic*, and in the Churches of that Saint; at St. *Sylveſter's* in *Campo Marzo*, for St. *Sophia* Virgin and Martyr.

[c] *MAY.*

ON all Sundays in *May*, Indulgence at St. *Sebaſtian's*, at the *Annunciada* without the Walls, and at St. *Laurence's in Fonte*.

1. [d] St. *Philip* and St. *James*, Apoſtles; Feaſts in their Churches, where their Relics are depoſited; as alſo at St. *Peter's* and St. *Maria Maggiore's*, where alſo are ſome of their Relics.

2. St.

[a] We have Reaſon to believe, that the Proceſſion of the great Litanies, and of the Rogations, ought to be conſider'd as the Remains of ſo many Pagan Ceremonies, which ſome pious Prelates have thought worthy of being conſecrated to God. The *Romans* uſed to celebrate on the 25th of *April* a Feſtival call'd *Robigalia*, to deprecate the Mildew from the Corn, which is often very fatal to it in that Seaſon. This Feſtival was inſtituted by *Numa* King of *Rome*, in honour of the God *Robigus*, or the Goddeſs *Robiga*, at which Time Prayers and Sacrifices were offer'd up to her: They uſed alſo to go in Proceſſion round the Fields, in order to draw down a Bleſſing upon the Fruits of the Earth, as is ſtill the Cuſtom in Roman Catholic Countries. The old *Romans* call'd theſe Proceſſions *Ambervalia*.

[b] St. *Coſmus* and St. *Damian* were Brothers, and both Phyſicians. The following Miracles are ſaid to have happened at their Death: Being chain'd together, and thrown into the Sea, an Angel looſed their Bonds, and deliver'd them. After this they were thrown into a great Fire, but upon their Prayers the Fire had no Power to hurt them. They were then hang'd on a Croſs, and commanded to be ſtoned; but the Stones rebounded back on thoſe who threw them; and the ſame happen'd when Arrows were afterwards ſhot at them.

[c] The antient Heathens never uſed to marry during this Month, becauſe of the *Lemuria*, which conſiſted of Sacrifices and other Acts of Devotion, by which they pretended to keep Spirits or Apparitions from hurting them. They imagin'd that all the Women who were married at that Seaſon were good for naught.

Menſe malas Maio nubere vulgus ait. Ovid.

The Chriſtians ſeem to have borrowed this Notion from the Heathens; for the Vulgar among us think that 'tis not good to marry in that Month.

[d] On the firſt of *May* it is cuſtomary to ſtick Boughs of *May* before the Houſes of Perſons of Diſtinction, or thoſe for whom one has a particular Eſteem. This Cuſtom is ſtill obſerv'd in ſeveral Parts of *Europe*, particularly

2. St. *Athanaſius*, Biſhop and Confeſſor; Feaſt at the Church of the *Greeks*, who have the Service there in their own Tongue; at that of *Minerva*, for St. *Antoninus* Archbiſhop of *Florence*.

3. *Invention*, or finding of the holy Croſs; Feſtival in the Churches dedicated to it; at St. *Croſs*'s *in Jeruſalem* the Relics are exhibited; at St. *Alexis*'s, Feſtival of the holy Martyrs *Alexander*, *Evantin*, and *Theodulin*.

THE firſt Sunday in *May*; Feaſt at St. *Catherine*'s *à monte magna poli*; at the *Minerva* for St. *Catherine of Sienna*; and at St. *Anaſtaſia*'s for the bleſſed *Torribio*, Archbiſhop of *Lima*.

4. St. *Monica*, Widow; at St. *Auguſtin*'s, where her Body is interr'd; at the Church of the *Picmonteze*; Feſtival of the holy Shroud of our bleſſed Saviour.

5. St. *Auſtin*'s Converſion; Feſtival throughout the whole Order. St. *Angelus the Carmelite*; Feſtival throughout the whole Order. At the Church of *Minerva*, and that of St. *Maria Maggiore*'s, Feſtival of the bleſſed *Pius* V. where his Body is interr'd, and where alſo the Cardinals aſſiſt ſolemnly at the Service.

6. St. *John* before the *Latin-Gate*; Feſtival in the ſame Place, where the Chapter of St. *John of Lateran* meet and celebrate the Office.

7. St. *Staniſlaus*, Biſhop and Martyr; Feſtival at the Church of the *Poles*; at the *Chieſa Nova*, for St. *Ilarius* the Martyr; and at St. *Laurence*'s without the Walls, for the Tranſlation of the Body of St. *Stephen* the firſt Martyr.

8. Apparition of St. *Michael* the Archangel in his Churches; at St. *Maria Maggiore*'s, and at St. *John*'s *of Lateran*.

THE Legend Writers inform us, that St. *Michael* the Archangel has reveal'd himſelf ſeveral Times; the moſt famous of his Apparitions is that the Feſtival whereof is ſolemniz'd on the eighth of *May*; it happened about the End of the fifth Century upon *Mount Gargan*, ſince call'd *Mount St. Angelo*, in the Kingdom of *Naples*.

9. St. *Gregory Nazianzen*, the Biſhop; at St. *Peter*'s, where his Body is depoſited, and in the Monaſtery of the Nuns in *Campo Marzo*.

10. St. *Gordian* and St. *Epimachus*, Martyrs; at St. *Laurence*'s *in Lucina*; at St. *Mary*'s *in Traſtevera*, for St. *Calepodus*.

11. St. *Majolus*, Abbot of *Cluni*; Feſtival throughout the whole Order of St. *Benedict*; at *Jeſus*'s Church, for St. *Bonus* the Martyr.

12. St. *Nereus* and St. *Achilleus*; Feſtival in their Church; St. *Pancratius* the Martyr; Feſtival in his Church.

13. Dedication of St. *Maria Rotunda*.

14. St. *Boniface* the Martyr; Feſtival at St. *Alexis*'s, where his Body is depoſited.

15. St. *Iſidorus*; Feſtival at his Church; at St. *Martin*'s *of the Mountains*, for St. *Quirina*, Virgin and Martyr.

16. St. *Ubaldus*, Biſhop; at *our Lady's of the Peace*. St. *Pelerinus*, Feſtival in his Church.

17. Tranſlation of St. *Bernardin*'s Body; Feſtival in the Church of *Ara Cæli*.

in *Germany* and *Italy*. It owes its Original to the antient Feſtivals of *Flora*, which were ſolemniz'd at the ſame Time, when the Youth among the *Romans* uſed to go into the Woods, where they cut down a numberleſs Multitude of Branches, with which they adorn'd or repair'd the Houſes; which Cuſtom is ſtill obſerv'd by the Youth in *Italy*. At *Lagni*, a Town in the Iſland of *France*, the Image of the *Roman Floralia* is exactly preſerved. "Early in the "Morning on *Whitſunday*, the common People, inſtead of going to Church, flock into the Woods to cut down "Branches of Trees, and in the Afternoon they perform a great Number of bodily Exerciſes in a very burleſque "Manner, as in the *Floralia* of the antient *Romans*; as for Inſtance, ſome Peaſants run in their Shirts for a Wager." *Vide Paſquier* in his *Recherches*, Lib. viii.

18. St.

18. St. *Venantius*, Martyr; Feaſt in his Church and that of St. *Peter*, where ſome of his Relics are depoſited. The bleſſed *Felix de Cantalice*, a *Capuchin* Friar; Feſtival at the *Capuchins*.

19. St. *Pudentiana*, Virgin; Feſtival in her Church. St. *Ives*, Advocate for the Poor; Feaſt in his Church; at the Church of *La Sapienza* the Cardinal aſſiſt ſolemnly at the Office, where the Clerks of the Chamber, and the conſiſtorial Advocates aſſemble. St. *Peter Celeſtine*; Feſtival at St. *Euſebius*'s, and *our Lady's of Loretto*.

20. St. *Bernardin of Sienna*, Cordelier Friar; Feſtival throughout the whole Order of St. *Francis*.

21. Feſtival at St. *Croſs's in Jeruſalem*, for the Tranſlation of the Relics.

22. St. *Romanus*, Benedictin Abbot; Feſtival in the Churches of the Order. At St. *Auſtin*'s, Feſtival for the bleſſed *Rete dela Caſcia*, and in his own Church under the Capitol.

23. St. *Angelus* of the Order of *Val-Ombroſa*; Feſtival at St. *Praxedas*'s, and in the *Chieſa Nova* for the Dedication.

24. Tranſlation of St. *Dominic*'s Body; Feſtival throughout the whole Order.

25. St. *Urban*, Pope and Martyr; Feſtival in his Churches, and St. *Cecilia*'s, where his Body is interr'd; at St. *Peter*'s for St. *Boniface*, where his Body is depoſited. Tranſlation of the Body of St. *Francis*; Feſtival throughout the whole Order. St. *Mary Magdalen* of *Pazis*; Feſtival in all the Churches of the *Parmeſans*, and at St. *John*'s of the *Florentines*.

26. St. *Eleutherius*, Pope and Martyr; Feſtival at St. *Peter*'s, where his Body is interr'd. St. *Philip Nereus*; Feſtival in *Chieſa Nova*, where his Body lies, and where the Cardinals aſſiſt ſolemnly at the Office.

27. St. *John*, Pope and Martyr; Feſtival at St. *Peter*'s, where his Body is depoſited.

28. St. *Germanus*, Biſhop and Confeſſor, of the Order of St. *Benedict*; Feſtival in the Churches of that Order.

29. St. *Conomus*, Abbot of *Lerma*; throughout the whole Order of St. *Benet*.

30. St. *Felix*, Pope; Feſtival at St. *Pancras*, where his Body is depoſited; at St. *Peter*'s, for *Gabinus* the Martyr, where his Body is interr'd; at St. *Bartholomew*'s in the Iſland, for St. *Exuperantius*, Pope and Martyr: His Body is interr'd here.

31. St. *Petronilla*, Virgin; at St. *Peter's*, where her Body lies.

The Stations *of the* Moveable Feaſts *after* EASTER.

MONDAY in *Rogation-Week*; Station at St. *Maria Maggiore*'s; the Clergy aſſemble at St. *Adrian's*, and go thither in Proceſſion.

TUESDAY; Station at St. *John*'s *of Lateran* and St. *Maria Novella*'s, from whence the Clergy go in Proceſſion.

WEDNESDAY; Station at St. *Peter's*, the Clergy aſſemble at St. *Laurence*'s *in Damaſo*, and go thither in Proceſſion. On this Day at Veſpers the Pope aſſiſts ſolemnly at the Office in the Apoſtolical Palace.

THURSDAY, Feſtival of the Aſcenſion; Station at St. *Peter*'s; the Pope aſſiſts ſolemnly at the Service; a Cardinal-Biſhop ſings Maſs, and a ſecular Prieſt preaches the Sermon, after which the Pope bleſſes the People.

The

The Ceremonies on the Feſtival of the ASCENSION.

ON *Aſcenſion-Day*, after the Goſpel, the Paſchal Candle is [a] put out, to denote that on that Day our Saviour left the Earth, and returned up into Heaven. [b] The Altar is adorn'd with Flowers, Images, and Relics; upon which Occaſion the officiating Prieſt and his Miniſters are dreſs'd in their white Ornaments.

THE Bleſſing which his Holineſs pronounces that Day, is one of the three ſolemn Ones. Antiently it was cuſtomary for his Holineſs, before he pronounced them, to [c] excommunicate Heretics and Infidels in a ſolemn Manner; but that is now confin'd to *Holy Thurſday* only, as was before obſerv'd. The Bleſſing concludes with the plenary Indulgences.

ON the Sunday within the Octave of the *Aſcenſion*, Feſtival of the bleſſed *Francis Patricci*, of the Order of the *Servites* at St. *Marcellus*'s.

WHITSON-EVE, Station at St. *John*'s *of Lateran*; the Pope aſſiſts ſolemnly at Veſpers in the Apoſtolical Chapel.

Ceremonies obſerved at WHITSONTIDE.

ON *Whitſon-Eve* the Altar is cover'd with Purple, till ſuch Time as Maſs begins, and then the Altar is cover'd with Red, and the officiating Prieſt is clothed in Veſtments of the ſame Colour. The bleſſing of the baptiſmal Fonts is perform'd after the ſame Manner as on *Eaſter-Eve*, and on *Whitſunday* the Miniſter who officiates is dreſs'd in ſcarlet Ornaments; this being an Emblem of the Holy Ghoſt, who deſcended on the Apoſtles on *Whitſunday*, in the Shape of fiery Tongues.

ON [d] *Whitſunday* a Proceſſion is made at *Caen*, in which the ſeveral Bodies or Companies of Tradeſmen bear a Part; a Taper is carried in it, the Expence of which is paid by the Apprentices of the ſeveral Companies; and on this Taper are fix'd all the little Pieces of Money which have been given by way of Earneſt, for the binding of Bargains, during the Courſe of the whole Year. We are told, that in order to put a Stop to the Abuſes which were committed in the levying or Diſtribution of theſe Earneſt-Pieces, it was antiently enjoin'd, that every Company of Tradeſmen ſhould elect a Provoſt, who ſhould receive the ſeveral Earneſt-Pennies that might be given on all the Bargains made in their Trading; and that on *Whitſunday* they ſhould be carried in Proceſſion as above-mention'd.

WHITSUNDAY; Station at St. *Peter*'s, at St. *Mary of the Angels*. The Pope aſſiſts ſolemnly at the Office in the Apoſtolic Palace; Maſs is ſung by a Cardinal-Biſhop, and an Eccleſiaſtic of the *Roman* Seminary preaches the Sermon; Feſtival in the ſeveral Churches of the Holy Ghoſt, and at St. *Bartholomew*'s *of the Bergamaſchi*.

Monday; Station at St. *Peter*'s *in Vinculis*.

Tueſday; at St. *Anaſtaſia*'s; Feſtival at the Chapel of *Mount Piety*.

Wedneſday in *Ember-Week*; Station at St. *Maria Maggiore*'s.

[a] *Piſcara, Bauldry.*
[b] *Piſcara Praxis Cerem.*
[c] *Lunadoro Relazione della corte di Roma.*
[d] *Origines de Caen, par* Mr. *Huet.*

Thurſday, at St. *Laurence*'s without the Walls.

Friday, at the *Holy Apoſtles*.

Saturday, at St. *Peter*'s; at Veſpers the Pope aſſiſts ſolemnly at the Office in the Apoſtolical Palace.

[a] Trinity-Sunday; in the Churches dedicated to the Trinity; the Pope aſſiſts ſolemnly at the Office in the Apoſtolical Chapel, a Cardinal-Prieſt ſings Maſs, and a ſecular Prieſt preaches the Sermon. Wedneſday Papal Service at Veſpers.

Corpus Chriſti Day; Station at St. *Peter*'s; the Pope aſſiſts ſolemnly at the Office at the Apoſtolic Palace.

THIS Feaſt was inſtituted by Pope *Urban* IV. in 1263. upon occaſion of a Viſion which was ſaid to be reveal'd to a Nun of the City of *Liege*. *Thomas Aquinas*, by order of the above-mention'd Pope, drew up the Office of the bleſſed Sacrament, in the Manner it is now uſed in the Church. About an [b] hundred Years after, the Inhabitants of *Pavia* began to carry the Hoſt in Proceſſion under a Canopy on *Corpus Chriſti* Day.

AFTER Maſs the Proceſſion of the Hoſt carried by the Pope is made round the Portico's of St. *Peter*'s, where are aſſembled the Clergy both ſecular and regular, the Aſſiſtant-Biſhops, and Cardinals in their Copes, with their Mitres on their Heads; and, in general, all the Prelates, Ambaſſadors, and Noblemen of the Court of *Rome*.

Proceſſion of the BLESSED SACRAMENT.

THE Proceſſion of the Hoſt, when his Holineſs himſelf aſſiſts at it, claims a particular Deſcription; and as that which [c] *Aymon* has given us is very circumſtantial, we ſhall inſert it entire.

" THE Cardinals go into the Palace of the *Vatican*, where they clothe themſelves " in their red Copes; whence they go and receive the Pope at the Veſtry-Chamber, " and accompany him to the Chapel of Pope *Sixtus*, where a private Maſs is uſually " ſaid, to conſecrate the Hoſt that is to be carried in Proceſſion.

" AFTER Maſs the Proceſſion begins to wheel off; each Body of Religious ſings the " Litanies; but the Chapters have each their ſeveral Choirs of Muſic, and that of St. " *Peter's of the Vatican* marches the laſt but one, between that of St. *Maria Maggiore*'s, and St. *John*'s of *Lateran*.

" AFTER that the ſeveral ſecular Fraternities, the different Orders of Monks, and " the Canons of the Collegiate Churches, are paſs'd by, all the Officers of the Chancery " ſucceed according to the Order of their Governor, upon Pain of forfeiting two Months " Salary, unleſs lawful Cauſe be ſhewn for their Abſence. The Number of theſe Of- " ficers, who walk with each a Torch in his Hand, amounts to a thouſand at leaſt, " and ſometimes to twelve hundred, as may be ſeen by the Liſt which *Aymon* has " given of them in Chap. xviii. Part III. of his Work.

[a] We are aſſur'd that *Alcuinus*, who was Contemporary with *Charlemagne*, compoſed the Office for Trinity-Sunday.

[b] *Caſalius de Chriſti ritibus & alii.*

[c] Picture of the Court of *Rome*, p. 452. & *ſeq.* Edition of 1707.

" THE Pope's Houſhold and the Prelates walk next, *viz.* the Queries of the reign-
" ing Pontiff; the Procurators-General of the ſeveral religious Orders, the Chamber-
" lains without the Walls, the Fiſcal of the Apoſtolic Chamber, the Conſiſtorial Ad-
" vocates, the Secretaries of State and of the Cloſet, the private *Cubicularii* and Cham-
" berlains, the Conſervator of *Rome*, the various Bands of his Holineſs's Muſic, the
" Abbreviators of the great and little *Parquet*, the Acolytes and the Clerks of the
" Chamber, the Auditors of the *Rota*, the Apoſtolical Sub-Deacons, and the Croſs-
" Bearer.

" AFTERWARDS the twelve Penitentiaries of St. *Peter* come two and two, dreſs'd in
" their Chaſubles, and preceded by two Clerks with their Staves waſhed with Silver,
" which is the Badge of their Office. Before the March begins they pay Obeiſance
" to his Holineſs, ſitting on his Throne, by kiſſing his Foot.

" THE Biſhops, Archbiſhops, and conſecrated Patriarchs, appear afterwards, cloth'd
" in their Copes, with white Mitres on their Heads; and theſe, before their ſetting
" out, pay Obeiſance to the Pope by kiſſing his Knee.

" THE Cardinals walk next two and two, according to their Ranks, having firſt
" paid Obeiſance to the Pope, by kiſſing his Hand, and have each of them their At-
" tendants walking before them. The Cup-Bearer of each reſpective Cardinal carries
" before his Maſter a thick Flambeau lighted, made of white Wax; and behind
" him, on one Side of Train-Bearer, is his Maſter of his Chamber, who carries a
" Hat of Peacock's Feathers, cover'd with red Taffety, which he holds over the Head
" of the Cardinal his Maſter, like an Umbrella, to ſhade him from the Sun-Beams;
" which, however, is altogether unneceſſary, ſince all the Streets through which the
" Proceſſion paſſes, are cover'd either with Linen-Cloth, or Tapeſtry, through which
" it is impoſſible for the Sun to dart its Rays.

" THE next that comes is the Captain of the *Swiſs* Guards, followed by his Men
" bearing Halberds, and drawn up in two Lines, and in the Middle of them the Cap-
" tain of the Pope's Guards, the Princes of the Throne, his Holineſs's Nephews, and
" the Ambaſſadors of crown'd Heads, who, according to the Regulation for the Cere-
" monial, made by Pope *Julius* II. march in the following Order. Firſt the Ambaſ-
" ſador of the Emperor, and that of the King of the *Romans*, who is ſeldom there,
" ſince the Time that this Kingdom has been in ſome Meaſure united to the Empire
" of *Germany*, by the Election which is generally made of the eldeſt Son of the
" Houſe of *Auſtria*, who by this means is made Vicegerent of the Empire, and con-
" ſequently preſumptive Succeſſor to it. Immediately after comes the Ambaſſador of
" *France*, and afterwards thoſe of *Spain*, of *Portugal*, of *England*, when that King-
" dom is govern'd by a Prince of the *Romiſh* Communion; thoſe of *Sicily*, *Hungary*,
" *Cyprus*, and *Bohemia* next, when thoſe Nations have a Monarch of their own as
" formerly; laſtly, the Ambaſſadors of *Poland* and *Denmark*.

" AFTER theſe ſeveral Ambaſſadors, the Pope himſelf advances forward, carried in
" a Vehicle, in which he ſeems to be on his Knees, though he is really ſeated. He
" has on a rich Cope, and over it a Pall made of Cloth of Silver, which covers his
" Shoulders and Arms like a Scarf. Before him is ſet a wooden Stool gilt, with a
" Cuſhion of red crimſon Velvet, embroider'd and enrich'd with gold Lace, on which
" is laid the Expoſitor, wherein the Hoſt is contain'd, which he bears with his own
" Hands.

" THE

" THE Canopy over the Pope's Head is carried by the Patriarchs, Archbiſhops, and " Biſhops, at their firſt ſetting out from St. *Peter*'s; and afterwards, at their ſetting out " from the Portico of the *Vatican*, by the prime Nobility of the neighbouring Na- " tions, ſuch as the *Florentines* and the *Sienneſe*, who relieve one another till the Pro- " ceſſion is almoſt ended, when the *Roman* Conſervators, and the Prior of the Captains " of the ſeveral Diſtricts, take it and carry it into Church.

" THE *Swiſs*, who go on each Side the Pope, are caſed in Iron from Head to Foot, " with each Man a great two-handed Sword unſheath'd in his Hand. After this Guard " of Cuiraſſiers, the Prelates advance in their ſeveral Ranks, *viz.* the Apoſtolical Pro- " thonotaries, the Auditors, the Clerks of the Chamber, the Generals of the Orders, " the Referendaries, or Officers in Chancery, of the Signature of Grants, and of " Juſtice; and, laſtly, the ſeveral Companies of Light-Horſe, four in a Rank, the " Horſes cover'd with very rich Trappings; and theſe cloſe the March.

" SOMETIMES his Holineſs walks on Foot in this Proceſſion, in order to ſet an Ex- " ample of greater Reſpect and Veneration for the holy Sacrament, which he carries " in his Hands. *Urban* VIII. and ſome other Popes, formerly carried it on Horſe- " back.

" WHEN the conſecrated Hoſt is not carried by his Holineſs, the Dean of the ſacred " College, or the eldeſt Cardinal, bears it inſtead of him, but is on Foot: And on " theſe Occaſions the Princes and Ambaſſadors do not aſſiſt at it, by Reaſon of the Popes " Abſence.

" THE Proceſſion generally laſts about four Hours, tho' it has not above a Mile to " go; but then they walk with the utmoſt Gravity, and extremely ſlow. It paſſes under " the Portico's which *Alexander* VII. built round the Square before St. *Peter*'s; marches " down the Street which goes to St. *Angelo*'s-*Bridge*, call'd St. *James Shake-horſe*'s- " *Square*, and returns to St. *Peter*'s by the old Town, after having croſs'd the other " Portico, and the Gallery which joins it to the Church, into which they enter in the " ſame Order that had been obſerv'd at the Going out of it.

" HIS Holineſs being arrived in the Church, lays down the Expoſitor, in which the " conſecrated Hoſt is put, on the high Altar, and whilſt Incenſings are performing, and " the Hymn *Pange lingua glorioſi corporis myſterium, &c.* with the Prayer *Deus qui* " *nobis ſub ſacramento mirabili paſſionis tuæ memoriam reliquiſti, &c.* by which they " beſeech of God, *That he would pleaſe to make all the Congregation preſent taſte ef-* " *ficaciouſly the Fruits of our Saviour's Reſurrection, of whoſe Paſſion this Sacrament* " *is a Commemoration*; during this Interval, I ſay, the Cardinals take off their Mitres " and Ornaments, and put on their red Copès, in which they accompany the Pope " to the Veſtry-Chamber, who is carried thither in his Pontifical Veſtments, where he " lays them down, as alſo his triple Crown, and puts on his ordinary Habit, and then " withdraws into his Apartment.

" THOSE who have not ſeen this Ceremony will no doubt be gladly inform'd, how, " in order to prevent any Diſorder or Diſturbance, the chief Cardinal-Deacon, cloth'd " in a Dalmatica of white Damaſk, and having a Mitre on his Head, ſits at the Gate " of the Apoſtolical Palace, in a Chair of Crimſon Velvet, trimmed with gold Fringe, " and ſet at the Head of the *Swiſs* Guards; at the Right-Hand of this Cardinal ſtands " the Governor of *Rome*, with his Batoon in his Hand; and at his Left the Major- " Domo, or chief Steward of the Pope's Houſhold. Here they remain till ſuch Time " as thoſe who aſſiſt at the Proceſſion have all march'd off, and determine upon the

" Spot

" Spot all Diſputes that may ariſe with regard to Precedency, or any other Cauſe.
" They have a Right to command all the Pope's Guards, not excepting the *Swiſs*
" themſelves, who are all under Arms in the Midſt of the Square, nor the Light Horſe;
" two of whom, by their Order, are poſted with their Lances couch'd, at the Cor-
" ner of every Street through which the Proceſſion paſſes.

" WHILE the Proceſſion continues, the Caſtle of St. *Angelo* makes a triple Diſcharge
" of all its Artillery. The firſt Salvo is made when his Holineſs goes out of the Cha-
" pel *Paulina*, the Moment when he takes in his Hand the Expoſitor, in which the
" Hoſt is contain'd, and that the great Culverine of St. *Peter*'s is fired off to give the
" Signal. The ſecond Salvo is made when the Pope goes out from the Portico of the
" great Square, before the Apoſtolical Palace; and the third when he enters into that
" of St. *James*."

HERE follow other Particulars, which are generally obſerv'd at the Proceſſion of the Bleſſed Sacrament. During its March the Bells of the Cathedral, and of the other Churches before which it paſſes, are rung. The Streets [a] muſt be ſwept, and ſtrew'd with Flowers and Greens, and the Outſides of the Houſes and Churches hung with Tapeſtry, or adorn'd after ſome other Manner. The officiating Prieſt conſecrates two large Hoſts, one whereof is to be us'd in the Proceſſion. Maſs being ended, the Tapers are diſtributed, and a Sub-Deacon, clothed in Veſtments ſuitable to the Feſtival, comes out of the Sacriſty, preceded by two Incenſe-Bearers in Surplices, with the Thurible in one Hand, and the Navicula in the other. The two Incenſe-Bearers join the Sub-Deacon, and ſtand by him without the Chancel of the Altar, till the March begins. About ſix Clerks in Surplices, with lighted Torches in their Hands, range themſelves on each Side the Foot of the Altar; and thoſe who are to carry the Canopy, ſet themſelves at the Entrance of the Chancel.

THE laſt Goſpel being read, the officiating Prieſt makes his Genuflexions, having the Deacon and Sub-Deacon on each Side of him, and afterwards goes to the Epiſtle-Side; then deſcends to the Bottom of the Steps, takes off his Maniple and Chaſuble, and puts on a white Cope. The Deacon and Sub-Deacon alſo put off their Maniples, and then they all three go and make a Genuflexion on both Knees, bending their Bodies very low in the Middle of the laſt Step of the Altar, where they continue a little Time in Prayer; after which the Deacon riſes up, and makes another Genuflexion; and this in order to uncover the Expoſitor, and place it on the Corporal, or Piece of fine Linen uſed at Maſs. Here follows a third Genuflexion; and then he comes back, and ſtands near the officiating Prieſt, who riſes up, and withdraws a little towards the Goſpel-Side; and after having thrice put Incenſe into each Thurible, he falls down upon his Knees, with the Deacon, who is at his Right-Hand, and the Sub-Deacon at the Left. The former gives the Thurible to the officiating Prieſt, who incenſes the Bleſſed Sacrament thrice, making a low Bow both before and after. This triple Incenſing being over, the Sub-Deacon ſpreads the Veil over the Shoulders of the officiating Prieſt, while the Deacon goes up to the Altar, takes the Expoſitor from thence, which he gives to the officiating Prieſt, and afterwards covers his Hands with the Extremities of the Veil that lies over his Shoulders; after which, the officiating Prieſt, having the Pyx, or Expoſitor, in his Hands, turns about to the Right, and his Miniſters after him, when they all three continue on one of the Steps of the Altar, till ſuch Time as the whole Proceſſion is wheel'd of, when they begin the *Pange Lingua*, and the Proceſſion ſets out.

[a] In ſome Parts of *Italy* triumphal Arches are rais'd, adorn'd with Emblems and Mottos, in honour of the Bleſſed Sacrament. The Cuſtom of laying Carpets in the Streets through which the Proceſſion is to paſs, was alſo obſerved by the antient *Romans* on theſe Occaſions; to which we will add, that they had repoſitory Altars, as is now the Cuſtom, erected in the Streets, for their Proceſſions to make a Halt at.

[a] A CLERK dreſs'd in Purple carries the Banner of the Bleſſed Sacrament, after whom the Singing-Boys advance; then thoſe who carry the Torches, and the Members of the Confraternity, two and two: Then the Croſs-Bearer, between two Taper-Bearers. The Clergy advance afterwards, the Clerks in [b] Surplices, the Deacons and Sub-Deacons in Dalmatics, and the Prieſts in Copes. Thoſe on the Right carry their Tapers in their Right Hand, and thoſe on the Left in their Left; they are followed by Clerks, carrying Torches: Two Incenſe-Bearers walk immediately before the Hoſt, and perfume it all the way, obſerving to walk ſide-ways, in order not to turn their Backs to it. The officiating Prieſt carries it under a Canopy, ſupported by the chief Men of the Place: The two firſt Staves that ſupport it are carried by two Men of the greateſt Diſtinction; and the reſt of the Perſons of Note are ranged at the Right Hand of the officiating Prieſt, who is placed between the Deacon and Sub-Deacon, who holds up his Chaſuble.

ALL theſe devout Perſons ſing Hymns, except the officiating Prieſt, and his Miniſters, who repeat what is ſung with a low Voice. The Laity follow the Canopy, the Men bare-headed, and holding lighted Tapers in their Hands; and the Women cloſe the Proceſſion.

THE Proceſſion frequently makes a Station at ſome Church by which it paſſes, or at certain Altars, which are ſet up for that Purpoſe; the Faithful then kneel down, while the Miniſters prepare the Altar: Which being done, the Deacon places the Hoſt upon it, and the officiating Prieſt falls on his Knees and adores it; after which he incenſes it thrice, making a low Bow at the ſame Time, while the Hymn *O ſalutaris hoſtia* is ſinging: Which being done he repeats ſome Prayers, receives the Hoſt from the Deacon, and prepares himſelf to ſet out whereupon the Choriſters begin an Hymn, which is as it were the Signal for marching.

BEING returned to the Church, the Supporters of the Canopy ſtop at the Entrance of the Chancel of the Altar, when the Deacon receives the bleſſed Sacrament upon his Knees, and places it again on the Altar, where the officiating Prieſt incenſes it thrice, as before. After this they begin to chaunt and pray for ſome Time, which being done, the Deacon riſes, bends his Knee, and places the Hoſt on an Eminence ſet round with lighted Tapers.

THUS have we deſcribed the Order of this Ceremony, to which we might have added certain other Cuſtoms; but as they are generally obſerved in all Proceſſions, and are uſed at the Canonization of Saints, *&c.* we though it needleſs to mention them in this Place. When the Hoſt is not expoſed, the Deacon ſhuts it up in the Tabernacles after the Bleſſing.

DURING the Octave, the Hoſt is expoſed on the Altar; it is alſo exhibited in any Public Calamity: But there is nothing particular in this Ceremony.

WHEN the officiating Prieſt gives the Benediction with the holy Sacrament, he is firſt incenſed; during which the Choir ſings the two following Hymns, *Tantum ergo Sacramentum*; *O ſalutaris hoſtia*, &c. [c] Then the Bleſſing is performed as follows: The officiating Prieſt, with his Right Hand, holds the *Nodus* of the Expoſitor, and the Foot with his Left Hand; then turning about towards the People, he elevates it as high as his Forehead; after which he brings it down below the Girdle; then raiſes it in a perpen-

[a] In *Spain*, and ſeveral Parts of *Italy*, there as Buffoons and Merry-Andrews, who go at the Head of the Proceſſion, where they dance in the moſt groteſque Manner, to heighten the Solemnity of the Feſtival. We have already obſerved, that the Proceſſions of the old *Romans* were accompanied with ſuch Buffooneries.

[b] All theſe Veſtments muſt be white.

[c] *Alet*'s Ritual.

dicular Line as high as his Stomach, where he finiſheth the Sign of the Croſs, from the Left Shoulder to the Right, This being done, he pauſes a little in the Middle, then turns round, lays the Hoſt again on the Altar, makes a Genuflexion, and returns to his Place, where he kneels upon the Altar-Step. Then the chief Aſſiſtant ariſes, goes up to the Altar, and puts the Sacrament again in the Tabernacle. We ſhould take Notice of ſeveral other Particulars, were theſe Deſcriptions deſigned for the Uſe of the Clergy.

The Manner of carrying the HOST *before the* POPE *when he is upon a Journey.*

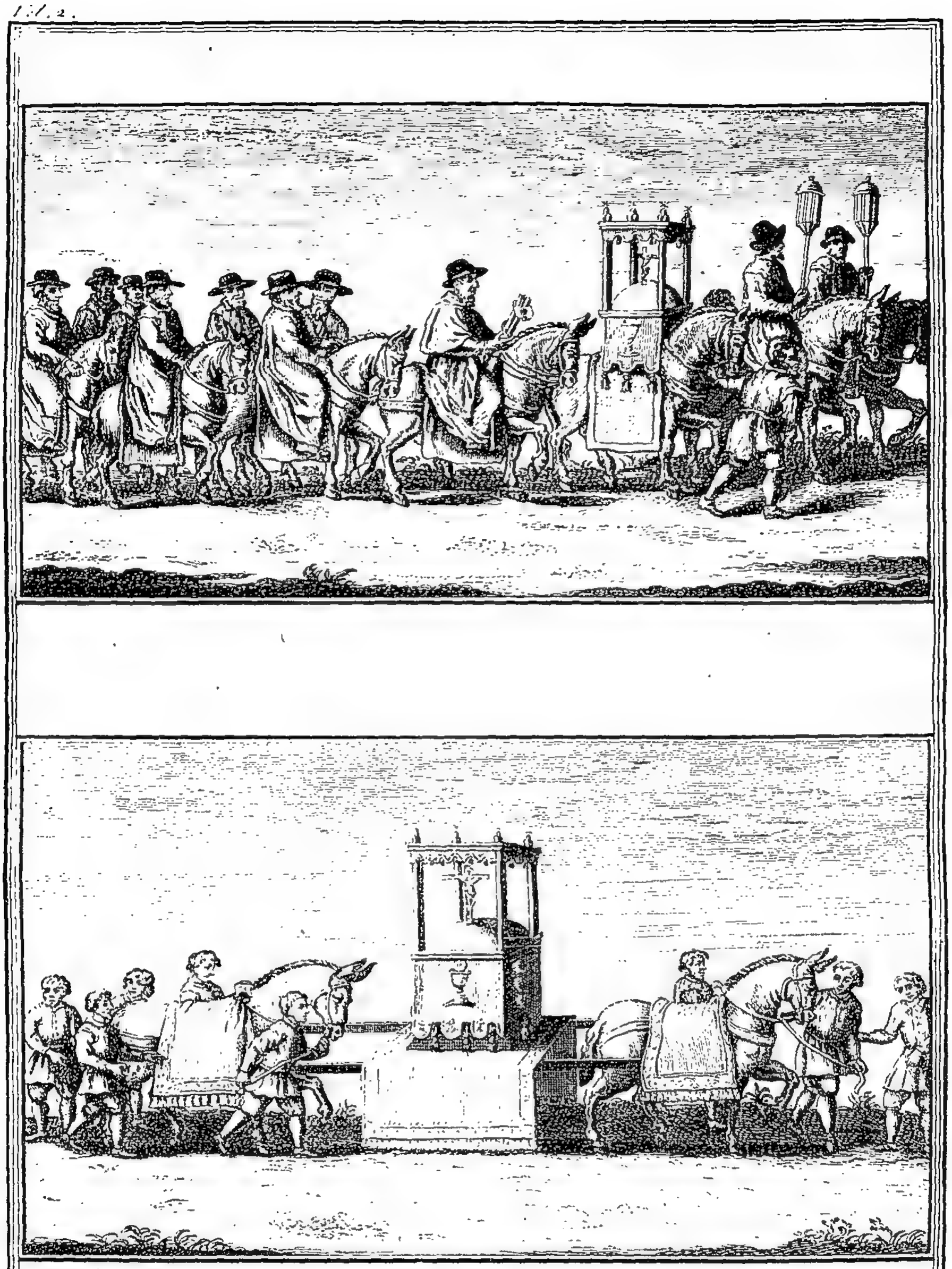
AS the Croſs is carried before the Pope whenever he appears in Public at *Rome*, ſo the Hoſt goes before him when he is upon a Journey. [a] Father *Rocca*, who has written on the Riſe of this Cuſtom, tells us that it was borrowed from the antient Practice of the Pope's hanging the Hoſt about his Neck, when the Church laboured under Perſecution: This, he tells us, was practiſed in the ſame Manner by the reſt of the Clergy, but it was afterwards aboliſhed; and the Sovereign Pontiffs have ſince appropriated to themſelves alone the Privilege of having the Hoſt carried before them whenever they travel.

[b] THE moſt antient Inſtance of the Hoſt going before the Pope, is that of *Stephen* III. in his Journey to *France*, when he went to implore the Aſſiſtance of King *Pepin* againſt *Aſtulfus* King of the *Lombards*. However, ſome Authors affirm, that a Crucifix, and not the [c] Hoſt, was carried before his Holineſs on that Occaſion: Be this as it will, Father *Rocca* aſſures us, that the Cuſtom of carrying the Hoſt in Pomp is not of greater Antiquity than two hundred Years. The Examples of preceding Ages do indeed ſhew that this Cuſtom took its Riſe from a Principle of Devotion, in order to excite the Piety, *&c.* of the People; but then it does not prove that it was uſual for it to be carried with ſo much Pomp and Solemnity as before the latter Popes.

WHEN Pope *Pius* II. went in 1458. to *Mantua*, to make an Alliance againſt the *Turks*, he had the Hoſt carried before him on a White Horſe, under a ſilken Canopy, and in a gilt Tabernacle, ſurrounded with a great Number of Lights. This is the moſt antient Example of the Hoſt being carried in Pomp. In 1494, when *Alexander* VI. went to *Naples*, he had the Hoſt carried before him on a Pad. Pope *Julius* II. and *Leo* X. obſerv'd the ſame at the Coronation of *Charles* V. And *Clement* VII. cauſed it to be carried on Horſe-Back under a golden Canopy. The holy Sacrament was put in a Tabernacle of Cryſtal, and lighted by ten Flambeaux; which during the March, ſurrounded the Horſe on which the Hoſt was ſet. When the Pope went to *Marſeilles* by Sea, in order to hold a Conference with *Francis* I. King of *France*, he cauſed the Sacrament to be carried in the Admiral-Galley.

PAUL III. and *Gregory* XIII. followed the Cuſtom which had been obſerved by their Predeceſſors, and the latter reſolved to rival all the preceding Popes by the Magnificence of their Equipage; but nothing can enter in Compariſon with the Pomp with which the Hoſt was carried into *Ferrara*, 1598. when *Clement* VIII. went to take Poſſeſſion of that City after the Death of *Alphonſo* of *Eſte*. The Hoſt was carried in Proceſſion

[a] *Bonanni*, c. 93. *della Gerarchia.*
[b] *Idem ibid.*
[c] The *Chriſtus Prævius*, mentioned by *Anaſtaſius* the Librarian, is thus explained by ſome Authors.



The MANNER of carrying the B. SACRAMENT when ye POPE is upon a Journey

MANIERE de porter le S. SACREMENT quand le PAPE est en Voyage.

C. Du. Bosc. ex.

out of *Rome* in a magnificent Tabernacle, which it would be needleſs to deſcribe in this Place. The Tabernacle was carried by eight Canons of the *Vatican* upon a kind of Litter, and under a magnificent Canopy embroidered with Gold, Silk, *&c.* The Brotherhood of the Bleſſed Sacrament, with each a Torch in his Hand, walk'd before the Hoſt. The religious Orders, the Muſicians of St. *Peter*'s Chapel, and the Clergy with our Saviour's Croſs carried before them, followed the Brotherhood. Afterwards the Hoſt appeared under the Canopy, carried by eight of his Holineſs's private Chamberlains, and was guarded by a Body of *Swiſs*, and other Soldiers. After the Hoſt his Holineſs appear'd, with a Taper or Torch in his Hand; and next to him the ſacred College, the Prelates, and the *Roman* Nobility, all of them holding Tapers in their Hands. In this Manner the Hoſt was carried out of *Rome*.

It was carried to *Ferrara* on a Pad-Nag, adorn'd with the moſt gaudy Trappings; but his Holineſs, before he began the March, bent his Knee before the Hoſt, and did not riſe up till it was gone out of Sight. The Mules employed to carry the Baggage, and his Holineſs's Lacqueys carrying his Arms, marched at the Head; theſe were re-inforced by ſeveral Companies of Soldiers, with their Trumpets ſounding as they march'd: After which eight led Horſes came forward, and they were followed by the Domeſtics of the Cardinals and Prelates, all of them on Horſe-Back; two Couriers belonging to the Apoſtolic See, the Band of Muſic of the Pope's Chapel, two Eſquires, two Mace-Bearers, followed by the Maſter of the Ceremonies, and the two Clerks of the Pontifical Chapel: The latter carried each of them a Lanthorn, fixed at the End of a Lance, in order to light the Hoſt, which followed immediately after. Two of his Holineſs's Grooms held the Reins of the Horſe on which he rid, and the Hoſt was guarded by a Body of armed *Swiſs*. Afterwards came the Sacriſtan, with his white Staff in his Hand, the Badge of his Office, and was followed by a great Number of *Roman* Prelates. After this another Band of Muſicians, and a Company of Lacqueys belonging to the Baggage appear'd, and five hundred Horſemen, in very magnificent Habits, divided likewiſe into Companies. We are not to forget his Holineſs's Barber, Taylor, and Shoemaker, who all advanced forward, according to their Rank. Four Chamberlains carried four Pontifical Caps, made of Purple, at the End of four Pikes. All the Nobility of *Rome* and of *Ferrara* aſſiſted alſo in it, dreſs'd in a very ſumptuous Manner: And after theſe came the Acolytes, the Chiefs of the Apoſtolical Chamber, the Auditors of the Rota, the Sub-Deacons, the Orators, the Biſhop of *Ferrara* with his Clergy, his Holineſs's Key-Bearers, his chief Maſter of the Ceremonies, his Croſs-Bearer, twenty Clerks of the Cathedral of *Ferrara*, each having a lighted Torch in his Hand. The Hoſt, when the Proceſſion went out of *Rome*, and during the whole Journey, was carried along with the Baggage; but at the Entrance into *Ferrara* it was placed in the Center of the Proceſſion. The Pope's chief Treaſurer had Bags fix'd on each Side of his Saddle, out of which he threw Money to the People. St. *Peter*, who from a poor Fiſherman was become a temporal Prince, had found by long Experience, that the good Things of this World have a greater Influence over the Minds of Men than Apoſtolic Bleſſings. Theſe latter were wonderfully efficacious, when the Lame, at the bare Command of our Saviour, uſed to riſe up and walk; but Things are greatly changed ſince that Time. After the Treaſurer came thirty Youths of the greateſt Quality in *Ferrara*, walking on Foot, bare-headed, dreſſed in Cloth of Silver, with little black Clokes embroidered with Silk, and Caps in their Hands enrich'd with golden Roſes, Pearls, and precious Stones. After this ſhining Troop Pope *Clement* VIII. himſelf advanced forward, not as one who ſtil'd himſelf *the* [a] *Servant of Servants*, but in Quality of the Lieutenant of the Almighty,

[a] As the Popes were deſirous of having it thought that they did not affect any great Titles, but ſtill profeſſed that Humility on which their Greatneſs had been chiefly founded, the more they found their Grandeur increaſe, the more they ſought out for unambitious Titles, and called themſelves *the Servants of Servants*: An humble Title, which has the ſame Effect on our Minds as thoſe which the *Perſians* uſed to give their Monarchs, *viz.* King of Kings. The firſt Pope who made uſe of it was *Damaſus*, and it was afterwards fully eſtabliſhed by *Gregory* I. Vid. *Paſquier*, in his *Enquiries concerning* France.

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clothed in a Robe of very rich Silk, having on his Head a Crown enriched with Jewels of immenſe Value: He was carried on the Shoulders of eight tall Lacqueys, clothed in long ſcarlet Robes, under a Canopy of the fineſt crimſon Velvet embroidered with Gold, ſurrounded with a double Range of Guards very richly dreſs'd, and followed by his *Swiſs* and an Auditor of the *Rota*, who carried his Triple Crown after him, having on each Side of him the Great Chamberlain and the Chief Butler. We take no Notice of the great Number of Coaches and Horſemen which follow'd the Jeſus Chriſt and his Vicar.

DURING the whole March, the Faithful ſung Anthems and *Motets*, a kind of Muſical Compoſition, repeating Prayers, making Signs of the Croſs, giving and receiving Bleſſings; and, in a word, practiſing all the exterior Tokens of Devotion. They marched very ſlowly: The Clergy, both ſecular and regular, in all the Places thro' which the Proceſſion paſs'd in the Night-Time, advanced to meet it, with a Body of the Militia at their Head; after the Clergy came the Magiſtrates, and other Perſons of Diſtinction; and at the Entrance into the City, the Trumpets ſounded, and the Air echo'd with Spiritual Songs, and People crouded from all Parts to come and adore the Hoſt. People of the higheſt Rank ſtrove who ſhould firſt preſent his Holineſs with the Canopy, ſtudiouſly endeavouring to pay all theſe worldly Honours to him, who, during his Reſidence here below, had trampled on Pride, Vanity, and Oſtentation. Such was the Splendor of this Proceſſion, whereof there is a more particular Deſcription in Father *Rocca*, or in *Bonanni*, to whom we are obliged for this Extract.

BONANNI is of Opinion that this Ceremony took its Riſe from the Practice obſerved by the primitive Chriſtians, of keeping the Hoſt in their Houſes, and taking it along with them in a Journey; looking upon it as a Preſervative againſt Dangers; for it gave them ſpiritual Comfort in the Storms of Perſecution; and whenever they found themſelves in danger of dying, they received it as the Life of their Souls. The Popes have been deſirous of preſerving this Cuſtom; but as the Times are changed, and that the ſpiritual Father of the Chriſtians is now the Image of the triumphant Jeſus, it is but reaſonable, that this divine Saviour of Mankind ſhould appear in Splendor, and march in great [a] Pomp. But it may be aſked, That in caſe the Cuſtom of carrying the Holy Sacrament on a Journey took it Riſe from the Piety of the Sovereign Pontiffs, and the Deſire they have of being always in a Readineſs to receive the ſacred Body of Chriſt Jeſus in caſe of Death, why it is carried a whole Day's Journey before the Holy Father? An Anſwer is indeed made to this Objection; but ſo trifling a one, that 'tis not worth taking Notice of. 'Tis very probable, that this Ceremony is an Imitation of the ſolemn March of the Ark under the antient Law, on extraordinary Occaſions. This *Judaical* Cuſtom was ſo neceſſary to the Majeſty of the Chriſtian Religion, that 'tis very ſurpriſing the Popes, who from Time to Time have bent all their Endeavours to heighten the Solemnity of it, ſhould, for ſo many Centuries, have neglected to borrow from the *Jews* the moſt auguſt of all their Ceremonies.

IN this Plate are exhibited two different Manners of carrying the Holy Sacrament before the Pope; the one on Horſe-Back, and the other in a kind of Litter between two Mules.

WE ſhall conclude this Article with the Manner of the Deacon's giving Notice to the People that the Pope is to carry the Holy Sacrament, which is done the Eve before. The Form of Words uſed on that Occaſion is pretty remarkable; [b] *to Morrow*, ſays the Deacon, *the moſt Holy will carry the moſt Holy.*

[a] *Bonanni*, c. 94. *della Gerarchia.*
[b] *Craſtina die Sanctiſſimus portabit Sanctiſſimum.*

The

The Chief PROCESSIONS *in* ROME, *during the Octave of* Corpus-Chriſti.

CORPUS-CHRISTI DAY; after Veſpers, at *our Lady's of the Victory.*

Friday-Morning; at the *Minerva.*

Saturday-Morning; at St. *Maria Maggiore*'s, and *our Lady's of the People.*

Sunday-Morning; at the *Anima* for the *German* Nation, and for the *French* at St. *Lewis*'s, where the Cardinals, Protectors of the ſeveral Nations, aſſiſt. There is afterwards another fine Proceſſion at St. *Apolinarius*' s in *Traſtevera*: In the Morning at St. *Mary*'s *del Horto*, at which all the Fraternities that are eſtabliſhed there aſſiſt; and in the Evening at St. *Mary*'s in *Traſtevera*, and at *our Lady's of the Mountains.* The ſame Day after Veſpers, at St. *John*'s *of Lateran*, at St. *Mary*'s *Della Scala*, and at the *Tranſpontina.*

Monday; at the Fraternity of *Death*, and at the Trinity of the *Mountain.*

Tueſday-Evening; at the holy *Apoſtles.*

Wedneſday; at *our Lady's del Pianto*, and at the *Rotunda.*

Thurſday, the Octave-Day; in the Morning at St. *Laurence*'s *in Damaſo*; at St. *Andrew*'s *Delle Frate*; at *our Lady's* of *Monte Serrato*; at St. *Blaiſe de la Pagnote*; at St. *Mark*, where the Magiſtrates of the *Roman* People aſſiſt. But the fineſt of all theſe Proceſſions is that of Jeſus, from the Richneſs of the Jeſuits Copes, which are embroidered Stuffs, enriched with Pearls and precious Stones of prodigious Value. On the Evening of the ſame Day, at St. *Laurence*'s in *Lucina*; at St. *James*'s of the *Spaniards*, and at St. *Peter*'s. The Octave concludes with a Proceſſion made by the Chapter.

J U N E.

1. SAINT *Theobald*, of the Order of the *Camalduli*; in the Churches of the Order.

2. St. *Peter* and St. *Marcellinus*, Martyrs; in their Churches.

3. St. *Pelerinus*, of the Order of *Camalduli*; Feaſt in the Churches of the Order.

4. St. *Querinus*, Biſhop and Martyr; at St. *Mary*'s *in Traſtevera*, where his Body is depoſited.

5. St. *Boniface* Benedictin, Biſhop and Martyr; Feſtival in the Churches of the Order.

6. St. *Claudius*, Archbiſhop of *Beſancon*; at the Church of the *Burgundians* in *Franche Comté.* St. *Artemus*, Martyr; at St. *Martin*'s *of the Mountains*, where his Body is interred. St. *Norbet*, Biſhop and Founder of the *Premontrés*; in their College.

7. St. *Robert* Abbot of the *Ciſtertians*; in the Churches of the Order.

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9. St. *Primus* and St. *Felicianus*; at St. *Stephen*'s *the Round.* Dedication of St. *Peter Montorio.*

10. Tranſlation of the Body of St. *Philip Benizi*, Founder of the *Servites*; Feaſt at St. *Marcellus*'s.

11. St. *Barnarbas* the Apoſtle; at St. *Peter*'s, for the Tranſlation of the Body of St. *Gregory Nazianzenus.*

12. St. *Baſil*, St. *Cirinus*, St. *Naborus*, and St. *Nazarius*, Martyrs; at the *Holy Apoſtles*, where their Relics are depoſited. St. *Onogrius*; Feaſt in his Church. St. *Leo* III. Pope; Feaſt at St. *Peter*'s.

13. [a] St. *Anthony of Padua*; Feſtival at St. *Anthony*'s *of the Portugueſe*, in the Churches of the Order of St. *Francis*, and at St. *Peter*'s in the Chapel of the Choir.

The ſecond Sunday in *June*; Feſtival of *our Lady's Conſolation.*

14. St. *Baſil the Great*; Feaſt at his Churches, at St. *Peter*'s, and in his Chapel.

15. S. *Vitus* and St. *Modeſtus*, Martyrs; in their Church.

16. St. *Quirico* and *Julitus*, Martyrs; at their Church; at St. *Pudentiana*'s, and in the other Churches of the Order of the *Ciſtertians*, for St. *Lutgarda*, Virgin.

17. - - - - -

18. St. *Marcus* and St. *Marcellinus*, Martyrs: at St. *Coſmus* and *Damain in Campo Vaccino*, where their Bodies lie.

19. St. *Gervaſius* and St. *Protaſius*, Martyrs; at St. *Vitalis*'s and at St. *Charles au Cours.*

20. St. *Novatus*, Brother to the Saints *Pudentiana* and *Praxeda*; at their Churches; and at that of *Ara Cœli*, for the bleſſed *Francis Solano.*

21. St. *Demetria*, Virgin and Martyr, Siſter of St. *Bibiana*; at her Church; and at that of the Jeſuits, for the bleſſed *Lewis Gonzaga.*

22. St. *Paulinus*, Biſhop and Confeſſor; at St. *Bartholomew*'s in the Iſland, where his Body lies.

23. St. *John*, Prieſt and Martyr; at St. *Bibiana*'s, and at St. *Sylveſter*'s *in Capite*, where his Body is depoſited.

24. The *Nativity of St. John Bapteſt*; a Pontifical Service at St. *John*'s *of Lateran*; the Cardinal-Archprieſt ſings Maſs; Feaſt at St. *John*'s *of the Florentines*, at St. *John*'s of the *Genoeze*, in the other Churches of St. *John* and St. *Sylveſter* in the Field of *Mars*, where they pretend St. *John Baptiſt*'s Head is depoſited.

FOMERLY it was cuſtomary to ſing three Maſſes at the *Nativity of St. John Baptiſt*, as at *Chriſtmas.* And to this Day a Midnight Maſs is ſaid at the Church of St. *Maur*, two Leagues diſtant from *Paris*, in order to preſerve this Cuſtom in Part.

25. St. *Eloi*, Biſhop and Confeſſor; Feſtival at his Churches.

26. St. *John* and St. *Paul*, Martyrs; in their Churches.

27. St. *Leo* II. and St. *Paul* I. Popes; Feaſt at St. *Peter*'s; after Veſpers there is a Papal Aſſembly: And after that the Embaſſador of the King of *Spain* preſents his Holineſs with a Jennet in very rich Trappings, with a Saddle and Houſings embroider'd with the Popes Arms. The Groom who leads the Horſe, carries in a ſilken Purſe richly embroider'd; a little Inſtrument or Note of ſeven thouſand Crowns of Gold for the Tribute of the Kingdom of *Naples*, which, for ſome Ages paſs'd, the Pope's lay Claim to as a Fief of the Holy See. This Ceremony was diſcontinued under the Pontificate of *Clement* XII. but revived again by *Innocent* XIII. his Succeſſor. Here follows the Order of the Ceremony: "[b] On the Eve of the Feſtival of St. *Peter*, the *Spaniſh* Embaſſador, or "ſome Prince who is a Vaſſal of his Catholic Majeſty, ſets out annually from the Pa-"lace in Cavalcade, much after the ſame Manner as in an Embaſſy, when Obeiſance is "paid to his Holineſs. The Jennet goes immediately before the Embaſſador, between "the Pope's Guards, accompanied with his Excellency's Lacqueys and Pages clothed in "new Liveries." In the Evening there are Illuminations and Fireworks in the Caſtle

[a] *Ribadeneira* gives the following Relation in his Life of this Saint: A certain *Franciſcan* Novice throwing off his Habit, ran away from the Monaſtery in which the Saint lived, and ſtole away with him a Pſalm-Book, written with St. *Anthony*'s own Hand, and explained with marginal Notes, which St. *Anthony* often uſed, when he privately expounded the Scriptures to the Friars. As ſoon as St. *Anthony* perceived his Book to be ſtolen, he fell down on his Knees, and earneſtly intreated God to reſtore him his Book again. In the mean Time the Apoſtate Thief having his Book with him, as he prepared to ſwim over the River, he met the Devil, who, with a drawn Sword in his Hand, commanded him to go back again immediately, and reſtore to St. *Anthony* the Book he had ſtolen from him, threatening to kill him in caſe of Non-Compliance. The Devil gave this Order with ſo dreadful an Aſpect, that the Thief being aſtoniſhed, returned immediately to the Monaſtery, reſtored the Saint his Book, and continued in a religious Courſe ever after. Hence 'tis ſaid that St. *Anthony* is implor'd to reſtore loſt Goods.

[b] *Aymon's Tableau de la Cour de Rome.*

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of St. *Angelo* and in the *Spaniſh* Square, as alſo in the Evening of the following Day.

29. St. *Peter* and St. *Paul* Apoſtles; Papal Chapel at St. *Peter*'s; his Holineſs ſings a Pontifical Maſs, and delivers a Homily in *Latin* after the Goſpel; Feaſt at St. *Paul*'s, and at St. *John*'s *of Lateran*, where their Heads are ſhewn: Feſtival in their other Churches; at St. *Charles*'s *of the Cantinari*, and at the Oratory of the *Gonfaloniere*.

30. Commemoration of St. *Paul*; at St. *Paul*'s *of the three Fountains*, at the *Victory*, *&c.*

J U L Y.

1. THE Octave of St. *John Baptiſt*; Feaſt at St. *John*'s *of Lateran*.

2. The Viſitation of *our Lady*; at St. *Maria Maggiore*'s, and the other Churches of the bleſſed Virgin; at St. *Elizabeth*'s *of the German Bakers*; at the *Nuns of the Viſitation*, at the Church of *Longara*; and at St. *Peter*'s, for St. *Proceſſus* and St. *Martinianus*, Martyrs.

3. St. *Lanfranc*, Biſhop and Confeſſor, of the Order of St. *Benedict*; Feaſt in the Churches of the Order.

4. St. *Elizabeth*, Queen of *Portugal*; at St. *Anthony*'s *of the Portugueſe*, in the Churches dedicated to St. *Francis*.

5. St. *Zoé*, Martyr; at St. *Peter*'s.

6. Octave of St. *Peter* and *Paul*, &c. at St. *Coſmus*'s and *Damain*'s, for St. *Tranquillinus*, Martyr.

7. Tranſlation of St. *Thomas of Canterbury*; at St. *Mary*'s *de Cacabari*.

8. St. *Aquila* and *Priſcilla*, Martyrs; at St. *Priſcus*'s.

9. St. *Zeno* and his Companions, Martyrs; Feaſt at St. *Vincent*'s and the *three Fountains*.

10. St. *Ruffina* and St. *Secunda*, Martyrs; Feaſts in their Churches of the *Vatican*, and on the other Side the *Tyber*; at St. *Coſmus*'s and St. *Damian*'s Martyrs, for St. *Leontius*, Martyr; and at St. *Marcellus*'s, for the ſeven Sons of St. *Felicita*, all Martyrs.

11. St. *Pius*, Pope and Martyr; at St. *Peter*'s, where his Body is interr'd.

12. St. *John Gualbert*, Founder of the Order of *Valombroſa*; at St. *Praxeda*'s.

13. St. *Anacletus*, Pope and Martyr; Feaſt at St. *Peter*'s, where his Body lies.

14. St. *Bonaventure*, Cardinal; Feaſt in all the Churches of the Order of St. *Francis*; the Pope aſſiſts ſolemnly at the Office, in the Church of the *Holy Apoſtles*.

15. St. *Henry* the Emperor; in the Church of *Jeſus*, where his Relics are depoſited.

16. Dedication of the Chapel of St. *Paſtor*; at St. *Pudentiana*'s, at the *Tranſpontina*, and *our Lady of the Mountains*. Another Feaſt of *our Lady*'s *of the Carmes*; the Sunday following, Feaſt at St. *Martin*'s *of the Mountains*, and at St. *Chryſogonus*'s of the ſame Order.

17. St. *Alexis*; Feaſt in his Church, at St. *Paul*'s, at St. *Mary*'s in *Portico*; and at St. *Peter*'s for St. *Leo* IV.

18. St. *Symphoroſa* and her ſeven Children, Martyrs; at St. *Angelo of the Fiſh-Market*, where their Bodies are depoſited.

19. St. *Epaphrius*, Martyr, Diſciple of St. *Paul*; at St. *Maria Maggiore*'s, where his Body lies.

20. [a] St. *Margaret*, Virgin and Martyr; at her Church on the other Side the *Tyber*; and at the *Tranſpontina*, for St. *Elias*.

[a] There's a famous Legend of this Saint in the old *Roman* and *Salisbury Breviaries*, in which are the following remarkable Particulars: She begged of God that ſhe might have a Conflict, Face to Face, with the Devil, who hitherto had been her ſecret and hidden Enemy. Whereupon the Devil appear'd under the Shape of a terrible Dragon, and ſwallowed her up; but immediately arming herſelf with the Sign of the Croſs, the Dragon burſt aſunder, and the Virgin came unhurt out of his Belly.

21. St. *Praxeda*; Feaſt in her Church, at St. *Pudentiana*'s, at the *Quatuor Coronati*, and at St. *John*'s of *Lateran*.

22. St. *Mary Magdalen*; Feaſt in her Church, at the *Converts in the Walks*, and at St. *Celſus*'s, where ſome of her Relics are depoſited.

St. *Mary Magdalen* has a particular Reverence paid to her in *Provence*, where is the [a] famous Grotto, in which Solitude we are told ſhe lived during thirty Years. That Part of it where ſhe wept and bewailed the Diſorders of her Youth is incloſed with Iron Rails; and Torches burn therein Night and Day to her Honour. Above this we ſee the holy Pillar, to which this holy Woman was raiſed ſeven Times a Day by the Angels.

23. St. *Apollinarius*, Biſhop and Martyr; in his Church; at St. *Celſus*'s for St. *Liborio* the Biſhop; at St. *Mary Maggiore*'s, for St. *Romula* and St. *Redempta*.

24. [b] S. *Chriſtina*, Virgin and Martyr; at St. *Mary Maggiore*'s, where her Relics are.

25. St. *James* the Apoſtle; Feaſt in his Churches.

26. St. *Anna*; in her Churches, and at St. *Paul*'s; at St. *Frances*'s the *Roman*, for St. *Sempronius*, Martyr.

27. St. *Pantaleon*, the Martyr; Feaſt in his Churches.

28. St. *Nazarius*, *Celſus*, and *Victor*, Martyrs; Feaſt at St. *Peter*'s for St. *Victor*; and at St. *Martin*'s *of the Mountains*, for St. *Innocent*, Pope.

29. St. *Martha*; Feſtival in her Churches; at St. *Maria Maggiore*'s, for St. *Simplicius*, St. *Fauſtinus*, and St. *Beatrix*, whoſe Bodies are there interr'd; at St. *Coſmus*'s and St. *Damian*'s, for St. *Felix* II. Pope and Martyr.

30. St. *Abdon* and St. *Sennen*, Martyrs; Feaſt at St. *Mark*, where their Bodies are interred.

31. St. *Ignatius*, Founder of the Jeſuits; Feaſt in the Churches of the Company of *Jeſus*.

A U G U S T.

1. ST. [c] *Peter*'s *in Vinculis*; Feaſt in his Church; and for the holy Brethren the *Maccabees*, in the great Churches.

2. St. *Stephen*, Pope and Martyr; at St. *Martin*'s *of the Mountains*, where his Body is interr'd; at St. *John*'s *of the Florentines*, Feaſt of the Knights of the Order of St. *Stephen*. In all the Churches of St. *Francis*, Feaſt for the Pardon of the *Portiuncula* at *Aſſiſa*; Feaſt at St. *Bridget*'s.

3. Invention of the Body of St. *Stephen*, Protomartyr; Feaſt in his Churches, and at St. *Laurence*'s without the Walls.

4. St. *Dominic*, Founder of his Order; Feaſt at the Church of the *Minerva*, and in the other Churches of the Order,

[a] The Holy Balm, ſo pleaſantly deſcribed by Father *Peter* of St. *Lewis*, a *Carmelite* of *Provence*, in his Poem entitled *Mary Magdalen*.

[b] 'Tis related in the *Romiſh Breviary*, that this Saint was bound to a Wheel, and roaſted at a Fire; and as they pour'd on Oil, the Flame broke forth, and ſlew a thouſand of the Heathens. She was again thrown into Priſon, where being viſited by an Angel he heal'd and refreſh'd her. Then ſhe was caſt into the Lake *Vulſinus*, with a great Stone faſtened to her Body, but the Angel kept her from drowning. Upon her Prayers the Image of *Apollo*, which ſhe was commanded to worſhip, was ſuddenly reduced to Aſhes, by which Miracle three thouſand were converted to the Faith. She was afterwards put into a fiery Furnace, and remained five Days unhurt in it.

[c] This Feſtival was inſtituted about the Middle of the fifth Century by Pope *Sextus* III. at the Deſire of the Empreſs *Eudoxia*; it was cuſtomary before to celebrate on that Day the Anniverſary of the Defeat of *Anthony* and *Cleopatra*.

5, *Our*

5. *Our Lady of the Snows*; Feaſt at St. *Maria Maggiore*'s; at St. *Dominic*'s, and at St. *Sixtus*'s *in Mount Magnanopoli*, the Nuns exhibit their fineſt Ornaments, which are all exceeding beautiful and ſurpriſingly rich.

6 [a] Transfiguration of our Lord, in the Churches of St. *Saviour*; and that of *Minerva*.

7. St. *Albert Carm*, in the Churches of the Order.

8. St. *Cyriacus*, *Largus* and *Smaragdus*; Feaſt at St. *Maria*'s *in Via Lata*; and at St. *Sylveſter*'s *in Campo Marzo*.

9. St. *Romanus*, Martyr; Feaſt at St. *Laurence*'s without the Walls.

10. St. *Laurence*; Feaſt in his Churches.

11. St. *Suſanna*, Virgin and Martyr, in her Church; and at St. *John*'s *Colabit*, for St. *Jaurin* the Biſhop.

12. [b] St. *Clara*; Feaſt in her Church, and the others of her Order.

13. St. *Hypolitus*, Martyr; at St. *Laurence*'s without the Walls.

14. St. *Euſebius*, Martyr, in his Church.

15. The Aſſumption of the Virgin; the Pope aſſiſts ſolemnly at the Office in St. *Maria Maggiore*'s, where the Cardinal Archprieſt ſings Maſs; Feaſt in all the Churches of the Virgin, and particularly at *our Lady's of the Miracles*.

16. [c] St. *Roch*; Feſtival in his Church, and in that of the *Minerva*, for St. *Hyacinth*; Dedication of St. *Lucia* in *Selce*.

17. Octave of St. *Laurence*; Feaſt in his Churches, and at St. *James*'s *della Longara*, for the bleſſed *Clara* of *Monte Falco*.

18. [d] St. *Helena* the Empreſs; Feſtival in her Church of the *Credencearii*, and at St. *Croſs*'s in *Jeruſalem*.

19. St. *Lewis*, Archbiſhop of *Toulouſe*, of the Order of St. *Francis*, in the Churches of the Order; at St. *Peter*'s, for St. *Magnus* Biſhop and Martyr, and at St. *Michael*'s *of the Ladder*, where his Body lies.

20. St. *Bernard* Abbot of *Clairvaux*, in his Churches, and in all thoſe of the Order of the *Ciſtertians*.

21. St. *Cyriacus*, Martyr; Feaſt at St. *Mary*'s *in Campitelli*, where his Body is interr'd; at St. *Laurence*'s without the Walls; at St. *Agathe*'s *in Suburra*; at St. *Frances*'s *in Campo Vaccino*, for the bleſſed *Bernardo Ptolomei*, Founder of the Mount of *Olives*.

22. Octave of the Aſſumption; Feaſt at St. *Maria Maggiore*'s; at St. *Paul*'s for St. *Timothy*; and at St. *Marcellus*'s, for St. *Hypolitus*, Biſhop and Martyr.

23. St. *Philip Beniſius*, Founder of the Order of the *Servites*; Feaſt at St. *Marcellus*'s, and the other Churches of that Order; at St. *Sylveſter*'s in *Campo Marzo*, for St. *Chryſanthus* and *Darius*, Martyrs; at St. *Maria Maggiore*'s, for the Tranſlation of St. *Simplicius*, St. *Fauſtus*, and St. *Beatrix*, Martyrs.

[a] The Feaſt of the Transfiguration was inſtituted by Pope *Calixtus* III. *Ann.* 1456, in Commemoration of a great Victory which the *Chriſtians* gain'd over the *Turks*.

[b] One Day in the Monaſtery of St. *Clare*, when Meal-Time was come, ſhe was told that there was but one Loaf of Bread, and that not a large one, to ſerve the whole Community. Notwithſtanding this, ſhe commanded one half to be given to the Friars, and reſerved the other half for her Nuns, to be divided into fifty Parts, according to their Number. This Command, tho' a ſtrange one, was yet humbly complied with by her Servants; yet theſe ſmall Portions, by the Divine Power, did ſo ſwell in the Hands of every one that brake them, that the whole Convent was filled.

[c] 'Tis ſaid that this Saint was born with the Sign of the Croſs on his Left Side; and that, as a Token of his future Sanctity, when he was a Child, he would never ſuck but once a Day; that he cured Men of the Plague, by only making the Sign of the Croſs upon them; that a little Dog brought him Bread, and an Angel healed him of the Plague; that he died in *Lombardy*, and that an Angel deliver'd him a Table, written in gold Letters by God's own Hand, with the Name of St. *Roch* in it, and that whoever commemorated him ſhould be cured of the Plague.

[d] 'Tis related in the *Breviary* of Pope *Pius* V. that *Helena* being ſent by her Son *Conſtantine* to the *Holy Land*, to find out the Wood of the Holy Croſs, that ſhe there found inſtead of it a Marble Statue of *Venus*; that the Ground being dug, three Croſſes were found, and alſo the Title that was once faſten'd to our Saviour's Croſs, but now was fixed to none of them, but lay by itſelf a part from the Croſſes; ſo that they knew not which it belong'd to. However, that Doubt was ſoon taken away by a Miracle, for a Woman, who by a Fit of Sickneſs was brought almoſt to the Grave, having two of them applied to her by *Macarius*, Biſhop of *Jeruſalem*, ſhe received no Benefit at all; but the third being applied, ſhe was inſtantly heal'd.

24. Eve of St. *Bartholomew*, Vigil in his Churches.

25. St. *Bartholomew* the Apoſtle; Feaſt in his Churches; at St. *Lewis*'s *of the French*, for St. *Lewis*, where the Cardinals aſſiſt ſolemnly at the Office; at St. *Laurence*'s *in Lucina*, for St. *Euſebius*, St. *Vincent*, St. *Pontian*, and St. *Pelerinus*, Martyrs; and at St. *John*'s *della Pigna*, for St. *Geneſis* the Martyr.

26. St. *Zephirinus*, Pope and Martyr, at St. *Sixtus*'s, where his Relics are depoſited; at St. *Bartholomew*'s *delli Bergamaſchi*, for St. *Alexander* the Martyr.

27. Feſtival at St. *Bartholomew*'s, and at St. *John Colabit*'s.

28. St. *Auſtin*, Feaſt in the Churches of his Order. The ſame Day they go into the Church of the *Oblates of the ſeven Sorrows.*

29. The Decollation of St. *John the Baptiſt*; Feaſt at his and the other Churches; Feaſt of St. *Sabina* the Martyr, in her Church; and at St. *Praxeda*'s, for St. *Candida*, Virgin and Martyr.

30. St. *Felix*, and other Martyrs; Feſtival at St. *Laurence*'s *in Lucina*, where their Relics are depoſited; at the Church of *Minerva*, for St. *Roſa* of *Peru*; and at St. *Auſtin*'s, for the Dedication.

31. St. *Raimundus Nonnatus*, Cardinal of the Order of *Mercy*; Feaſt at St. *Adrian*'s, and St. *John*'s in *Campo Marzo.*

SEPTEMBER.

1. ST. *Giles*, Abbot; Feaſt in his Churches; and at St. *Laurence*'s *in Damaſo*, for the Dedication.

2. St. *Bonoſus*, *Benedictin* Abbot; Feaſt in the Churches of the Order, and at St. *Pudentiana*'s, where his Relics are depoſited.

3. St. *Seraphia*, Virgin; Feaſt at St. *Sabina*'s, where her Body lies.

4. St. *Theſaura*, Cardinal, of the Order of *Val-ombroſa*; at St. *Praxeda*'s.

5. St. *Bertin*, *Benedictin* Abbot; Feaſt in the Churches of the Order.

6. St. *Eleutherius*, Abbot; Feaſt at St. *Gregory*'s on *Mount Cælius.*

7. St. *Adrian*, Martyr; in his Church *in Campo Vaccino.*

8. The Nativity of our Lady; Papal Service at *our Lady's of the People*, where a Cardinal Prieſt ſings Maſs; Feaſt in the Churches of the *Virgin*, and at the *New Church.*

9. St. *Gregory*, Martyr; Feaſt at St. *Peter's.*

10. St. *Nicholas Tolentine*, in his Church, and at that of the Order of St. *Auſtin.*

11. St. *Protus* and *Hyacinthus*, Martyrs; at the *Holy Apoſtles*; and at St. *John*'s *of the Florentines*, where their Relics are depoſited.

12. Feaſt of the Name of *Mary*; at St. *Bernard*'s at *Trajan*'s *Pillar.* On Sunday within the Octave of the Nativity of the Virgin; Feaſt at St. *Marcellus*'s, and at *our Lady*'s *of the Oak*, of the Butchers Company; St. *Maria Maggiore*'s; Feaſt at *our Lady's of Loretto* of *Trajan-Square.*

13. St. *Martin*, Abbot; Feaſt at St. *Gregory*'s on *Mount Cælius.*

14. [a] Exaltation of the Holy Croſs; Feaſt in its Churches; at the *Crucifix of St. Marcellus*, and at St. *Charles*'s *of the Catinari.*

15. Octave of the Nativity of our Lady; Feaſt in her Churches.

16. St. *Cornelius*, Pope and Martyr, and St. *Cyprian*, Biſhop and Martyr; at St. *Mary*'s *in Traſtevera*, where the Body of the above-mention'd St. *Cornelius* is depoſited; at

[a] This Feaſt was inſtituted in Memory of a ſignal Victory gain'd over the *Perſians* by *Heraclus*, Emperor, who recover'd the Holy Croſs from the Enemy, and brought it on his Shoulders to Moult *Calvary*, whence they had taken it in a former Victory. See Leſſons for this Day in the *Roman Breviary.*

Jeſus's

Jeſus's Church, for St. *Abundus* and St. *Abundantius*, Martyrs; St. *Euphemia*, Virgin and Martyr; Feaſt in her Church at *Trajan*'s *Pillar*.

17. Feaſt of the *Stigmata* of St. *Francis*, in all the Churches of his Order; and at the Fraternity of the *Stygmätes* eſtabliſhed in the Church of the *forty Martyrs* in the *Cæſarine Palace*. At St. *Laurence*'s without the Walls, Feaſt of St. *Juſtin*, Prieſt and Martyr, where his Body is interred.

18. St. *Sophia*, Virgin and Martyr; Feaſt at St. *Martin*'s *of the Mountains*, where her Body lies; and at St. *Auſtin*'s, for St. *Thomas* of *Villa Nova*.

19. St. *Sylveſter*, Biſhop and Martyr; at the Church of the *Holy Ghoſt of the Neapolitans*; and at St. *Sylveſter*'s *of the Field of Mars*.

20. St. *Euſtachius* and his Companions, Martyrs; Feſtival in his Church; and at St. *Martin*'s *of the Mountains*, where the Body of St. *Theophilus* lies.

21. St. *Matthew*, Apoſtle and Evangeliſt, at his Church; at St. *Croſs*'s *in Jeruſalem*; at St. *Maria Maggiore*'s, and the *Trinity of the Pilgrims*.

22. St. *Mauritius* and his Companions, Martyrs; at the Church of the *Piemonteze*; at St. *Maria Maggiore*'s, where her Head is preſerved; and at St. *Marcellus*'s, for St. *Digna* and St. *Emerita*, Virgins and Martyrs.

23. St. *Linus*, Pope and Martyr; Feſtival at St. *Peter*'s; and at the Hoſpital of the *Holy Ghoſt*, for St. *Thecla*, Virgin and Martyr.

24. St. *Girardus*, *Benedictin* Abbot; Feaſt in the Churches of the Order; at St. *Adrian*'s *in Campo Vaccino*, chief Feaſt of our Lady of *Mercy*.

25. St. *Herculanus*, Martyr; Feaſt at St. *John Colabit*'s, where his Body is depoſited.

26. St. *Cyprian* and St. *Juſtina*, Martyrs; Feaſt at their Chapel at St. *John*'s *of Lateran*.

27. St. *Coſmus* and St. *Damianus*, Martyrs; Feaſt at their Church; at St. *Maria Maggiore*'s; at St. *Marcellus*'s; and at the Church or Oratory of the *Barbers*, behind the *Holy Shroud* of the *Piemonteze*.

28. St. *Wenecenſlaus*, King of *Bohemia*; Feaſt at St. *Peter*'s; at St. *Coſmus*'s and St. *Damian*'s for St. *Antimus*, St. *Leontius*, and St. *Eutheremius*, Martyrs.

29. The [a] Dedication of St. *Michael* the Archangel; Feaſt in his Churches.

30. St. *Jerom*, Doctor of the Church; Feaſt in his Churches; at St. *Maria Maggiore*'s, and at St. *Anaſtaſia*'s.

OCTOBER.

THE firſt Sunday; Feaſt of the *Roſary* at the *Minerva*, and at the Churches of the Order of St. *Dominic*.

1. St. *Remigius*, Biſhop and Confeſſor, Feaſt at St. *Mary*'s *in Traſtevera*, where her Relics are depoſited; at St. *Agatha*'s and St. *Lewis*'s.

[a] The following is related of this Saint, which I ſhall tranſcribe in the old *Engliſh* Style: *Michael* appered to another Byſhop, and badde hym go to an Hyll Toppe unto the Mount of *Gardell*, and there as he founde a Bull teyed, he ſholde make a Chyrch in the Worſhyp of God and Saint *Mychaell*. Than were there two Roches (Rocks) of Stone on eyther Side, that the Werke might not up. Than Saynt *Mychaell* appered to a Man that hyght *Haymo*, and badde him go and put awaye the Roche and drede no thynge. So this Man went thyder and ſette to his Shoulders, and badde the Roche goo utter in the Name of God and Saynt *Mychaell*, and ſo the Hylles wente utter as moche as neded to the Werke.

Jacobus de Viragine has recorded, that when a great Multitude were going to the Church on his Mount (for twice a Day, as we are told, the Sea that encompaſſes this Mount gives the People a Paſſage) it happened that a big-belly'd Woman who was near her Time went along with them; and behold the Sea returned with a mighty Force, and all the Company in a Fright fled to the Shore again, the Woman with Child excepted, who was overtaken by the Waves of the Sea; but *Michael* the Arch-Angel preſerv'd her unhurt, ſo that ſhe brought forth her Child in the Middle of the Sea, and taking her Child in her Arms, there gave it Suck; and the Sea making way for her, ſhe rejoicing brought her Babe to Land.

2. St. *Leger*, Biſhop of *Autun* and Martyr; Feaſt at St. *Peter*'s, where his Relics are depoſited. [a] Feaſt of the *Guardian Angels* in their Church.

3. St. *Candidus*, Martyr; at St. *Bibiana*'s.

4. St. *Francis of Aſſiſium*, Confeſſor; Feaſt in all the Churches of his Order; and at St. *John of the Bologneze*, for St. *Petronius*.

5. St. *Placidus* and his Companions, Martyrs; Feaſt in the Churches of the Order of St. *Benedict*; and at St. *Peter*'s for St. *Gallus*.

6. St. *Bruno*, Founder of the *Carthuſians*; at St. *Mary's of the Angels*; and at *our Lady's of the Peace*, for the Dedication.

7. St. *Mark*, Pope; Feaſt in his Church; St. *Sergius* and St. *Bacchus*, Martyrs; Feaſt in their Church.

8. St. *Bridget*, the Widow; Feaſt in her Church; and at St. *Laurence*'s *in Paniſperna* for the holy Martyrs *Marcellus* and *Apuleius*; Dedication of St. *Lewis*'s *belonging to the French*. St. *Simeon the Elder*, who held our Lord in his Arms the Day of the Purification; Feaſt in his Church near *Piazza Fiametta*.

9. [b] St. *Denis* and his Companions, Martyrs; Feaſt in their Church; and at St. *Lewis*'s *of the French*.

10. St. *Lewis Bertrand*, a *Dominican* Friar; Feaſt at the Church of *Minerva*; St. *Francis of Borgia*; Feaſt at the Church of *Jeſus*. At St. *Euſebius*'s, Feaſt for the Foundation of the *Cæleſtines*.

11. The Tranſlation of St. *Auſtin*'s Body; Feaſt in the Churches of his Order.

12. St. *Rodolphus*, of the Order of *Camalduli*; in the Churches of his Order.

13. Feaſt in the Churches of the Order of the *Ciſtertians*, for the Dedication of the Abby of *Clairvaux*; and at the *Ara Cæli*, for St. *Daniel* and his Companions, Martyrs.

14. St. *Calixtus*, Pope and Martyr; Feaſt in his Church; at St. *Mary*'s *in Traſtevera*; and at St. *Sebaſtian*'s.

15. St. *Thereſa*, Virgin; Feaſt in all the Churches of the *Carmelite* Order.

16. St. *Gallus*, *Benedictin* Abbot; Feſtival in the Churches of his Order.

17. Foundation of the Order of the *Ciſtertians*; Feaſt in all the Churches of the Order; at that of St. *Bennet* for St. *Andrew* the Benedictin; at St. *Peter*'s for St. *Adeodatus*, Pope; and at the Church of the *Poles*, for St. *Heduiga*, Dutcheſs of *Poland*.

18. [c] St. *Luke* the Evengeliſt; Feaſt of the *Painters* in his Church; at St. *Martina*'s; at St. *Peter*'s, where his Head is; and at St. *Maria Maggiore*'s, where his Arm is depoſited.

19. St. *Peter of Alcantara*; at the Church of *Ara Cæli*, and in his Church on Mount *Palatine*.

20. St. *Sedulus*, Benedictin Monk; Feaſt in the Churches of his Order.

21. St. *Urſula*, and her Companions, Virgins and Martyrs; Feaſt at *Torre de Specchi*; at the Piety in *Piazza Colonna*.

22. St. *Battario*, Abbot of Mount *Caſſinus*: St. *Cordula*, Virgin and Martyr; at *Jeſus* Church, where her Head is depoſited.

23. St. *Peter Paſchaſius*; Feaſt at St. *Adrian*'s.

24. St. *Martin*, Benedictin Abbot; Feaſt in the Churches of his Order.

25. St. *Chriſpin* and St. *Chriſpianus*, Martyrs; Feaſt in their Church of the *Shoemakers*; and at St. *Laurence*'s *in Paniſperna*, where his Relics are depoſited. St. *Chryſanthus* and St. *Darius*; Feaſt at the *Holy Apoſtles*; and at St. *Sylveſter*'s *in Campo Marzo*, where their Relics are lodged.

[a] The Feaſt of the *Guardian Angels* was eſtabliſhed, or rather rendred general, by Pope *Paul* V. at the Sollicitation of *Ferdinand* of *Auſtria*, afterwards Emperor.

[b] We are told that this Saint and his two Companions refuſing to ſacrifice to the Heathen Gods, they were all beheaded in one and the ſame Moment, whoſe Tongues, after their Heads were cut off, did ſtill confeſs the Lord. And to declare the Merits of the Martyr *Denis*, after he was beheaded, he ſtood upon his Feet; and taking up his Head in his own Hands, carried it to the Place of Burial.

[c] In *Rome* a Picture is ſhewn which was ſaid to be begun by St. *Luke*, and miraculouſly finiſh'd by an Angel; or, according to others, St. *Luke* preparing to draw it, and praying to God that he might draw his Son exactly, when he roſe he found the Picture finiſhed.

26. St. *Evariſtus*, Pope and Martyr; Feaſt at St. *Peter's*.
27. Eve of the Holy Apoſtles, St *Simon* and St. *Jude*.
28. St. *Simon* and *Jude*, Apoſtles; Feaſt in their Church; and at St. *Peter's*.
29. St. *Theodorus*, Benedictin Abbot.
30. St. *Germanus*, Benedictin Abbot; in the Churches of the Order.
31. St. *Nemeſius* and *Lucillus*, Martyrs; at S. *Maria Novella*'s, otherwiſe S. *Frances in Campo Vaccino*.

NOVEMBER.

ON the Feaſt of [a] All Saints, the Pope aſſiſts the ſolemn Office in the Apoſtolical Palace: A Cardinal Biſhop ſings Maſs in it, and a Student of the *German College* preaches the Sermon there. Feaſt at S. *Bibiana*'s, and at the *Rotunda*. At Veſpers the Pope aſſiſts at the ſolemn Office, which is ſung for the Dead. St. *Cæſarius*; Feaſt in his Church.

2. Commemoration of the Dead; a Papal Service in the Apoſtolical Palace; the Cardinal Grand Penitentiary ſings Maſs. Feaſt at St. *Gregory*'s on Mount *Cælius*, and at the Fraternity of the *Dead*, and that of the *Interceſſion*, and of the *Agonizing*, which laſts the Octave.

WHEN the Pope aſſiſts at Veſpers, and at the Mattins of the Dead, he is clothed in Purple, having on his Head a Capuche turn'd in [b] ſuch a Manner, that the Fur with which it is lin'd, covers Part of his Face, and is ſo adjuſted, that it ſticks out like two Horns: In this Trim he goes to the Chapel, with the Croſs carried before him, and follow'd by the Cardinals as uſual.

The officiating Prieſt, whether the Pope be preſent or not, is dreſs'd in the uſual Ornaments, ſuitable to all Maſſes, with this Exception, that there they are black; and he neither uſes Sandals nor Gloves[c]. At the End of the Maſs, when the Pope himſelf pronounces the Abſolution, whilſt the Choir begins the *Libera*, his Holineſs puts on a ſcarlet Chaſuble, and a Pall is, in his Preſence, ſpread upon the Steps of the Pontifical Throne. At the Repetition of the *Libera*, two Acolytes in Surplices go up to the Pope; the former, with the Thurible and the Navicula; the latter, with the Holy Water and the Sprinkler. The chief Cardinal Prieſt preſents the Navicula to his Holineſs: At the Beginning of the *Kyrie Eleiſon*, the Pope gets up, and takes off his Mitre; and at the Concluſion of it he turns about towards the Altar, and begins to ſay the Lord's Prayer audibly, and continuing it with a low Voice, the chief Cardinal Prieſt gives the Sprinkler to his Holineſs, who ſprinkles the Shroud thrice with it. This being done, the Cardinal preſents the Pope with the Thurible, who incenſes the Pall with it thrice; whereupon the two Acolytes withdraw, and the Ceremony concludes with a Prayer; after which the Pope ſays the *Requiem*, and the Choir *Requieſcant in Pace*.

[a] In the ſeventh Century, *Boniface* IV. conſecrated the *Pantheon* at *Rome*, in Honour of the Bleſſed Virgin, and All Saints, which, upwards of ſix Centuries before, had been dedicated to *Jupiter*, and all the Gods, by *Agrippa*. This Conſecration of the *Pantheon* by *Boniface* IV. was a Preparation to the Feſtival of All Saints: He eſtabliſhed it at *Rome*, after the Dedication of this Temple. In the Beginning of the Ninth Century, *Gregory* IV. ordained that it ſhould be generally received in all Parts of *Chriſtendom*, and ſolemniz'd on the 1ſt of *November*; whereas before it us'd to be ſolemniz'd the 12th of *May*.

[b] *Capitium magnum quod inverſatur; itaque pelles ab extra ſint, & ſupra faciem habeat quaſi duo cornua.* Sacra Cerem. Eccl. Rom. *Lib.* ii.

[c] *Cerem. Eccleſ. Rom.* lib. ii.

[a] ON ſome Occaſions, after the Veſpers of the Dead, a Kind of Bed of State is raiſed in the Middle of the Church, having four Tapers at leaſt on the four Sides. In the Midſt of the Pall muſt be a ſilken Croſs, embroidered with Purple and Red.

[b] THE *Romans* uſed to commemorate the Dead in the Month of *February*, when it was cuſtomary for them to eat and carouſe in Remembrance of the Deceaſed. This the antient Fathers reproach'd them with, as repugnant to Religion and Good Manners: However, this Part of the Abuſe was introduced among the Chriſtians of the primitive Church, ſince we find in the Hiſtory of thoſe Ages, that [c] ſeveral ſuperſtitious Chriſtians uſed to pray and drink upon the Graves of the Martyrs, purely from a principle of [d] Religion. *Ovid*, in his *Faſt.* Book ii. aſcribes the Inſtitution of this Feſtival to *Æneas*. The *Romans* alſo made Oblations for Souls departed, on which Occaſion they lighted [e] Tapers on their Graves: They uſed to implore the Gods in their Favour, and offer up [f] Vows for the Repoſe and Comfort of their Souls, who, if we are to believe *Ovid*, one Day took the Pains to come out of their Graves, and ran up and down the City and Country to implore the Aſſiſtance of the Living; asking them the Reaſon why the appointed Anniverſaries were diſcontinued. This Negligence, ſays he, was owing to the Troubles and Confuſion of the Civil Wars; the [g] Souls departed made heavy Complaints about it; dreadful Howlings were heard for ſeveral Nights together; every one was terrified with the Sight of his Anceſtors in the Figures of Skeletons; Fathers appeared to their Children, Husbands to their Wives, when they beſought them to offer up Prayers and Sacrifices; whereupon they immediately reviv'd the Anniverſaries, and after that the Souls departed made no farther Excurſions. But to return to our Commemoration of the Dead: It owes its Riſe to Principles which are much more juſtly founded than thoſe of the antient Heathens: The Wants and Neceſſities of deceaſed Chriſtians have undoubtedly a quite different Foundation than thoſe of Idolaters. But however that be, without taking Notice in this Place of a numberleſs Multitude of idle Tales concerning Spirits, or making any Compariſon between the Heathen and Chriſtian Dead, it is certain, that our Commemoration, or *All-Souls-Day*, did not become general in the Church, till *Odilon*, Abbot of *Clugny*, firſt eſtabliſhed it in his Dioceſe for the ſecond of *November*, at the End of the tenth Century; not but the primitive Chriſtians uſed to pray in a certain Manner for Souls departed, but no general Commemoration had been yet ordained like that of the Second of *November*; which is due to the Piety of St. *Odilon*, or rather, if we are to believe the old Legends, to the Charity of a Traveller who return'd from *Sicily*. We are told that this Man, terrified at the Flames which Mount *Ætna* belch'd out, imagin'd it to be Purgatory; he even fancy'd that he had heard the Cries and Groanings of the Souls departed; which ſtruck him ſo prodigiouſly, that he went and acquainted St. *Odilon* with it, who thereupon inſtituted a ſolemn Day for the Conſolation of the Souls departed, throughout the whole Extent of his Dioceſe.

3. St. *Malachy*, and St. *Hubert*, Abbot of the *Ciſtertians*, in the Churches of the Order.

4. St. *Charles* the Cardinal; Feaſt in his Churches, and at St. *Praxeda*'s: The Cardinals aſſiſt ſolemnly at the Office at St. *Charles's of the Court*.

[a] *Baudry Manuale Sacra Cerem.*

[b] *Feralia* was among the *Romans* the Anniverſary of the Dead.

[c] *See* a Paſſage in St. *Ambroſe*, in his Treatiſe on *Faſts*, Ch. xvii.

[d] *Faſtor*, Lib. ii,

[e] *See Suetonius*, in the Life of *Auguſtus*, c. 98. with Reſpect to the Anniverſary which was obſerved at the Grave of one *Meſgabat*.

[f] *Oſſa quieta precor tuta requieſcere in urna,*
Et ſit humus cineri non onerоſa tuo. Ovid. *Vid.* the ſame in *Book* ii. of his *Faſt.*

[g] ——— *Buſtis exiſſe feruntur,*
Perque vias urbis, Latioſque ululaſſe per agros
Deformes animæ. ———

5. St.

5. St. *Zacharias*, Father to St. *John Baptiſt*, at St. *John's of Lateran*, and at S. *Maria Maggiore's*, Tranſlation of the *Innocents*.

6. St. *Leonard*; Feaſt in his Churches.

7. Feſtival at the Church of the *Rotunda*, and at S. *Bibiana's*.

8. The *Quatuor Coronati*; Feaſt in their Church.

9. Dedication of St. *John's of Lateran*; where the Heads of St. *Peter* and St. *Paul* are ſhewn.

10. St. *Triphon* and his Companions, Martyrs; in his Church, and at that of the Holy Ghoſt; at St. *Andrew's de la Valle*, for the bleſſed *Andrew d'Avelino* the Theatin.

11. St. *Martin*, Biſhop and Confeſſor; Feaſt in his Churches.

12. St. *Martin*, Pope and Martyr, at St. *Martin's of the Mountains*. St. *Diego* the *Franciſcan*; Feaſt at St. *James's* of the *Spaniards*, and in the Churches of the *French*.

13. St. *Huomobono*, at his Church; at St. *Mark's* for the Dedication; at St. *Andrew's* on *Monte-cavallo*, and at St. *Ignatius's*, for the bleſſed *Staniſlaus Koſtca*.

14. St. *Lawrence*, Benedictin Biſhop; in the Churches of the Order.

15. St. *Mahu*, in *Latin*, St. *Maclovius*, in *French*, St. *Malo*; Feaſt at St. *Bartholomew's* Church of the *Bergamaſchi*, and at that of the *Anima*, for St *Leopold*, Duke of *Auſtria*.

16. St. *Edmund* Biſhop; at S. *Pudentiana's*, and other Churches.

17. St. *Gregory Thaumaturgus*; Feaſt in his Church of the *Greeks*, and at S. *Maria Maggiore's*, at the *Tranſpontina*; Feaſt at St. *Anin's*, near the Church of the *Armenians* for his Tranſlation.

18. Dedication of the Churches of St. *Peter* and St. *Paul*.

19. St. *Elizabeth* of *Hungary*; Feaſt in the Churches of St. *Francis*.

20. St. *Edmund*, King of *England*; at St. *Thomas's* of the *Engliſh*, and at that of *Ara Cæli*: For the bleſſed *John* of *Capiſtran*, at St. *Charles's of the four Fountains*, and St. *Frances's* in *Happy Street*, for the bleſſed *F. Fælix* of *Valois*.

21. The Preſentation of our Lady to the Temple; Feaſts in all the Churches which are dedicated to her.

22. [a] St. *Cecilia*, Virgin and Martyr; in her Church in *Traſtevera*, and at the *Quatuor Coronati*, where her Head is depoſited.

23. St. *Clement*, Pope and Martyr, in his Church; and at St. *Marcellus's* for S. *Felicitas*, and her ſeven martyr'd Sons.

24. St. *Chryſogonus* Martyr; Feaſt in his Church.

25. St. *Catharine*, Virgin and Martyr; Feaſt in her Churches.

26. St. *Sylveſter*, Founder of his Congregation; at St. *Stephen's del Campo*.

27. St. *James*, the Martyr, that was cut aſunder; Feaſt at St. *Peter's*, where his Head is interr'd.

28. St. *Gregory* III. Pope; Feaſt at St. *Peter's*; at St. *Sylveſter's*, at St. *Stephen's del Campo*, for ſeveral Martyrs: at *Ara Cæli's*, for the bleſſed *James* of *Marca Ancona*.

29. St. *Saturninus*, Martyr; Feaſt at St. *John's* and St. *Paul's*, and at St. *Catherine's* of the *Rope-makers*.

30. St. *Andrew* the Apoſtle, Feſtival in his Churches; at St. *Angelo's* of the *Fiſh-Market*, and at St. *Peter's*, where his Head is depoſited.

[a] We find the following Account in the *Roman* Breviary, in the Life of S. *Cecilia*. On the Marriage-night, when *Cecilia*, and her Spouſe *Valerian* were alone together in the Bed-chamber, ſhe ſpake to him in theſe Words: O ſweet and moſt loving Youth! I have a Secret to reveal to thee, if thou wilt ſwear to conceal it. *Valerian* making an Oath as ſhe deſired; I have, ſays *Cecilia*, an Angel a Lover of mine, who keeps my Body with the ſtricteſt Jealouſy; if he ſhould in the leaſt perceive that thou toucheſt me with polluted Love, his Fury will immediately be ſtirred up againſt thee, and the Flower of thy Youth will be deſtroy'd: But if he finds that thou loveſt me with a ſincere and immaculate Love, and preſerveſt my Virginity whole and untouch'd, he then will love thee as well as myſelf, and will expreſs his Favour to thee. *Valerian* replied, If thou wouldſt have me give Credit to thy Words, ſhew me the Angel; and if I find that he is really an Angel of God, I will do as thou ſay'ſt; but if thou loveſt any Man better than me, I will ſlay both him and thee with my Sword. So perſwading him to become a Chriſtian and be baptiz'd, ſhe ſhewed him the Angel.

DECEMBER.

1. ST. *Eloi*, Biſhop and Confeſſor; Feaſt in his Churches, and at that of the Order of St. *Bennet*.

2. S. *Bibiana*, Virgin and Martyr; Feaſt in her Church, and at S. *Maria Maggiore*'s.

3. St. *Maurus*, Martyr; Feſtival at St. *Praxeda*'s, and at *Jeſus*'s Church for the Feaſt of St. *Francis Xaverius*.

4. S. *Barbara*, Virgin and Martyr, Feaſt in her Church of the *Bookſellers*; and at the *Tranſpontina*, for the Bombarders of the Caſtle of St. *Angelo*.

5. St. *Sabas*, Abbot; Feaſt in his Church.

6. [a] St. *Nicholas*, Biſhop and Confeſſor, Feaſt in his Churches; at St. *Laurence*'s *in Damaſo*, and at St. *Paul*'s.

7. St. *Ambroſe*, Doctor of the Churches, in his Churches.

THE firſt Sunday in *Advent*, Station at S. *Maria Maggiore*'s: Papal Service in the Apoſtolical Palace; a Biſhop Aſſiſtant ſings Maſs; the Procurator-General of the *Dominicans* preaches the Sermon: After Maſs the Pope carries the Hoſt in Proceſſion to the Chapel *Paulina*, where it is expos'd for forty Hours.

THE Seaſon of Advent has a myſterious Senſe; it repreſents to us the Time which preceded the Incarnation of the *Meſſias*, and the Hopes which the Fathers in the Old Teſtament had conceived of his coming to redeem Mankind; for which Reaſon Advent is conſider'd as a Seaſon intermixed with Joy and Sorrow. And for this [b] Reaſon the *Gloria in excelſis* is not ſaid in Advent, nor the *Te Deum* at Mattins. The Miniſters of the Altar don't put on the Dalmatica, it being a Habit ſuited to Joy. In like Manner it was formerly a Cuſtom to faſt in Advent, which is ſtill obſerved in Religious Communities. During this whole Seaſon the Pope always goes to Chapel on Foot.

ON the three other Sundays in Advent the Service is likewiſe ſolemnly performed in the pontifical Chapel, and an Aſſiſtant Biſhop ſings Maſs: The ſecond Sunday the Procurator-General of the *Conventual minor Minims*, preaches the Sermon; the third a Cardinal-Prieſt ſings Maſs, and the Procurator-General of the *Auſtin Fryars* preaches the Sermon.

THE third Sunday is celebrated with Tokens of Joy, becauſe the Accompliſhment of the Propheſies is at Hand. Accordingly the Altar is adorned with greater Magnificence than on [c] common Days, being embelliſhed with Flowers, Images, and the Relics of Saints; and the Miniſters reſume the Dalmatica. Myſtical Writers take Notice of ſeveral other Ceremonies, which we ſhall omit as proper to Prieſts only.

[a] This Saint is invoked in Dangers, eſpecially at Sea. The Legend informs us, that certain Mariners being in great Danger by a ſudden Storm that aroſe at Sea, they began to cry out; O *Nicholas*, the Servant of God! if theſe Things be true which we have heard concerning thee, now ſuccour us; that ſo being delivered from this Danger, we may render Thanks to God and thee. While they were ſpeaking one appeared, and ſaid to them, *Behold I am here, for you called me*; and immediately began to help them in ordering their Sails, Cables, and other Tackling; and a little after the Sea ceaſed its Roaring, and the Tempeſt was heard no more. The Mariners, when they came to Shore, preſently enquired where *Nicholas* was, and hearing he was in the Church, they went into it; and, what is wonderful, knew him immediately, without any one's pointing him out, tho' they had never ſeen him before; and falling proſtrate at his Feet, they paid their Thanks to him, and related in what Manner he had delivered them from impending Death.

[b] *Piſcara Praxis Cerem.*

[c] *Id. Ibid.*

THE

THE fourth Sunday in Advent, the Procurator-General of the *Carmelite* Order preaches the Sermon.

THE ſecond Sunday, Station at St. *Croſs*'s in *Jeruſalem*, and at St. *Mary*'s *of the Angels*; the third at St. *Peter*'s; the fourth at the *Holy Apoſtles*.

8. The Conception of the Bleſſed Virgin; Feaſt in the Churches of our Lady, at that of the *Capuchins*, and at St. *Lawrence*'s *in Damaſo*; at St. *James*'s *of the Spaniards*, and S. *Mary*'s *in via lata*.

9. St. *Melchiades*, Pope; at St. *Sylveſter*'s.

10. At St. *Salvator*'s *in Lauro*; Feaſt of *our Lady of Loretto*.

11. St. *Damaſus*, Pope; Feaſt at St. *Laurence*'s *in Damaſo*.

12. St. *Valerius*, Benedictin Abbot; Feſtival in the Churches of his Order.

13. [a] S. *Lucia*, Virgin and Martyr; Feaſt in her Churches; at St. *John*'s *of Lateran* the Chapter chaunts a ſolemn Maſs, to return Thanks to God for the Converſion of his moſt Chriſtian Majeſty *Henry the Great*, of glorious Memory, one of the Benefactors of this Chapter, in Preſence of the *French* Embaſſador, and the Cardinals of that Nation. At St. *Apollinarius*'s, Feaſt of the Holy Martyrs St. *Euſtachius* and his Companions, whoſe Bodies are there depoſited.

14. St. *Angelus*, Benedictin Abbot; Feaſt in the Churches of his Order.

15. St. *Claudius*, Martyr; Feaſt in the Church of the *Holy Apoſtles*, where his Relics are depoſited.

16. St. *Ananias*, St. *Azarias*, and St. *Mizael*, Feſtival at St. *Adrian*'s, where their Relics are depoſited. In the Evening a Concert of Muſic at St. *Marcellus*'s, at the *Minerva*, and the reſt of the Churches, which is continued during the nine Days Devotion at *Chriſtmas*.

[b] THERE is a particular Office for the nine Days Devotion which immediately precede *Chriſtmas*. This, according to the Accounts given by the Writers upon Myſteries, repreſents the nine Months, during which the Bleſſed Virgin labour'd with the Child. We are told, that it was firſt celebrated under the Pontificate of Pope *Vitalis*, when the Council of *Toledo* was held, *viz.* in 694. ſince which it has always been obſerved in *Spain*, and eſtabliſhed in moſt Parts of *Italy*. During this nine Days Devotion, the Altar muſt be adorn'd as for the forty Hours, and Care muſt be taken to ſet the Image of the Bleſſed Virgin upon it. There is nothing particular in the reſt of the Ceremony.

17. Tranſlation of St. *Ignatius*, Biſhop and Martyr; Feaſt at St. *Clement*'s.

20. S. *Fauſta*, Mother to S. *Anaſtaſia*; at her Church.

21. St. *Thomas* the Apoſtle; Feaſt in his Churches, and at that of St. *John*'s *of Lateran*, where the Ark of the Covenant, and the Table on which our Saviour eat his laſt Supper, are exhibited.

22. St. *Flavian*, Martyr, Father of S. *Bibiana*; Feaſt in his Church.

23. St. *Victoria*, Virgin and Martyr; at St. *Adrian*'s, where her Body is depoſited.

[a] The old *Roman* Breviary ſays, that *Paſchaſius* the Judge, having commanded S. *Lucia* to be carried to the Stews, the Holy Ghoſt fixed her down with ſuch Weight, that when many endeavoured to thruſt her forward, they could not ſtir her: Then they tied Ropes to her Hands and Feet, and all pulled together; but they found her as immovable as a Mountain. Then the Magicians and Soothſayers tried their Skill upon her, but all in vain. After this they brought many Yoke of Oxen; but all their united Force could not move her one Step.

[b] *Piſcara Praxis Cerem.*

24. Vigil of our Lord's Nativity: At Veſpers the Pope aſſiſts ſolemnly at Maſs in the Apoſtolical Palace, where the Cardinals ſup; after which they aſſiſt at Mattins, and the Cardinal *Camerlingo* ſings the [a] Midnight Maſs.

25. Our Lord's Nativity: At Midnight, and at the Day-Maſs, Station at S. *Maria Maggiore*'s, and at S. *Maria*'s in *Ara Cæli*; Station at S. *Anaſtaſia*'s at Day-break. A Pontifical Service in St. *Peter*'s, or at S. *Maria Maggiore*'s, or of the *Manger*. The Pope celebrates [b] Maſs in his Pontificalibus, and delivers a Homily.

The BLESSING *of the* SWORD, *and of the* DUCAL HAT *fix'd on its Point.*

ON *Chriſtmas* Eve, before the Office of the enſuing Feſtival begins, the Sovereign Pontiff annually bleſſes a Gold-hilted Sword, enriched with precious Stones, wrought in the [c] Form of a Dove; with the Scabbard and Belt enriched in like Manner, and a [d] Ducal Hat fix'd on the Point of it. This Hat is made of purple-colour'd [e] Silk, furr'd with Ermin, and ſurrounded with a Hat-band, made in the Form of a Crown adorn'd with Jewels. The Hat and Sword are both ſent by his Holineſs to ſome Potentate, for whom he has a peculiar Affection, or to a great General, who may have merited ſuch a Diſtinction for his Bravery exerted againſt the Enemies of Chriſtianity. His Holineſs performs the Ceremony of bleſſing them clothed with the Albe, the [f] Amict, and the Stole, before he puts on the red Cope, which he wears at the Office of *Chriſtmas* Night. A Clerk of the Chamber preſents to him the Sword, and the Hat fix'd on the Point of it; and after having pronounced the Bleſſing, he ſprinkles and incenſes them both with Holy-Water. This being done, the Pope goes to his Chapel, preceded by the ſame Clerk of the Chamber, who walks with the Sword and the Hat before the pontifical Croſs. If the Perſon for whom theſe Preſents are deſign'd happens to be at *Rome*, he muſt receive them from the Pope's own Hand, obſerving to kiſs both that and his Foot. His Holineſs declares to him that the Sword denotes the Power of our Saviour, and the Victory which he has gained over the Devil: But he does not forget to add, that it alſo denotes the temporal Power, which Chriſt has devolv'd upon his Vicar. 'Tis, adds he, in giving the Sword which has received the Benediction to the Perſon who is to gird himſelf with it for the Defence of the Holy Apoſtolical See: "'Tis by this Sword that we declare you the Defender of the ſame Power, and of the "[g] Pontifical Sovereignty; the Protector of the Holy See againſt the Enemies of the "Faith, and the Bulwark of the [h] Church. May your Arm, by the Virtue of this

[a] Some Interpreters of Myſteries aſcribe the Inſtitution of the Maſs of Midnight to St. *Teleſphorus*, who ſat in the pontifical Chair about the Middle of the ſecond Century: But the Learned reject the Decrees which ſome impute to this Pope and his Predeceſſors. Cardinal *Bona* alſo rejects the Opinion, which aſcribes to St. *Teleſphorus* the Inſtitution thereof, and thinks that it was not celebrated annually, at ſtated Times, till the Pontificate of *Julius* I. *Gregory the Great* mentions this Maſs in ſome of his Writings.

There is a particular Privilege annexed to the Church of St. *Mark*, at *Venice*, of ſaying the Midnight Maſs at Six in the Evening. "This Office, *ſays* S. Didier, in his Account of the City and Republick of *Venice*, begins at 24 a-Clock (according to the Way of computing Time in *Italy*) and two Hours after Maſs is ſung by four Choirs of Muſic, "with the utmoſt Solemnity, and a great Concourſe of People. The Diſorders and Scandals which uſed to happen at that Ceremony, when celebrated at Midnight, were the Occaſion that this Church was allowed to celebrate it at that Hour."

[b] *See* the Deſcription of the Pontifical Maſs of *Chriſtmas*, which is celebrated by the Pope, in the Second Part of Vol. I. of this Work.

[c] *Sacra Cerem. Eccl. Rom.* Lib. i.

[d] *Idem ibid.*

[e] *Aymon*, in his Picture of the Court of *Rome*.

[f] *Sacra Cerem. Eccl. Rom.* Lib. i.

[g] The Hat denotes the Independance of that Power.

[h] *Firmetur manus tua contra hoſtes ſanctæ ſedis ac Chriſti nominis*, &c. *Sacra Cerem.* Lib. ii.

"Sword

" Sword, triumph over the Enemies of the Holy See, and of the Name of Chriſt Jeſus:
" May the Holy Ghoſt, repreſented by the Dove, deſcend on your Head, and protect
" you againſt thoſe for whom God prepares his [a] Judgments, before the Holy *Roman*
" Catholic Church, and the Holy See Apoſtolick, *&c.*" Such is the Formula appointed by *Sixtus* IV. for this Ceremony.

SOMETIMES the Perſon to whom the Pope preſents the conſecrated Sword is invited to read one of the Leſſons of the Office; in which Caſe a Clerk of the Chamber girds him with the Sword over the Surplice, clothes him with a white Chaſuble, and puts the Hat upon his Head. After this the Maſter of the Ceremonies conducts him to the Steps of his Holineſs's Throne, where he bows to the Altar, and then to the Pope; and after having returned the conſecrated Hat to the Maſter of the Ceremonies, he draws the conſecrated Sword out of the Scabbard, touches the Ground with the Point of the Sword, waves it thrice aloft, and after having brought it back gently over the Left Arm, puts it again into the Scabbard. This Ceremony ended, he goes to the Desk, and ſings the fifth Leſſon of the Office, having firſt received the Pope's Bleſſing. When he has done ſinging, he goes and kiſſes his Holineſs's Feet; which done, his ſacerdotal Veſtments are taken off, and the Hat is again fix'd on the Point of the Sword, which a Gentleman holds with the Point upwards till the Office is ended. If the Perſon for whom the Sword is conſecrated, ſhould not be preſent at *Rome*, or is not able to read, the *Romiſh* Ceremonial ordains, that a Clerk of the Chamber muſt put on the Surplice, and ſing at the Desk in his Stead; and that afterwards (if preſent) both of them ſhall go and kiſs his Holineſs's Feet.

[b] THE Perſon to whom the Sword has been preſented, is conducted back to his Houſe in Pomp, by the Nobility of the Court of *Rome*. The Sword is carried before him held aloft, with the Hat fix'd on the Point of it.

POPE *Pius* II. ſent the Hat and Sword to *Lewis* XI. with [c] four *Latin* Verſes engrav'd on the Blade of it, by which his Holineſs exhorted him to revenge the Blood of the *Greeks*, and to deſtroy the *Ottoman* Empire. The aboveſaid Pope ſent ſuch another Sword to *Philip the Good*, Duke of *Burgundy*.

" THE Popes, ſays *Aymon*, in his *Picture of the Court of* Rome, ground this Cuſtom
" on what is ſaid in the ſecond Book of the *Macchabees*, Chap. v. that *Judas* the *Mac-*
" *chabee*, going to fight *Nicanor*, General of the Army of *Antiochus*, ſaw in a Dream the
" High Prieſt *Onias* praying to God for the *Jewiſh* People, and the Prophet *Jeremiah*
" preſenting him with a Sword, and ſaying theſe Words: *Receive*, Judas, *this Holy*
" *Sword, which is given thee by the Lord to deſtroy the Enemies of* Iſrael."

As we have taken Notice of the fifth Leſſon, which is ſung in the Office of Midnight by the Perſon who receives the conſecrated Sword, it may not be improper to preſent the Reader with the Order of the Leſſons of this [d] Office. Before the Pontificate of *Paul* II. the Clerk of the Ceremonies uſed to ſing the firſt Leſſon, an Acolyte the ſe-

[a] *Pro Romana ſancta eccleſia & apoſtolica ſede*, Idem ibid. The Prepoſition *pro*, which properly ſignifies *for*, muſt here ſignify *before*.

[b] *Sacra Cerem.* &c. Lib. ii.

[c] *Exerat in Turcas tua me, Ludovice, furentes*
Dextera! Graiorum ſanguinis ultor ero.
Corruet Imperium Mahometis & inclyta rurſus
Graiorum virtus, te petet aſtra Duce.

[d] *Sacra Cerem. Eccl. Rom.* Lib. ii.

cond, an Auditor the third, the youngeſt of the Cardinal Prieſts the fourth, the Perſon who received the conſecrated Sword the fifth, or a Clerk of the Chamber in his Stead. An Apoſtolical Sub-deacon uſed to ſing the ſixth, the Aſſiſtant-deacon on the Left Hand the ſeventh, the Aſſiſtant Deacon on the Right Hand the eighth, and the Pope the ninth: However, Pope *Paul* II. changed that Order, and regulated it as follows, *viz.* that an Acolyte ſhould ſing the firſt Leſſon, an Auditor the ſecond, a Sub-deacon the third, the youngeſt of the Cardinal Prieſts the fourth, the Perſon who received the conſecrated Sword the fifth, a Cardinal Prieſt the ſixth; but made no Alteration with regard to the three laſt. *Sixtus* IV. ordained that all theſe Leſſons ſhould be ſung by Cardinals, and alſo that in Caſe the Emperor ſhould happen to be at this Office of Midnight, his imperial Majeſty ſhould read the ſeventh Leſſon. On this Occaſion, two Deacons Aſſiſtant to the Pope, uſed to wait upon the Emperor in his Place, whilſt the laſt Pſalm of the third *Nocturn*, or Night-ſervice, was ſinging. Theſe two Cardinals clothed his imperial Majeſty with a Surplice, girt him with the conſecrated Sword, put on him the white Chaſuble, which was cloſe over the Right Shoulder, and open over the Breaſt, like that of a Biſhop. As for the conſecrated Hat, it was given to an Eſquire, for the Dignity of a Duke being much inferior to that of an Emperor, his Imperial Majeſty would have demeaned himſelf too much in wearing a Ducal Hat. The Emperor being thus clothed in Sacerdotal Veſtments, was conducted to his Holineſs's Feet by two Cardinal Deacons, when he pay'd him the accuſtomed Homage, and afterwards drew the Sword in the Manner above-mentioned; after which he went up to the Desk, where he received the Apoſtolical Benediction, and either ſung or read the Leſſon. This being ended, his Imperial Majeſty uſed to go and kiſs the Feet of the Holy Father; after which, the two Cardinal Aſſiſtants brought him back to his Place, and took off his Sacerdotal Veſtments. This Ceremony was obſerved when *Frederick* IV. was at *Rome*, at the Maſs of *Chriſtmas*, in 1468. under the Pontificate of *Paul* II. Hiſtory does not relate that any other [a] Emperor has been ſince at *Rome*, at that Seaſon: And as for *Frederick* IV. thoſe who are acquainted with the Hiſtory of *Germany*, know that this Prince was fitter for a Prieſt than an Emperor.

26. St. *Stephen*, the firſt Martyr; Feaſt at St. *Laurence*'s without the Walls, and in his Churches: Pontifical Service in the Apoſtolical Palace; a Cardinal Prieſt ſings Maſs, and a Student of the *Engliſh* College preaches the Sermon.

27. St. *John* the Evangeliſt and Apoſtle; at St. *John*'s *of Lateran*, and the Churches dedicated to him: A Pontifical Service, a Cardinal Prieſt ſings Maſs; the Sermon is preached by a Secular Prieſt, and Maſs is ſung in the *Syriac* Language at the Church of St. *John of the Maronites*.

28. *Innocents-Day*, at St. *Paul*'s, and St. *Maria Maggiore*'s; and at *our Lady's of the mad People* of Piety, in *Piazza Colonna*.

29. [b] St. *Thomas* of *Canterbury*, Biſhop and Martyr; Feaſt at St. *Thomas*'s of the *Engliſh*, and at St. *Maria Maggiore*'s. Feaſt of St. *Trophimus*, Biſhop of *Arles* in St.

[a] In 1485, *Don Franciſco* of *Arragon*, Son to *Ferdinand* King of *Arragon*, and of *Sicily*, received the conſecrated Sword from the Hand of *Innocent* VIII. and ſung, according to the Order preſcribed by the *Roman* Ceremonial, the fifth Leſſon of the Office of Midnight.

[b] *Polydore Virgil* has told us a remarkable Story, how God miraculouſly avenged St. *Thomas* of his Enemies. St. *Thomas* being reputed King *Henry*'s Enemy, began to be ſo deſpiſed and hated by the common People, that coming to a Town called *Strode*, the Inhabitants thereof, in order to put an Affront on the Holy Father, had the Impudence to cut off the Horſe's Tail on which he rode: but hereby they brought a perpetual Reproach upon themſelves; for afterwards it ſo fell out by Divine Permiſſion, that the whole Poſterity of thoſe Men who committed the Fact, were born with Tails like Brute Beaſts; whence the Proverb of *Kentiſh Long-tails*.

We find alſo in the *Feſtivale*, that a Bird being taught to ſpeak, and to ſay St. *Thomas*, happening one Day to ſit out of its Cage, a Spar-Hawk ſeiz'd on it, and was going to give it a fatal Gripe; but the Bird crying out St. *Thomas*, the Spar-Hawk fell down dead. ——— The Inference drawn from it is admirable: *If St.* Thomas *heard the Bird of his grete Grace, moch more will he hear a Chriſten Man or Woman, that cry to him for Help and Succor.*

'Tis

St. *Philippa Neri*'s Church in *Julia-Street*, near the new Priſons: The Relics of the Saints are there expoſed.

30. St. *Exuperantius*, and St. *Marcellus*, Deacons; at St. *Bartholomew*'s in the *Iſland*; and at St. *James*'s of the *Spaniards*, for the Tranſlation of St. *James*'s Body.

31. St. *Sylveſter*, Pope; Feaſt in his Church, and at St. *Martin*'s *of the Mountains*. At Veſpers the Pontifical Service in the Apoſtolical Palace, for the Circumciſion of our Lord.

In ſome Churches the Feſtival of a Saint is never kept but on the Sunday in the *Octave*; particularly if any Body or Society of Tradeſmen perform the Functions belonging to it.

Every Night in the Dusk of the Evening there is an Oratory at St. *Francis Xaverius*'s, and every other Day they ſcourge themſelves there. At the new Church they diſcipline themſelves thrice a Week, *viz.* on *Mondays*, *Wedneſdays*, and *Fridays*: They alſo ſcourge themſelves at the *Stigmates*, every *Friday* at the ſame Hour.

Every *Monday* Morning in the Year the Hoſt is expoſed at *Ara Cæli*, at the Church of the *Holy Apoſtles*, and St. *Anthony*'s of the *Portugueſe*.

On all *Mondays* in the Year at the *Holy Apoſtles*, and at *Ara Cæli*, Feſtival for St. *Anthony of Padua*: The Hoſt is alſo expoſed.

On all *Mondays* in the Year at St. *Andrew*'s *della Valle*, at the firſt Chapel on the Left Hand: In the Evening the Holy Sacrament is expoſed. Here is a Concert of Muſic; and a Sermon is preach'd for Souls departed.

On all *Tueſdays* in the Year, in the Afternoon, the bleſſed Sacrament is expoſed at *our Lady's of Loretto*, in *Piazza Trajana*; at that of the *Suffrage*'s, and of St. *Paul*'s *of the Rule*.

On all *Wedneſdays* at St. *Euſtachius*'s; and in the Morning the Bleſſed Sacrament is expoſed at St. *Vincent*'s and St. *Anaſtaſia*'s, at the Fountain of *Trevi*.

On all *Wedneſdays* in the Evening, the Muſicians of *Rome* aſſemble at St. *Mary Magdalen*'s Church, where the Litanies are ſung. The Hoſt is in like Manner expoſed on the ſame Day at St. *Frances* the *Roman*, in *Happy Street*.

On all *Thurſdays* at the Church of *Anima*, and at *our Lady's of the Mountains*.

On all *Fridays* at *Jeſus* Church, for the bleſſed Souls departed; and at St. *Sixtus*'s of the *Invalids*, in *Ponte Sixto*, at twenty one o' Clock, to compute after the Manner of the *Italians*; at the Oratory of the *Agonizing*, and at *Paſquin*'s, at twenty two o' Clock; and

'Tis ſaid in an old Leger-Book of *Canterbury* Church, that the Zeal of the People for this Saint was ſo great, that there being three Altars erected therein, one dedicated to *Chriſt*, another to the Virgin *Mary*, and a third to St. *Thomas*; one Year the Offerings at St. *Thomas*'s Shrine amounted to 954 *l.* 6 *s.* 3 *d.* when thoſe of the bleſſed Virgin came only to 4 *l.* 1 *s.* 8 *d.* and to Chriſt nothing at all.

'Tis related, *Gononi Chronicon*, &c. that St. *Thomas* had, from his Youth, vow'd his Chaſtity to the bleſſed Virgin: And being on a Time among ſome of his Companions, (before he was Archbiſhop) he heard them boaſting of their Miſtreſſes, and the rich Preſents they had received from them. *Thomas* told them they vapour'd fooliſhly, for he had a Miſtreſs that far excell'd them all; and that ſhe had beſtowed ſuch a Preſent on him, the like whereof they had never ſeen. All this he intended in a ſpiritual Senſe: But they being very urgent with him to ſhew it them, he ran to the Church, and pray'd the bleſſed Virgin to pardon the preſumptuous Words he had ſpoken of her; when immediately ſhe appear'd to him in a Viſion, and encouraging him, ſaid, that he did well to cry up the Excellency of his Miſtreſs: Upon which ſhe gave him a very fine little Box, and opening it he ſaw ſomething of a purple Colour, and taking it out, beheld a wonderful fine ſacerdotal Garment.

at twenty three, at St. *Nicholas*'s of the Prefects *in Campo Marzo*; and at St. *Lucias*'s of the *Gonfalone*.

ON all *Saturdays* in the Evening at St. *Maria Maggiore*'s: The Litanies of the Virgin are ſung in Muſic, in Preſence of the Cardinals, at the Chapel *Paulina*.

THE Hoſt is expoſed, and the Litanies are ſung to Muſic, at St. *Saviour*'s *of Copelles*, at *our Lady of the Mountains*, at St. *Salvator*'s *in Lauro*, at St. *Pantaleone*'s, and at *Paſquin*'s: The Muſic ends at twenty one at Night; but at twenty two o' Clock the Hoſt is expoſed at St. *Maria*'s *in Via lata*, and at St. *Mary*'s *of the Mountains*. In like Manner the Hoſt is expoſed at St. *Apollinarius*'s, at twenty three o' Clock, as at St. *Saviour*'s *of Copelles*; and in the Night at St. *Salvator*'s *in Lauro*.

ON all the firſt *Sundays* in the Month the Hoſt is expoſed, Sermons are preach'd, and a Concert of Muſic perform'd at St. *Laurence*'s *in Lucina*; at the *Noviciat*, or *Probation Place of the Fathers of St. Mary Magdalen in Trivio*; at St. *Stephen*'s *del Cacco*: At twenty two o' Clock the Bleſſed Sacrament is expoſed at St. *Joſeph*'s *in Carcere*, and at the *Trinity of the Pilgrims*; but it remains expoſed for three Days together in the laſt mentioned Church.

ON all the ſecond *Sundays* of the Month the Hoſt is ſhewn in the Morning at St. *Auſtin*'s Church; at *Jeſus Maria*'s *of the Court*, at the *Guardian Angels*, and at St. *Bernard*'s at the *Trajan Pillar*.

ON all third *Sundays* Expoſition of the Hoſt at the Church of the *Stigmates*, and that of *Minerva*: Morning and Evening at twenty two o' Clock at St. *Marcellus*'s; at St. *Roche*'s; at that of *Death*, where are the Prayers of the forty Hours; at *Mary Magdalen*'s Church, and that of St. *Jerom of the Slaves*.

EVERY fourth *Sunday* at St. *Maria*'s *in Porticu*; and at St. *Saviour*'s *of the Copelles*.

ON all *Sundays* in the Year at the Church of the *Tranſportina*, at St. *Mary*'s *in Traſtevera*, at St. *Mary*'s *in Campitelli*, and at St. *Chryſogone*'s.

ON all *Sundays* and Feſtivals in the Year, Veſpers, Expoſition of the Sacrament, Sermons preach'd, and Muſic perform'd, at St. *Charles*'s *Catenari*. On all Feſtivals of the Virgin, the Hoſt is expoſed all the Day long, at *our Lady*'s *of Pianto*.

BY a Decree of Pope *Paul* V. dated *May* 10, 1608. the Prayers of the forty Hours, as alſo the expoſing of the Hoſt, were inſtituted *in perpetuum*, and an Injunction to ſay them alternately in each of the principal Churches of *Rome*, according as they are appointed by the Cardinal Vicar, whereof a printed Order is ſet up in all the Churches.

THE above-mention'd Pope alſo granted a plenary Indulgence for ten Years, in favour of every Perſon that ſhall viſit the Churches, after having confeſs'd and communicated: He alſo grants forty Years Indulgence to thoſe, who, after having confeſs'd themſelves and received the Bleſſed Sacrament, go to Church to pray for Peace, for Concord, between the Princes of Chriſtendom, and for the Wants and Neceſſities of the Church.

THE

SACRAMENTS of the CHURCH.

I. *Of* BAPTISM.

THE Church acknowledges ſeven Sacraments, which Number, according to the Catechiſm of the Council of *Trent*, is eſtabliſh'd by the Scriptures, by the Tradition of the Fathers, and the Authority of Councils. 'Tis alledg'd, that there ought to be neither more nor leſs than that Number; and the Reaſon given for it, and which we are told is ſufficiently convincing, is the Relation there is between the natural and ſpiritual Life. " Seven Things, ſays the ſame Catechiſm, are naturally neceſſary to " Man: His Birth; Growth; Nouriſhment; the Uſe of Medicines to reſtore him to " Health when decay'd; the Recovering of his Strength when it has been weakened by " any Infirmity; Magiſtrates, who may be inveſted with Authority to govern him; and " laſtly, lawful Procreation, by which he may perpetuate himſelf in ſome meaſure, and " preſerve the human Species. All theſe Particulars are found in the Life which the " Soul receives of God by the Sacraments. By Baptiſm we are born again in Chriſt; " by Confirmation we increaſe in Grace; by the Euchariſt our Souls are nouriſh'd and " ſuſtain'd; by Repentance we recover the Health which we had loſt by the Wounds " which Sin had made in our Souls. Extreme Unction waſhes away the remaining " Impurities of Sin, and recruits the Strength which our Souls had loſt. By the Sacra- " ment of Holy Orders, the Miniſters of the Church receive the Power of adminiſtring " publickly the Sacraments to the People, and of exerciſing all the reſt of the ſacred " Functions of the Miniſtry. Every one knows the End of Marriage. Notwithſtand- " ing, continues this Catechiſm, that each Sacrament comprehends in itſelf a divine and " admirable Virtue, they yet are not all equally neceſſary, nor equal in Dignity——. " Three of them, altho' not equally neceſſary, are nevertheleſs more ſo than the other " four. Thus Baptiſm is abſolutely neceſſary; ſo is Repentance to thoſe who have " fallen into mortal Sin. The Euchariſt ſurpaſſes all the other Sacraments in Excellency, " and is no leſs neceſſary to the Adults than Baptiſm."

THESE Sacraments are accompanied with ſeveral ſolemn and public Ceremonies, which the [a] Church has thought fit to heighten them with, notwithſtanding they are not an eſſential Part of them, ſince they can ſubſiſt without them; however it would be a Sin to omit them, unleſs in Caſes of Neceſſity. Hence it is that the Council of *Trent* has pronounced Anathema againſt thoſe who ſay that the Miniſters of the Sacraments may, without Sin, deſpiſe, or omit intirely at Pleaſure, the ſeveral Ceremonies received in the Church; or that it is in the Power of every particular Biſhop or Prelate, to change them, or inſtitute new ones. We are aſſured, " That theſe [b] Ceremonies give " us a more ſtrict Idea of, and as it were ſet before our Eyes the Effects which re- " ſult from, theſe Sacraments; and imprint the Sanctity which attends them more ſtrong- " ly on the Minds of the Faithful. They raiſe the Minds of ſuch as obſerve them re- " ligiouſly, to the Contemplation of the moſt exalted Things." In a word, we are aſſured that they excite and increaſe in us a true Faith and Spirit of Charity.

" THE Sacrament of [c] Baptiſm is defined, a Sacrament inſtituted by our Saviour " in order to waſh away Original Sin, and all thoſe actual ones we may have commit-

[a] Catechiſm of the Council of *Trent*. Part ii. Sect. 3.
[b] Catechiſm, *ibid.*
[c] Ritual of *Alet*.

" ted

" ted; to communicate to Mankind the ſpiritual Regeneration and the Grace of Chriſt " Jeſus; and to unite them to him as the living Members to their Head."

ANTIENTLY there was no ſtated Time or Age for Baptiſm; it was uſual to baptize on any Day, in a Perſon's Infancy, or a more advanced Age, and very often it was defer'd till the Point of Death. As for the Water employ'd in Baptiſm, 'tis manifeſt that the Apoſtles and their Diſciples uſed to baptize their *Neophytes*, or New-Converts, with the firſt Water that came in the Way, whereof we have undoubted Teſtimonies in the Scripture. This primitive Simplicity has diſappear'd, and inſenſibly given Way to a Variety of Practices, accompanied with numberleſs Precautions, Formulas, *&c.* to which the Neceſſity of the Times, the Abuſes it was proper to prevent or repreſs, the Order neceſſary to be obſerv'd in the Church, the Authority of the Prieſts, and even Devotion itſelf, may have equally contributed. The Plainneſs of the Uſe of pure River-Water ſcarce ſuited any but the primitive Times; it was afterwards bleſſed, and to make the Sacrament ſtill more ſolemn, it was added, " That [a] ſuch Water, if poſſible, muſt be " made uſe of in baptizing, as had been bleſſed on *Eaſter* or *Whitſon-Eve* of the ſame " Year; which muſt be carefully kept in a very clean Veſſel employ'd for that Pur- " poſe." 'Tis true the ſame Ritual adds, " That in caſe the Water bleſſed and deſign'd " for Baptiſm, ſhould be ſo far ſpent, that there is not enough remaining to ſerve till " *Eaſter* or *Whitſon-Eve*, it may be mixed with common Water, provided there always " be a leſs Quantity of the latter."

THE uſe of Baptiſteriums is not of a modern Date, nor yet is it ſo antient, as thoſe would make us believe who give Credit to the [b] pretended Writings of St. *Denis* the *Areopagite*, and the Conſtitutions of St *Clement*. [c] *Bede* ſomewhere in his Works takes Notice of certain *Engliſhmen* who were baptized in the *Rhine*: And the ſame Author, who flouriſhed in the Beginning of the ſeventh Century, ſays farther, that they had no Opportunity of building either Baptiſteriums or Chapels, in the Infancy of the Churches of thoſe Countries. It appears manifeſtly from the *Roman* Martyrology, that in the Time of St. *Marcellus*, Pope, the Chriſtians uſed to have Baptiſteriums in their Houſes: And under the Reign of *Conſtantine the Great*, ſome were erected in Suburbs, and others even in Cities, as is manifeſt from the Teſtimony of cotemporary Writers. 'Tis pretended that in *France*, the Uſe of Baptiſteriums in Churches began in the Reign of *Clovis* I. and that a little while after the Council held at *Lerida*, prohibited the having any out of the Churches; however that be, *Gregory the Great* relates, that they had been already introduced in his Time. We may preſume they were appointed to be ſet up in Churches, at the ſame Period that the Baptiſm of Chriſtians was fix'd to the Age of Infancy, to prevent the Danger that might happen to new-born Children, from their being too much expos'd to the open Air. Then Fonts were ſet up in every Pariſh, all Rectors thereof having at that Time an equal Right to baptize, as being Miniſters of the Church; tho' it is pretended that in the Infancy of the Church, Biſhops only were inveſted with that Power. There are two Ways of celebrating Baptiſm; by Immerſion, or Ablution; the latter is now uſed, and is performed by pouring Water on the Child's Head.

AFTER the Biſhop, the Pariſh-Rector, the Curate, or any other Prieſt appointed by the Biſhop, may lawfully adminiſter Baptiſm: [d] Formerly the Monks were entirely excluded from this Right; [e] both Monks and Nuns are ſtill prohibited from preſenting any Children to be baptiz'd. In Caſes of urgent Neceſſity a Layman may adminiſter this Sacrament, as alſo Women, who in certain Caſes are prefer'd to Men; and this is

[a] *Alet*'s Ritual.
[b] As *Caſalius de Vet. ſacr. Chriſt. ritib.*
[c] Quoted by *Caſalius.*
[d] *Caſal. de Vet. Chriſt. Ritibus.*
[e] *Alet*'s Ritual. *Piſcara Praxis Cerem.*

when [a] a Child muſt be baptized before it is intirely come out of the Mother's Womb; upon which it may be proper to make the following Obſervations. Some Part of its Body muſt appear before it can be baptized, and 'tis baptized on that Part; on its Head, if that appear firſt, in which caſe the Rituals ſay that 'tis not neceſſary to re-baptize the Child; but if only a Foot, or Hand appears, or ſome other Part of the Body, which, by its Motion, gives ſome Tokens of Life, it muſt be baptized on that Part, upon Condition however that it be re-baptized [b] after it comes out of the Womb. A Child that that is ſtill-born, after having been baptized in this Manner, may without any Scruple, be buried in conſecrated Ground.

A MONSTER, or Creature that has not the human Form, muſt not be baptized; if it be doubted whether it be a human Creature, it is baptized conditionally, thus, *If thou art a Man I baptize thee*, &c. If the Monſter has more than one Head or Breaſt, it is taken for granted, that it is more than one Perſon; on which Occaſion each of the Perſons is baptized ſeparately. We meet with ſeveral Particulars on this Head in the Rituals.

THE Godfathers and Godmothers "repreſent the [c] Church which offers the Child "to Chriſt to baptize and give it a new Birth, as in reality he does by the Miniſtry of "the Prieſt. They pronounce their Confeſſion of Faith in the Child's Name, in which "they anſwer and promiſe that he ſhall acquit himſelf faithfully of the ſeveral Obligations to which he is engaged by his Baptiſm."

THE Catholic Church does not admit for Godfathers or Godmothers, either Heretics, Infidels, excommunicated Perſons, or known Sinners, who lead infamous Lives; or ſuch as are not in their Senſes, or are unacquainted with the firſt Principles of Religion, ſuppoſing them known for ſuch; nor Children, or Perſons under fourteen Years of Age. It is certain that all ſuch as are in the Circumſtances above-mentioned, are unable to perform the Things required by the Church. The Rituals add, that as a ſpiritual Alliance is contracted between the Godfather and his Goddaughter, and between the Godmother and her Godſon, they are not allowed to marry together, nor even the Godfather with his Godſon's Mother, nor the Godmother with her Godſon's Father. The Rituals add farther, that an Alliance is contracted between the Perſon who baptizes and the Perſon baptized; as if a Layman ſhould baptize a Female Child in a Caſe of Neceſſity, he is not allowed to marry either her or her Mother. Antiently it was cuſtomary to write in a kind of [d] Regiſter, the Names of ſuch as were Candidates for Baptiſm. As the very [e] Name of Godfathers denoted the Duty whereof they were to acquit themſelves towards thoſe who were to be baptized, it cannot be doubted but that they are of great Antiquity in the Church. In former Times adult Perſons had Sponſors as well as Children, and the ſame Cuſtom is ſtill obſerved in the baptizing of an Infidel.

THE Cuſtom likewiſe of giving a Name to the Perſon baptized is alſo of great Antiquity; but we are not ſo certain that it is founded on the ſpiritual Regeneration in Chriſt Jeſus. This myſterious Alluſion may perhaps ſtand good with regard to the Baptiſm of grown Perſons; but as for Infants, the ſame Cuſtom was obſerved by the [f] *Greeks* and *Romans*, who uſed to name their Children a little Time after they were born.

[a] *Alet's* Ritual.

[b] Then this Form of Words is added, *Si non es Baptizatus, ego*, &c. If thou art not baptiz'd, I baptize thee, &c.

[c] *Alet's* Ritual.

[d] *Bona* lib. ii. ch. 12. *de Reb. Liturg.*

[e] They were call'd *Sponſores* and *Suſceptores.*

[f] This Ceremony was uſually perform'd the ſeventh Day among the *Greeks*; nevertheleſs the *Athenians* never uſed to name the Child till the tenth Day after its Birth, when it was cuſtomary to have an Entertainment, as among us at Chriſtenings. In the Time of the Emperor *Antoninus* the Philoſopher, Children uſed to be named three Days after their Birth, agreeable to that Emperor's Order; whereas before, the *Romans* uſed to perform this Ceremony on the eighth Day when it was a Girl, and the ninth when a Male Child; and theſe Days were call'd *Luſtrici Dies.*

IT would be needleſs to take notice of the ſeveral Particulars which the Prieſt who is to baptize the Child muſt obſerve before he performs that Ceremony; as for inſtance, in what Manner he muſt addreſs himſelf to Heaven, waſh his Hands, put on the Surplice, take the Purple Stole, and how, thus clothed and attended by his Clerks, he walks towards the Church, at the Door of which thoſe who bring the Child muſt wait for him. The moſt eſſential Part of the Ceremony is as follows: He firſt asks the Godfather and Godmother what Child they preſent to the Church? whether or no they are its true Godfather and Godmother? if they are reſolved to live and die in the true Catholic and Apoſtolic Faith? and what Name they intend to give it? All profane Names, as thoſe of the Heathens and their Gods, muſt be rejected; nevertheleſs thoſe of *Hercules*, *Hannibal*, *Achilles*, *Urania*, *Diana*, &c. are common enough, but thoſe of the old Teſtament are much leſs ſo: But the Proteſtants, who are very little ſcrupulous on this Head, never reject them; and to ſpeak the Truth, are not the Saints of the Jewiſh Covenant as much ſuch as thoſe of the Chriſtian Church, whoſe Names only are ordered to be choſen? A Prieſt is authorized to change the Name of a Child who had been baptized [a] *Abraham*, *Iſaac*, or *Jacob*, by a Proteſtant Miniſter. After the uſual Queſtions have been aſked, the Prieſt makes an Exhortation to the Godfather and Godmother, with regard to the Devotion which ought to accompany the whole Performance. The Exhortation being ended, the Prieſt continues the Ceremony, and calling the Child by the Name that is to be given it, aſks it as follows: *What doſt thou demand of the Church?* To which the Godfather anſwers, *Faith.* The Prieſt adds, *What is the Fruit of Faith?* The Godfather anſwers, *Eternal Life.* The Prieſt goes on, *If you are deſirous of obtaining eternal Life, keep God's Commandments; thou ſhalt love the Lord thy God with all thy Heart*, &c. After which he breathes three Times upon the Child's Face, but muſt obſerve not to let the Child breathe upon him; and at the ſame Time ſays, *Come out of this Child thou evil Spirit, and make room for the Holy Ghoſt.* This being done, with the Thumb of his Right Hand he makes a Croſs on the Child's Forehead, and afterwards another on its Breaſt, pronouncing theſe Words, *Receive the Sign of the Croſs on thy Forehead, and in thine Heart*, &c. Whereupon he takes off his Cap, repeats a ſhort Prayer, and laying his Hand gently on the Child's Head, prays for him a ſecond Time. This ſecond Prayer being ended, the Prieſt bleſſes the Salt in caſe it was not bleſſed before; which being done, he takes a little of it, puts it into the Child's Mouth, pronouncing theſe Words, *Receive the Salt of Wiſdom*; he then repeats a third Prayer, after which he puts on his Cap, and exorciſes the Prince of Darkneſs, commanding him to come forth out of him who is going to be baptized, *&c.* and that at the End of the Exorciſm he again makes the Sign of the Croſs on the Child's Forehead, lays his Hand on its Head, and repeats another Prayer.

AFTER this fourth Prayer the Prieſt lays the End of the Stole upon the Child, and taking hold of his ſwaddling Clothes by one Corner, he brings it into the Church; the Godfather and Godmother enter in at the ſame Time, and repeat with the Prieſt the Apoſtles Creed and the Lord's Prayer, as the advance towards the Font. Being come to the Font, the Prieſt exorciſes the Devil once again, and after the Exorciſm takes the *Saliva* from his Mouth, with the Thumb of his Right Hand; and with this *Saliva* rubs the Child's Ears and Noſtrils, and as he touches his Right Ear, repeats a *Hebrew* Word, which ſignifies *Do thou open*; the ſame our Saviour ſaid to the Man who was born Deaf and Dumb: We are therefore to ſuppoſe that the Child who is going to be baptized is as yet deaf and dumb. Laſtly, the Aſſiſtants pull off its ſwaddling Clothes, or at leaſt ſtrip it below the Shoulders; during which the Prieſt prepares the Holy Oils, *&c.*

[a] *Benſerade* had like to have had his Chriſtian Name, which was *Iſaac*, chang'd, when the Biſhop confirm'd him; but a witty Flight of his prevented it: For when they were for changing his former Name, and giving him another, he ask'd them, *What they would give him over and above the Bargain?* Which made the Biſhop ſmile, and leave him his former Name.

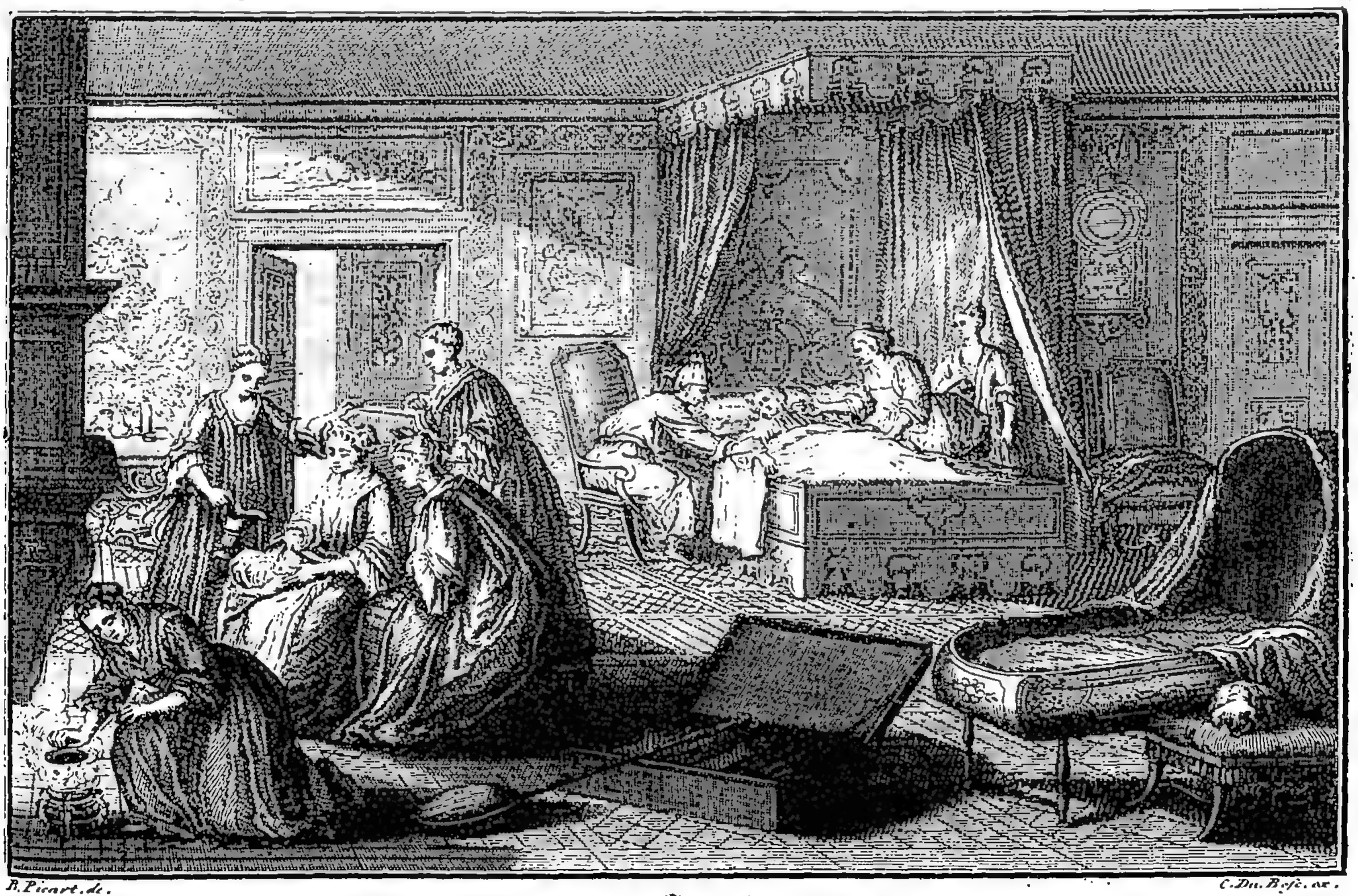
THE

Pl. 2.



BAPTISM ADMINISTRED by a PRIEST.

Le BAPTEME ADMINISTRE par un PRETRE.



B. Picart. de.

C. Du. Bosc. ae.

BAPTISM ADMINISTRED by a MIDWIFE.

Le BAPTEME ADMINISTRE par la SAGE-FEMME.

THE Godfather either takes the Child ready ſtripp'd, or ſtrips it the Manner above-mentioned, and holds it directly over the Font; the [a] Godmother takes it by the Feet, they both obſerving to turn it towards the Eaſt: Whereupon the Prieſt asks the Child, *Whether he renounces the Devil and all his Works, the Pomps,* &c. The Godfather anſwers in the Affirmative. This [b] Renunciation uſed formerly to be made without the Church. The Prieſt anoints the Child between the Shoulders in the Form of a Croſs, and after that lays aſide his Purple Stole, and puts on a white one; when the Child is again queſtion'd with reſpect to his Belief, to which the Godfather makes ſuitable Anſwers in his Name. Theſe long Preliminaries being ended, the Prieſt takes ſome of the Baptiſmal Water, which he pours thrice on the Child's Head in the Form of a Croſs, and as he pours it ſays, *I baptize,* &c. taking care to mention one of the Perſons in the Trinity every Time he pours it on. This being done, he anoints the Top of the Child's Head with the Chriſma in Form of a Croſs, lays a [c] Piece of white Linen upon his Head, to repreſent the white Garment mentioned in Scripture, and puts into the Child's Hand, or rather into that of the Godfather, a lighted Taper, the Signification of which is eaſily underſtood. Such are the Ceremonies of Baptiſm, which the Prieſt concludes with an Exhortation; but if the Child's Life is in Danger, theſe Ceremonies are omitted, but upon Condition that they ſhall be obſerved in caſe he recovers his Health; but if he has all the Symptoms of Death upon him, ſo that it would be to no Purpoſe to wait for the Prieſt, then the Midwife baptizes the Child in the Manner repreſented in the Plate hereunto annexed.

ADULT Perſons muſt, if poſſible, be baptized by the Biſhop himſelf; and the moſt proper Time for this Ceremony is *Eaſter* or *Whitſon-Eve,* which are the Days appointed for Baptiſm by the antient Church. [d] The Miniſter who baptizes, and the Candidate for Baptiſm, muſt both be faſting. There is but very little Difference between the Ceremony of the Baptiſm of Catechumens and that of Children. The Prieſt ſigns the Catechumen ſeveral Times with the Sign of the Croſs; firſt on the Forehead, which implies that he muſt take upon himſelf the Croſs of Chriſt; on the Ears, in order that he may open them to the divine Precepts of the Goſpel; on the Eyes, that he may ſee the Light of God; on the Noſtrils, that he may ſmell the fragrant Odour of Chriſt; on the Mouth, that he may utter the Words of Life; on the Breaſt, that he may believe; on the Shoulders, to the End that he may bear the Yoke of the Lord. All the preceding Signs of the Croſs are concluded by three more, which he makes over the whole Perſons of the Catechumen.

THE Godfather and Godmother conduct the Catechumen to the Font, after he has been introduced, exorciſed, interrogated, his Ears and Noſtrils rubbed with *Saliva* before he is admitted to Baptiſm, and been anointed in the Form of a Croſs with the Oil of the Catechumens. The Catechumen muſt put off Part of his Clothes, to denote his being diveſted of Sin.

HERE follow ſome Remarks borrowed from *Miſſon,* [e] which alſo relate to the Baptiſm of the Catechumens. " The Ceremony of the Baptiſm of the *Jews,* and other " In-

[a] The Ritual of *Alet* has it thus; but in the Plate hereunto annexed the Godmother holds the Child by the Middle.

[b] The Pſeudo St. *Dionyſius* the *Areopagite,* cited by *Caſalius.*

[c] *Piſcara Praxis Cerem.*

[d] *Ibid.*

[e] *Vide* his Voyage to *Italy,* Vol. II. Edition of 1702. We ſhall here add the ſingular Circumſtances which are obſerved at Chriſtenings by the *Venetians:* When a Father has a Child to be chriſtned, he firſt goes and invites the Godfathers; the meaneſt Plebeian has three at leaſt, who preſent themſelves; the Wealthy have twenty, and ſometimes above an hundred. The Goſſips all croud to Church together, among whom the Father chuſes one to name the

" Infidels, is celebrated at *Rome* in the Church of St. *John of Lateran*, where we are " told *Conſtantine the Great* was baptized. We ſaw ſix *Turks* baptiz'd there; they " were dreſs'd in white Damask Clothes, with a Cloke, a Lawn Band, and a Silver " Croſs hanging at their Necks. A Cardinal, accompanied with the Prebends of St. " *John*'s *of Lateran*, being come thither, the Ceremony of conſecrating the Water was " firſt performed; which being done, the Proſelytes being preſented by their God-" fathers, advanced forward one by one, declaring their Deſire of being admitted to " Baptiſm. Then they lean'd on the Font, when the Cardinal baptized them, and " named them, pouring Water on their Hands with a large Silver Spoon: This being " done, they each took a lighted Taper, and were confirmed in a Chapel of the Bap-" tiſterium; after which they went and heard Maſs in the Church of St. *John of La-* " *teran*."

THE Ceremonies of Baptiſm are founded on ſeveral antient Cuſtoms, ſome whereof were practiſed in the Apoſtolic Ages. One of theſe laſt is the Confeſſion of Faith before Baptiſm, whereof we have ſome Inſtances in the New Teſtament. That of touching the Ears and Noſtrils with *Saliva* is of a more modern Date; we nevertheleſs meet with it in the Works of St. *Ambroſe*. Exorciſm is founded on ſome Paſſages in which our Saviour ſays to his Diſciples, that they ſhall caſt out Devils in his Name: And this was practiſed in St. *Chryſoſtom*'s Time. The lighted Taper which is given into the Hands of the Catechumen, is perhaps of later Inſtitution; but 'tis not ſo with Regard to the Sign of the Croſs. As for the baptiſmal Unctions, if they had no other Proofs than the Conſtitutions of the Pſeudo St. *Clement*, and the ſpurious Writings aſcribed to St. *Denis* the *Areopagite*, their Antiquity would be very much ſuſpected.

BAPTISM by Ablution or Aſperſion was not known in the firſt Century of the Church, when Immerſion was only uſed; and 'tis ſaid it continued ſo till St. *Gregory*'s Time. The white Veſtment given to the Catechumens is much more antient than this Pope, this the Catechumens uſed to wear for ſeven Days immediately following their Baptiſm, and laid it aſide on the eighth. We are told that theſe ſeven Days denoted the ſeven Gifts which the Holy Ghoſt communicates in Baptiſm.

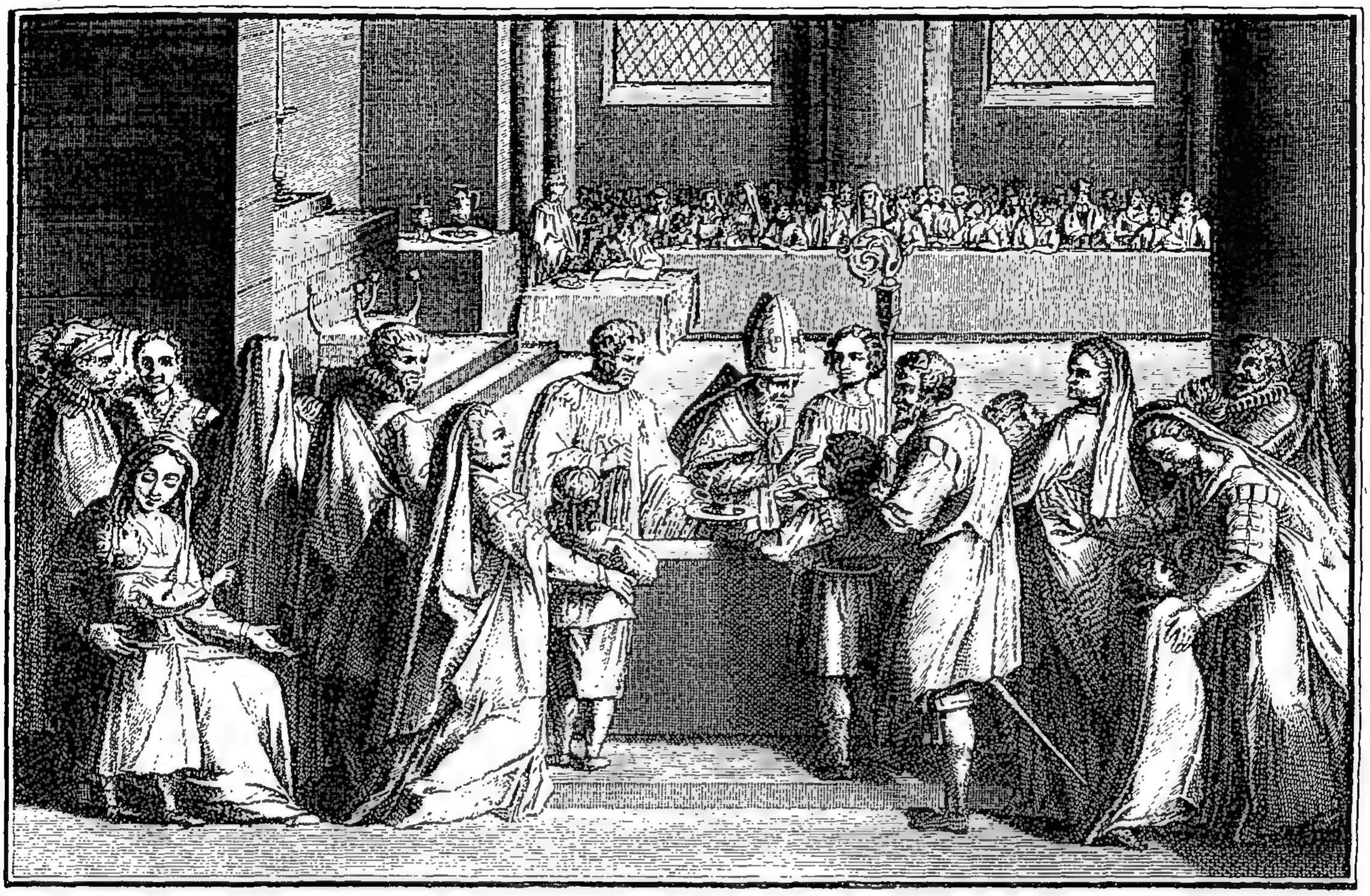
II. CONFIRMATION.

SOME think the Origin of the Sacrament of Confirmation is found in the eighth Chapter of the *Acts of the Apoſtles*; [a] the Biſhop only is allow'd to Confirm; it ought to be done on *Whitſunday*, becauſe the Holy Ghoſt then deſcended on the Apoſtles. That of ſeven Years is the ſtated Age for Confirmation; however it is ſometimes conferred before, and frequently after that Age; but this is left to the Biſhop. The Perſon to be confirmed has a Godfather and Godmother appointed him, as in Baptiſm. We ſhall not take Notice of the Ornaments, and Preparations neceſſary for Confirmation, but proceed to the Ceremony itſelf.

the Child. No Entertainment is made after the Ceremony, as in moſt other Countries, but four Sugar Loaves are generally ſent to each Goſſip. The Goſſips range themſelves in a Semi-circular Form from the Church Door to the Font; and at the chriſtning of a Tradeſman's Child, they give the Child from one to another, till it is gone quite round. The Child is dreſs'd up like a Doll in Swathes made of Silk, fine Lace, &c. The Manner in which the Child is carried to Church, and brought back from thence, is alſo particular; a Man carries the Babe on a Velvet Cuſhion, who is dreſs'd in very neat ſwaddling Clothes, but has nothing over him; his Head and Shoulders are quite bare. The Tranſlator's Note in the firſt Edition.

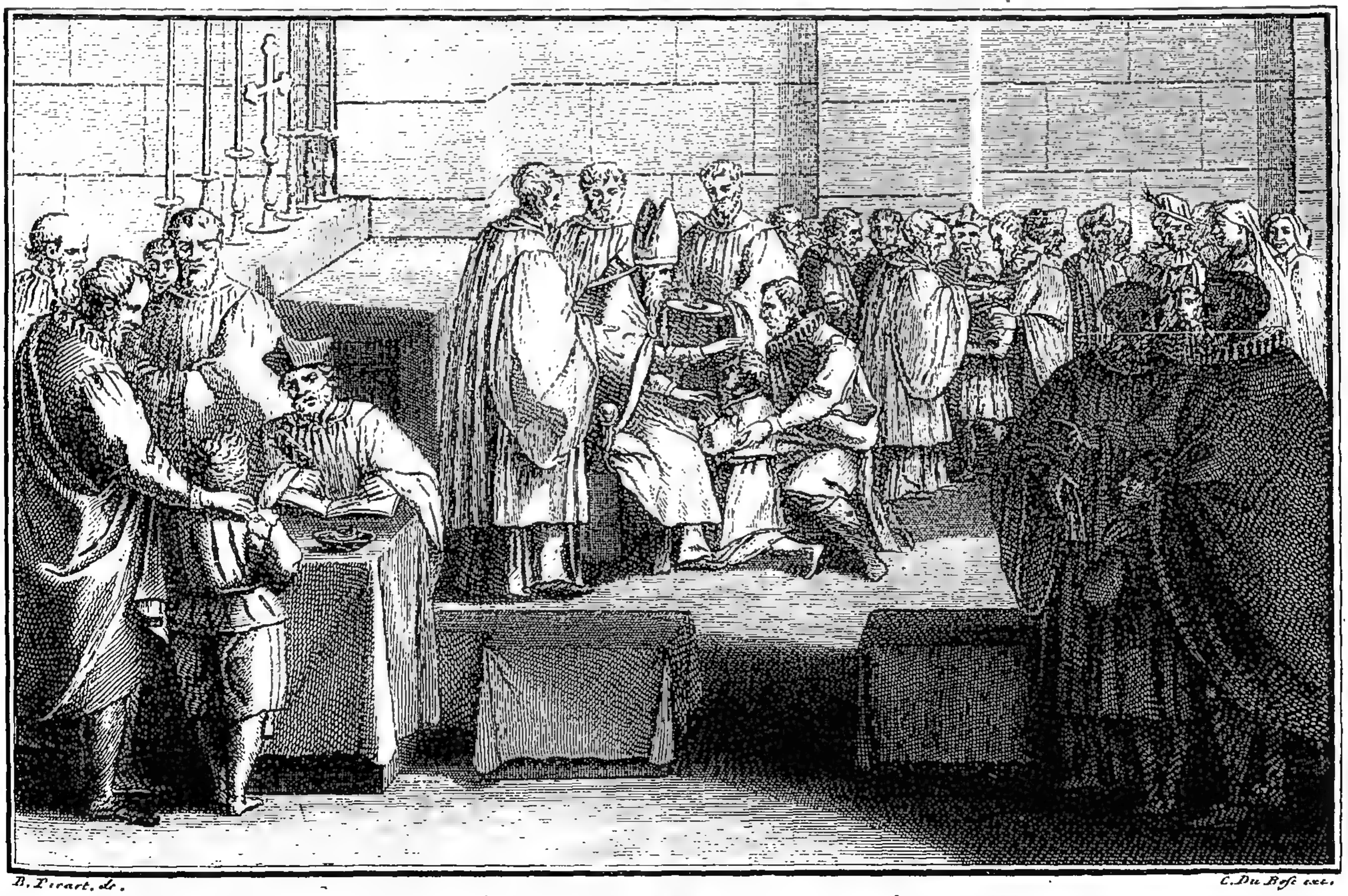
[a] *Piſcara Praxis Cerem.*

THE



The CEREMONY of CONFIRMATION.

CEREMONIE de la CONFIRMATION.



B. Picart. de.

C. Du Bosc exc.

CONFIRMATION performed after another MANNER.

Autre Maniere de CONFIRMER.

THE Candidates for Confirmation [a] muſt, if poſſible, be faſting, and conſequently receive this Sacrament in the Morning, becauſe it was at that Time of the Day the Holy Ghoſt deſcended on the Apoſtles. The Biſhop, before he begins the Confirmation, falls to his private Devotions, waſhes his Hands, puts on the white Ornaments; after which he turns himſelf about to the Candidates, who ſtand in the ſame Order as at Baptiſm, *viz.* the Boys on the Right, and the Girls on the Left. He next repeats a Prayer, which being done he ſits down, when the Candidates kneel before him in the Manner deſcribed in the ſecond Compartment of the Print. If the Candidates for Confirmation are very numerous, the Biſhop ſtands up, and the Candidates ſtand on the Steps of the Chancel of the Altar, [b] and muſt be ſupported under the Arm by their Godfathers, particularly Children; for as [c] to adult Perſons, their Godfathers only put one of their Feet forward, for the Candidates to ſupport themſelves by as it were. The Biſhop asks the Name of each Candidate, and has them regiſtred, after which he dips the Thumb of his Right Hand into the Chriſma, and therewith makes the Sign of the Croſs upon their Foreheads, and at the ſame Time gives a gentle Blow on the Cheek to the Perſon confirmed, ſaying at the ſame Time, *Peace be with you.* Immediately after the Forehead of the Perſon confirmed is bound with a Slip of Linen about the Breadth of two Fingers; then the Biſhop ſays unto him, [d] *I confirm you by the* [e] *Chriſma of Salvation, in the Name of the Father*, &c. the Ceremony ends with the Bleſſing of the Perſons confirm'd, which is done by the Biſhop, who makes the Sign of the Croſs upon them. All the Ceremonies above-mentioned are exactly exhibited in the two Compartments of the Copper Plate.

THE little Blow which the Biſhop gives the Perſon confirm'd, on the Cheek, denotes to him, that the Suffering for [f] Chriſt Jeſus is the Sum Total of Chriſtian Perfection; but it may rather be ſaid, that 'tis a Mark of ſpiritual Enfranchiſement; for the antient *Romans*, from whom this Cuſtom was certainly borrow'd, uſed to manumiſe their Slaves, by giving them a Box on the Ear, probably to denote that that was the laſt Time they would be uſed as Slaves. The Chriſma is laid on the Forehead, [g] that being the Seat of Confidence, Fear, Shame, *&c.* Altho' ſuch Explications as theſe are fit only for the Pulpit, yet who can be ſo blind as not to perceive the ſalutary Reflections they excite in the Mind? By applying the Chriſma to the Forehead, we are taught that we are to defend the Croſs of our Lord with Boldneſs and Courage; that we muſt dread offending him; tremble continually for fear we ſhould be wanting in the Duties of Religion; not be aſhamed of bearing the Croſs of Chriſt; or if we will bluſh, or be aſhamed, that it ſhall be for the Sins and Diſorders of Mankind. The Godfather's ſupporting the Candidate, denotes that thoſe who have not yet been confirm'd, are weak Aſſertors of Chriſtianity.

[a] *Piſcara Praxis.*
[b] *Alet's* Ritual, *Piſcara*, &c.
[c] *Piſcara Praxis*, &c. *Pontif Rom.*
[d] *Idem, ibid.*
[e] *Confirmo te Chriſmate ſalutis*, &c. *Pontificale.*
[f] *Alet's* Ritual.
[g] *Id. ibid.*

III. SACRAMENT *of the* EUCHARIST.

IN former Times all Catechumens, immediately after their Baptiſm, were admitted to the Communion, agreeable to the Order of the Sacraments; for Baptiſm repreſents Regeneration; Confirmation Strength, or rather the Spiritual Vigour of Chriſtians; and the Euchariſt their Spiritual Nouriſhment. 'Tis not our Buſineſs to give an Explication of this Sacrament in this Place, nor to enter into a Controverſy upon that Head; for we confine ourſelves to the bare Deſcription thereof. The Prieſt is the ſole Miniſter impower'd to conſecrate the Hoſt, and the reſt of the Miniſters of the Church are allow'd [a] only to prepare the Things neceſſary for this Sacrament; [b] he alſo has the Privilege of communicating under both Kinds; whereas the Laity communicate only under one; and we are told that this Cuſtom was introduced, in order to prevent certain Accidents, which degraded the Dignity of the Sacrament. One of theſe was, the overgrown Whiskers and [c] Beards of ſome who received, which, as they ſometimes reached into the Cup, wherein the Blood of our Lord was contained, might by that Means make ſome good Chriſtians ſick at the [d] Stomach. A Proteſtant Writer dates the Time of the taking away the Cup from the People, in the Middle of the thirteenth Century; but he tells us, "That this Decree was not received without ſome Struggle; inſo-
"much that ſeveral Churches long retained the receiving under both Kinds as abſolute-
"ly neceſſary. However, in order to ſatisfy —— the People, a Cuſtom was introduced
"of giving them Wine to rinſe their Mouths ——. And indeed the taking the Cup
"from the Laity was not fully enjoined till a Decree of the Council of *Conſtance* was
"made for that Purpoſe in 1414." at leaſt it then firſt had the Force of a Law. We ſhall only make this tranſient Remark, that the Church ſeems to have a Power of either changing or leſſening the Signs of a Sacrament, without doing any Prejudice thereby to Faith, or the Eſſence of the Sacrament. Were we always obliged to follow the literal Senſe, the Sacraments would not be the only Things in which we ſhould deviate from the written Injunctions of the Holy Scriptures.

EVERY Chriſtian ought to communicate at leaſt every *Chriſtmas*, *Eaſter*, *Whitſontide*, and *Twelfth-tide*, the Day of Vocation among the Heathens; but every good one ſhould, beſides the Seaſons above-mentioned, receive on *Corpus Chriſti* Day, *All Saints*, the *Aſſumption of the Bleſſed Virgin*, the *Feſtival of the Patron*, and the *Anniverſary of his Baptiſm*. They muſt receive faſting, and be dreſſed in ſuch a Manner as beſt ſuits the Chriſtian Simplicity: Such Devotees, however, as are converſant in the Polite World, and ſtudious to heighten all their Acts of Devotion with Grace and Delicacy, know how to ſet off that Modeſty which ſhould always accompany a Communicant, with an agreeable and eaſy Air. The firſt of the two [e] Compartments are infinitely more expreſſive than any Thing we can ſay on this Head.

[a] *Alet*'s Ritual.

[b] This Practice was confirmed by a Decree of the Council of *Conſtance*, as we find in Mr. *l'Enfant*'s Hiſtory thereof. —— *Notwithſtanding that in the Primitive Times, the Sacrament of the Euchariſt was received by the Faithful under both Kinds; nevertheleſs to avoid certain* Accidents *of dangerous Conſequence, it had been much more juſtly lawful to introduce this Cuſtom, which accordingly has been introduced,* viz. *That the Sacrament ſhould be received under both Kinds by the officiateing Prieſts; and under one Kind only,* viz. *the Bread, by the Laity.* The above-mentioned Hiſtorian relates two of theſe *Accidents*, viz. the firſt, for fear the *Blood* ſhould happen to be ſpilt; the other, that of *Unbelief*, becauſe it might otherwiſe be thought that our Saviour could not be whole and entire, in the Bread, as he really is. Laſtly, a Miracle (of the Truth whereof we have the Teſtimony of *Alexander de Hale*'s) confirmed in the latter Ages the Neceſſity of receiving under one Kind.

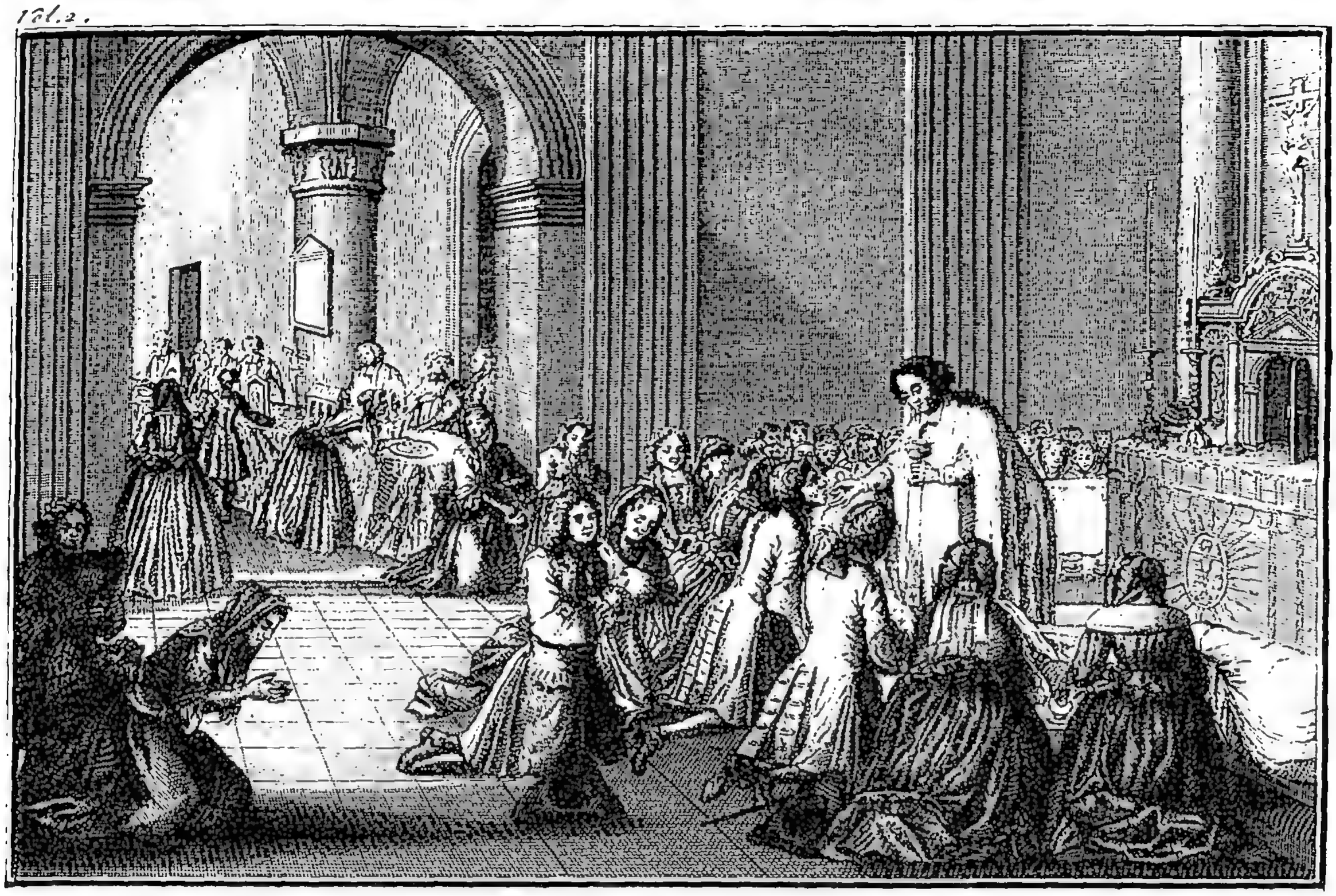
[c] *Vide* Hiſtory of the Council of *Conſtance*, by Monſ. *l'Enfant*, p. 500. Edition printed 1704.

[d] Hiſtory of the Ceremonies and Superſtitions, *&c.*

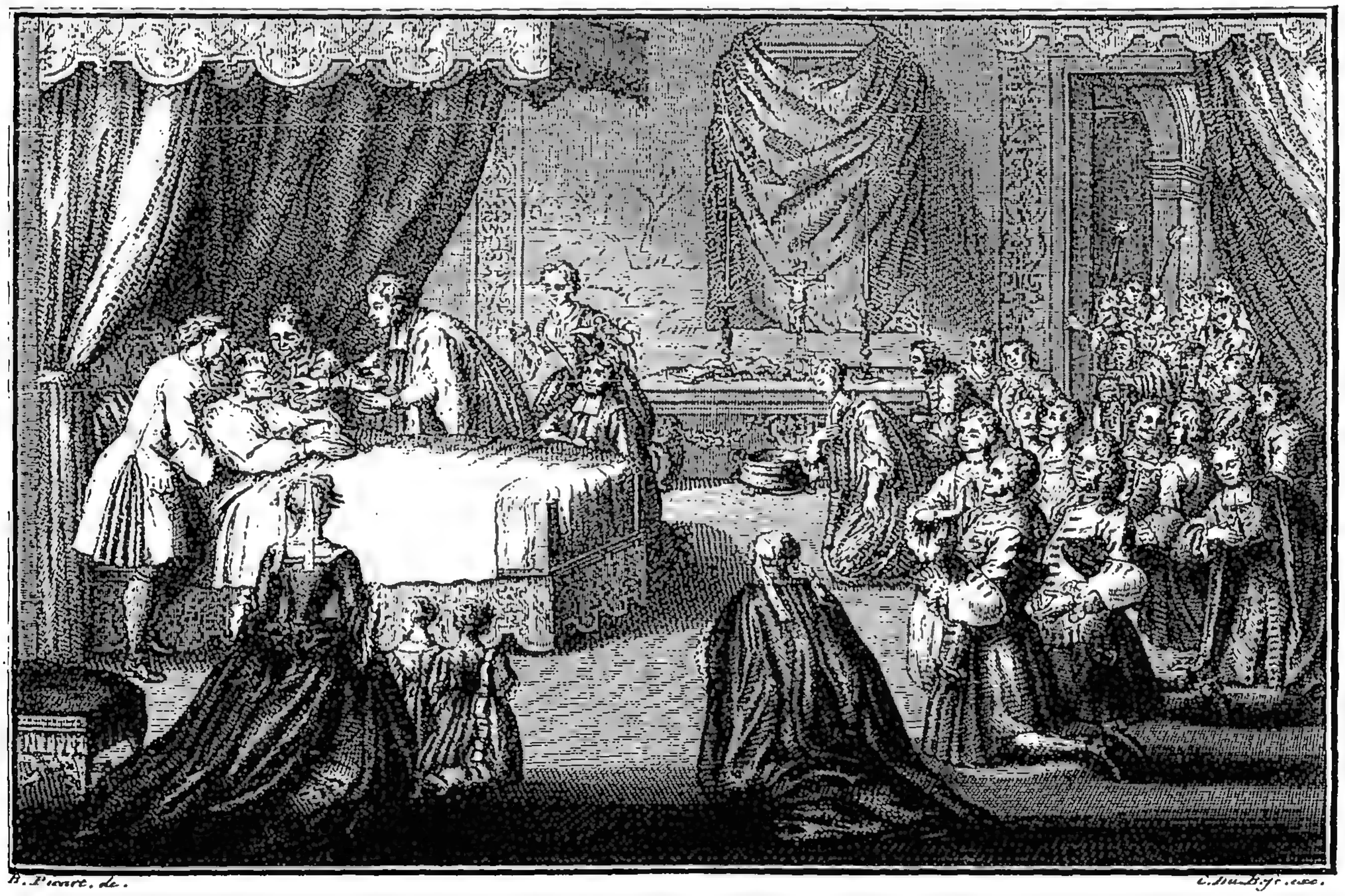
[e] They were deſign'd in *Paris*.

THE

Tôl. 2.



COMMUNION. || *La COMMUNION.*



B. Picart. de. *C. Mathey fec.*

The VIATICUM. || *Le VIATICUM.*

THE Prieſts who preſent themſelves to the Communion, receive immediately after the Deacon and Sub-deacon, before any other Perſon; and theſe muſt have a white Stole over the Surplice. The Miniſters who ſerve at the Altar, communicate in the Habits of their reſpective Orders; but the Acolytes and other Clerks receive in their Surplices. After this the officiating Prieſt goes down to the Rails, in order to adminiſter the Sacrament to the Laity; obſerving to begin by the Perſon who ſtands firſt on the Epiſtle Side, and makes the Sign of the Croſs with the Hoſt on the Perſon that is to receive, obſerving not to take his Hand away till ſuch Time as the Hoſt is entirely in the Mouth of the Perſon receiving. We ſhall not take Notice either of the Prayers, or ſeveral other Particulars, mentioned in the Rituals; the Reader will have a more lively Image of the Communion by viewing the Plate.

IF in Adminiſtering the Hoſt, or conſecrated Wafer, the ſmalleſt Bit of it ſhould happen to fall on the Ground, it muſt be taken up in the moſt reſpectful [a] Manner; the Place on which it fell muſt be covered, for fear of treading upon the leaſt Particle of it: They muſt afterwards ſcrape the Floor, and [b] throw the Shavings into the Sacriſty, and waſh the Place very clean: If it ſhould happen to fall upon the Napkin, or the Veil, *&c.* ſuch Part of it muſt be waſhed, and the Water thrown into the Sacriſty; if on the [c] Veſtments of the officiating Prieſt, the Part muſt be obſerved, and afterwards waſhed. If any little Worms or Maggots ſhould be found in the Pyx, ſays the *Italian* Explicator of Myſteries, breeding in the Wafers; or if any Pieces of Wafers ſhould happen to be muſty; in a word, if there be found the leaſt Filth in any Part of it, the Whole muſt be burnt, and the Aſhes thereof thrown into the Sink, called *Piſcina*, deſigned for that Uſe.

[d] NUNS uſually receive in the Parlour, for which Purpoſe a ſilken Veil, a very clean Napkin, and a Corporal to ſet the Pyx upon, muſt be got ready; ſeveral lighted Tapers muſt be placed to the Right and Left, and a Carpet on the Floor. The Prieſt, having the Stole, *&c.* on, carries the Hoſt to the Nuns, the Acolytes walking before with their Tapers in their Hands: After this he adores the Hoſt, the Religious repeat the Confeſſion, and he kneels down, *&c.* as uſual: He diſtributes juſt as many Wafers as there are Nuns to receive; and laſtly, gives them his Bleſſing.

IF ever ſo little a Bit of the Hoſt ſhould happen to fall within the Parlour, a Nun ſhall take it up, and lay it on the Paten, or on a Piece of very clean white Paper, in Order to give it to the officiating Prieſt through the Grate. The Place where it fell ſhall be taken Notice of, for fear it ſhould be trod upon. After the Communion is ended, the Nuns ſcrape this Place with the utmoſt Care, and even lick it, and caſt the Shavings into the Sink or Piſcina.

AFTER the Aſſembly have received the Communion from the Hands of the Prieſt, they go away, but obſerve as they go, to paſs before the Tables, which are ſet one againſt the other End-ways, as we ſee in the Plate repreſenting the Communion. On theſe Tables ſeveral Silver Baſons are ſet, filled with various Sorts of Relics, and theſe the Prieſt preſents the Communicants to [e] kiſs; which being done, they throw a Piece of Silver into the Baſon.

[a] *Piſcara Praxis Cerem.*
[b] *Idem*, and *Alet*'s Ritual.
[c] *Piſcara Praxis Cerem.*
[d] *Idem ibid.*
[e] This Cuſtom is not obſerved in all *Roman* Catholic Countries, nor upon all Occaſions alike. It ſeems to be a Practice only allowed to poor Pariſh Churches, or Mendicant Orders of *Spain* and *Italy*, &c.

Now

Now we are upon this Ceremony, we cannot omit mentioning their Offerings, and Bleſt Bread. We have already taken ſome Notice of the former, and ſhall now quote the *Ritual* of *Alet*, a Work juſtly eſteemed by ſuch as are Judges of thoſe Matters. " Offerings were firſt invented to ſhew that we join in Communion with the Body " of Jeſus Chriſt and the Church ——; for which Reaſon thoſe who go to the Offer- " ing are preſented with the Pax to kiſs; —— but in Proceſs of Time the Bread, which " was before offered as a Token of this Communion, was changed into Money." The *Ritual* aſcribes three Reaſons for this Change, whereof the Principal is, that this Money goes towards the Prieſt's Subſiſtence.

GOOD Chriſtians are enjoined to preſent ſomething to God at Maſs; "for which " Reaſon the People muſt be excited to go to the Offering, as being a Ceremony " founded on Apoſtolical Tradition."—— However, the Church excludes from it all Catechumens; ſuch as are in a State of Penitence; all excommunicated Perſons, and thoſe who lie under an Interdict.

" THE Offering is made after the Goſpel, and the Apoſtles Creed, while the Offer- " tory is ſung —: For this Purpoſe the officiating Prieſt goes down to the loweſt Steps " of the Altar, —— with the Deacon and Sub-deacon; after which they all three go to- " gether to the Door of the Rail, when the Deacon placing himſelf to the Right Hand " of the officiating Prieſt, preſents him with the Pax, or Inſtrument of Peace; or in " ſome Places, with a Crucifix. Each Man comes forward according to his Rank; " firſt, the greateſt Perſons of Diſtinction; and laſtly, the common People: And, in " Order to avoid Confuſion, they advance on the Goſpel Side; after having ſaluted the " Altar and the Prieſt, they kiſs the Pax, then throw their Offerings into the Baſon, " and at laſt return back on the Epiſtle Side."

The BLEST BREAD.

WE are told in the *Ritual* above-mentioned, "That the Church uſed to bleſs Bread from Time immemorial, in the ſame Manner as ſhe bleſſed all Things that are " fitting for the Nouriſhment and other Uſes of Mankind; and we may affirm that this " Cuſtom owes its Riſe to Apoſtolical Tradition." It muſt indeed be own'd that ſome Paſſages in the New Teſtament mention *Communion, and the Breaking of Bread*: " But, continues the ſame *Ritual*, we don't find that Bread, as now bleſt in the Church " in order to be diſtributed among the Communicants, is of ſo great Antiquity; or that " the Fathers of the Church make any Mention of it. The Word *Eulogy*, employ'd " by them, does not ſignify Bleſt Bread in particular, but all Kinds of Preſents which " Chriſtians uſed to make one another, as a Teſtimony of their Love and Friendſhip, " although theſe Preſents were not conſecrated.". Cardinal [a] *Bona* obſerves that *Eulogy* was a Kind of Communion; and indeed antiently the Prieſt, after Maſs was ended, uſed to diſtribute what Bread remain'd after Conſecration to thoſe who had not an Opportunity of communicating, or had neglected to prepare themſelves for it: However, theſe *Eulogies* were never given but to ſuch only as were intitled to receive it duly prepared; but they were not given either to Catechumens, or impertinent Sinners. Theſe *Eulogies*, or Scraps of Bleſt Bread, were to be eat in the Church. In fine, Cardinal *Bona* is of Opinion, that this Bread owes its Inſtitution to the frequent Communion of Chriſtians in the firſt Ages of the Church. Afterwards a Cuſtom inſenſibly took Place of preſenting it alſo to thoſe who had communicated, and this is the Origin of *Bleſt Bread*, which for that Reaſon was called the [b] Vicar of the Communion. Cardinal

[a] *Rerum Liturg.* Lib. ii. Cap. xix. § 7.
[b] *Alet's* Ritual.

Bona

Bona is likewiſe of Opinion, that the Fathers of the ſecond Century were not acquainted with theſe *Eulogies*. Biſhop *Alet* tells us in his *Ritual*, that in the primitive Church the Euchariſt often went by the Name of *Eulogy*; and that 'tis in this Senſe we muſt take that Word, when mentioned in a Canon of the Council of *Laodicea*, held a little before that of *Nice*. This Canon forbids the ſending of *Holy Things*, i. e. according to that Biſhop, the Euchariſt, as the *Eulogies* into other Pariſhes.

When Bleſt Bread, if eaten in the Spirit of the Church, *i. e.* in a Spirit of Union and [a] Charity, "waſhes out all venial Sins by the religious Affections or Impulſes it excites in thoſe who eat of it, it may even have the Power, by the Virtue of the "Prayers of the Church, to caſt out Devils, and heal bodily Diſeaſes."

The Pariſh Prieſt performs the Ceremony of bleſſing this Bread on all Sundays and high Feſtivals in the Year. Such Inhabitants of a Pariſh as are of Diſtinction, and at the Head of a Family, or even the Ladies, give it in their Turns; and this is called *preſenting the Bleſt Bread*. This Bread is ſtuck full of Tapers, and exhibited with great Solemnity, as we ſee it ſet forth in the Copper Plate, under that of the Ceremony of giving the Aſhes. The Ceremony of offering the Bread being ended, the Prieſt gives the Perſon who offered it the Paten to kiſs, who at the ſame Time preſents his Oblation. Theſe are the moſt remarkable Circumſtances in the Manner of offering this Bread. As to the Manner of conſecrating it, 'tis as follows: [b] The Prieſt having ſaid the Offertory, a Clerk takes the Bread from the Perſon who preſents it, and gives it to the Sub-deacon, if there be one in Office, in Order to have it conſecrated by the Prieſt, who being in a ſtanding Poſture before the Altar, and uncover'd, repeats a Prayer, at the ſame Time making a Croſs over the Bread, and afterwards ſprinkles it with Holy Water. After this an Acolyte cuts it into ſeveral Pieces of equal Bigneſs, and diſtributes it among the Pariſhioners; which is done after the Communion. It is not lawful to ſell bleſt Bread; for which Reaſon no more muſt be bleſt than what is juſt ſufficient for the Diſtributions, and if there be any Over-plus it muſt be given to the Poor.

The Viaticum, *or* Communion *of Perſons at the Point of* Death

The Bleſſed Sacrament is adminiſter'd as a *Viaticum*, or Proviſion for a Journey, to thoſe whoſe Life is in Danger. The ſick Perſon muſt receive it faſting, provided he can do it with Safety; but if he is not able to receive, it muſt not be carried to him. If the ſick Perſon is not able to [c] ſwallow the whole Wafer, a Piece of it may be

[a] *Alet's* Ritual.
[b] *Idem.*
[c] We find the following in an Old Homily: There was an Earl of *Venice* called *Syr Ambright*, that loved the Sacrament of the Awter paſſing Well, and did it all the Worſhyp and Reverence that he might; ſo when he lay ſick, and ſhould die, he might not receive the Sacrament for caſtyng (*Fear of caſting it up*;) then was he ſorry, and made Dole; and then he let make clean his Right Syde, and to cover it with a fayr Clothe of Serdall, and layd God's Body therein, and ſayd thus to the Hoſt: "Lord, thou knoweſt that I love thee with all my Heart, and would "fayne receive thee with my Mouth and I durſt; and becauſe I may not, I lay thee on the Place that is next to my "Heart, and ſo I ſhew thee all the Love of my Heart that I can or may; wherefore, I beſeech thee, good Lord, "have Mercy on me." And even therewith, in the Sight of all the People that were about him, his Syde opened, and the Hoſt went there into his Syde, and then it cloſed again; and ſo anon after he dyed. *Feſtival in Die Corp. Chriſti*, Fol. 52.

The curious Incident following is alſo related in the above-cited Homily: In *Devonſhyre* beſyde *Exbridge* was a Woman that lay ſick, and was nye deed, and ſent after a Holy Perſon abour Midnight, to have her Ryghts. Than this Man in all Haſte he might aroſe, and went to the Church, and took Goddes Body in a Boxe of Ivory, and put

be given him, and afterwards ſome Liquid; but the Hoſt muſt not be dipped in any Liquor before-hand, upon Pretence that the ſick Perſon will be the better able to ſwallow it.

IN Caſe the ſick Perſon throws up the Wafer, and that the Particles of it plainly appear, they muſt be put into a clean Veſſel, and carried to the Church, and there depoſited in ſome holy and decent Place, [a] *till ſuch Times as they are corrupted, after which they ſhall be caſt into the* [b] Sacrarium; *but if the Pieces are not to be diſtinguiſhed, what he has vomited up muſt be wip'd with Pieces of Tow, or ſome ſuch Thing, and theſe muſt afterwards be burnt, and the Aſhes thrown into the* Sacrary. The Prieſt muſt take Care not to give thoſe the *Viaticum* who are troubled with a continual Coughing, or are not able to ſwallow or conſume the Hoſt, for Fear of any Accident unſuitable to the Dignity of the Sacrament.

WHENEVER the *Viaticum* is to be carried to any Place, Care muſt be taken to make the Chamber in which the ſick Perſon lies, very clean; and alſo all thoſe Parts of the Houſe through which the Hoſt is to paſs; and they ſhould likewiſe be ſtrewed with Flowers and odoriferous Herbs. The Hoſt muſt be laid on a Table very neatly covered, on which two Candleſtics, with two lighted Tapers in them, ſhall be ſet; as alſo a Drinking Glaſs, a Veſſel full of Wine or Water to purify or waſh the Fingers, and a white Cloth to lay before the ſick Perſon. In caſe the *Viaticum* be carried in Public, as is the Cuſtom in *Roman* Catholic Countries, the Rector gives Notice to his Pariſhioners by ringing of a Bell, to prepare themſelves to accompany the bleſſed Sacrament with Tapers and Torches; to ſupport the Canopy, or give ſome other exterior Marks of their Devotion and Reſpect. Being aſſembled, the Prieſt waſhes his Hands, as is uſual in the Celebration of the Divine Myſteries, and ſuch Ceremonies as are performed by him in Bleſſings, Conſecrations, *&c.* He puts on the Surplice, the Stole, the Chaſuble, and goes up to the Altar, accompanied or followed by other Prieſts or Clerks. Here he falls upon his Knees, repeats a private Prayer; and afterwards riſing up, puts a white Scarf about his Neck, ſpreads the Corporal on the Altar, opens the Tabernacle, kneels down a ſecond Time at his taking out the *Ciborium* or *Pyx*, which he lays upon the Corporal; kneels a third Time when he has opened it; and after having view'd the Hoſts, covers it with its little oval Lid, and takes it in both his Hands, which are

put it into his Boſome, and went forth toward this Woman. And as he wente through the Foreſt in a fayre Mede that was his next Waye, it happed that his Box feil out of his Boſome to the Ground, and he wente forth and wyſt it not, and came to this Woman, and herde her Confeſſion. And then he asked her, yf ſhe would be Houſeled? And ſhe ſayd, ye Syr. Then he put his Hande into his Boſome, and ſought the Box; and whan he found it not, he was full ſorry and ſad, and ſayd, Dame, I will go after Goddes Body, and come agayne anone to you; and ſo he wente forth ſore wepynge for his Symplenes. And ſo as he came to a Wylowe Tree, he made thereof a Rodde, and ſtryped hymſelf naked, and bette hymſelf ſo, that the Blode ranne downe by his Syde, and ſayde thus to hymſelf: "O thou ſymple Man, why haſte thou loſt thy Lord God, thy Maker, thy Fourmer and Creatour?" And when he had thus bette himſelfe, he dyd on his Clothes and went forth, and than he was ware of a Pyller of Fire that laſted from Erth to Heven, and he was all aſtonyed thereof, yet he bleſſyd hym, and wente to it; and there lay the Sacrament fallen out of the Boxe into the Graſſe, and the Pyller ſhone as Bryght as the Sunne, and it laſted from Goddes Body to Heven; and all the Beeſtes of the Foreſt ware come aboute Goddes Body, and ſtode in Compaſſe round about it, and all kneled on four Knees ſave one black Horſe that kneled but one Knee. Then, ſayd he, yf thou beeſt ony Beeſt that may ſpeke, I charge thee in Goddes Name here preſent in Fourme of Breede, tell me why thou kneleſt but on one Knee. Then, ſayd he, I am a Fende of Hell, and wyll not kneele and I might; but I am made agenſt my Will; for it is wryten that every Knelynge of Heven, and of Erthe ſhall be to the Worſhyp of the Lord God. Why art thou lyke a Hors? and he ſayd, and make the People to ſtele me, and at ſuche a Town was one hanged for me, and at ſuche a Town another. Than ſayd the Holy Perſone, I commaunde thee by Goddes Fleſhe and his Blode, that thou go into Wylderneſſe, and be there as thou ſhalt never dyſeaſe, (*i. e.* afflict) Cryſten Man more. And then this Man went forthe to the Woman and dyd her Ryghtes, by the which ſhe was ſaved and went to Everlaſtynge Salvatyon. To the whiche he brynge us, our bleſſed Savyour Jheſus.

[a] *Aſſet's* Ritual.

[b] The *Sacrary*, ſo often mentioned, is a Kind of ſhallow Well, narrow at Top; and it muſt be locked up, in order that nothing profane may enter into it. In it are thrown ſuch Pieces of the Hoſt as may have been polluted by any Accident; the Aſhes of ſuch Pieces of Tow as may have been employed in the ſacred Unction; old Oils; old Holy-Water, conſecrated at *Eaſter*, or on *Sundays*; the Water with which the Biſhop or Prieſt have waſhed their Hands, *&c.*

folded

folded with the Ends of the Scarf that is about his Neck. He then goes under the Canopy, and a Clerk, with a lighted Lanthorn in his Hand, walks foremoſt, and two other Clerks, the one holding the Holy Water, the Corporals, and the Purificatories, and the other the Ritual, and a [a] little Bell, march immediately after him. Next come thoſe who carry the Torches; and laſtly the Prieſt, walking under the Canopy, and carrying the Hoſt rais'd as high as his Breaſt. If the Prieſt carry the *Viaticum* to a conſiderable Diſtance, the Hoſt muſt be put in a little Silver Box or *Pyx*, encloſed in a Stuff-Purſe; which he hangs about his Neck, fixing it on to his Breaſt, in order to keep the Hoſt from ſhaking, or falling to the Ground.

THE Prieſt, at his coming into the ſick Man's Apartment, ſhall bid Peace to the Houſe, and go towards the Table, and ſpread the Corporal upon it, in order to ſet the *Pyx*, or *Ciborium*, thereon. This being done, he, and every *Perſon preſent*, worſhip the Hoſt; he then ſprinkles the ſick Perſon, and alſo the Room; during which Anthems are repeated, Verſes taken out of the Pſalms, and Prayers ſuitable to the Occaſion. After this he opens the *Ciborium*, takes out a conſecrated Wafer with the Thumb and Fore-finger of his Right-hand, obſerving to hold it a little aloft over the Top of the *Ciborium*, which he holds in his Left-hand, and turning about, advances towards the ſick Man, in order to adminiſter the Sacrament to him.

THE Communion being ended, the Prieſt places the *Ciborium* upon the Table again, obſerving to make a Genuflexion at the ſame Time; and afterwards rubs his Finger and Thumb with which he took up the Hoſt, upon the Brims of the *Ciborium*, to the End, that if any little Piece of the Wafer ſhould happen to ſtick to them, he may ſhake it thereinto. He afterwards ſhuts the *Ciborium*, and covers it with a little Veil, kneeling at the ſame Time; then he waſhes the Finger and Thumb which touched the Hoſt with Wine and Water, preſented him by thoſe of the Houſe.

THIS Act of Devotion concludes with Prayers and Exhortations. If any conſecrated Wafers are left in the *Pyx*, or *Ciborium*, the Prieſt, after having bleſs'd the ſick Perſon, returns back to the Church, attended with the ſame Perſons who had accompanied him to the ſick Man's Houſe. Being come into the Church, he pronounces the Indulgences granted by the Sovereign Pontiffs and the Biſhop of the Dioceſe, and gives them his Bleſſing: But in caſe there are no more Wafers in the Pyx, the Prieſt returns back without any Formality, after having repeated the Prayers uſed after the Communion of the Sick. If the ſick Perſon is juſt expiring, the [b] Prieſt omits all the Prayers, *&c.* and in giving him the *Viaticum*, repeats two or three Words only.

WHEN the *Viaticum* is given to a Prieſt, he ought to have a Surplice on, and over it a white Stole, diſpoſed croſs-wiſe over his Breaſt.

WE have already obſerved the Uſe which the primitive Chriſtians made of the bleſſed Sacrament at the Approach of Death; therefore no Sect among the Chriſtians can diſpute the Antiquity of the *Viaticum*.

IF a Prieſt is obliged to carry the *Viaticum* to any Perſon infected with the Plague, he muſt go within nine or ten Paces of the Houſe, taking care to ſtand in ſuch a Manner that the Wind may be on his Back. Being come hither, he ſhall incloſe the conſecrated Wafer between two common ones; and after having wrapt up the Whole in a Sheet of white Paper, ſhall lay it on the Ground at a reaſonable Diſtance from the Place infected, and cover it with a Stone, in order to ſecure it from the Wind,

[a] We are told that *Gregory* IX. inſtituted the little Bell.

[b] The Copper Plate annexed repreſents perfectly the Diſpoſition of the ſick Perſon who receives the *Viaticum*, and the Perſons who aſſiſt at it.

Rain, *&c.* This being done, the Prieſt ſhall draw back, and the ſick Perſon or his Attendant ſhall come and take up the Wafers, being inſtructed by the Prieſt which is the conſecrated Hoſt. The Prieſt ſhall ſay the Prayers, and perform the uſual Ceremonies, both before and after the Communion.

THE like Precaution is obſerved in giving extreme Unction to Perſons infected with the Plague. They take a long Wand or Rod, at the End of which a Piece of Tow or Cotton dipped in the holy Oils is fixed, with which the ſick Perſon is anointed but once, with the uſual Words. After this they run the End of the Wand and the Cotton into a Fire purpoſely prepared, in a Chafing-Diſh.

IV. PENANCE.

HERE follows the fourth Sacrament, which, according to the *Roman* Catholic Church, was inſtituted by our Saviour: However, this Point is diſputed by thoſe of other Opinions; but as Controverſy is not our Province, we ſhall only obſerve, that the Power annexed to the Prieſthood of remitting or retaining Sins, or inflicting Puniſhments on Sinners, and of ſettling Expedients for Reconciliation between them and their Creator, is, without Diſpute, one of the nobleſt Prerogatives that Mankind could poſſibly enjoy. Nor have the falſe Religions, in general, been leſs ſenſible of the Advantages of this Power; the idolatrous *Greeks* and *Romans*, the *Mexicans* and *Eaſt-Indians*, *&c.* furniſhing us with ſeveral remarkable Inſtances thereof.

BISHOPS have Power to abſolve Sinners, throughout the whole Extent of their Dioceſſes, and Rectors in their Pariſhes. As for other Prieſts and Monks, they muſt have an expreſs Approbation from the Biſhop, before they are allowed to hear Confeſſion. However, there are certain Caſes reſerved to the Pope, the Biſhops, and their Penetentiaries. We find ſeveral other Remarks in the Rituals on theſe Articles, and the Qualities required in a Confeſſor; but theſe are entirely foreign to our Inquiries.

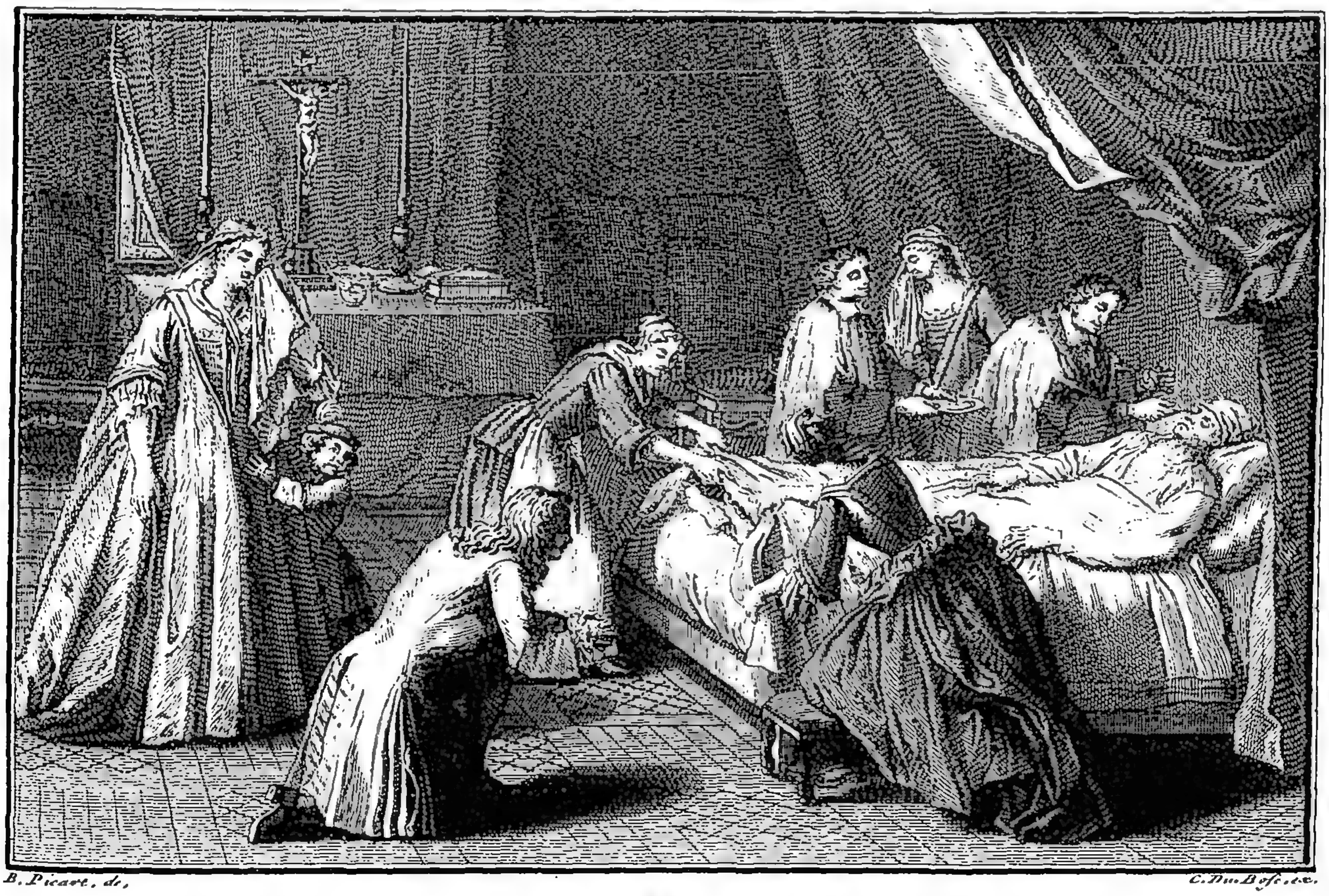
FASTING, Prayers, Alms, Abſtinence from ſuch Pleaſures and Things as we chiefly delight in, are the general Conditions of Penance: there are others of a more particular Kind, as to repeat a certain Number of *Ave-Marias*, *Pater-Noſters*, and *Credos*; to kneel, or ſalute the Hoſt a ſtated Number of Times; to give one's ſelf a certain Number of Stripes; to wear a Hair-ſhirt, or a Girdle made of Horſe-hair, *&c.* next to the Skin. 'Twould be needleſs to enter into a farther Detail of ſuch Particulars: Thoſe who cannot hit upon Auſterities ſevere enough for their Purpoſe, will meet with ſufficient Inſtructions on that Head in the Lives of the Saints, and their Legends. Such as practiſe the greateſt Auſterities, are ſure at leaſt of gaining ſeveral Indulgences, as has been already obſerved in the *ſecond Part* of the firſt *Volume* of this Work.

" [a] THE Confeſſor muſt have a Surplice over his Caſſock, with a Purple Stole, and " ſquare Cap; he muſt hear Confeſſion in the Church, at that Part of it which is far- " theſt diſtant from the high Altar, *i. e.* at the Bottom of the Nave, which is moſt " expoſed to the View of the People, in the Confeſſional, or Confeſſion-Chair, which " is the Tribunal of Penance. The Confeſſional muſt be open before, and have one " or two Lattice-Windows in it: When there are two Windows, there muſt be two " Shutters to them; and 'tis proper to put all reſerved Caſes above the Confeſſor's Win- " dow, and oppoſite to the Penitent an Image of the Crucifix, or ſome Myſtery of " the Paſſion." Confeſſion muſt be made in the Day-time, and, if poſſible, when

[a] *Alet's* Ritual.



CONFESSION. || *La* CONFESSION.



B. Picart, dr. C. Du Bosc, exc.

EXTREME UNCTION. || EXTREME ONCTION.

there are People in the Church. As ſoon as the Penitent is come up to the Confeſſional, he muſt make the Sign of the Croſs, and ask the Confeſſor's Bleſſing. The Form of Words us'd in confeſſing, has been already taken notice of.

[a] THE Confeſſor muſt be ſeated, his Body upright, with Gravity and Modeſty; his Cap on his Head, his Face cover'd, his Ear ſtoop'd towards the Penitent in the Manner here deſcrib'd. The Penitent ſhould be generally kneeling, and his Hands claſp'd. Women and young Maidens muſt not come to Confeſſion with their Breaſts bare, or their Arms uncover'd too far.

IT cannot be denied, but that Confeſſion is an excellent Method to keep Perſons of mean Capacities obedient to the Duties of Religion; for all Chriſtians are not capable of a ſpiritual Religion, nor of that kind of Reflection which ought to inſpire a Man to addreſs himſelf to God alone, without the Mediation of a Prieſt. On the other Side, Confeſſion ſeems to be attended with ſeveral dangerous Conſequences; and of theſe we ſhall only obſerve two: How many odious and infamous Particulars are divulg'd, which muſt naturally raiſe freſh Ideas of Impurity both in the Prieſt and the Penitent. Confeſſion oftentimes ſubmits a fearful Penitent, whoſe Conſcience is oppreſs'd with Scruples, loaded with Remorſe, weakened by the Remembrance of its Sins, to the abſolute Will of a cunning Prieſt [b]: He beholds Scepters at his Feet, he humbles Crowns, and makes thoſe tremble who ſtrike Terror into whole Nations.

CONFESSION being ended, the Confeſſor uncovers himſelf, in order to abſolve the Penitent; and accordingly he recommends him to the divine Mercy, ſtretches out his Right-Hand towards him, begging God to remit his Sins; after which he puts on his ſquare Cap, gives him the Abſolution in the Name of Chriſt Jeſus, and adds, holding his Right-Hand always lifted up towards the Penitent, that he abſolves him, by Chriſt's Authority, *in the Name of the Father*, &c. He takes off his Cap a ſecond Time, and prays to God that our Saviour's Paſſion, the Merits of the holy Virgin, and of all the Saints, may conſpire to remit the Penitent's Sins.

IT is thought that Confeſſion was inſtituted in the Apoſtolic Ages, and that it is [c] enjoin'd in the New Teſtament. It is in all Probability the Fruit of a Diſcipline, infinitely more exact and ſevere than it would have been, had it been inſtituted by the Clergy latterly. In the primitive Ages of Chriſtianity there was no ſuch Thing as auricular Confeſſion, but it was always made in public, as well as Penance. In this Manner Chriſtians were kept to their Duty, and the Chriſtian Religion was ſecur'd from the Calumnies of its Adverſaries. This public Penance was proportioned to the Nature of the Faults committed, ſo that it ſometimes laſted whole Years. The Penitents us'd to be ſeparated from the reſt of the Aſſembly in a Place appointed for them. Here they were in a ſtanding Poſture, in a State of Mortification, and in a mourning Habit, frequently in Sackcloth, cover'd with Aſhes, and their Eyes bath'd in Tears. They were enjoin'd very ſtrict Faſts, nor were they reſtor'd to the Peace of the Church till the Time of their Penance was completed; but this Severity began to ſlacken by Degrees. The Time for the Continuation of Auſterities was much ſhortened, and very often the Puniſhments inflicted on Penitents were commuted into pecuniary Mulcts. This was owing to a Variety of Reaſons, *viz.* the Death of many Chriſtians in a State of Penance; the Indolence and Deſpair they were afraid others would fall into, from the apparent Weakneſs of their Minds; the Diſhonour and Shame which the Chriſtians,

[a] See the Plate.

[b] *Quantus honor ſacerdoti debetur, ad cujus genua & pedes diademata & purpura, ſi exſolvi vinculis velint, accedere debent. Sacerdos omnes nodos etiam Angelis inenodabiles exſolvit verbo abſolvo*, &c. Caſal. de Veter. Chriſt. Ritib.

[c] Epiſtle of St. *James*, Ch. v. Ver. 16.

who degenerated from their priſtine Humility, imagin'd they ſaw inſeparable from theſe public Reparations, after having confeſs'd, in Preſence of the whole Church, ſeveral enormous and often infamous Crimes. Laſtly, the Proſperity of the Chriſtian Religion, which made theſe public Reparations altogether unreaſonable. From that Time Confeſſions began to be made in a more private and ſecret Manner, and accordingly diſcreet and prudent Perſons were [a] appointed Confeſſors. This is the Origin of the Penitentiaries, who were firſt inſtituted by the *Greek* Church; but that of the *Latins* retain'd the Practice of public Confeſſion till the Pontificate of St. *Leo*.

HERE follows the preſent Manner of enjoining public Penance, and of abſolving thoſe who have undergone it. [b] The Penitent comes into the Church in a very plain Dreſs, and without his Weapons, if he be a Soldier, with a modeſt Air, and kneels without the Church at the Door, in caſe he be excommunicated, or under an Interdict, but within the Door in caſe he be not. After ringing for Maſs, the Congregation being aſſembled, the Penitentiary, or Prieſt appointed for that Ceremony, takes the purple Stole over his Surplice, and goes, accompanied with the Clergy belonging to the Church where this Ceremony is perform'd, to the Middle of the Nave, where he ſits down in a Chair ſet ready for that Purpoſe, and puts on his Cap; then the Penitent goes up to him, kneels down, and implores with a loud Voice that his Sins may be forgiven him; the Prieſt anſwers him by a ſhort Remonſtrance, and injoins him ſuch Penance as he thinks proper. The *Romiſh* Pontifical orders the Penitent to be clothed in a Hair Shirt, which is a kind of Garment made of Goats Hair: This the Penitent muſt wear next his Skin, the better to mortify himſelf. If he be alſo excommunicated, he is obliged to go out of the Church, after which ſome Prayers are ſaid. The Prieſt afterwards takes the Penitent by the Right-Hand, or in caſe there be ſeveral, he takes the firſt ſo, and then all the other Penitents join Hands; after which he leads them to the Church-Door, and ſays to them, *You are turn'd out of the Church, for the Sins you have committed, in the ſame Manner as* Adam, *our firſt Parent, was driven from Paradiſe, becauſe of his Diſobedience.* The Penitents being in this Manner put out of the Church, the Prieſt returns back into it, and ſhuts the Door. But in caſe the Penitent be not excommunicated, the Prieſt, after having enjoined him Penance, ſhews him the Part of the Church he muſt ſtand in, till ſuch Time he has completed the Courſe of it, which is always to the Left of the Church-Door, *becauſe he muſt look upon himſelf as the meaneſt and the moſt unworthy Chriſtian in the World:* Theſe are the expreſs Words of the *Ritual* [c]. In caſe the Penitent receives Penance from the Biſhop, or his Penitentiary, it ſhall be given him in Writing, in order that when he is return'd back to his own Pariſh, he may preſent it to the Rector thereof, who ſhall exhort him to execute it faithfully, and ſhall take care to ſee it punctually perform'd.

WHEN the Penitent has completed the Penance enjoin'd him, he returns back to the Biſhop, or his Penitentiary, with a Certificate ſign'd by the Rector, to prove that he has fulfill'd it; after which they proceed to his Reconciliation with the Church. [d] This Reconciliation was formerly perform'd on *Holy Thurſday*. But whether it happens on this or any other Day of public Worſhip, the Penitent muſt come to the Church-Door on the Day appointed him for receiving Abſolution. The *Roman* Ponti-

[a] *Nectarius*, Patriarch of *Conſtantinople*, aboliſhed public Confeſſion about the End of the fourth Century.
[b] *Alet*'s Ritual.
[c] *Alet*'s Ritual, and others.
[d] Penitents were reconcil'd to the Church in the following Manner, in the Beginning of the fifth Century, by which it will appear, that the Practice of the *Roman* Church at this Day does not differ very much from that Cuſtom. He, who after having been excommunicated, teſtified a ſincere Repentance, was ſolemnly reſtor'd to the Church in Preſence of the whole Congregation. The Biſhop, or his Vicar, uſed to go to the Church-Door, attended with twelve Prieſts, when the Penitent preſented himſelf to him with all the Tokens of Penance and Humility. After this the Biſhop took him by the Hand, brought him into the Church, and admitted him to the Communion.

fical

Vol. 2.



The PENITENTS *PRESENT themselves.*

Les PENITENS *se* PRESENTENT.



The HAIR-SHIRT *is put on*

On leur met le CILICE.



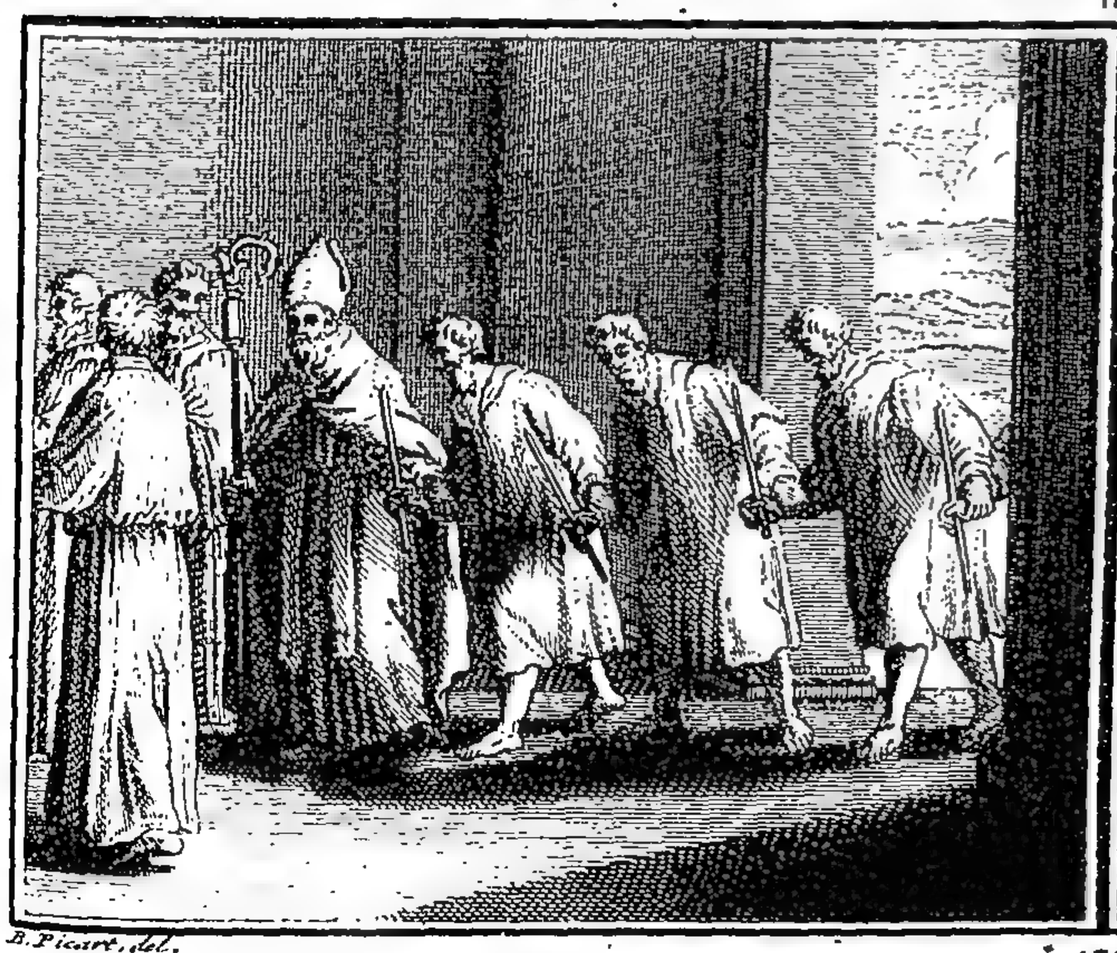
They are turn'd out of CHURCH.

On les met hors de L'EGLISE.



They stand at ỹ Church-gate, their TAPERS *blown out.*

Ils sont devant la porte de L'Eglise les CIERGES ETEINT.



They are led into the CHURCH.

On les fait RENTRER *en les prenant par la main.*



The LITANIES *are said, ỹ* PENITENTS *being on their knees*

Pendant qu'ils sont a genoux, on RECITE *les* LITANIES.

B. Picart. del.

C. Du. Bosc. ex.

fical enjoins, that he ſhall be there upon his Knees, with an unlighted Taper in his Hand. But it was not uſual always to excommunicate ſolemnly the Penitent who appear'd in this Manner. Be this as it will, he muſt be in a plain and ordinary Dreſs, without his Weapon, if he be a Soldier, and bare-headed; in an humble and contrite Manner, with a pale and dejected Countenance, if he can aſſume ſuch an one. Women muſt be veil'd. Immediately before the Parochial-Maſs, the Prieſt cloth'd with his Albe, or Surplice, and the purple Stole, ſhall give the People notice that the Penitent, or Penitents, are going to be reconciled to the Church. He then ſhall exhort the Congregation to pray for them; ſhall fall proſtrate before the Altar, and pronounce ſome Prayers, which are anſwer'd by the Congregation. Theſe Prayers, and all the reſt we meet with in the Pontifical and the Ritual, are compos'd of excellent Paſſages taken out of the Scriptures, ſelected by the Church, and ſo well adapted to the Subject, that 'tis impoſſible but the Faithful muſt be greatly edified by them. Theſe Prayers being ended, the Prieſt goes to the Church-Door, and makes a pretty long Exhortation to the Penitents; which being done, he takes them by the Hand, and leads them into the Church. But in caſe they have been excommunicated, he then, before he re-unites them to the Body of the Faithful, ſits down and puts on his Cap, when he repeats the *Miſerere*; the Penitent being at his Feet, the Congregation upon their Knees, and the Clergy ſtanding. [a] At every Verſe of the *Miſerere* the Prieſt ſtrikes the excommunicated Penitent on the Shoulder with a little Stick, or Whip made of Cords. [b] The *Roman* Ritual and the Pontifical ordain, that the Penitent who is abſolv'd in this Manner ſhall be ſtripp'd to his Shirt, as low as his Shoulders. This Ceremony, as all the preceding, muſt be followed by ſome Prayers; and afterwards the Litanies ſhall be ſung, the People being upon their Knees. Thus have we given the Explication of the ſix Ceremonies repreſented in the Plate.

When an excommunicated Perſon dies unabſolv'd, they begin by examining whether he may have given ſufficient Teſtimonies of a true Contrition, and whether it may be proper to abſolve him, in order that his Body may not be deprived of Chriſtian Burial, nor his Soul of the public Wiſhes and Prayers of the Church. Here follows the Form of this Abſolution. The Rector puts on a black Stole over the Surplice, and goes in a ceremonious Manner to the Place where the Corpſe lies. He ſhall be preceded by his Clerks in Surplices, whereof one ſhall carry a Wand, the other the holy Water, and the third the Croſs. If the Body is not yet interred, he ſhall ſtrike it with his Stick at every Verſe of the *Miſerere*; after which he ſhall abſolve it, and it ſhall then be buried in conſecrated Ground; but if the Corpſe was buried in unhallowed Ground, it muſt be removed from thence, if poſſible, and ſtruck in the ſame Manner; but in caſe it cannot be dug up, the Rector only ſtrikes upon the Grave with the Wand.

The *Jews* had alſo their Excommunication, whereof we have given a Deſcription in the Diſſertations upon their Ceremonies. The Idolaters likewiſe us'd to prohibit their Myſteries to all thoſe who were polluted with any Crime, which Cuſtom anſwer'd to the Excommunications of the *Jews* and *Chriſtians*. We take no notice of the *Interdict of Fire and Water*, eſtabliſh'd amongſt the *Romans* againſt Criminals of a certain Order. Among the antient *Gauls* the Interdict from the Sacrifices was a capital Puniſhment. Thoſe who were ſo unhappy as to incur this kind of Excommunication, were rank'd among the Impious, whom all Men ſhunn'd to meet, ſpeak to, or have the leaſt Correſpondence with: They were avoided as ſo many infectious Perſons; all the Duties of civil Society were denied them; nor was there any Juſtice for them in judiciary Proceedings. All this *Cæſar* aſſures us of in his *Commentaries*.

[a] See the fourth Compartment of the Plate.
[b] Vide *Pontifical. Roman. & Piſcara Praxis Cerem.*

The

THE third Compartment of the Plate repreſents the Excommunication perform'd with unlighted Candles. This formidable Excommunication is preceded by the Anathema, by which the Perſon excommunicated is threaten'd with Torments, both in this Life, and in that which is to come; is deliver'd up to Satan, ſeparated from civil Society; and, in a Word, compleatly oppreſs'd, which is the Reaſon why it is compar'd to Thunder. It us'd to rowl with ſurprizing Swiftneſs heretofore, but now its Violence is prodigiouſly abated. The papal Fulminations in particular have often made the Chriſtian World tremble; but at this Time the Storms which gather in the *Vatican*, ſeldom extend farther than *Italy*, or at leaſt find it a very difficult Matter to croſs the *Alps*; and the Thunder of *Jupiter Capitolinus* no more daſhes Crowns to Pieces.

WHEN the Pope is to fulminate this ſolemn Excommunication, [a] he goes up to the high Altar with all the Air of an Excommunicator, and accompanied with twelve Cardinal-Prieſts, all of them having lighted Tapers in their Hands; he then ſits down on the Pontifical Seat plac'd before the high Altar, from whence he thunders out his Anathema's. Sometimes a Deacon, cloth'd in a black Dalmatica, goes up into the Pulpit, and publiſhes this Anathema with a loud Voice; in the mean Time the Bells ring a kind of Knell, as for deceas'd Perſons; for the excommunicated Perſon is look'd upon as dead with regard to the Church. After the Anathema, every one cries thrice with a loud Voice, *Fiat*, or *So be it*. At the ſame Time the Pope and Cardinals throw their lighted Candles upon the Ground, and the Acolytes tread them under their Feet. After this the Sentence of Excommunication, and the Name of the Perſon excommunicated, are ſet up in public, [b] in order that no one may have any farther Communication with him.

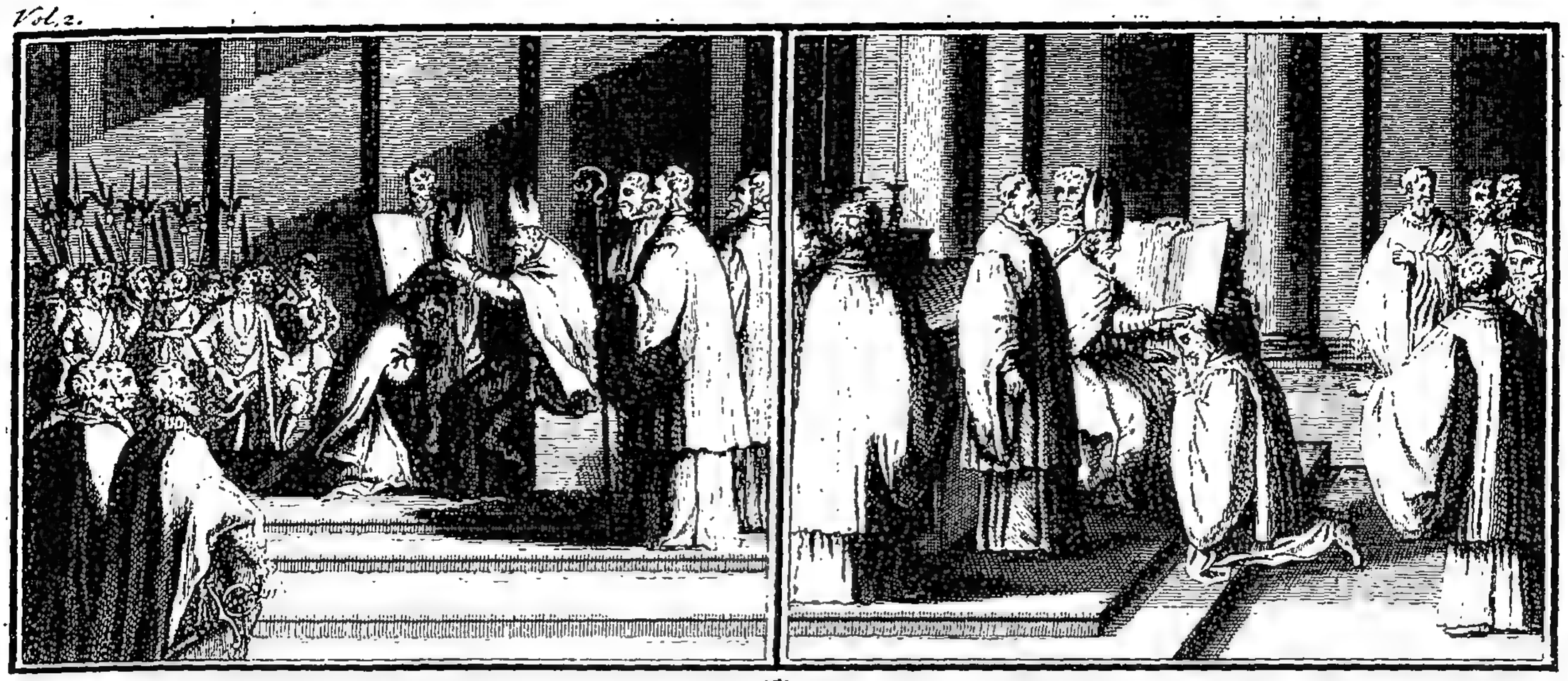
THE *Roman Pontifical* takes notice of three kinds of Excommunication, *viz.* 1. *Minor*, 2. *Major*, and 3. *Anathema*, which is that above-mention'd. The *Minor* may be conſider'd as a kind of ſpiritual Infection, ſince it is incurr'd by thoſe who have the leaſt Correſpondence with an excommunicated Perſon. The Pariſh-Prieſt may abſolve from this Excommunication; but he who has been ſo unhappy as to incur it, muſt immediately go and make a Confeſſion thereof. The Pontifical tells us, that a Perſon who has incurr'd the *Minor Excommunication*, is oblig'd to confeſs himſelf in the following Form of Words: *I confeſs myſelf to God, and to you, reverend Father, as having incurr'd Excommunication for frequenting an excommunicated Perſon; for having ſpoke, drank, eat with him*, &c.

THE *Major Excommunication* is made in Writing, againſt thoſe who diſobey the Commands of the Church, or of the Holy See, or refuſe to ſubmit to certain Points of Diſcipline; infringe ſome Immunities, *&c.* The Pope fulminates his *Anathema's* againſt all Heretics and Apoſtates; againſt ſuch as unjuſtly ſeize upon the Temporalities of the Church; in a Word, all the Enemies of it. By this Excommunication they are declar'd to be ſeparated from the ſacred Body of Chriſt as rotten Members, cut off from all Chriſtian Society; excluded from the Church both militant and triumphant, deliver'd over to the Devil and his Angels, *&c.*

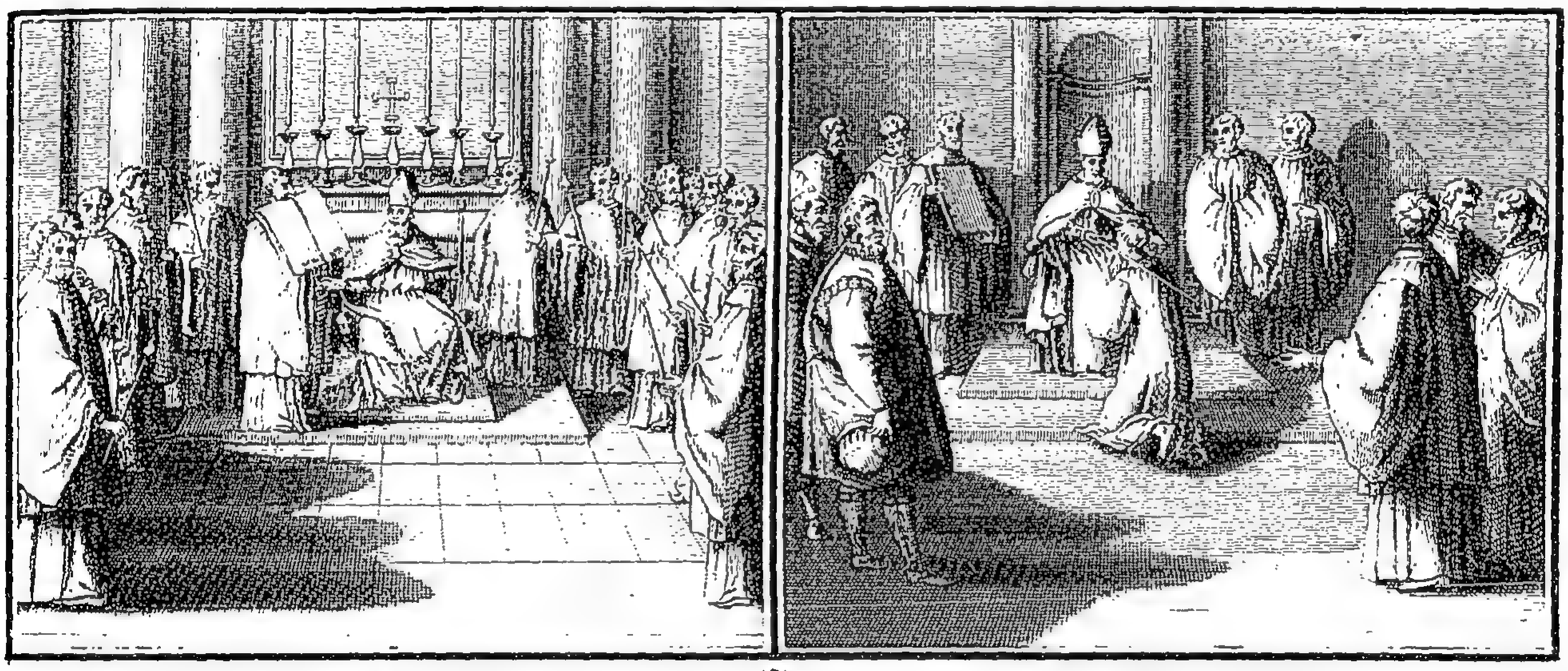
WHEN an excommunicated Perſon gives Tokens of a ſincere Repentance, [c] he muſt take a new Oath of Fealty, incur the Penalties inflicted on him, and make ſuch Satisfaction as may be neceſſary. He firſt falls proſtrate on his Knees, during which Time the ſeven penitential Pſalms are ſung; and after having been brought into the Church, he falls on his Knees a ſecond Time at the Foot of the Altar, to which he is con-

[a] *Pontif. Rom. Piſcara Praxis.*
[b] *Ne quis per ignorantiam cum hujuſmodi excommunicatis participet.*
[c] *Piſcara Praxis Cerem.*

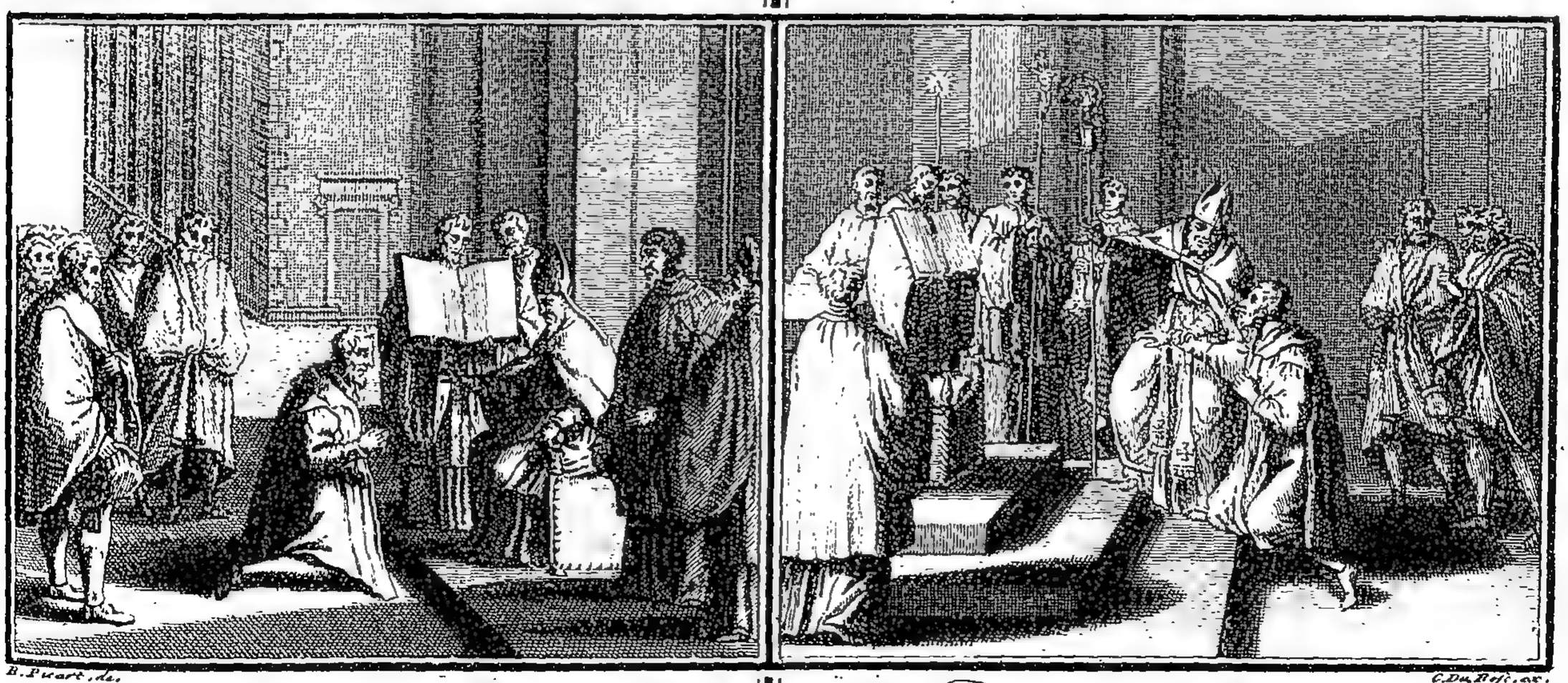
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A BISHOP DEGRADED. | *DÈGRADATION de L'EVÈQUE.* | *The DEGRADED BISHOP REINSTATED.* | *RETABLISSEMENT de celui qui avoit été DÈGRADÈ.*



EXCOMMUNICATION with Unlighted TAPERS. | *L'EXCOMMUNICATION à Chandelles eteintes* | *An EXCOMMUNICATED Person OBSOLVED.* | *RETABLISSEMENT d'un EXCOMMUNIÉ.*



B. Picart. de. C. Du Bosc. ex.

A HERETIC RECONCIL'D. | *RECONCILIATION de L'HERETIQUE.* | *a HERETIC led to the foot of the ALTER by the BISHOP.* | *L'HERETIQUE conduit aux pieds de l'Autel par L'EVEQUE.*

ducted by the Perſon who reconciles him to the Church. The latter goes up to the Altar, and turning himſelf towards the Perſon reconcil'd, offers up a Prayer to God in his Favour, and ſigns him with the Sign of the Croſs. Whenever an Heretic, an Infidel, or an Apoſtate, is reconcil'd to the Church, before he is receiv'd into it, the Pope, or the Perſon who performs the Ceremony of Reconciliation, [a] asks him the Occaſion of his coming thither, obſerving to ſay to him, [b] *Receive the Sign of the Croſs of Chriſt, and of Chriſtianity, which thou hadſt borne before, but renounced it by the Error into which thou didſt unhappily fall.* He then [c] conducts him to the Altar, in the Manner repreſented in the ſixth Compartment of the Plate. He there examines him a ſecond Time concerning the Articles of the Chriſtian Faith; and the reſt of the Ceremony concludes as uſual. If the Perſon ſo reconcil'd has taught any Hereſies or Errors, he is oblig'd to abjure them in a ſolemn Manner.

[a] HERE follows the Form of Abſolution which the Pope gives to crown'd Heads, who have been excommunicated by the Court of *Rome.* When his Holineſs is to pronounce this ſolemn Abſolution, a pontifical Throne, richly adorn'd, is erected before St. *Peter*'s Church. Here the Pope is carried in Proceſſion, and preſides therein with his Rod or Wand in his Hand, in the Midſt of the Apoſtolical Court. One of the Maſters of the Ceremonies brings a dozen Wands, which he diſtributes among the twelve Aſſiſtant-Cardinals. The Ambaſſadors of the excommunicated Princes appear with an Air of Humility before this formidable Aſſembly, and throw themſelves at his Holineſs's Feet. But notwithſtanding the Indignity of the Perſon they repreſent, the Vicar of our Saviour indulges them the Privilege, or rather the Favour, of kiſſing them. This being done, one of the Ambaſſadors asks Pardon, with a loud Voice, of the Church and the Holy See; offers to make Reparation in his Maſter's Name, and deſires to be abſolved: Then the Fiſcal-Attorney examines the full Powers of theſe Miniſters; a Secretary reads them aloud, and the Attorney asks them a ſecond Time, [d] Whether they are ready to obey the Commands of the holy See and the Church, *i. e.* if they will promiſe Fealty to the Pope and Church, and ſwear to ſubmit to their Orders and Deciſions? Then the Maſter of the Ceremonies brings the Maſs-Book, which two Cardinal-Deacons hold before the Pope, who lays his Hand on it; on this the Ambaſſadors lay both their Hands, when they promiſe, ſwear, and oblige themſelves by the holy Goſpels, and the holy Crucifix, which is brought there, to obſerve inviolably the Engagement which they take in their Maſter's Name, whereof one of the Apoſtolical Notaries draws up a ſolemn Inſtrument. The Abſolution follows, when the Pope and the twelve Cardinal-Prieſts ſing the *Miſerere*, obſerving to ſtrike each of thoſe Mi-

[a] Theſe Formalities were obſerv'd at the Abſolution of *Henry* IV. Being come to the great Gate of St. *Denis's* Church, the Archbiſhop of *Bourges* was attending, he being appointed to perform the Ceremony, at a little Diſtance from the Door within the Church, ſeated in his pontifical Habit, in a Chair cover'd with white Damask, with the Arms of *France* and *Navarre*, and ſurrounded with a great Number of Prelates and Monks belonging to the Abby. The Archbiſhop asking him, *Who he was?* he replied, *The King. What is your Buſineſs*, replied the Archbiſhop? *I deſire*, ſaid the King, *to be receiv'd into the Boſom of the* Catholic *Church. Are you deſirous of it*, continued the Archbiſhop? *Yes*, anſwer'd the King, *I very much deſire it.* He then fell upon his Knees, and made his Confeſſion of Faith. The Formulary of this Confeſſion of Faith was put into the Hands of the Prelate that pronounced the Abſolution, who gave the King his Ring to kiſs, and bleſs'd and abſolved him from the Cenſures incurr'd by the Hereſy he had profeſs'd and defended.

[b] *Accipe ſignum crucis Chriſti atque chriſtianitatis, quod prius acceptum non cuſtodiviſti, ſed male deceptus abnegâſti.*

[c] Here follows the Formulary of the Introduction: *Return into the Church of God, out of which thou haſt been caſt, having unhappily been miſled by Error: Know that thou haſt been taken out of the Snares of Death; abhor Idols, Superſtition, Hereſy; adore God alone in three Perſons*, &c. May we not conclude from this Formulary, that the *Catholic* Church is very unjuſtly accus'd of teaching Idolatry? Are we to impute to it ſuch Abuſes as are made by the Vulgar and Bigots? Is it not notorious that the common People always go to Extremes in all ſuch Things as relate to exterior Practices, and that very few Perſons are capable of forming abſtracted Ideas? Which of the two is preferable, an Unity of Worſhip, under a ſingle Body of Doctrine, or an eternal Diſ-union, by Virtue of a Liberty of examining? An unbounded Liberty, indulg'd to the meaneſt Cobler, no leſs than the greateſt Man of Learning! Theſe are the Arguments which zealous *Roman-Catholics* imploy, in defending their Religion againſt the Sectaries.

[d] *Idem Ibid.*

[e] *An velint parere mandatis domini papæ & eccleſiæ, & ipſi ad omnia paratos ſe offerent?*

niſters on the Shoulder, at the Beginning of each Verſe of the Pſalms. The Ceremony ends with Prayers, *&c.* and the Impoſition of a Penance, proportionable to the Fault committed by the Perſon abſolv'd. Laſtly, the Cardinals and Penitentiaries conduct theſe Ambaſſadors to the *Obedientia*, with the accuſtomed Ceremonies.

'TWAS much after this Manner that *Clement* VIII. [a] abſolved *Henry* IV. of *France*. *D'Oſſat* and *Du Perron*, who were afterwards made Cardinals, received the Blows with the Wand, which their Maſter would have had, had he himſelf appear'd in their Preſence. As to the Penalties, and the uſual Works of Piety, his Majeſty was order'd to repeat his Beads once a-day; to ſay the Litanies on *Wedneſday*, the Roſary on *Saturday*; to obſerve all the Faſts, and other Injunctions of the Church; to go to Maſs every Day, *&c.* Moreover, he was enjoin'd to found a Monaſtery in every Province of his Kingdom, particularly in the Province of *Bearn*, Part of his Demeſnes, which he order'd to *unproteſtantize* itſelf, if I may be allow'd the Expreſſion.

WE are aſſur'd in the Ceremonial, that Abſolution was perform'd with much greater Severity in former Ages; as for Inſtance, in ſeveral important Caſes, the [b] Penitents us'd to go naked, and ſtand before St. *Peter*'s Porch, when twelve Prieſts thereof beat them with their Wands. But ſuch Vaſſals as had rebelled againſt the Pope and the Church, were beat very ſoundly for a [c] long Time together, it laſting during the ſinging of ſeveral penitential Pſalms.

THE Ceremonies of degrading, and reſtoring of the Perſon degraded, bear ſuch Relation to Excommunication, that it would not be proper to omit them in this Place. However we ſhall confine ourſelves to the Deſcription of the Degradation of a Biſhop, in order not to vary from the Inſcription of the Figure repreſenting it. [d] The Biſhop who is to be degraded is conducted to the Pope, and clothed in his Preſence with all his pontifical Veſtments. A ſecular Judge aſſiſts at this Ceremony. They begin by ſtripping the Perſon to be degraded of his pontifical and other Ornaments, piece-meal; after which he is deliver'd over to the ſecular Judge, in caſe that the Actions he has committed are of ſo criminal a Nature as to merit a temporal Puniſhment.

IT is uſual to raiſe a kind of Throne or Tribunal at the Church-Door, to give the Degradation a more ſolemn Air. At ſome Diſtance from the Perſons who perform the Ceremony, a little Credence, or narrow Table, is ſet, though not repreſented in the Plate. Over this Credence the ſeveral Utenſils are plac'd, that denote the Employment of the Perſon to be degraded; as for Inſtance, a Veſſel fill'd with Wine, another with Water, the Chalice, the Paten, and the Hoſt, for the degrading of a Prieſt; the Book of the Goſpels, that of the Epiſtles, a Candleſtic, with an unlighted Candle in it, at the degrading of a Deacon, a Sub-Deacon, or an Acolyte; a Leſſon-Book, at the degrading of a Reader; Keys, at that of a Sacriſtan or Door-Keeper; the Antiphon, at that of a Choriſter. On the above-mention'd Credence a Pair of Sciſſars, a Knife, a Glaſs, and the pontifical Ornaments of the Prelate are laid. He whoſe Province it is to degrade, is ſurrounded by his Miniſters and the civil Magiſtrate, accompanied with ſome Soldiers; as alſo a Notary and a Barber. All theſe ſeveral Perſons and Things are requir'd in the Ceremony of Degradation. Immediately the Delinquent is brought in his uſual Habit before the Pope, or the Perſon who repreſents him; after this the Clerks dreſs him in his pontifical Veſtments, and preſent him to the Perſon that degrades him, who is cloth'd with the Amict, the Albe, the Stole, the red Chaſuble, the plain

[a] Vide *Father* Daniel's *Hiſtory of* France, *in* 1595.

[b] *Piſcara Praxis Cerem.*

[c] *Vaſſallos eccleſiæ contumaces ac rebelles omninò nudos à pœnitentiariis acriter ac durius percuti voluerunt Romani pontifices, donec plures pſalmi ex pœnitentialibus perficerentur, adſtantibus ad circulum ante pontificem cardinalibus.*

[d] *Pontif. Rom.*

Mitre,

Mitre, has his Loins girded, *&c.* The Perſon who degrades begins with a Speech addreſs'd to the Spectators, whereby he acquaints them with the Particulars of the Degradation; after which he proceeds to the Execution of the Sentence, *I ſtrip thee of the epiſcopal Mitre, which thou haſt polluted,* at the ſame Time taking the Delinquent's Mitre from off his Head: *Return back the Goſpel,* (which had been put into the Hands of the Delinquent) continues he, *becauſe thou art become unworthy of preaching it.* In taking off his pontifical Ring he is told, That he has violated the Church, which is the Spouſe of Chriſt. It would be needleſs to take notice of the ſeveral Particulars which are the Marks of the epiſcopal Dignity. After he has been ſtripp'd of all his pontifical Veſtments, the Perſon who degrades begins to eraſe the Tonſure, by cutting off his Hair with his Sciſſars, and the Barber completes the reſt by ſhaving the Delinquent's Head all over; upon which he is told, *That he is driven out of the Inheritance of our Lord, as an ungrateful Son; and that he loſes the Crown, which is the Mark of the royal Prieſthood, becauſe of his evil Adminiſtration.* After this he is given over to the ſecular Arm; but at the ſame Time the Perſon who degrades, intreats the civil Magiſtrate to be merciful, becauſe the Church abhors Blood. This Maxim agrees with the Spirit of the Goſpel; however the Clergy make a Multitude of Exceptions to it.

As an Example of the Ceremony of degrading, we ſhall deſcribe that of the famous [a] *John Hus.* He was dreſs'd in all his ſacerdotal Veſtments, and the Chalice was put into his Hands as if he had been to celebrate Maſs. —— After this his ſeveral Veſtments were taken off one after another, ſome Curſe being pronounced at the ſame Time —— but they heſitated a little, whether they ſhould employ the Razor or the Sciſſars in eraſing the Marks of the Tonſure, but at laſt the Sciſſars prevail'd. His Hair was cut in the Form of a Croſs, in order that there might not be the leaſt Marks of the Crown remaining; and they even waſh'd it, the better to take away any Footſteps of it. Such a Form of Degradation, continues the Author laſt cited in the Margin, after having quoted the Canon Law, ſinks a Prieſt to the Laity; and although it does not deprive him of his Character, that being [b] indelible, it yet incapacitates him for ever from exerciſing any of the miniſterial Functions; and to make the Puniſhment of *John Hus* ſtill more ignominious, a Paper Mitre was put on his Head, with three hideous Devils painted on it; which being done, the Prelates who perform'd the Ceremony, devoted his Soul to all the Devils in Hell. In a Word, the Church gave him up; he was declar'd a Layman, and as ſuch delivered over to the ſecular Arm.

We muſt now take notice of the ſpiritual Benefits of which thoſe are depriv'd, who have incurr'd the Major Excommunication; and theſe are ſeven in Number: 1. The Partaking in public Prayers, which the Church offers up for the Faithful; of theſe the Perſons excommunicated are depriv'd, only with ſome certain Reſtrictions, as may be ſeen in [c] the Rituals. 2. The Right of adminiſtring and receiving the Sacraments. 3. The Right of aſſiſting at divine Office. If the Prieſt ſees an excommunicated Perſon enter into the Church during the Office, he muſt command him to go out of it. If he has begun Maſs, he muſt diſcontinue the Service till ſuch Time as the excommunicated Perſon is gone out; and in caſe he refuſes to do it, the Prieſt muſt put off his ſacerdotal Veſtments, and diſcontinne the Maſs; but in caſe the Canon of the Maſs is begun, he muſt continue it to the Communion incluſive, and afterwards conclude it in the Sacriſty. This is what we find injoin'd in *Alet*'s Ritual upon this important Head. Excommunicated Perſons are allowed to aſſiſt at Sermons and Inſtructions; but we are to ſuppoſe, though they are preſent, they yet cannot have any Communication with any of the Faithful, leſt they ſhould corrupt them; and therefore the excommunicated Perſon muſt ſtand in ſome Corner, or be intirely ſeparated from the faithful Chriſtians.

[a] *L'Enfant*'s Hiſtory of the Council of *Conſtance*, Lib. iii.
[b] Vide Tom. I. Part ii.
[c] *Alet*'s Ritual.

Without

Without this he would not be deprived of the fourth Benefit, which is the being intirely [a] excluded from common Converſation; the Prayers in common, *i. e.* the Privilege of praying with any good Chriſtian; of the Civilities, and all other Duties of Society; of the Pleaſure of living with other Chriſtians under the ſame Roof; of carrying on Buſineſs, and working with them; in a Word, they are prohibited from eating and lying in the ſame Bed with an excommunicated Perſon. However, there are certain Caſes in which it may be lawful to have Commerce with them: Theſe are all expreſs'd in one [b] *Latin* Verſe. It may be lawful to correſpond with an excommunicated Perſon, provided it be with an Intention to inform him of his Duty, and to endeavour to bring him back to it. The Word *Lex* expreſſes all the Duties of the conjugal Life, which Excommunication does not diſpenſe from. The Word *Humile* expreſſes the Duties of Children and Servants, which continue after the Excommunication. If a Perſon ſhould ignorantly get acquainted with an excommunicated Perſon, he in that Caſe would be no way guilty. Laſtly, the Neceſſity of Affairs obliges or permits the frequenting of excommunicated Perſons. This Exception is now carried to very great Lengths, there being hardly any *Romaniſt* who refuſes to have Dealings with a Heretic, though Heretics are known to be excommunicated and anathematiz'd by the Pope. 'Tis well known that the Church deprives them of all ſpiritual Succour and Benefits. This Toleration, with regard to Communication, is owing to the Neceſſity of the Times. Excommunication was more formidable, when the Church had not yet loſt thoſe Countries, which *Luther* and *Calvin* have ſever'd from it, within theſe two hundred Years. The fifth ſpiritual Benefit is the being buried in conſecrated Ground. The ſixth the having either an active or paſſive Voice, with regard to all Benefices or eccleſiaſtical Dignities, *i. e.* he can neither elect or be elected. The ſeventh and laſt ſpiritual Benefit is the Exerciſe of ſpiritual Juriſdiction, and the Power of intermeddling in Cauſes tried in ſpiritual Courts.

THIS Severity of the Church againſt excommunicated Perſons is [c] founded on ſeveral Paſſages of the New Teſtament. As to the Minor Excommunication, it deprives thoſe who have incurr'd it of the paſſive Communication of the Sacraments, and the Right of being elected or preſented to any eccleſiaſtical Benefice or Dignity. The Church, however, employs ſeveral other Expedients to recal unthinking Chriſtians to their Duty; it will ſuffice to give a Deſcription thereof from *Alet*'s *Ritual*. The *Monitory* is a Command which the Church lays on its Children to diſcover, upon pain of Excommunication, whatever they know of any important Matter, whereof it may be proper to acquaint her. If the *Monitory* is not complied with, Excommunication enſues. *Suſpenſion* deprives a Clergyman for ſome Time of the Exerciſe of his Functions, after his having been found guilty by the Church of ſome enormous Sin. The *Interdict* is an eccleſiaſtical Cenſure, by which the Church forbids the Uſe of the Sacraments, divine Office in public, and eccleſiaſtical Burial, for any capital Sin, *&c.* There are three kinds of *Interdicts*, the *Local*, the *Perſonal*, and the *Mix'd*, which laſt relates to Perſons and Places. *Ceſſatio a Divinis* is when for any notorious Injury or Diſobedience to the Church, a Stop is put to all divine Offices, and the Adminiſtration of Sacraments, and Chriſtians are depriv'd of Church Burial. An *Interdict* differs from a *Ceſſation*, in that during the former divine Service may be perform'd in ſuch Churches of any Place interdicted, the Doors being ſhut, as are not expreſly under the *Interdict*, and even be celebrated ſolemnly on certain high Feſtivals; but in a *Ceſſation*, no religious Service can be performed ſolemnly; the only Liberty allow'd, is, in order to renew the conſecrated Hoſts, to repeat every Week a private Maſs in the Pariſh Churches, the Doors of the ſame being ſhut; obſerving alſo not to ring the Bell, or to admit more than two Perſons to adminiſter in it. Moreover, it is lawful, during the *Ceſſation*, to adminiſter

[a] *Os, orare, vale, communio, menſa negatur.*
[b] *Utile, lex, humile, res ignorata, neceſſe.*
[c] *Mat.* xviii. 17. 2 Epiſt. of *John*, Ver. 10. 1 Epiſt. to *Cor.* Ver. 11.

Baptiſm,

Baptiſm, Confirmation, and Penance, to ſuch Perſons as deſire it, provided they are not excommunicated, or under an Interdict. The Viaticum may likewiſe be adminiſtred, but then the Prayers which are ſaid before and after that Adminiſtration, muſt not be repeated. A whole Dioceſe, a City, a Village, or one or more Churches, may incur *Ceſſation*. *Irregularity* is a canonical Impediment, by which a Perſon is incapacitated from taking holy Orders, or exerciſing the Functions of them when taken: It reſults from a Defect in the Body, Mind, Birth, Reputation, Age, civil Duties, a Neglect of the Sacraments, or Severity of Temper. One of the Defects, with regard to the Mind, is extreme Ignorance; but great Numbers of Prieſts may juſtly be reproach'd with this. Antiently many of them did not underſtand the Meaning of *in nomine patris, &c.* uſed in Baptiſm. We meet with ſeveral merry Inſtances to this Purpoſe in the *Apology of Herodotus*; however, this Author may be excepted againſt, becauſe he was a *Calviniſt*; we ſhall only for the Reader's Satisfaction quote an [a] Epigram made by a Poet of the *Romiſh* Communion. As to the Defects of the Body, we could almoſt venture to affirm, without thinking we advance a Paradox, that 'tis better to avoid them than the Defects of the Mind; few People would be edified to ſee a Prieſt either deform'd, one-ey'd, or maim'd, eſpecially in the Face, performing the eccleſiaſtical Functions; if it were poſſible to bear with him for any Time, that muſt be owing intirely to the Curioſity of the Public, and perhaps the only Motive of People's ſeeing him, would be to inſult his Defects, and make merry with his Face. But who does not ſee the Weakneſs of the human Mind on this Occaſion? After all, God himſelf has excepted all deform'd and mutilated Prieſts under the *Jewiſh* Law; and it is but juſt that the Chriſtians ſhould follow a Command, which, by preſerving the Dignity of the Prieſthood, points out to Mankind, that as God is a Being of ſupreme Perfection, he will be ſerv'd by Miniſters as perfect as human Nature is capable of producing them. The Catholic Church obſerves this Rule pretty exactly, but not the *Calviniſts*; [b] and indeed a celebrated Author has complained of their Negligence in the Choice of Paſtors; not but that Numbers of that Communion are very well pleas'd with handſome and agreeable Preachers, who ſtrike their Auditors much more by their exterior Eloquence, and the Fruitfulneſs of their Imagination, heighten'd by the Beauty of their Countenance, than the Regularity of their Lives, or a Spirit diſengag'd from all ſublunary Things. Be this as it will, they receive and conſecrate thoſe whoſe bodily Qualities are very oppoſite to the above-mention'd Talents. But to return from this ſhort Digreſſion: *Baſtards* are by the Church excluded from holy Orders; however, there are ſome Exceptions to this Rule, and ſeveral have in our Days been admitted to them who were publicly known to be ſo. The Defects as to Reputation, Age, and Gentleneſs of Behaviour, are liable to almoſt as many Exceptions: Theſe are ſo well known, that it would be needleſs to mention any Examples upon that Head.

We are told in *Alet*'s *Ritual*, that Cenſures muſt not be employ'd in deſtroying ſuch Animals as are noxious to the Fruits of the Earth, ſuch as Rats, Caterpillars, Graſſ-

[a] *Quelqu'un deſirant être prêtre,*
A l'Evêque ſe preſentat,
Lequel lui dit, ſi tu veux l'être,
Quot ſunt ſeptem ſacramenta?
Puis, il dit, Tres. *L'Evêque* Quas?
Sunt fides, ſpes & caritas.
Parbieu tu as bien repondu:
Sus Clerc qu'on dépêche ſon cas
Il merite d'être tondu.

The Senſe of which is:

A Perſon who was deſirous of being admitted into Prieſt's Orders, preſented himſelf to the Biſhop, who ſaid to him, *Hark ye, you Candidate for the Prieſthood, how many are the ſeven Sacraments?* He anſwer'd, *Three.* The Biſhop continued, *Which are they?* He replied, *Faith, Hope, and Charity. O my Soul Man,* ſays the Biſhop to him, *thou haſt anſwer'd wonderfully well: Here diſpatch him immediately, he certainly has a juſt Claim to the Tonſure.*

[b] *Oſtervald*'s Treatiſe on the Sources of Corruption.

hoppers, *&c.* for in theſe Caſes the Church makes uſe of Exorciſms, holy Water, and certain Prayers. The Rector, or Curate, continues the Ritual, is obliged to give the Biſhop an Account of the Damage which Inſects do to the Fruits of the Earth in his Pariſh; in which Caſe, if the Biſhop thinks proper, ſome Prayers are employ'd againſt them; for this Purpoſe the Prieſt goes to ſome Eminence in that Part of the Country, where thoſe Animals make the greateſt Havock. Here he puts on his Surplice and the purple Stole, and a Clerk ſtands at his Right Hand, holding the Veſſel of holy Water, and the Sprinkler. From this Eminence, the Prieſt, after having made the Sign of a Croſs, repeats the Prayers appointed for that Occaſion; after which he ſprinkles the Fields with holy Water, and this thrice, in the Form of a Croſs. Though 'tis forbidden to employ Cenſures and Excommunication againſt noxious Animals, 'tis neverthe-leſs uſual to excommunicate Graſhoppers in a great many [a] Places; and we muſt not omit the burleſque Sentence pronounced in the Biſhop of *Troye*'s Court in 1516. againſt the Caterpillars of that Dioceſe. The Official, or Biſhop's Judge, gravely admoniſhes the Caterpillars to quit the Place in the Space of ſix Days, in default of which they are declar'd curs'd, and as ſuch anathematiz'd. *Leonard Vair* [b] mentions likewiſe this Manner of deſtroying Inſects: "In ſome Places, ſays he, to drive away Graſhoppers "and other noxious Vermin, a certain Exorciſt is employ'd as Judge, before whom "two Attornies are appointed, the one for the People, the other for the Vermin; "then the Attorney of the People ſues for Juſtice againſt the Graſhoppers and Caterpillars, in order to drive them out of the Fields: The other ſtands up for his "Clients.—— At laſt, all due Ceremonies having been obſerv'd, Sentence of Excommunication is pronounced againſt the Inſects, in caſe they don't leave the Place at a "ſtated Time." This Procedure does not appear ſo ſolemn to us, nor conſequently ſo remarkable, as that of the ſpiritual Court of *Troyes*; but what ſhall we ſay of St. *Bernard*, who, in order to drive away the Flies that perſecuted the Members of a Church which he himſelf had founded in the Dioceſe of *Laon*, declared that he had excommunicated them? To underſtand this Expreſſion in an Orthodox Senſe, we are to ſuppoſe, by Excommunication, that St. *Bernard* meant the Prayers of the Church, pronounced with the Forms and Ceremonies made uſe of upon this Occaſion. We meet with various Ways among the antient and modern Heathens, of exorciſing noxious Animals, which probably may have given Riſe to ſeveral blameable Practices that have unhappily crept into ſome Parts of the Chriſtian World, and chiefly among thoſe who live remote from the civiliz'd Part of it. The Exorciſms of the *Pſylli*, of the *Theſſalians* and *Telchines*, are well known, as alſo thoſe of the modern *Indians*.

NOTHING more remains, but only to make ſome mention of the Office of the Penitentiaries; we have already obſerv'd the Antiquity of it. At firſt only one Penitentiary was appointed to each Church, but their Number increas'd inſenſibly; 'twas not that Chriſtians were become more ſcrupulous and more exact, with regard to the Article of Confeſſion, but the Authority of Prieſts over the Conſciences of Men increas'd, and the Office of Penitentiary grew more uſeful and neceſſary, becauſe Men were more eaſily ſcared at the Reflection on their Sins. As for the modern Penitentiaries, we ſhall confine ourſelves to the Deſcription which *Aimon* has [c] given us of thoſe of *Rome*: "There are ſeven in every great Church in that City, appointed for the different Na-"tions, each of whom underſtands a different Language; thoſe of St. *Peter*'s are *Je-"ſuits*; thoſe of St. *John of Lateran*, *Franciſcans*; and thoſe of St. *Maria Maggiore*, "*Dominicans*: They have now no Manner of Regard to the antient Penitentiary Ca-"nons: They inflict only very ſlight Puniſhments; as for Inſtance, to ſuch as over-"indulge themſelves in eating and drinking, to faſt; to the Covetous, Alms; to the

[a] *La Mothe le Vaier*, Vol. II. Edit. Folio.
[b] Cited by Mr. *Thiers*, in his Treatiſe of Superſtitions.
[c] Picture of the Court of *Rome*, p. 170. Edition of 1707. And, *Lunadoro relat. della corte di Roma*, whence *Aimon* has extracted Part of his Relation.

Indevout,

" Indevout, the repeating of ſeveral Prayers at certain Hours of the Day, and ſo on.
" Theſe are called Minor Penitentiaries, becauſe they have not the Power of abſolving in
" ſuch Caſes as are reſerv'd to the Pope, but only in ſuch others, as the ordinary Con-
" feſſors are forbid to abſolve in. The Grand Penitentiary only has the Power of ab-
" ſolving in all thoſe Caſes which the Pope has reſerved to himſelf; and for this Pur-
" poſe, he who has the Patent of Grand Penitentiary, which the Pope never gives to
" a Perſon of leſs Dignity than a Cardinal, comes to the ſeveral great Churches, in their
" ſeveral Turns, a Week before Eaſter, to hear their Confeſſions, himſelf ſitting on a
" Pulpit raiſed on three Steps, in Form of a Tribunal, that ſtands on the Side of the
" high Altar of the ſaid Churches. He holds a Wand in his Hand, in Form of a Scepter,
" made of three different Subſtances; the firſt which he graſps is of Ivory, the ſecond
" of Braſil, and the third of Ebony: All which are doubtleſs myſterious, as may be na-
" turally ſuppoſed, without our giving an Explication thereof.

" His Power, beſides the Abſolution of reſerved Caſes, extends to give Diſpenſations
" in ſuch Degrees as are prohibited by human Laws, (the Pope always reſerving to him-
" ſelf ſuch as are forbid by the Commands of the divine Law.) He likewiſe confers
" the Legitimacy of Children, diſpenſes with ſuch Defects as prevent going into Holy
" Orders, and ſeveral Articles relating to the monaſtic Rules, as alſo with Vows and Si-
" mony. He alſo qualifies Perſons for the holding a Plurality of Benefices. He ab-
" ſolves for Murders *in foro Conſcientiæ*, i. e. in the Tribunal of the Conſcience; and as
" to Clerks, his Abſolution takes Place not only with Regard to the Conſcience, but
" likewiſe before the Tribunal of the Civil Magiſtrate.

" He is impower'd to depute ordinary Confeſſors, in any Place whatſoever, to ab-
" ſolve, in his Stead, all who have any Caſes reſerved to his Holineſs, and whoſe Bu-
" ſineſs will not admit of their coming to *Rome*; directing his Commiſſion to them
" *gratis ubique*, i. e. gratis to any Place whatſoever, written on Parchment, and ſeal'd
" with the Seal of the Penitentiary's Court. He ſometimes holds a Congregation, to
" debate upon Caſes of Conſcience, with the Regent or Keeper of the Seal, who is al-
" ways a Prelate, with two or three Divines, who are generally *Jeſuits*, and the ſame
" Number of Doctors of Canon Law. He diſpoſes and collates to certain Employments
" which are bought for Money, whereof the moſt conſiderable are thoſe of the twenty-
" four Attornies of the Penitentiary's Court, who defend ſuch Petitioners as deſire to be
" diſpatch'd before the Judges eſtabliſh'd by the Grand Penitentiary, who examine the
" Cauſe, when it is a litigious one, in which Caſe he puts one of the three following
" Degrees in his Reſcripts: *Fiat in forma*, *Fiat de ſpeciali*, *Fiat de expreſſo*, i. e. *Be it*
" *done in Form*, *Be it done ſpecially*, *Be it done expreſly*: And theſe various Expreſſions de-
" note to thoſe who tax the Caſe, the Importance of the Buſineſs contain'd in the Pe-
" tition. This Office of the Grand Penitentiary was ſome Years ago worth ſix thou-
" ſand Crowns *per Annum* to the Incumbent, but it has ſince been leſſen'd to the
" Profit of the Apoſtolical Chamber; and the Pope allows now but twelve hundred
" Crowns of Gold annually to the Cardinal who enjoys that Employment."

'Twould be needleſs to mention the caſual Profits of this Poſt, they amounting to an immenſe Sum of Money: But after all, as it is impoſſible to juſtify the Exceſſes which appear in the *Tax of the Chancery*, to the Scandal of the Chriſtian Religion; ſo on the other Side we cannot condemn the lawful Uſe of eccleſiaſtical Taxes, when they do not ſtrike at the ſolemn Majeſty of Religion, nor give a Sanction to Crimes and Diſorders. Let certain Diſpenſations be granted; certain Vows be diſpenſed with; certain Penalties eſtabliſhed by the Canons be mitigated; nay, we will allow that thoſe who infringe the Statutes enacted by the Holy See, ſhall be fined in very heavy Sums, pro-

provided only, that all who perpetrate greater Crimes may not be abſolved for Money.

V. EXTREME UNCTION.

THE Rituals define Extreme Unction to be a Sacrament that gives all ſuch Chriſtians as are afflicted with any dangerous Fit of Sickneſs, a final Remiſſion of their remaining Sins, inſpires them with Grace to ſuffer with Patience the Pains and Troubles of their Infirmity, indues them with Strength ſufficient to die the Death of the Righteous, and reſtores them to Health, provided it be for the Good of their Souls. Thus the Catholic Church makes Extreme Unction a Sacrament, the indiſpenſable Neceſſity of which it teaches us, as appears by the above-mentioned Definition; and it muſt be own'd that this Doctrine receives a great Sanction from a Paſſage in the *Epiſtle of St.* [a] James, from an almoſt univerſally received Tradition, and the Teſtimony of ſeveral of the antient Fathers. It is therefore very unjuſt to reject it as a Practice invented in the ſixth Century, by Pope *Felix* IV. about *Anno* 528. as a certain [b] Proteſtant Writer affirms, pretending that the Anointing in the primitive Church, was ſolely founded on the Power of Healing the Sick, beſtow'd on the Apoſtles and their Diſciples. "After the Gift of Healing, ſays he, had ceaſed with other Miracles, ſome Heretics "were for retaining the Practice of this Anointing, altho' it had loſt its Efficacy, and "made it ſerve for another Purpoſe; for about the Year 180, the *Valentinians* uſed to "anoint their Sick when on the Point of Death with Oil, and added certain Prayers "to it." *&c.*

THE Form of the Sacrament of Extreme Unction conſiſts in theſe Words, "[c] May "God by this holy Anointing, and his moſt pious Mercy, grant you the Pardon of all "the Sins you may have committed." The Prieſt pronounces this Form of Words while he is anointing thoſe Parts of the Body which are proper for it, becauſe they have been the Occaſion, or ſerved as ſo many Inſtruments for Sin, *Whereof*, to uſe the Words of *Alet*'s *Ritual*, *this Sacrament purges the Dregs*, i. e. *thoſe Sins which we have not been careful enough to repent of*: This Sacrament therefore *compenſates for the Defects of paſt Repentance.*

THE Prieſt is the only Miniſter of this Sacrament, which is adminiſtred to none but ſuch as are afflicted with ſome mortal Diſeaſe, or are in a Decrepit Age; provided that beſides their advanced Age, they are likewiſe ſo extremely infirm, that they may be conſidered as in a deadly Diſeaſe. But Extreme Unction is not adminiſtred to Criminals condemn'd to die; and the Reaſon given for this is, that the Criminal is not in a State of Death, either by Diſeaſe, or any other Infirmity. Some other Remarks might be made upon this Sacrament, however we ſhall omit them, as they belong properly to the *Rituals*, and thoſe who by their Function are obliged to peruſe them. We ſhall therefore content ourſelves with making two Obſervations, *viz.* that Extreme Unction is refuſed to ſuch as are impenitent, and that in Caſe a ſick Perſon dies while he is anointing the Ceremony muſt immediately be diſcontinued.

[a] Chap. v. Ver. 14. and 15. *Is any ſick among you? Let him call for the Elders of the Church, and let them pray over him, anointing him with Oil in the Name of the Lord. And the Prayer of Faith ſhall ſave the Sick, and the Lord ſhall raiſe him up; and if he have committed Sins, they ſhall be forgiven him.* And alſo *Mark* vi. 13. *And anointed with Oil many that were ſick and healed them.*

[b] Hiſtory of the Ceremonies and Superſtitions, *&c.* printed at *Amſterdam* in 1717.

[c] *Per iſtam ſanctam Unctionem & ſuam piiſſimam miſericordiam indulgeat tibi Dominus quicquid deliquiſti*, &c.

THE Parts to be anointed are the Eyes, the Ears, the Noſtrils, the Mouth, the Hands, the Feet, and Reins; but Men only are anointed in the Part laſt mention'd. The Laity are anointed in the Palms of the Hand, and the Prieſts on the Back of it, and [a] that *becauſe the Palms of their Hands have been already conſecrated by Ordination.* The Unction of the Feet is always perform'd on the Soles. If the ſick Perſon has loſt any of thoſe Members that ſhould have been anointed, the Part next to it muſt be anointed. This is what relates to this Ceremony in general; here follows the particular Deſcription thereof. The Prieſt muſt get ready ſeven Balls of Cotton, or ſome ſuch Matter, to wipe thoſe Parts which are to be anointed with holy Oil, ſome Crumb of Bread to rub his Fingers with, Water to waſh them, a Napkin to wipe them, and a Taper to light him during the Ceremony. Before he goes to the ſick Perſon, he muſt ſanctify himſelf by Prayer: After which he muſt waſh his Hands, put on a Surplice, and the Purple Stole; muſt take the Veſſel in which the holy Oils are contained, covered with a Purple Veil, or ſhut up in a Bag of the ſame Colour, and carry it in ſuch a Manner as not to let the Oil run out. If he goes a great Diſtance off, he need not put on his Surplice and his Stole till he come to the Door of the ſick Perſon, and in that caſe he muſt carry the Veſſel of Oils in a Purſe, and hang it about his Neck, in the ſame Manner as the Viaticum is ſometimes carried to the Sick. The Prieſt muſt be attended by the Clerk, who muſt carry the Croſs without a Staff, the Veſſel of holy Water, the Sprinkler, and the Ritual. They muſt not ring the little Bell by the Way, but the Prieſt muſt offer up ſome Prayers, with a low Voice, in favour of the Sick. In entring into the ſick Perſon's Apartment, he repeats the ordinary Form of Words, *Pax huic domui, & omnibus habitantibus in ea*, i. e. *Peace be to this Houſe*, &c. After having taken off his Cap, and ſet the Veſſel of the holy Oils upon the Table, he gives the ſick Perſon the Croſs to kiſs; afterwards takes the Sprinkler, ſprinkles the ſick Perſon, the Apartment, and the Aſſiſtants, with holy Water in Form of a Croſs, at the ſame Time repeating the Anthem *Aſperges me*, &c. He tells the ſick Perſon, by way of Exhortation, that he would commit the utmoſt Sacrilege, in caſe he preſumed to receive Extreme Unction, without having firſt ſettled his Conſcience; but in caſe he is ſpeechleſs, and is not ſenſible, the [b] Prieſt ſhall exhort him to the beſt of his Power. If the ſick Perſon diſcovers any Tokens of a real Contrition, the Prieſt ſhall pronounce Abſolution, which ſhall be followed by an Exhortation, and this by a [c] Prayer very edifying to the Hearers. But before Abſolution the ſick Perſon muſt either repeat the *Confiteor* himſelf, or in caſe he is not able to do it, the Clerk muſt pronounce it for him; the Prieſt ſhall add for the ſick Perſon the *Miſereatur tui*, i. e. *May the Lord have Pity on thee*, &c. Before they begin to perform the Ceremony of Extreme Unction, all the Perſons preſent muſt fall down upon their Knees, and whilſt the Anointing is performing, they ſhall repeat the penitential Pſalms and Litanies for the Sake of his Soul.

[d] THE Anointing is perform'd in this Manner: The Prieſt dips [e] the Thumb of his Right Hand into the Oils of the Infirm; he anoints in the Form of a Croſs, and pronounces ſome Words ſuitable to the anointing of each Part; the Clerk lights him with a conſecrated Taper, and holds a Baſon in a Diſh, in which the Pieces of Cotton are laid: The Prieſt begins by anointing the Right Eye, obſerving that the Eye-Lid is ſhut; he next anoints the Left-Eye, and in the mean while repeats theſe Words: *May God by this holy Anointing, and by his moſt pious Mercy, pardon you the Sins you have committed by the Eyes.* If the Prieſt is accompanied with a Clergyman who is in Holy Orders, he muſt wipe the Part which hath been lately anointed, otherwiſe the Prieſt ſhall wipe it himſelf. The Eyes being anointed, he ſhall proceed to the Ears, obſerving to repeat

[a] *Alet's* Ritual.
[b] The Exhortation muſt certainly have a wonderful Efficacy, after the ſick Perſon has loſt his Senſes.
[c] *Introeat Domine Jeſu*, &c.
[d] *Vide* the Plate.
[e] He ſometimes, inſtead of his Thumb, dips a little *Spatula* into the Veſſel, and anoints with it.

the proper Form of Words. From the Ears he ſhall go to the Noſtrils, which he muſt anoint, and not the Tip of the Noſe. He afterwards proceeds to the Mouth and anoints the Lips, the Mouth being ſhut. He anoints the Hands in the Manner above-mentioned; then he goes to the Soles of the Feet, and afterwards advances upwards to the Reins, but this for Men only; nor are they anointed in this Part but when they may be eaſily turn'd in their Beds, or may be laid down in them without Danger. The Anointing being ended, the Prieſt rubs ſuch of his Fingers as have touched the Oil of the Infirm, and afterwards waſhes his Hands. The Crumbs of Bread with which he rubb'd his Fingers, and the Water with which he waſhed them, muſt be thrown into the Fire; the Pieces of Cotton that have been employ'd in anointing, are carried into the Church, where they are burnt, and the Aſhes thereof are thrown into the *Sacrarium*.

THE anointing being ended, the Prieſt repeats likewiſe ſome Prayers, which are followed by an Exhortation to the Sick; after which the Prieſt goes away, leaving a Crucifix with the ſick Perſon, in order that the Repreſentation of his dying Saviour may adminiſter ſome Conſolation to him. We are obliged to own, that ſome ſuch Inſtruments of Piety are neceſſary, in order to their Working upon the Minds of the Vulgar. Some People never think of ſpiritual Things but thro' the Medium of material Objects; and 'tis well if they think of them then with Advantage to their Souls. We are not to imagine, that the Simple and Ignorant are to be brought over by the ſame Methods as the Learned. Do ſuch Chriſtians as are eternally talking of Spirituality in Religion, bring a greater Number to Chriſt than thoſe who endeavour to gain over Souls to him by ſuch Objects as are in ſome meaſure palpable? A Medium would be neceſſary in this Caſe. Thoſe who are for having the Vulgar deprived of theſe external Succours, by which the Bulk of Mankind are induced to devote themſelves to God, have too exalted a Notion of ſuch Souls as are but little accuſtomed to the Meditation of ſpiritual Things; and thoſe who talk in too pompous Terms of theſe outward Aſſiſtances, make either Hypocrites or Bigots. 'Tis ſurpriſing, that St. *Charles Boromeo*, when at the Point of Death, ſhould contemplate to the very laſt a Picture wherein our Saviour was repreſented in his Agonies in the Garden of *Olives*. Should a Saint of ſo elevated a Rank condeſcend ſo far as to put himſelf into the Rank of vulgar Souls? And can we be perſuaded, that he could not lift up his Heart to God without ſome ſuch Object?

Some farther Account of what is obſerved with Regard to ſuch CHRISTIANS *as are at the* Point of Death.

WHEN a Perſon's laſt Hour is drawing near, and that he has received the Sacrament, made his Will, and ſet his Conſcience in Order, he ſhould be entertain'd with nothing but ſpiritual Diſcourſes. The Prieſt ought to viſit him frequently, in order to draw off his Thoughts from the Things of this Life, diſſolve thoſe Engagements which a Wife and Children in Tears make it difficult for him to break, or which ſerve him for a Pretence to wiſh to remove as far as poſſible, his Journey to Eternity: If the ſick Perſon is bound to make any Reſtitutions, the ſtrongeſt Arguments muſt be employ'd to engage him to it, and that in a juſt and honourable Manner, ſo as not to create Diviſions in his Family, or leſſen his Reputation in the World. The Prieſt muſt not ſuffer the ſick Perſon to bequeath any Wealth to the Church to the Prejudice of his Family, upon pretence of Maſſes, Prayers, and other religious Exerciſes in favour of his Soul. In a word, he muſt not ſuffer a ſick Perſon to deprive his Relations of his Eſtate, which often, by falſe Scruples of Conſcience, is bequeath'd to Prieſts, for

the

the Love of the Heavenly Bliſs, and the Glory of God. A Prieſt muſt likewiſe take care not to impoſe upon Perſons, by terrifying them in their expiring Moments. The Clergy ſhould be forbid to receive ſuch Donations as are unjuſt, and to the Prejudice of private Families; to enveigle by artful Flatteries old Female zealots, and antiquated Debauchees, who think, in the Evening of their Days, to wipe out their Sins by leaving all their Eſtates to Prieſts. This is what we find enjoin'd in the Rituals; we ſhall now give the Particulars of what may be properly called a Ceremony in the laſt Act of a Chriſtian's Life.

We ſhall not repeat the Bleſſing which the Prieſt at the coming into the Houſe, gives to thoſe who inhabit it; his ſprinkling both the ſick Perſon and his Apartment with holy Water; [a] and the repeating of certain Prayers mentioned in the Rituals, at his putting on the Surplice and Purple Stole. Some of theſe Prayers being ended, he again takes up the Sprinkler, in order to ſprinkle the ſick Perſon; then he reads ſome pious Diſcourſe to him, and at his Beginning it, makes the Sign of the Croſs on the Book, on his own Forehead, his Mouth, and his Breaſt, and does the ſame on the Mouth and Breaſt of the ſick Perſon, in caſe he is not able to do it himſelf. If the ſick Perſon be a Woman, ſome of her She-Friends ſhall make theſe Signs of the Croſs inſtead of the Prieſt, who, when he has done reading thoſe pious Diſcourſes, repeats a very ſhort Prayer; after which he lays his Right Hand on the ſick Perſon's Head, makes the Sign of the Croſs over him, ſprinkles him with holy Water, and withdraws; but in caſe the ſick Perſon is juſt ready to expire, the Prieſt muſt not leave him. When he is in this Condition he muſt give him the Croſs, and ſay the Office appointed to recommend the Soul of the dying Perſon to God, through the Interceſſion of the Saints. The lucid Intervals, if I may be allowed the Expreſſion, of the ſick Perſon, muſt be ſpent in Acts of Contrition, of Renunciation of the World and its Pomps, of Charity for our Neighbour, of Faith in the Doctrine of the Church, of Hope in God, &c. "It is alſo fitting, ſays *Alet* in his *Ritual*, that the ſick Perſon ſhould be exhorted to confide in "the Prayers of our Lady———, in thoſe of his Guardian Angel, and of the Saint his "Patron, and of all the Saints." Finally, when the ſick Perſon's End is juſt approaching, the Prieſt ſhall take Care to ſprinkle him with holy Water; and in order to endue him with Strength ſufficient to reſiſt the Prince of Darkneſs, ſhall be more preſſing in his Exhortations, if poſſible, than before; ſhall give him the Crucifix to kiſs, and ſet it before his Eyes, in order to ſtrengthen his Confidence in Chriſt Jeſus. The Clerk ſhall then light a conſecrated Taper, if there was none lighted before. The Prieſt and the Perſons preſent ſhall begin the Litanies, and this pious Exerciſe ſhall continue till ſuch Time as the ſick Perſon is juſt going to reſign his Soul, when the Prayers appointed for Perſons in thoſe Circumſtances muſt be read, as we find them inſerted in the [b] *Rituals*. And when he is juſt going to give up the [c] Ghoſt, the Clerk ſhall, if poſſible, make him give ſome freſh Tokens of his Reſignation to the Will of Heaven, and ſhall not leave him till he has breath'd his Laſt.

[a] *Alet's* Ritual.

[b] The firſt begins, *Proficiſcere Anima Chriſtiana*, &c. *Depart O Chriſtian Soul! in the Name of the Father, Son, and Holy Ghoſt; of the Angels, Archangels, Thrones, Powers, Principalities, Cherubims, Seraphims, Patriarchs, Prophets*, &c. The ſecond implores the Divine Mercy for him. The third recommends the Soul of the dying Perſon to God. Theſe three Prayers are followed by what is call'd the *Libera*, which is a Prayer to God to beſeech him that his Soul may be deliver'd from all the Dangers to which it is expoſed at its Departure from this World. After the *Libera* is over, certain other Prayers are read, and ſome pious Lectures made in caſe there be Opportunity for it.

[c] It is cuſtomary in ſome Places to toll the Bell of the Pariſh Church, to give Notice that one of the Pariſhioners is at the Point of Death, to the End that the reſt may aſſiſt him with their Prayers.

The CEREMONIES *obſerv'd at* FUNERALS.

THUS have we deſcrib'd the ſeveral Circumſtances of the Devotion of a dying Perſon, and the Ceremonies with which he is prepared to ſet out on his dangerous Journey to Eternity. The Devotion of ſuch as ſurvive conſiſts in praying for the Deceas'd, and teſtifying their Remembrance of him, either by the Solemnity of his Funeral, or their Charity in offering up Prayers, and appointing Maſſes, for the Repoſe of his Soul. When the ſick Perſon has given up the Ghoſt, the Prieſt ſtanding uncover'd, ſays a Reſponſe, in which the Saints and Angels are invoked to aſſiſt the Soul of the Deceaſed: He afterwards repeats a Prayer. At the ſame Time Orders are ſent to toll the Bell, to give Notice of the ſick Perſon's Death, by which every one is minded to pray for his Soul; but it never tolls in the Night.

THEN the Prieſt withdraws; [a] the Corpſe is put in Order; [b] they waſh ſome Parts of it, and lay it in a decent Place, obſerving to put a little Crucifix in its Hands, which muſt lie upon its Breaſt: Sometimes the Hands are laid croſs-wiſe. At its Feet there muſt be placed a Veſſel full of holy Water and a Sprinkler, in order that thoſe who come to pay him their laſt Devoirs, may [c] ſprinkle both themſelves and the Corpſe with holy Water. In the mean [d] Time ſome Clergymen muſt ſtay by the Corpſe, and pray for the Deceaſed, till ſuch Time as he is laid in the Earth. If the Deceaſed was a Prieſt, or of any other Order in the Church, he muſt have the Tonſure according to his Order, and his ſquare Cap with a little Croſs on his Breaſt.

IT was cuſtomary among the Heathens to pray for Souls departed, whereof [e] ſome mention has been already made; the Form of Words, *Sit tibi terra levis*, is very well known: The *Jews* obſerve the ſame Cuſtom. 'Twould be very difficult to clear up the Diſpute between the Romaniſts and Proteſtants, *viz.* what kind of Prayer was offered up for the Dead in the ſecond Century, and which is acknowledged, tho' with ſeveral Diſtinctions, by the [f] *Calviniſt* Writers. One of theſe ſays, that the Church uſed to pray for *the Completion of their Glory*; conſequently it was not completed after their Death, and therefore they did not arrive at a State of Bliſs immediately after their Departure out of this World. The above-cited Writer aſcribes to a particular Zeal, tho' unauthoriz'd by the Church, the Favour which the Chriſtians in thoſe Days uſed to aſk of the Martyrs, which was, to pray, after their Deceaſe, for the ſurviving Faithful; by which we may preſume, that the Interceſſion of the Saints in Paradiſe, was thought to be of very great Efficacy in thoſe Ages. Whatever Senſe may be given to the Prayers of the primitive Chriſtians for Souls departed, it is certain they were practiſed in the Time of *Conſtantine the Great*, ſince the People pray'd for his Soul, as *Euſebius* informs us in the Life of that Emperor.

[a] That is, they cloſe its Eyes and ſhut its Mouth, according to the antient Practice; they are either wrapp'd in a Shroud, or left with their Clothes on, as in *Italy*.

[b] *Piſcara Praxis Cerem.* This Cuſtom is of great Antiquity.

[c] The Antients had a Cuſtom that has ſome Affinity to this: Upon going away from a Corpſe they uſed to waſh themſelves with Water, which was taken out of a Veſſel prepar'd for that Ablution. But this Cuſtom does not ſeem to have much Affinity with that of holy Water, with which thoſe who approach a Corpſe, ſprinkle themſelves. Here follows what diſcovers a greater Affinity: The atient *Romans* uſed to purify their Dead, by watering them thrice with Water call'd *Luſtralis*; and this Ceremony was always perform'd by a Prieſt.

[d] A Proteſtant Writer owns that this Cuſtom was in Uſe about an hundred Years after the firſt *Nicene* Council, and ſays as follows in the *Hiſtory of the Ceremonies and Superſtitions*, &c. *Anno* 400; "It was antiently the Cuſtom, as "ſoon as any Perſon was dead, to ſend for ſome Clergyman, who always ſpent the Night with the Relations of the "Deceaſed, and diſcourſed with them about the Word of God, for their Inſtruction. They uſed to ſing Pſalms by "Anthems or Verſes, the one anſwering the other." They recommended the Soul of the Deceaſed to God, and beſought him to preſerve it from Hell, &c.

[e] *Vide* above. As to the *Jews*, *Vide* Vol. I. Part i.

[f] See the Hiſtory of *Ceremonies and Superſtitions*, printed in 1717.

BUT the Prayers of the primitive, as well as modern Chriſtians, ſuppoſe at leaſt a middle State between the Pains of Hell, and the Felicities of Paradiſe; and indeed without ſuch a Suppoſition, where would be the Aim and Tendency of theſe Prayers? This is the Place call'd Purgatory, and only admits of ſuch Souls as died in the State of Grace. But we are not to imagine that this Purgatory is a material Fire where Men really fry; or Waters in which the Soul is waſh'd from its Sins; or Winds or Ice that purify it. Such like Opinions being maintain'd with a ſerious Countenance, have too groſly impoſed upon great Numbers of ſimple People. The Legend Writers and their Admirers were undoubtedly ignorant that Souls don't occupy Space, and that indiviſible Subſtances cannot be ſubject to Fire, Wind, Ice, *&c.* 'Tis true, indeed, that this laſt philoſophical Truth overthrows a numberleſs Multitude of Fictions, and quite deſtroys the Diſcoveries the *Monks* have made for ſeveral Ages paſt in the above-mentioned Fairy Land. It is moreover true, that ſome [a] Doctors in the laſt Age have aſſured us, that Purgatory is a ſubterraneous Place, ſituated "over the Hell of the Damn'd, where "ſuch Souls as have not yet made the full Satisfaction they owe to divine Juſtice for "their Sins, are purged by Fire, after a wonderful, and at the ſame Time incompre-"henſible Manner." However, ſuch Chriſtians as know the true Difference between the Soul and Body, will not eaſily give Credit to ſuch Fictions. We grant the Purgation of Souls, and readily acknowledge, that all ſuch Chriſtians as die in the Fear of the Lord ought to be pray'd for; but then thoſe Souls cannot be puniſh'd after Death in the ſame Manner as while they were united to their Bodies. The moſt rational Idea we can form to ourſelves of Purgatory, is, that the Souls of good Men are ſomewhere tormented for a certain Time after this Life, in order to be purged from thoſe Dregs, *which hinder them from entring into their eternal Country*, as the Catechiſm of the *Council of Trent* expreſſes it. But it were to no purpoſe to expatiate on a Subject, of which we cannot poſſibly have any juſt Idea. All we ſhall farther obſerve in this Place, is, that one Part of the Heathens, particularly the Followers of *Plato*'s Philoſophy, believed that Souls were purified by Fire after the Deſtruction of their Bodies. *Plato* in one of his Dialogues, ſeems to acknowledge a Tribunal, where ſuch Souls as in their Life-Time had been guilty of ſlight Sins, ſhall in the other World be condemn'd to finite Pains, proportionable to the Crimes they had committed. The Reader may ſee a full Account of the Sentiment of that great Philoſopher in the Margin; 'tis to a learned [b] *Jeſuit* that we are indebted for it. The *Eaſt-Indians* look upon the Tranſmigration of Souls into different Bodies, as [c] a kind of Purgatory; an Opinion which their Anceſtors borrowed from the *Egyptians*, from whom the antient heathen Philoſophers had taken it. We might be much more copious on this Subject of Purgatory, and ſuch of the heathen Sentiments as have a Relation to that Doctrine, could it be done in ſuch a Diſſertation as this without Affectation; but this we ſhall leave to the Doctors and the Learned, whoſe Duty it is to defend it againſt the Attacks of the Heretics, who are continually reproaching the Catholics, that their Purgatory is an Invention of Prieſt-craft;

[a] *Caſal. de Vet. Chriſt. Ritib.* Chap. lxxxviii.

[b] Father *Mourgues* in the eleventh Letter of his *Theological Plan*. "The Soul of every Man is judged immediately upon its quitting the Body; there are ſome Souls, but theſe, alas! are very few, who are intirely ſound and "healthy; and have nothing to fear from this Tribunal; all the reſt are ſick, ſome whereof are nevertheleſs capable of Cure, and the others incurable. The healthy Souls wing their Flight to the *Elyſian Fields*, the Region of "Liberty, where they are freed from all their Evils. Here they complete their Purification, which takes up a "thouſand Years. In order to know what becomes of them afterwards, we muſt diſtinguiſh ſuch as muſt return "into the World, according to the Decrees of Fate, and thoſe who have ended their deſtin'd Progreſs.——— "Theſe laſt paſs into a Region of Felicity, where they enjoy the moſt pure Delights in the continual Contemplation of the divine Word.——— All the ſick Souls ſhape their Courſe towards *Tartarus*; ſuch of them as are curable, in order to be healed; and the incurable, to be tormented there. When the former are healed of all "their Illneſſes, by Medicines of a very violent Nature, ſome of them go into the *Elyſian Fields*, others return to "animate freſh Bodies, which they are indiſpenſably obliged to do, not having yet run their Race. But loſt and "abandon'd Souls, *i. e.* thoſe which are charg'd with unpardonable Crimes, are never ſuffer'd to go out of *Tarta-*"*rus*." *Vide* the Deſcription which *Virgil* has given of the Purification of Souls, after the Deſtruction of the Body, in his 6th *Æneid*.

[c] *Vide* the Supplement to the Diſſertations, *&c.* in Vol. I. Part II. of the Religions of the Idolaters.

craft; that it has given Riſe to a numberleſs Multitude of ſuperſtitious Cuſtoms, and mortuary Ceremonies, all under a Maſk of Piety, but in reality is of no Manner of uſe in religious Matters, though at the ſame Time very well adapted to ſooth the Avarice of the Clergy, and to keep a numberleſs Multitude of fearful Chriſtians in Subjection. It muſt be own'd, that the Scandal which has accrued to Religion, by the groſs Superſtitions of paſt Ages, and the pretended Revelations of ſome ignorant and knaviſh Friars, have afforded but too ſtrong a Handle to the Reproaches of thoſe who have withdrawn themſelves from the Unity of the Church. Is it poſſible for us to read without Indignation of the frequent Apparitions of various Souls which return'd back into this World about ſix or ſeven hundred Years ago; ſome with [a] their Skins burnt, and others worm-eaten; particularly of that [b] which roſe from the Dead, in order to preſerve to St. *Staniſlaus* the Poſſeſſion of an Inheritance which he had acquir'd for his Church; and which the Saint, in return, deliver'd out of Purgatory? As likewiſe of ſeveral thouſand Souls, who came and complained to their Relations, how that for want of a ſufficient Number of Maſſes, they ſuffer'd very cruel Torments in this Place of Purification? In fine, can one conſider in any other Light but as an Object of Scandal, that Bull of the *Carmelites*, called *Sabbatin*, which the firſt *Saturday* after their Deceaſe takes every Brother of that Order out of Purgatory? thoſe [c] ample Powers diſtributed under the Pontificate of *Leo* X. by which Souls were to be deliver'd out of Purgatory for Money? and the Order which Pope *Clement* VI. preſumed to give the [d] Angels to waft ſuch Souls directly to Paradiſe, as had gain'd the Jubilee publiſh'd by his Holineſs? This Order, if we may credit *Cornelius Agrippa*, in his *Treatiſe of the Vanity of Sciences, was extant in his Time at* Vienna, *and elſewhere.*

To return to the Ceremonies uſed at Funerals. The Prieſts and Eccleſiaſtics, after their Deceaſe, are all cloth'd in Habits ſuitable to their reſpective Ranks, as we ſhall ſee in the Sequel; and another Cuſtom which relates to the Miniſters of the Church, is, that the Corpſe of Clergymen are carried to the Grave by the Clergy only, in the ſame Manner as that of a Layman is carried by the Laity. Eccleſiaſtics do not put on Mourning for their Relations, nor accompany them to the Grave in the ſame Order with the other Lay Relations, but walk with the reſt of the Clergy in their ſacerdotal Veſtments. The Proteſtant Clergy have not thought proper to follow this Cuſtom.

The Ceremony of bleſſing CHURCH-YARDS.

CHURCH-YARDS are the Places generally uſed for the Interment of the Dead; for which Purpoſe the Church bleſſes them ſolemnly in the Manner following. This Ceremony muſt be perform'd by a Biſhop, or ſome Prieſt appointed by him. The [f] Eve before the Day on which the Bleſſing is to be perform'd, a [g] wooden Croſs, of the Height of a Man, muſt be ſet up in the Middle of the Church-Yard. Before the Croſs a Piece of Wood muſt be plac'd, about ſixteen Inches high, or thereabouts; on this Piece of Wood three Tapers are plac'd, when the Bleſſing is perform'd.

[a] Vide *Flodoart.*

[b] *Cromer*'s Hiſtory of *Poland.*

[c] *Guicciardine*'s Hiſtory of *Italy.*

[d] We command the Angels of Paradiſe to introduce his Soul into the Peace of Heaven, without its being obliged to paſs through Purgatory.

[e] Cimitery is derived from a *Greek* Word, ſignifying a Place of Sleep; becauſe according to the Stile of the Old and New Teſtament, the Faithful don't die, but ſleep. Hence the Origin of the Name which the primitive Chriſtians gave to the Places in which they buried their Dead.

[f] *Alet*'s Ritual.

[g] Or, according to the *Roman* Pontifical, five muſt be ſet up, *viz.* four at the ſeveral Angles of the Church-Yard, and one in the Middle.

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The next Morning, before the Ceremony begins, a Carpet muſt be ſpread in the Church-Yard near the Croſs; and the ſeveral Things neceſſary for the bleſſing of the Place muſt be got ready, *viz.* holy Water, the Thuribles, the Tapers, *&c.* Then the Prieſt, being clothed in his ſacerdotal Veſtments, comes out of the Sacriſty in Proceſſion, attended by an Exorciſt, or Acolyte, carrying the holy Water; another with the Thurible; two Clerks, carrying the Ritual, and three Tapers, made of white Wax; and the whole Choir, walking two and two; with the officiating Prieſt in the Rear, as was obſerved in the other Ceremonies.

BEING come to the Church-Yard, they range themſelves round the Croſs, or Croſſes, if there are ſeveral; when the officiating Prieſt makes a [a] ſhort Diſcourſe to the Aſſiſtants, on the Holineſs, the Privileges, and Immunities of Church-Yards. After this three Tapers are lighted up before that Croſs which ſtands in the Middle; and if there be one at each Angle of the Church-Yard, three are alſo lighted up before theſe. Afterwards the officiating Prieſt riſes up, repeats a Prayer, which is followed by the chaunting of the Litanies; and at the repeating theſe Words, *We beſeech thee to purify and bleſs this Church-Yard*, he makes the Sign of the Croſs: He does the ſame a ſecond Time, when he repeats them for the Sanctification of the Church-Yard; and a third, in [b] repeating them for the Conſecration. The Litanies being ended, the officiating Prieſt ſprinkles the middle Croſs with holy Water; and whilſt an Anthem and the *Miſerere* are ſung, he goes round the Church-Yard, and ſprinkles it with holy Water. He afterwards takes one of the lighted Tapers which ſtood at the Foot of the Croſs, and ſets it on the Top of it; takes the other two, and ſets them on the two Arms of the Croſs. At laſt the whole Ceremony ends with incenſing and ſprinkling theſe Croſſes thrice with holy Water.

IF a Church-Yard, which has been thus conſecrated, ſhould afterwards be polluted, by any indecent Action, or profan'd by the Burial of an Infidel, a Heretic, an excommunicated or unbaptiz'd Perſon, it muſt be reconcil'd; and the Ceremony of the Reconciliation is perform'd with the ſame Solemnity as that of the Bleſſing.

THE antient Canons did not allow of the burying any Corpſe whatever in the Body of the Church; but a Cuſtom was inſenſibly introduc'd of interring there ſuch Perſons only as were diſtinguiſh'd for their Holineſs. The Emperors themſelves were then buried but at the Church-Doors; while the [c] Inſide was reſerv'd for our Saviour and his Saints only. The Saints, however, were not ſuffer'd to lie a long Time without Company. A great Number of [d] Chriſtians, either through Fear of what was to come hereafter, or for their own Security, deſir'd to be interr'd near them, as they hop'd to be ſcreen'd from the Puniſhments due to them by the Merits of thoſe, who, to uſe the Words of St. *Maximus*, had made themſelves formidable to Hell. Afterwards not only ſuch of the Clergy as had led exemplary Lives, were ſuffer'd to be buried in the Church, but likewiſe thoſe who were remarkable for nothing but the Dignity to which they had been rais'd. At laſt the Laity themſelves were admitted without Diſtinction, as is the Cuſtom at this preſent Time.

'TIS likewiſe affirm'd, that the primitive Chriſtians would not ſuffer the Bodies of the Heathens to be interr'd near thoſe of the Chriſtians, and 'tis from this antient Cuſtom that Heretics and Infidels are ſtill buried in unconſecrated Ground. The primitive

[a] *Roman* Pontifical.
[b] He then ſays, *We beſeech thee to ſanctify*; and at the third, *We pray thee to conſecrate.*
[c] *Alet's* Ritual.
[d] In *Optatus's* Time the Cuſtom was not introduced of burying the Dead in the Church. Vide Lib. III. *de Schiſm. Donatiſt.* p. 57. Edit. of 1700.

Church

Church preſerv'd for a long Time the Order enacted by the twelve Tables, of [a] having the Burial-Places without the City; which laudable and uſeful Cuſtom does not ſeem to have been diſcontinued till the Reign of *Theodoſius* the Emperor. Others are of Opinion, that it began to be omitted under the Pontificate of *Gregory* the Great. Be this as it will, as the Tranſlation of the Relics of the holy Martyrs was very common at that Time, and the Devotion of the Age run mightily after the burying Chriſtians near the Bodies of thoſe who were diſtinguiſh'd for the Sanctity of their Lives, 'tis very probable that ſovereign Princes ſoon allow'd the having Church-Yards in Cities.

Ceremonies relating to BURIAL.

MAN does not always conſider Death as a State of Humiliation, though nothing can be more mortifying than to be ſtripp'd of a Body, which, by the Diſſolution of its ſeveral Parts, is decreed to be the Food of Worms, and to be trodden under Foot like the Duſt of the Earth, after having been the Inſtrument of his Pleaſures, his Paſſions, and his Voluptuouſneſs; after having been the Cauſe of the moſt ſurpriſing Revolutions, and of the moſt difficult and ingenious Actions that can be imagin'd. However, all theſe Reflections are not ſtrong enough to abate his Pride; he is too much elated to prevail with himſelf to go ſilently to a kind of Annihilation; and indeed we meet with very few who are not deſirous of being remembred by Poſterity; and the leaſt of a Man's Ambition is to live ſome Time after he has left this World in the Memory of his Fellow-Citizens, by the Pomp of his Interment. But theſe Things do in reality very ill compenſate the Loſs of Life. However, ſince the Law which has decreed all Men to die is inevitable, we cannot forbear ſeeking for ſuch Objects in Death as may flatter our Vanity, proportionable to the Part we have acted on the Stage of Life. If, to borrow the Expreſſions of a great Poet, the [a] Titles of *Sovereigns of the Earth, Arbiters of Peace, &c.* periſh with thoſe who in their Life-Time made the whole World tremble, they endeavour to preſerve all their Haughtineſs in their Monuments, and their Subjects ape them in it as near as poſſible; but both Sovereign and Subject act in this Manner, purely to compenſate for the little Duration which Nature has granted to Man; at the ſame Time that inanimate Beings, or ſuch as are endued only with a vegetative Life, have a much longer Term allotted them than the moſt excellent of all created Beings, endued with human Life.

[b] *Injuſtice de la nature!*
Les arbres dont l'ombrage embellit ces cotaux,
Ne craignent point des ans l'irreparable injure.
Leur vieilleſſe ne ſert qu'à les rendre plus beaux.
Après avoir d'un ſiecle achevé la meſure,
Ils paſſent bien avant dans des ſiecles nouveaux.
Ou voit on quelque homme qui dure
Autant que les ſapins, les chênes, les ormeaux?

The Senſe of which is,

"*How unjuſt is Nature! The Trees which adorn theſe Hills with their Shade, are*
"*not expos'd to the irreparable Injuries of Time. Age has no other Effect upon them than*
"*to increaſe their Beauty. After having exiſted a Century, they ſpread and flouriſh*

[a] *Hominem mortuum in urbe ne ſepelito.* The ſame Cuſtom was obſerv'd at *Athens, Smyrna, Marſeilles, &c.* but the Founders of Cities had the Privilege of being buried in the public Squares.

[b] *Là ſe perdent ces noms de Maitres de la terre,*
D'Arbitres de la paix, de foudres de la guerre, &c. Malherbe.

[c] *Madame Deshoulieres.*

"*in*

" *in new Ages. Where ſhall we meet with a Man as long-lived as Fir-Trees, Oaks,*
" *or Elms?*"

SUCH are the Complaints of thoſe who don't ſee any Thing in Man but what is inferior to the reſt of created Beings, and who only conſider him as a Portion of Matter expoſed continually to the different Changes it is forced to undergo, becauſe of the different Contexture of its Parts; but cannot conceive any Thing beyond this. 'Tis certain, that the Life of Man is very ſhort; but would it be a very agreeable one, did it reſemble that of Oaks and Fir-Trees, which wakens the Enthuſiaſm of the Poet? But a good Chriſtian argues upon ſounder Principles, by ſaying that Death is to Man a State of Penance, a Satisfaction which God has requir'd at his Hands, to attone for his Inſult of the Divine Majeſty by Sin. Agreeable therefore to this Idea, we ought to lay aſide the vain Pomp of Burials, and Funeral Monuments: And were we but guided by this genuine Principle, we ſhould leave no other Trophies of our Grandeur than Prayers and Alms. But ſtill Vanity would intrude itſelf even into theſe Motives, and the Eloquence of the Clergy would conſecrate them to Fame by their eternal Eulogiums. Immortality is as certainly obtained by Alms, by pious Foundations, and particularly by thoſe Legacies which charitable Perſons bequeath to Friars, Prieſts, and Convents, as by military Exploits, the Virtues of civil Life, or Brightneſs of Genius.

THE common Cuſtom amongſt us is to keep a Corpſe four and twenty Hours above Ground; but in ſome Countries they are kept five or ſix Days, particularly in *Holland*, where they are often kept ſeven. Here follow the Ceremonies ordained by the Rituals to thoſe who are allow'd [a] Chriſtian Burial. Theſe Cuſtoms vary in certain Circumſtances; but in general, when the Time is come for the Corpſe to be carried to Church, Notice thereof muſt be given by the tolling of a Bell, to the Prieſts, and other Clergymen, whoſe Province it is to aſſiſt at the Funeral, to aſſemble in proper Order, cloth'd in their ſacerdotal Veſtments, in the Pariſh, or any other Church, where they are to pray. After this the Rector puts his black Stole and Chaſuble over his Surplice, when they all ſet out to the Houſe where the Corpſe lies; the Exorciſt carrying the holy Water walks firſt, next the Croſs-Bearer, afterwards the reſt of the Clergy, and laſt of all the officiating Prieſt: And in this Order they all ſet out towards the Houſe of the Deceaſed, whoſe Corpſe muſt be either laid out at the Street-Door, or in ſome [b] Apartment near it, with his Feet turned towards the Street, which the Rituals ſay muſt be obſerved, tho' the Deceaſed were a Prieſt. We muſt not omit, that the Coffin is ſurrounded with four or ſix lighted Tapers of yellow Wax, in as many large Candleſtics. When the Clergy is come to the Houſe where the Corpſe lies, the Croſs-Bearer plants himſelf, if poſſible, at the Head of it; the officiating Prieſt over-againſt him, at the Feet, the Perſon who carries the holy Water, a little behind the officiating Prieſt, at his Right Hand, and the other Perſons of the Choir range themſelves on each Side, obſerving to ſtand nearer or farther off from the officiating Prieſt, in proportion to their Rank of Superiority in the Church. Every Thing muſt be order'd in this Manner, provided there be Room for it; for it often happens, that the Croſs ſtands at the Door, on that Side where the Funeral is to go, and that the Choir are obliged to range themſelves on each Side, in order to leave Room for the officiating Prieſt in the Middle. During this Interval the

[a] Chriſtian Burial is not allowed to *Jews*, Apoſtates, Infidels, Heretics, Schiſmatics, Perſons excommunicated, or under an Interdict; to thoſe who having ſtruck a Clergyman have not made Satisfaction for it before their Death; to Suicides, or ſuch as loſt their Lives in Duels; to Blaſphemers, or ſuch as have committed any enormous Crime: Laſtly, to thoſe who have not followed the Injunctions of the Church, with regard to Confeſſion and Communion.

[b] It was cuſtomary among the *Greeks* and *Romans* to ſet the Corpſe in the Entry of the Houſe, with their Feet turn'd towards the Door; and as both theſe Nations, as well as the *Jews*, thought that the Living were polluted by touching the Dead, a Veſſel of *Luſtral Water* was always placed at the Door, to ſprinkle thoſe who either went in or came out of the Houſe.

Tapers and Torches of yellow Wax are lighted, and given to thoſe who are appointed to carry them.

THE Cuſtom of carrying lighted Tapers at Funerals began among the Chriſtians, after that Peace was reſtored to the Church; or rather, it was then renewed by the Chriſtians, having before been a Practice among the *Romans*. As the Chriſtians diſtinguiſhed themſelves in all Things as much as poſſible from the Heathens, they probably rejected this Cuſtom as long as they continued under the Yoke of *Paganiſm*; not to mention that the Chriſtians, during the Ages of Perſecution, were not allowed to bury their Dead with Pomp. The Doctors of the Church, to give the greater Sanction to this Cuſtom, tell us, that the Torches and Tapers lighted on theſe Occaſions, denote [a] Faith operating with Charity, in which it is preſumed the Perſon died. This Idea might in ſome meaſure agree with the Origin which a [b] Proteſtant Writer gives of this Cuſtom, or rather one of the [c] Saints of the Church before him. "The Lamps lighted at Funerals, "ſays St. *Chryſoſtom*, ſignify that we accompany the Deceas'd like ſo many generous "Champions." It was uſual among the *Grecks* to attend upon their victorious Warriors with lighted Torches and Tapers.

THE officiating Prieſt ſtanding before the Croſs with his Face turned towards the Body, the Aſſiſtant who carries the holy Water preſents him the Sprinkler, with which the Prieſt ſprinkles the Corpſe thrice in the ſame Part, without ſaying a Word. Then giving back the Sprinkler, he begins a [d] proper Anthem, but does not repeat it throughout, becauſe two Choriſters begin immediately to chaunt the Pſalm *De profundis*, whence this Anthem is taken. The two Sides of the Choir continue it alternately, ſtanding oppoſite to one another; and at the Concluſion the following Words are pronounced: *Requiem æternam dona ei, Domine, & lux perpetua luceat ei*; i. e. *O Lord, give the Deceaſed eternal Reſt, and may thy everlaſting Light ſhine upon him.* After this the Anthem *Si Iniquitates* is again repeated; then the officiating Prieſt begins with another, *viz. Exultabant Domino oſſa*, &c. which likewiſe is not all repeated, for two Choriſters immediately begin the *Miſerere*, which the Clergy go on with alternately: This done, the Proceſſion ſets out towards the Church, in the following Manner.

[e] THE Taper-Bearers walk firſt; then the ſeveral Fraternities of Laymen, in caſe there be any; afterwards the Clergy, two and two, at a ſuitable Diſtance; before whom the Perſon walks who carries the holy Water, and the Croſs-Bearer. But the Plate [f] repreſenting a Funeral as ſolemniz'd at *Paris*, is ſomething different from this Deſcription. Herein we ſee ſeveral Children of the [g] Hoſpital of the Foundlings at the Head of the Proceſſion, with each a Taper in his Hand; and afterwards the Croſs-Bearer, and next the Clergy, all of them carrying lighted Tapers. The officiating Prieſt walks laſt, immediately before the Corps. All theſe are cover'd, not excepting the Croſs-Bearer, and the Officer who carries the holy Water. They all ſing the *Miſerere*, and ſome other Pſalms, if it be neceſſary; and at the End of each Pſalm the *Requiem* is ſung. This Cuſtom of ſinging at Funerals is as old as that of carrying Torches at them, as appears from ſevereral Paſſages in the Writings of the 4th and 5th Centuries, which it would be needleſs to cite. The *Greeks* and *Romans* us'd to ſing alſo at their Funerals; but what Affinity ſoever there may appear between their Cuſtoms and ours, they nevertheleſs proceed from different Motives. Among us Pſalms and Anthems are ſung for the Relief of Souls departed; whereas thoſe People

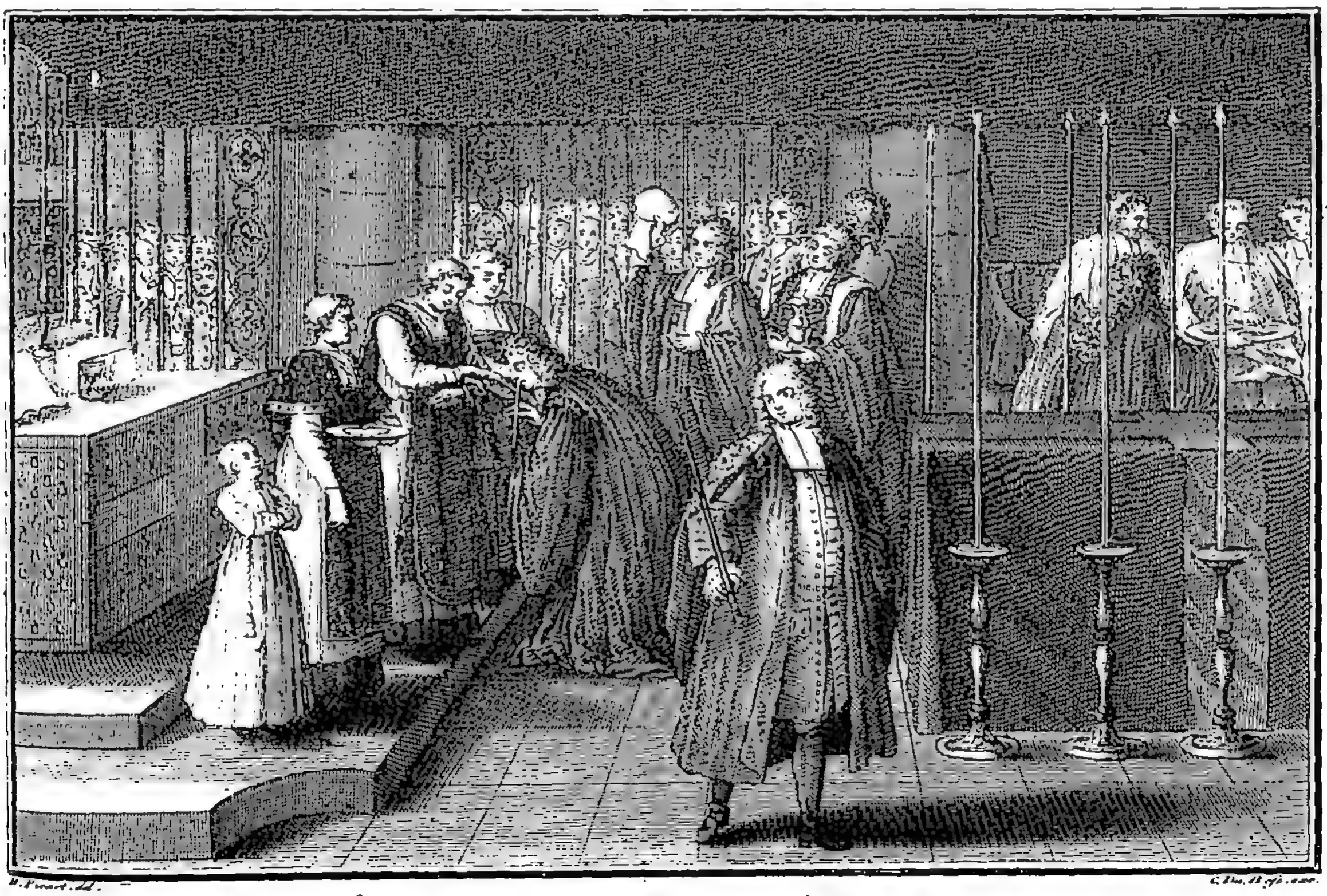
[a] *Alet*'s Ritual.
[b] *Hiſtory of the Ceremonies and Superſtitions*, &c. printed in 1717.
[c] St. *Chryſoſtom*, quoted by the Writer of this Hiſtory.
[d] *Si Iniquitates*, &c.
[e] *Alet*'s Ritual.
[f] See the Copper Plate.
[g] *Les Enfans trouvés.*

uſed



The EXPOSITION *of the* CORPSE *at the outward* DOOR.

*L'*EXPOSISION *du* CORPS *à la Porte du Logis.*



The OFFERING *of* BREAD *and* WINE *at the* MASS *of the* DEAD.

*L'*OFRANDE *du* PAIN *et du* VIN *à la* MESSE *des* MORTE.

uſed to ſing the *Eulogiums* of their Dead, and intermix them with [a] Complaints full of Regret. They had their [b] Mock-Weepers, and [c] Hir'd-Singers: Their Lamentations were heightened with Flutes and Trumpets ſounding mournfully. [d] The Relations of the Deceas'd, and ſome of his Friends, uſed to call upon him with a loud Voice, almoſt like a Singing Tone. We ſhall farther obſerve, that there were a kind of Singers among the earlieſt *Romans*, whoſe Buſineſs was to ſing certain [e] Songs over the Dead, the Subject whereof is not well known; but we may preſume it was intended to promote the Felicity of the departed Soul, ſince thoſe antient Heathens were of Opinion, that the [f] Harmony of Muſic made Souls find out the Paths to Heaven more eaſily. Moreover the Funeral-Songs of the Antients were of three Kinds: In the firſt Place during the Proceſſion ſome were ſung in praiſe of the Dead, and to deplore his Loſs; then they ſung at the Pile; and laſtly, while the Aſhes were gathering up, Perſons hir'd for that Purpoſe, uſed to ſing a kind of Prayer with a loud Voice, to which the People made Reſponſes; and [g] this mournful Concert between the People and the hir'd Singers, continued till ſuch Time as all the Aſhes were got together. Then the whole Aſſembly was diſmiſſed by the Word *Ilicet*, i. e. *Go your Ways*, or rather, *You are permitted to go.* This is all the Conformity that can be found between the Funeral-Songs of the *Greeks* and *Romans*, and thoſe of the *Chriſtians*.

It appears, that in St. *Jerom*'s Time the Clergy were enjoined to aſſiſt at the Burial of Chriſtians with Tapers in their Hands, and to ſing Hymns in their Honour, and for their Sakes.

The Corpſe follows immediately after the Clergy, carried in the Manner exhibited in the Plate, with ſeveral Children, belonging to the Hoſpital of the Foundlings, with Torches in their Hands, walking on each Side of it. Then come the Relations of the Deceaſed, in long mourning Clokes; afterwards the Friends, and laſtly, all thoſe who had any Eſteem for the Deceaſed, follow the Proceſſion. In ſome, both *Proteſtant* and *Romiſh* Countries, Women alſo aſſiſt at Burials, and walk after the Men: Which was likewiſe the Cuſtom among the Antients; but there was a Law among the *Greeks*, by which all Women under ſixty were forbid to aſſiſt at them. But it appears, that among the *Romans*, their Women uſed to aſſiſt at their Funerals, ſince the She-Relations and Friends of the Deceas'd uſed to make moſt of the Preparations for the Funeral. As to the Mourning of a Son, or next Heir, *&c.* it conſiſted of a long black or very [h] dark-grey Robe, which anſwer'd almoſt to our long mourning Clokes. The Sons of the Deceaſed uſed to walk with their Heads cover'd, but the Daughters with their Heads bare, and their Hair all diſhevell'd.

When the Proceſſion is got to the Church-Door, *Requiem* is ſaid, and the Anthem repeated which begins with theſe Words, *Exultabunt Domino oſſa Humiliata.* Being come into the Church, they ſing a [i] *Reſponſe*, which is begun by one or two Choriſters, and continued by the Choir alternately, in order that the Saints and Angels may take the Soul of the Deceas'd into their Care, and preſent it to God.

[a] *Neniæ.*
[b] *Præficæ.*
[c] The antient *Jews* alſo uſed Flutes at their Funerals, as is manifeſt from St. *Matthew*, Ch. ix. ver. 23.
[d] *Funeræ*; for by this Name thoſe Women were called.

——— *Nec te tua funera produxi.* Virg. Æneid. l. ix.

[e] *Aul. Gel.* l. xx. c. 2. p. 874. Edit. 1706. *See* there the Remarks on the Word *Siticen.*
[f] *Caſal. de prophan. Rom. Ritib.*
[g] *Vide* Servius's *Commentary on the* 216th *Verſe of* Virgil's *6th* Æneid.
[h] *Prætexta Pulla.*
[i] *Subvenite Sancti Dei, occurrite Angeli Domini*, &c.

In

IN performing the Service for the Dead, the Corpſe, if the Deceas'd was a Clergyman, is placed in the Choir; but in the Nave, if he was a Layman. The Prieſts have their Heads turn'd towards the Altar. *Alet*'s Ritual [a] ſays, "That the Faces of deceaſed Laymen muſt be turn'd towards the Altar, when they are placed in the Church, and thoſe of the Clergy towards the People; to ſhew, with regard to the former, that in this laſt Paſſage, they ought to go to God by Jeſus Chriſt; and with Reſpect to the latter, that being united to him by their Miniſtry, they behold the People, by continuing their Care for their Salvation, even after their Death." Round the Corpſe four lighted Tapers, at leaſt, muſt be ſet; but eight are exhibited in the Plate, which repreſents the Expoſition of the Corpſe in the Choir. As to the Service for the Dead, we cannot oblige our Readers better therein than by giving an Abſtract of what is ordained in *Alet*'s Ritual upon that Head. The Order and the Ceremony differ according to the various Regulations eſtabliſhed in different Dioceſſes; but theſe are of too little Conſequence to be taken Notice of here. The Corpſe being placed either in the Choir, or Nave of the Church, "the Croſs-Bearer plants himſelf at its Head, and the officiating "Prieſt at its Feet, but not directly in the Middle, when they are turn'd towards the "Altar: The Clergy range themſelves on each Side, in much the ſame Order as in "the Plate, with their Faces turn'd towards each other; and thoſe of the loweſt Or-"der in the Church ſtand neareſt the Croſs."——After having ſaid the [b] Office of the Dead, Maſs is ſaid, if the Time will permit it, with the Ceremonies ſuitable to the Maſſes of the [c] Dead. After Maſs the officiating Prieſt, preceded by the Incenſe-Bearer, the Officer who carries the holy Water, the Croſs-Bearer, the Taper-Bearers, and the Choir, advances towards the Corpſe. He firſt reads the Prayer which begins with theſe Words, *Non intres in Judicium*, &c. *i. e. Enter not into Judgment*, &c. After this the Choriſters begin the *Libera*, which is continued by the Choir; then the officiating Prieſt ſays *Pater-Noſter* aloud, and the Choir repeats it with a low Voice. Mean while the Deacon preſents the Sprinkler to the officiating Prieſt, "who ſprinkles the Corpſe "thrice with holy Water, (obſerving to begin on its Right, *i. e.* on the Goſpel-Side) at "the Feet, at the Middle, and at the Head.——Having ſprinkled one Side, he goes to "the other——and ſprinkles the Corpſe thrice on the other Side, in the ſame Manner. "——He then returns the Sprinkler to the Deacon, who gives him the Thurible.—— "He incenſes thrice the Body on one Side, and as often on the other, in the ſame "Manner as it had been ſprinkled." The Rituals inform us, that the Incenſe denotes the Charity which the Church has for the Deceaſed. The Incenſing being ended, the Prayer, *Deus, cui proprium eſt miſereri*, &c. is offered up, in which the officiating Prieſt beſeeches God to command the unbodied Spirits to take the Soul of the Deceaſed into their Charge, and to conduct it to Heaven.

THIS Prayer ended, the Corpſe is carried to the Grave, in the ſame Order that it was brought to the Church. The officiating Prieſt immediately covers himſelf, as do alſo thoſe of the Choir, at their going out of Church: The Singers begin an Anthem, [d] which the Choir continues very ſlowly as they walk, and which they repeat over again after it is ended, in caſe it be neceſſary; as for inſtance, if the Church-Yard where the Corpſe is to be buried is at a conſiderable Diſtance from the Church. In which caſe ſome Pſalms may likewiſe be added, to lengthen it out; the whole is perform'd with the utmoſt Gravity, and in the Tone appointed by the *Breviaries* and *Rituals*. Being come to the Grave, the whole Company pull off their Hats, and draw up in much the ſame

[a] *Inſt. 16me des Sepultures.* Vide *Vol.* I. *Part the ſecond* of this Work, and obſerve to read it in this Manner, *the Prieſt's Head muſt be laid*, &c.

[b] At leaſt the firſt *Nocturn* of this Office, which is compoſed of three *Nocturns*, as may be ſeen in the *Rituals*.

[c] Vide *Vol.* I. *Part Second* of this Work.

[d] *In paradiſum deducant te Angeli*, &c. May the Angels conduct you into Paradiſe; may the holy Martyrs receive you at your Arrival, and introduce you into the holy *Jeruſalem*, &c.

Order

Order as at Church. The Bearers lay the Corpſe near the Grave, with its Feet turned towards the Eaſt, it being affirmed that our Saviour was buried in that Manner. Be this as it will, this Cuſtom was long in Uſe before the Time of *Venerable Bede*, who mentions it in his Works. The Deceaſed, ſet in this Poſition, looks towards the Almighty, riſing from the Eaſt, who is the Sovereign Creator of all Things. However we ſhall juſt obſerve, that the Cuſtom of laying the Corpſes of the Dead with their Faces towards the Eaſt, was generally practis'd among the antient *Greeks*, tho' this Rule admitted ſome Exceptions, the *Athenians* turning their Faces towards the Weſt. If the Corpſe be buried in the Church, its Feet muſt be turn'd towards the Altar; but thoſe of Prieſts muſt have their Heads turn'd contrarywiſe, in the Manner above-mention'd.

After the Body has been laid on its Brink, the officiating Prieſt bleſſes the Grave by a Prayer, in which he makes the general Commemoration of the Dead who have been interr'd therein. The Prayer being ended, he again ſprinkles and incenſes the Body thrice, as alſo the Grave. He afterwards begins this Anthem, *Ego ſum Reſurrectio*, &c. *I am the Reſurrection and the Life*, &c. and concludes with the *Requiem*. Then the officiating Prieſt performs a third Time the triple Sprinkling the Corpſe with holy Water, but does not incenſe it; which is followed by another Prayer, with the Anthem *Si Iniquitates* and the *De Profundis*. The Body being laid in the Grave, the Relations and Friends of the Deceas'd come, before the Earth is thrown into it, and ſprinkle it with holy Water, in their Turns; after which the Company condole the Relations of the Deceas'd in a dumb Compliment, as they walk before them, as we ſee repreſented in the Plate: Which being done, they all return back.

After the Maſs for the Deceas'd is ended, the Funeral-Sermon is preach'd. Among the antient *Greeks* it was never pronounced till the Corpſe was interr'd; but the *Romans* varied very much from this Cuſtom. The Proceſſions, before they were arrived at the Pile where the Body was to be burnt, uſed to ſtop at the *Roſtra*, or Places whence the Orators uſed to harangue the People; and the neareſt Relations of the Deceaſed, or the Perſon who had the greateſt Regard for his Memory, went up into the *Roſtrum*, and pronounced an Oration in his Praiſe. A Father uſed to harangue in praiſe of his Son; a Husband in praiſe of his Wife. But this ſeems to have been a very ungrateful Office, in what Light ſoever we conſider it, whether the Grief was real or fictitious. Is it not much more natural that a Clergyman ſhould perform this Part, as is the Cuſtom among us? *La Mothe le Vayer* tells us in the 137th Letter of the *Second Volume* of his Works in *Folio*, that the *Spaniards* never have any Sermons preach'd at their Funerals.

Sometimes the Funeral happens in a Seaſon when Maſs cannot be ſaid, in which Caſe the Ceremony is perform'd with much greater Simplicity; for then the Corpſe is only ſprinkled and incenſed by a Prieſt, cloth'd in his black Chaſuble, and accompanied with two Clerks, the one carrying the Croſs, and the other the Sprinkler and the Thurible.

The primitive Chriſtians obſerved two very remarkable Cuſtoms with regard to their Dead; the firſt was to lay a [a] green Turf, or ſome ſuch Thing, under their Heads, a Cuſtom that *Durant* recommends in his *Rationale* in theſe Words: "Let Ivy and "Laurel be laid in the Coffin under the Corpſe; for thoſe Plants which always keep "green, ſignify that ſuch as die in Chriſt, live eternally in him." The other Cuſtom which they obſerv'd, and which ſeems to border upon Superſtition [b] was, not to lay the

[a] *Caſalius de vet. Chriſt. Ritib.*
[b] *See* the Cuſtom of the *Jews* in this Caſe, *Vol.* I. *Part* 1.

Bodies of their Dead upon one another. However, this Cuſtom ſeem'd to be of ſo much Conſequence, that a Council aſſembled at *Macon*, made a Decree for the Obſervation thereof. We are likewiſe to obſerve, that in the primitive Ages, ſuch as died Virgins were buried with Crowns and Chaplets of Flowers round their Heads. Great Perſons and Eccleſiaſtics were buried with the Marks of their Dignity; and Martyrs with the Inſtruments which had been employ'd in their Martyrdom.

AFTER all theſe Funeral-Honours are over, the officiating Prieſt is paid. The Poor only are exempted from this [a] Expence, in whoſe Favour the Rectors are obliged to furniſh the Tapers, and every Thing that is neceſſary for the Burial. Among the *Greeks* it was alſo cuſtomary to pay for the Burial of the Dead. *Ariſtotle* relates, in his *OEconomics*, Book II. that for every Corpſe two Meaſures of Corn of an Obolus were given to the Prieſteſs of *Minerva* at *Athens*. We muſt not forget the ridiculous Cuſtom of putting a Piece of Silver into the Mouth of the Deceaſed, to pay *Charon* for Ferrying him over the *Styx*. We may naturally ſuppoſe, that either the Prieſt got this Money, or thoſe who ſuper-intended the Funeral. Another remarkable Cuſtom of the Antients, and which is eſtabliſhed in moſt Countries in *Chriſtendom*, was, to have peculiar Church-Yards for the [b] Poor, and the meaner Sort of People.

ALET informs us [c] in his Ritual, that no one ought to be buried before he has been dead four and twenty Hours; but this Cuſtom is not ſo general but that it admits of a great many Exceptions, in all Catholic Countries, not excepting *France*, where this Ritual was writ. *Plato*, in his *Laws*, would have a Corpſe kept three Days, agreeable to the Cuſtom of the Age in which he lived. The *Romans* kept their Dead ſeven Days, burnt them the eighth, and buried them the ninth. During the firſt ſeven Days they were waſhed, anointed, kiſſed, probably out of mere Ceremony, wept and bewailed, and called aloud by their Names, which Ceremony was call'd *Conclamare*.

BY the ſame Ritual of Dr. *Alet*, all Rectors, Curates, and other Prieſts, invited to a Burial, and the Funeral Service of the Dead, are forbid to go and dine with thoſe who had appointed the Funeral, and for this Reaſon: *Becauſe at theſe kind of Entertainments there generally happen Things altogether inconſiſtent with the Modeſty which a Clergyman ought to obſerve in his Converſation; which makes the Laity loſe the Reſpect they ought to have for the Dignity of the Prieſthood.* This is the Deciſion of the above-cited Ritual.

ALL civilized Nations have thought themſelves indiſpenſably obliged to pay certain Teſtimonies of Reſpect to ſuch as are willing to join with them in their Tears, ſhare their Loſſes, and comfort them under Afflictions. An Entertainment given in this View does no-ways claſh with the Laws of Good-Breeding; but it is ſurpriſing, that very polite Nations ſhould formerly, and ſtill continue to make theſe Entertainments an Occaſion of Riot and Exceſs. It was cuſtomary among the *Greeks* to give ſuch Funeral-Entertainments as had rather the Air of Joy than Mourning. The *Romans* had their *Parentalia*, which were performed with no leſs Solemnity or Licentiouſneſs: All which, as [d] *Lucian* tells us, was done to diſpel the Grief of thoſe who ſur-

[a] *La Mothe le Vayer* relates, that *Galeas*, Duke of *Milan*, cauſed a Prieſt to be burnt alive with a Corpſe which he had refuſed to put into the Ground without being paid for it. 137th *Letter*, Vol. II. *of his Works*.

[b] *Hoc miſeræ plebi ſtabat commune ſepulchrum*, Hor. Sat. viii. lib. 1. Among the *Romans* there were no more than four Bearers to a Corpſe, as is manifeſt from this Paſſage in *Martial*:

Quatuor inſcripti portabant vile cadaver.

Which Cuſtom is likewiſe obſerved in ſeveral Parts of *Holland*, the Poor being carried by four Bearers.

[c] Sixteen Inſtructions for Burials.

[d] Dialogue *De Luctu*.

vived.

vived. [a] The *Germans* make very expenſive, as well as riotous Banquets, for all who are invited to a Funeral. The *Dutch* have the ſame Cuſtom, attended with the ſame Abuſes; and neither of them ſcruple to drink to great Exceſs on theſe Occaſions. Perhaps ſome Excuſe might be made for theſe ridiculous Cuſtoms.

As to the Manner of inviting to Burials, 'tis well known that the preſent Cuſtom is to give Tickets, and that Perſons are employ'd for that Purpoſe, clothed in Black, to denote the Mourning, and the Function, for which they are appointed. The antient *Romans* had alſo Perſons appointed for the ſame Purpoſe, call'd *Deſignatores*. Theſe Perſons uſed to give notice of the Day of Burial, and repeated it when the Corpſe was ready to go to the Grave; for it was look'd upon as an indiſpenſable Duty to accompany the Corpſe to the Funeral Pile, or Sepulchre; and the more numerous the Company, the more the Deceaſed was honoured. Nay, ſo great was their Vanity, that they cauſed Inſcriptions to be put on their Tombs, declaring that their Corpſe was attended with a [b] great Concourſe of People.

We muſt now make ſome mention of the Commemoration of the Dead. Their Memory is ſolemnized the third, the ſeventh, and the thirtieth Day, not to mention the Anniverſary. If we are to give credit to ſome Doctors of the Church, this Inſtitution is of great Antiquity; and 'tis certain that ſome Writers, cotemporary with *Charlemain*, mention it as a Cuſtom which was then of ſome ſtanding. Be this as it will, the Doctors of the Church have not omitted to ſeek for the myſtical Explication of theſe Ceremonies. They tell us, that the Service of the third Day is for Sins committed in Thoughts, Words, and Actions; againſt God, one's Neighbour, and one's ſelf; at leaſt, that this Service is an Emblem of the Reſurrection. We may judge by this Interpretation, of thoſe which are given for the other Services; but without ſubtilizing ſo much, we had better own ingenuouſly, that theſe [c] Commemorations have been piouſly transferr'd from Heatheniſm to Chriſtianity.

[d] We are told, that in all Church-Yards, ſome Place ſhould be ſet a-part for the Burial of ſuch Children as died before they came to Years of Diſcretion, "becauſe the "Bodies of thoſe little Children muſt be conſider'd as ſo many Temples, which had "always been inhabited by the Holy Ghoſt, and conſequently ought to be buried in a "Place ſeparate from the reſt. The Ceremonies obſerved at their Interment are diffe-"rent from thoſe of the Adult. We beg of God to pardon the Sins of the latter; but "we thank him for preſerving little Children from the Corruption of Mankind." *The Office for theſe conſiſts in Prayer, Pſalms of Praiſe, and Thanks to God*, for his Goodneſs in taking them to himſelf. However, notwithſtanding the great Purity of Children, [e] they yet are admitted into Paradiſe through heavenly Grace and Mercy alone, and conſequently without meriting it; whereas the Adult receive it as *a Reward for having faithfully fought in the Warfare of Chriſt Jeſus, and under his Banner.* This is ſignified by carrying the Croſs on a long Pole at the Burial of grown Perſons; whereas at that of Children, it is carried in a Man's Hand. Moreover, Maſs may be ſaid over the Bo-

[a] The primitive Chriſtians uſed to give into theſe licentious Cuſtoms, and this through an Exceſs of Piety; a convincing Proof that very ridiculous Practices are often built on very reaſonable Foundations, particularly in religious Matters. Theſe firſt Chriſtians uſed to go and drink piouſly upon the Graves of their Martyrs. There they drank Bumpers, and continued doing ſo till Night, to the Emperor's Health, and the Proſperity of his Arms. And ſo great was their Miſtake, that they imagin'd their Prayers would thereby meet with much better Acceptance. "So "aſtoniſhing was the Folly of thoſe Chriſtians, who conſider'd as an acceptable Sacrifice, the Drunkenneſs with "which they honour'd ſuch as had exercis'd themſelves in combating their Paſſions by Faſting." Theſe are the Words of St. *Ambroſe*, in a Treatiſe of his, where he declaims with great Vehemence againſt the Licentiouſneſs of this Cuſtom.

[b] *Elatus hora* IV. *frequentiâ maximâ*, as we find it in an antient Epitaph.

[c] *Bona, Cap.* xiii. *Sect.* 2. *Div. Pſalmod. Caſal. de vet. ſacr. Chriſt. Ritib.*

[d] *Alet*'s Ritual, and others.

[e] Ritual, *ibid.*

dies

dies of Infants, *to thank God for his Goodneſs, in taking them to himſelf, while they remain'd in the State of Innocence.*

HERE follows the Manner of burying ſuch Children as die after Baptiſm. The Bell tolls, but in a different Manner than at the Interment of grown Perſons. Neither Palls, black Ornaments, nor Tapers made of yellow Wax, muſt be us'd on this Occaſion; all the Ornaments and Tapers muſt be white. The Corpſe muſt be dreſs'd according to the Age of the Deceaſed, obſerving that it be done with Modeſty; and that a Crown of Flowers, or odoriferous Herbs, be ſet on its Head, as a Token of Innocence and Purity. Four or ſix Wax-Tapers, lighted, muſt be ſet round their Coffin. The Prieſt who performs the Ceremony of Burial, wears a white Stole over his Surplice; but there is nothing particular in the reſt of the Ceremony except that after the Burial the *Libera* is not to be ſung in the Church-Yard, nor any other Deprecations for the Dead.

As to ſuch Children as die unbaptiz'd, they are not ſuffer'd to be buried in conſecrated Ground, and that becauſe they did not die in Communion with the Church. As they never were admitted into it, they are not to be pray'd for. As they had not waſh'd out the Spots of their original Sin by Baptiſm, they are look'd upon as excluded from the State of Innocence, in which ſuch Children as are baptized, die. But if it ſhould be aſked, whether thoſe who die unbaptiz'd, are loſt, and muſt fry in Hell through their Parents Negligence, or becauſe they were born in a Religion which refuſes to acknowledge Chriſt for the Saviour of the World? I anſwer, No; to ſay otherwiſe would be the higheſt Cruelty. They have a Place allotted for them, call'd *Limbo*; where they are to dwell to all Eternity. Some Writers aſſure us that this *Limbo* is ſituated in the upper Region of Hell; but we have only their Word for it.

WE ſhall conclude this Article with obſerving, that almoſt all the Heathens, both antient and modern, ſeem to have ranſack'd their Imaginations for the moſt whimſical Ceremonies they could deviſe at the Burial of their Dead. We ſhall take notice hereafter of the extravagant Cuſtoms of the *Americans* on this Head, for the leaſt whimſical whereof we have endeavour'd to account from rational Principles. The antient *Egyptians* gave a kind of Immortality to their Dead, by their wonderful Art of embalming them, the Secret whereof is now loſt; but the *Perſians* on the contrary, if we may give credit to ſome Hiſtorians, gave their Dead a Prey to wild Beaſts. However, *Herodotus* tells us, that they buried them afterwards, which Cuſtom he ſays was peculiar to the *Magi*; whereas the other *Perſians* uſed to cruſt their Bodies over with Wax, in order to preſerve them. Beſides, the Cuſtom of expoſing their Dead to Beaſts cannot have been very general, ſince modern Travellers take notice of ſeveral magnificent Ruins of the Monuments of the antient *Perſians*. Farther, we have the Teſtimony of *Xenophon* in the eighth Book of his *Cyropædia*, not to mention ſeveral other Authors, who relate that the *Perſians* had the Cuſtom of burying the Dead. The *Parthians* and *Bactrians* uſed to caſt their Dead to the Dogs and Birds; the Inhabitants of *Pontus Euxinus* devour'd the Bodies of their deceaſed Parents; and ſome People of *Aſia* did not permit their aged People to die a natural Death, but uſed to kill them, in order, as they ſaid, to free them from the Infirmities of old Age. From this Principle, Children thought it was a charitable Act in them to ſhorten the Days of their decrepid Parents; and in order to prevent their languiſhing in thoſe Diſeaſes with which old Age is oppreſs'd, they uſed to ſtab them, and afterwards devour their Bodies, imagining they thereby re-united themſelves to thoſe, of whoſe Subſtance they had been a Part, before their Birth. The *Heruli*, as *Cælius Rhodiginus*, Book xvii. *Lectio. antiq.* relates, treated all their aged People, and ſuch as were afflicted with any mortal Diſeaſe, after the ſame barbarous Manner. The *Barcæans* expoſed the Bodies of their Dead to Vulturs, be-

cauſe the long Life of theſe Birds was ſome Image of Eternity; which kind of Interment was look'd upon as ſo honourable, that it was indulged only to Perſons of Merit, none being buried but the meaneſt Sort of People, and ſuch as had lived in Obſcurity. Several Nations of Antiquity uſed to burn their Dead, the *Greeks* for Inſtance, and the *Romans* their Imitators. However, there were ſome Exceptions to this Rule among the latter, and 'tis probable that they obſerved the Cuſtom alſo of burying the Dead without burning them, as was practiſed by the Family of the *Cornelii*, although *Sylla* order'd his [a] Body ſhould be burnt after his Death, for fear the *Romans* ſhould treat it in the ſame Manner as he had done that of *Marius* his Enemy. The *Greeks* likewiſe varied ſometimes from the general Rule; for *Themiſtocles* and *Braſidas*, both *Grecian* Generals, were buried. 'Tis very probable that all the above-mention'd Nations uſed originally to bury their Dead; it being the moſt rational, moſt natural Practice, and moſt worthy of human Nature; but in Proceſs of Time, Mankind, from a peculiar Delicacy, intermix'd with Superſtition, to which Men are too prone, thought proper to burn their dead Bodies, probably to purge or diſincumber them of all their groſs and terreſtrial Particles; for the receiv'd Opinion was, that Fire wafts the divine Part of Man to Heaven, and leaves his impure and corruptible Part behind on Earth. One would think theſe Antients underſtood by ſuch Notions a Diſtillation, or Separation of the Elements, like that whereby our modern Chymiſts make their new Diſcoveries. We ſhall here omit the various Methods of burning the Dead and the Living along with them, it being our Deſign to take notice thereof in the Sequel.

It was antiently a Cuſtom among ſeveral Nations to throw their Dead into the Water; ſome chuſing Lakes, and others Ponds; ſome again Rivers, and others in ſhort the Sea. All the ridiculous Cuſtoms of theſe People were doubtleſs founded on ſome Reaſon or other; and who can tell but they might therein follow the Opinion of *Thales*, who look'd upon Water as the Principle of all Things? or perhaps they might pretend that the Waters into which they threw their Dead, purged them from the Filth they had contracted in this Life. Here follow ſome other Cuſtoms ſtill more fantaſtical, and more unworthy the Dignity of human Nature. The Inhabitants of *Colchis*, and the *Tibarenians*, uſed to hang their Dead upon the Branches of Trees in their Woods and Foreſts, firſt ſewing them up in Ox-Skins; whereas the antient *Goths* uſed to do their Princes the Honour to hang them up without all this Pomp, as poſſibly thinking it ſavour'd too much of Vanity. *Cælius Rhodiginus* tells us in his 17th Book, Chap. xix. that it was cuſtomary amongſt the *Troglodites* to make their Dead up in a Bundle, thruſting their Head between their Legs, and afterwards tying them together with a Rope; after which they carried them into the Fields, and there left them a Prey to wild Beaſts. The *Sabæans* threw their Dead, not excepting their Kings themſelves, among the Filth upon the Dunghils. Perhaps the greateſt Part of theſe *Barbarians* might be of the ſame Opinion with *Mæcenas*, *viz.* that *Sepelit natura relictos*, *Nature takes care to bury the Dead*; but unhappily for that Wit of antient *Rome*, *This is a falſe Notion.* The People of the *Balearean Iſlands*, now *Majorca* and *Minorca*, who were not altogether ſo barbarous, uſed to cut the Bodies of their Dead to Pieces, and afterwards put them up in earthen Pots. The *Phrygians* uſed to lay the Bodies of their Prieſts upon high Pillars, whether it were to denote that the Prieſts are ſuperior to other Men, or to teach them that they ought to ſerve for Examples, even after their Death. The *Naſamonians* uſed to clothe their deceaſed Warriors and Captains in White; and inſtead of burying them afterwards, always laid them on Rocks and in Deſarts. The *Macrobii*, a People of *Africa*, uſed to encruſt their Dead with Parget, or Plaiſter, and ſhut them up in Pillars of Glaſs. In this kind of Monument they kept them in their Houſes, and there offer'd them their Firſt-Fruits. But this Cuſtom is not altogether ſo

[a] *Celius Rhodig. Lib.* xvii. *Lectio. antiq.*

ridiculous as it appears at firſt Sight; it being follow'd not only by the People who bor-der'd on the *Nile*, but we are even aſſur'd that thoſe of *Alexandria*, ſhew'd the Relics of *Alexander the Great* in a Glaſs Shrine; and perhaps 'tis to theſe People that we owe the Invention of our modern Shrines of the ſame Make; though indeed it muſt be own'd, that with regard to religious Inventions, the Mind of Man does not want any Models to ſet it at Work; for ſuch as ſerve God wholly and ſoley by exterior Practices, are ever fruitful enough in new Shifts. They applaud themſelves for it, and flatter themſelves they ſhall draw down the Bleſſing of the Almighty, and the Protection of the Saints, by this kind of Service, more than by a punctual Obſervation of all the real Duties of Religion put together. We ſhall conclude this Topic with a few Obſerva-tions upon Graves and Sepulchres.

ALL Nations are unanimous in ſhewing Reſpect to theſe *laſt Habitations of the Living*, if I may be allow'd the Expreſſion; all thoſe who violated them in former Times were look'd upon as infamous and ſacrilegious Wretches, and very ſevere Laws were enacted againſt them. The *Greeks* and *Romans* had them in equal Horror, as may be ſeen in the Works of ſuch Writers as have made Collections on this Subject, particu-larly *Cælius Rhodiginus*, who has collected ſeveral curious Articles upon this Head. The burying of their Enemies was alſo thought a Debt due to Decency and Humanity, eſpe-cially to the latter; for, according to the heathen Theology, none of thoſe who re-main'd unburied could croſs the River *Styx*, but were oblig'd to ramble up and down for an hundred Years about the Borders of it, before they could be ferried over. Hence every one that met with an unburied Corpſe was obliged to throw a little Earth upon it, till by Degrees it was at laſt completely buried. 'Tis alſo to this Notion that the *Ce-notaphia* or empty Monuments, which were made for ſuch whoſe Bodies could not be found, owe their Original. If to theſe *Cenotaphia* we add the *Devotion of nine Days*, which undoubtedly were made for thoſe for whom theſe empty Monuments were de-ſign'd, the *Vicennalia* celebrated every twenty Years, the *Tricennalia* obſerved every thirty Years, and the Anniverſaries, we may be ſure that the Zealots among the Hea-thens thought they performed thereby all that could any way contribute to the Repoſe and Conſolation of the Deceaſed. They likewiſe had the Cuſtom of ſurrounding, or, as others call it, crowning the Graves with Greens; as for Inſtance, with Hyacinths and Amaranths, *&c.* the Verdure of which Plants was a Symbol of Eternity.

VI. MARRIAGE.

THE *Roman* Catholic Church defines Marriage to be [a] a Sacrament inſtituted by our Saviour, to eſtabliſh a holy Alliance between Man and Woman, in order that they may bring up the Children who ſhall ſpring from it, in his Fear and Love. This Definition, however, agrees with the Chriſtian Religion only. The Ritual referr'd to above adds, "That the End of the Sacrament of Marriage is, that Man and Wife "may mutually help and comfort each other, in order to ſpend this Life in a holy "Manner, and thereby gain a bleſſed Immortality; and to contribute to the Edifica-"tion of the Church, by the lawful Procreation of Children, and by the Care of pro-"curing them a ſpiritual Regeneration, and an Education ſuitable to it." All this is the Reverſe of the carnal and ſelf-intereſted Views of moſt Perſons who enter into the married State. But an Unbeliever will ſay, Man is created with a carnal Appetite; why therefore ſhould not ſuch as are unable to conquer the Stimulations of the Fleſh, endeavour to ſatisfy them by a lawful Marriage? 'Tis certain that the Procreation of Children is the firſt Object of that mutual Inclination which God hath implanted in

[a] *Alet*'s Ritual.

both Sexes. However, this Act is heighten'd with ſome Pleaſure; and let an Agent in this Commerce be ever ſo chaſte, 'tis certain his Mind is no way fix'd upon Heaven while he is endeavouring to propagate his kind; nor do we find there is any Prohibition to this Pleaſure, whenever it may be lawfully enjoy'd. We daily have Examples of Numbers of looſe young Fellows who have Wives given them, purely to engage them to quit their unlawful Pleaſures. We might ſay farther, that a Perſon is not abſolutely forbid to try to make his Fortune by Marriage, provided that Procreation, the chief matrimonial Duty, be duly attended to at the ſame Time; but it were needleſs to dwell any longer on a Topic which is properly the Province of the Caſuiſts. We ſhall likewiſe omit thoſe Counſels and devout Prayers, which, according to the Directions of our ſpiritual Guides, ought to be offer'd up by all Perſons before they enter into Wedlock; for few People carry their Piety ſo far. The Idea which ſuch as are acquainted with Marriage only in Speculation, *form to themſelves* of it, has ſo little of Gravity and Serioufneſs in it, that we ſhall ſcarce meet with one in a thouſand, who would not think he was rallied, were he adviſed to offer up his Prayers to God, to meditate on the Duties of the conjugal Life, or to conſult with pious People before he enter'd into that State. A young Fellow who is juſt upon the Brink of Marriage, has no ſuch ſpiritual Thoughts, and can ſcarce find Time to trouble his Head about Devotion. Can any Thing poſſibly interfere more with thoſe Charms which *Hymen* preſents to his Votaries at their firſt ſetting out; to the Pleaſures he then offers them; to thoſe Delights which are always made inſeparable from the divine Precepts, Precepts which were given to Man for the Propagation of his Kind? A [a] ſpiritual Director, however, requires farther, that every Perſon before he enters into Wedlock, ought "to beſeech "God to join him with ſuch a Perſon, as he may work out his Salvation with; to ex- "amine whether or no the Perſon he has pitch'd his Affections upon, has the Fear of "God before her Eyes, if ſhe be prudent, diſcreet, and able to take care of a Fami- "ly, *&c.*" We muſt own that ſuch Reflections as theſe are pious and beautiful; but they ſeldom enter into the Heads of young Perſons who are going to tie the indiſſoluble Knot.

PERSONS before they marry are generally betroth'd to one another, *i. e.* both Parties promiſe reciprocally, in Preſence of their Relations and Friends, to take each other for Man and Wife; after this the Marriage Articles are ſign'd, and by virtue of ſuch an Engagement, the contracting Parties might, one would think, without riſquing their Honour, beſtow thoſe mutual Endearments on each other, which are now forbid till the Marriage Knot is tied, did not the Perfidiouſneſs of Men, and the Fickleneſs of the other Sex, make ſome ſtronger Tie neceſſary, even in Chriſtian Countries; and to this the Marriage Ceremonies uſed in different Parts of the World, as well as the public and ſolemn Engagements by which Perſons are obliged to bind themſelves, owe their Original. And as the Authority of Heaven makes an Impreſſion on the Minds of Men, it was thought proper to conſecrate Marriage by a religious, ſymbolical, and myſterious Form of Words, as we ſhall ſhew hereafter. Becauſe of the Falſhood and Fickleneſs above-mention'd, or perhaps of the Diſcovery that is made, after Marriage, of certain Defects which are inviſible but in a certain Point of Light, it has been thought proper to ſolemnize Marriage immediately after the Parties are betrothed; the contrary Practice being very repugnant to the Purity of the Chriſtian Religion. Not but it is fitting that Perſons who are to ſpend their Lives together, and whom our Saviour commands to love as their own Fleſh, ſhould be pretty familiarly acquainted with one another: But how difficult is it to reſiſt Temptation, or to conſider the Perſon to whom we have plighted our Troth, as forbidden Fruit! Beſides, were long Betrothings authoriz'd by the Laws, People would inſenſibly make it a Cuſtom to ſtop there; ſo that they would perhaps at laſt introduce the commodious Practice of taking one another

[a] *Alet*'s Ritual.

upon

upon Trial. And in this Caſe a ſort of Prenticeſhip would be introduced between the two Sexes, attended however with this Convenience, that when their Time was out, both Parties would be at Liberty to forſake their Trade. But to be ſerious, it muſt be own'd, that as Religion and Reaſon ought to be call'd in at this perilous Change of Condition, young Perſons ſhould reſolve before hand to bear with each other, and to live in ſuch mutual Harmony as if they both were perfect Beings; for which deſirable End, the ſhorter the Courtſhip perhaps 'tis the better; nor ſhould either Party form too agreeable Illuſions, or chimerical Difficulties. Perſons who marry with this Frame of Mind may be very happy, and find a bliſsful Tranquillity in family Cares.

HERE follows ſome farther Advice given by the Rituals, to ſuch as are deſirous of making a Chriſtian Uſe of Marriage. On the Wedding-Day, the Parties muſt reflect on the State into which they are going to enter, and beg of God to preſerve their Chaſtity in thoſe Moments, when, though a Perſon be never ſo pious, the Fleſh is apt to be victorious over his Spirit, unleſs he be gifted like the Quietiſt in [a] *Rouſſeau* the Poet, whoſe Spirit was able to perſiſt in Prayer, even while his Body ſtoop'd down to terreſtrial Things. They muſt not give their Minds over to Dreſs, Vanity, Senſuality, *&c.* but 'tis well known that the contrary Cuſtom generally prevails, and that moſt young Perſons look on the Days immediately preceding their Marriage, which are ſpent in Luxury and Jollity, as the moſt happy Seaſon of their Lives. Nay the Aged too are not a little pleaſed with theſe Amuſements, as they help to awake paſt Pleaſures in their own Minds: They are fond of that Gaiety and Pomp which concludes with the joining of two Perſons, in whom they in ſome Meaſure behold themſelves live a ſecond Time; and farther, as old People are generally fond of Reſpect, they are proud to ſee thoſe who are ſo nearly related to them make a Figure ſuperior to the Company they have forſaken. Thus do the Aged gratify their own Vanity, while they are ſoothing that of young People. Could we think, were it not with this View, that ſo many venerable Matrons (for old Women are ever famous for being good Match-Makers) would be prevail'd with to make a Trade of uniting young Perſons together. The Bride and Bridegroom ought to walk together to Church with a modeſt and humble Air: This Religion enjoins, but Cuſtom and the Practice of the World teach the contrary. The latter are for having them walk with Pomp, accompanied with a Croud of Bridemen, Bridemaids, and other young Perſons, and that every Thing they caſt their Eyes upon ſhall be inferior to themſelves. Laſtly, they make both Parties preſent themſelves before the Prieſt, as it were, out of mere Ceremony and Pleaſure, wherein Religion uſurps Privileges that don't in the leaſt belong to it; ſuch is the Pomp and Pride of moſt Perſons who enter into Wedlock. The reſt of the bridal Day, if we may give credit to our ſpiritual Directors, ought to be ſpent with Modeſty, nor ought they to indulge in Riot and Exceſs; but the above-mention'd Gentlemen are not enough acquainted with the World to know, that Modeſty and Sobriety are impracticable in theſe Days of high Feſtivity. From the Time of giving the Bleſſing, to the conducting the married Couple to the Nuptial Bed, Luxury muſt triumph; and to ſay the Truth, this Cuſtom has taken ſuch deep Root, that it would be ridiculous to pretend to be ſerious on ſuch Occaſions.

[b] THE Rituals ordain that Marriages be ſolemniz'd on Work-Days; and that becauſe the Mirth and Joy that reigns at Weddings is inconſiſtent with the Devotions ſuitable to Sundays and Holidays. They ordain that a Pariſh Prieſt ſhall always be preſent at this Ceremony. The Banns muſt be publiſh'd thrice before Marriage, on three Sundays or Holidays ſucceſſively, at the Parochial Maſs, and muſt be publiſh'd in thoſe Places where the Parties have dwelt a conſiderable Time: If the Man and Woman live in dif-

[a] *Vide* the Epigram which begins as follows: *Un Quietiſte ardent comme un tiſon.*
[b] *Alet*'s Ritual.

ferent

ferent Dioceſes, they muſt be publiſh'd at the ſame Time in both. The Deſign of theſe Banns is in order to find out whether the Perſons may lawfully marry, which obliges us to take ſome Notice of the Impediments with regard to that State: Theſe are reckon'd fourteen, all which are expreſs'd in the ſix [a] *Latin* Verſes quoted in the Margin. The firſt Impediment is call'd *Error*; as for Inſtance, if a Perſon ſhould be ſo far impoſed upon as to be made to marry one Perſon, when he intended another. The ſecond, call'd *Condition*, is when a Perſon imagines he marries one of a Condition ſuitable to his own, and it is afterwards found that ſuch Perſon is of a mean and diſhonourable Condition. *A* [b] *ſolemn Vow of Chaſtity made in any religious Order, approved by the Church*, is likewiſe an Impediment; and that *becauſe the Perſon who has made ſuch Vow, contracts a ſpiritual Marriage with God.* But in caſe a Perſon ſhould repent of his Vow; if after having made a ſolemn Engagement with Heaven for ſeveral Years, he ſhould find it impoſſible for him to reſiſt the Stimulations of the Fleſh, would not Marriage be a moſt ſalutary Remedy? would there not be leſs Guilt in it than in the clandeſtine Intrigues of Monks and Nuns? A Perſon who has only made a private Vow of Chaſtity cannot marry afterwards, without committing a great Sin; but a Marriage in this Caſe is valid. But when once Perſons have made ſuch a Vow, they muſt no longer ſollicit their Partner, to indulge the procreative Faculty, but live together like ſo many Angels, and not as Perſons of a different Sex. Another Impediment is *Conſanguinity*, whereof it were needleſs to ſet down the Degrees in this Place, or the Alliance comprehended by the Impediment cauſed by Conſanguinity, or of the ſpiritual Alliance mention'd in the Article of Baptiſm. Certain *Crimes* are likewiſe an Impediment to Marriage, ſuch as Homicide, Adultery, *&c.* *A Difference of Religion* is likewiſe an Obſtacle in certain Caſes; as for Inſtance, an unbaptiz'd Perſon is incapable of contracting Marriage with one who was baptiz'd; but the Marriage between a Roman-Catholic and a Heretick is valid. *Force*, or *Violence*, is alſo an Impediment to Marriage, ſince it deprives the Will of its juſt Liberty; ſuch as the running away with, or ſtealing a Woman. The Obſtacle with regard to *holy Orders* is when a Perſon has taken ſuch Orders. The Impediment with regard to *Ties*, or *Pre-engagements*, is when one of the Parties is already married to ſome other Perſon. The Impediment with regard to *Decency*, is when a Perſon betroth'd to another happens to die, or enters into a religious Order, before the Marriage is conſummated; in which Caſe the ſurviving Perſon, or who has not embraced a religious Life, is not allowed to marry with the Brother or Siſter of the other Perſon. *Impotency* is by ſo much the greater Obſtacle, as Procreation is the chief End of Marriage. Impotency is of two kinds; the one perpetual, the other accidental, or occaſion'd by Incantation. As to a perpetual Impotency, it is unanimouſly agreed to be an Obſtacle, both to prevent before Marriage, and diſſolve it after 'tis contracted. Eunuchs come under this Head of perpetual Impotency, as alſo thoſe who are invincibly cold by Nature. The Caſuiſts pronounce Sentence againſt theſe, and againſt an Order of Husbands who are in the Caſe mention'd by [c] *Petronius*. However, theſe Caſuiſts and the eccleſiaſtical Judges allow three Years to this kind of Palſy; but then they ſhould grant a reaſonable Compenſation to the ſuffering Party. Is it juſt and equitable for a Perſon to undergo an undeſerved Trial, and [d] after having embraced for many Years a mere Shadow, be forced to continue three Years longer in a State of Life in which the moſt rigid Virtue is expos'd to the ſtrongeſt Temptations? But on the other Side, aged People, not excepting the Decrepid, are allow'd to marry

[a] *Error, conditio, votum, cognatio, crimen,*
Cultus diſparitas, vis, ordo, ligamen honeſtas;
Si ſis affinis, ſi forte coire nequibis;
Si parochi & duplicis deſit præſentia teſtis;
Raptave ſit mulier, nec parti reddita tutæ.
Hæc faciendæ vetant connubia, facta retractant.

[b] *Alet*'s Ritual.

[c] *Funerata eſt pars illa corporis, qua quondam Achilles eram.*

[d] *In umbra voluptatis diutius luſi —— languori tuo gratias ago.*

together; but how greatly does this claſh with the chief End of Marriage! And is it not plain that an antiquated Fellow who marries, may be juſtly compared to a Man who pretends to walk though he has no Sinews in his Legs? But there are Women who don't ſcruple to run this diſagreeable Riſque, but flatter themſelves they ſhall be able to warm the moſt frozen old Age. 'Twould be to no Purpoſe to quote to them the Example of *David*, who in vain attempted to preſerve, or rather recover his loſt natural Heat, in the Embraces of a young Woman. 'Tis well known that this is not the Deſign of Marriage. The *Romans*, in the Time of their Republic, had a Law called *Papia Popæa*, which was afterwards abrogated by *Claudius Cæſar*, at a Time when their Manners were very much corrupted. By this Law all Perſons upwards of ſixty were forbid to marry. However, ſuch a ſalutary Medium might be made uſe of in this Caſe as would be more worthy the genuine Spirit of Religion; which is, that old People ſhould be prohibited marrying with young, but at the ſame Time be left at Liberty to marry Perſons of an Age ſuitable to their own: Thus would Marriage be an indiſſoluble Union between two Perſons of different Sexes, for their mutual Comfort and Aſſiſtance. Let us wave this Inquiry, ſince [a] *Sanchez* has in ſome meaſure appropriated it to himſelf, by his skilful and diligent Diſquiſition of it. We refer to that learned Jeſuit, all who are deſirous of knowing whether Barrenneſs ought to be conſidered and treated as Impotency; whether a Woman, who cannot be made a Mother, without running the Riſque of loſing her Life, ought to be rank'd among the Impotent; whether on certain Occaſions ſuch natural Defects as cauſe an exterior Impotency, may be repair'd by violent Methods, *&c.* If that nuptial Tie may be diſſolv'd, in which both Parties happen not to be made for each other, becauſe it has pleaſed Nature to be ſometimes over liberal, and at other Times too ſparing. In this laſt Caſe *Sanchez* informs us as the Popes had done before him, that both Parties are allow'd to ſeek for better Fortune in a ſecond Marriage.

As to Impotency imputed to Sorcery, it may be cauſed by various Methods, ſay the Caſuiſts, which it would not be decent for us to mention in this Place. This kind of Sorcery is call'd by the Vulgar *Nouer L'aiguillet.* This Faſcination, whoſe Virtue is ſuch as to prevent the Conſummation of Marriage, is perform'd after ſeveral Ways. Here follows one of them: Take a Wolf's Pizzle, and the Skin of a Dog or Cat; dye them of two or three Colours; tie them into three or nine Knots; ſpit thrice on the Duſt, or in your Cap, and mutter over ſome barbarous and obſcure Words, whilſt the Prieſt is pronouncing his Bleſſing on the Marriage. Whatever there be in this, a Man muſt have a good Stock of Faith to give credit to ſuch idle Stories. Nevertheleſs the Rituals ordain, that on theſe Occaſions Recourſe ſhall be had to Prayer and Confeſſion, in order to diſſolve the Charm of the wicked Spirit, or his pretended Agents; nay, public Prayers may be made in the Church, and Exorciſms uſed, for ſuch Perſons as imagine they labour under this Faſcination.

FORMERLY it was a Cuſtom to make a public Trial of a Perſon's procreative Ability, either in Preſence of a ſpiritual or ſecular Judge, and ſeveral Surgeons and Matrons; but it was aboliſh'd in *France* in 1677. after having been obſerv'd for near a hundred and twenty Years. *Juſtinian* the Emperor had alſo forbid this, and other ſuch Cuſtoms enacted for the examining the like Caſes.

IN fine, the Rituals teach, that the mutual Duties of Marriage ought by no means to be refuſed; however, there are ſome Exceptions to this Rule; among which are thoſe which the Solemnity of Religion requires. The *Romiſh* Maſs-Book ordains, *That the Prieſt muſt enjoin thoſe he marries, to be chaſte in the Seaſons of Prayer, and on Faſting,*

[a] Sanchez *de matrimonio*, Lib. vii. Diſp. xcii. Tom. II.

and



The CEREMONY of MARRIAGE. || Ceremonie de MARIAGE.



B. Picart. del. C. Du. Bosc. sc.

BENEDICTION of y NUPTIAL BED. || Benediction du LIT NUPTIAL.

and ſolemn Days. [a] The ſame was enacted among the Heathens, and all ſuch were rank'd among the Profane as approach'd the Altars, after having ſolemniz'd the Myſteries of Love. The above-mention'd [b] Rituals inſinuate likewiſe, that Copulation is ſinful when a Woman is with Child, or when both Parties are unable to get Children. It muſt be own'd that Beaſts inſtruct Mankind in this Caſe; but to wave this trite Obſervation, a famous Queen once boldly anſwer'd her Confeſſor, *That Beaſts act in this Manner becauſe they are Beaſts.*

The Ceremonies of MARRIAGE.

BESIDES the Age requiſite for Marriage, the Liberty of contracting, and the Publication of the Banns, the *Rituals* require farther, That the Perſons to be join'd together in Matrimony, [c] *ſhall be ſufficiently inſtructed in the Chriſtian Doctrine; that they ſhould know the Nature of the Sacrament of Marriage, its Ends, its Obligations; and that they ſhould firſt confeſs themſelves, and receive the Sacrament before they join themſelves together for ever.* The Prieſt ought to beſeech God that the married Couple may acquit themſelves in a holy Manner of the Duties of Marriage, which muſt be celebrated at the high Altar, himſelf being clothed in his pontifical Veſtments.

WHEN the Prieſt goes to the Altar, he is preceded by one or two Clerks in their Surplices, as we ſee in the Figure repreſenting this Ceremony. Theſe Clerks carry the holy Water-Pot, the Sprinkler, the *Ritual*, and a little Baſon to put the Ring in, when it is to be bleſs'd. After he has ſaid the uſual Prayer for the Couple, he advances towards them on the laſt Step of the Altar; the Man ſtanding on the Epiſtle and the Woman on the Goſpel-Side, ſo that the Man ſtands at the Woman's Right-Hand. The Relations and Witneſſes ſtand behind them. Then the Prieſt asks the Couple their Names and Sirnames; which is only a Formality, their Names being already known to him, by the Publication of the Banns, and by a Certificate confirming the ſame, which the Couple are oblig'd to produce at that Time. He afterwards addreſſes himſelf to the Man and Woman ſeparately, in their Mother Tongue, calling them both by their proper Names, and asks the Man whether he will have ſuch a one for his Wife, and the Woman whether ſhe will have ſuch a one for her Husband. This reciprocal Conſent is abſolutely requiſite in this Caſe, and without it the Marriage would be null. After mutual Conſent has been given, by expreſly anſwering, *Yes*, or giving ſome equivalent Sign thereof, the Prieſt who before was cover'd, uncovers himſelf, takes the Couple by the Hand, and making them join Hands, ſays, *Ego jungo vos in matrimonium, &c.* that is, *I join you together in Marriage, in the Name of the Father*, &c. At the ſame Time he makes the Sign of the Croſs upon them, and then ſprinkles them with holy Water. This being done, he bleſſes the Wedding-Ring, and ſprinkles it alſo with holy Water, in the Form of a Croſs; after which he gives it to the Man, who puts it on the Wedding-Finger of the Woman's Left-Hand. This Ring is the Pledge of the conjugal Chaſtity and Fidelity which the Wife owes the Husband. To all this the Prieſt adds ſome Prayers; after which follows an Exhortation to the married Couple, and to the Aſſembly, and afterwards Maſs.

THE married Couple are bleſs'd in the following Manner, when the Woman is a Virgin, and has always had the Reputation of Chaſtity. The Prieſt, after the Offertory, goes to the Foot of the Altar, and the married Couple make what Oblation they think

[a] *Vos quoque abeſſe procul moneo, diſcedite ab aris,*
Queis tulit heſternâ gaudia nocte Venus. Tibullus.

[b] *Alet's Ritual.*
[c] *Idem Ibid.*

proper;

proper; the Husband firſt, and the Wife afterwards. The Prieſt likewiſe repeats ſome Prayers, and the Ceremony ends with an Exhortation to the married Couple. The Subject of this Exhortation is on the Duties of the conjugal Life, the End and Deſign of Marriage, reciprocal Love, *&c.* after which he ſprinkles them with holy Water. Young People are not to inhabit under the ſame Roof, or be in Company together, except in the Preſence of their Parents, or Relations, till ſuch Time as they have received the Bleſſing of the Church. But when this is over, they are at Liberty to go and conſummate the Marriage, and taſte thoſe Pleaſures which would be criminal, if taken without the Formalities eſtabliſh'd by the Church.

THE married Couple muſt deſire the Prieſt to bleſs the Marriage-Bed; the Ceremony of which Act is here repreſented. Among the other Bleſſings which are ask'd by the Mediation of the Prieſt when he bleſſes the Marriage-Bed, one is, that thoſe who are to lie in it may *increaſe* and *multiply*. The holy Water completes the Sanctification of the Nuptial Bed.

SOMETIMES the married Couple are incapable of Conſummation, and imagine that it is owing to the Sorcery and Incantations whereof we have already ſpoken. But this is frequently made uſe of as an Excuſe for their own Deficiency, by Husbands who are really impotent, or have worn themſelves out by their Debauchery.

Et tout cela n'eſt que pour amuſer,
Un peu de tems des eſprits de poupée.

That is, *This is contriv'd only to amuſe ſimple Girls for a ſhort Time.*

A HUSBAND muſt be very much puzzled when this is the only Shift left him to ſave his Honour. Every Man ought to be acquainted with himſelf, and to know what he is fit for. However, there may be ſome Exceptions to this Rule. But in general, this pretended Sorcery is no other than a Want of Spirits, an Extinction of the natural Heat; and in this Caſe a Man is ſo far from being a *R——m*, that he is not even a Husband of the loweſt Order. Be that as it will, in this unhappy State of Impotency the Prayers of the Church have been thought neceſſary, and are attended with the following Formalities.

THE [a] Prieſt begins by exhorting the married Couple to put their whole Truſt in God, and admoniſhes them to devote themſelves to Prayer till the Day appointed by him for the performing of the Ceremony; which being come, he celebrates Maſs upon their Account, and in their Preſence: They both fall down on their Knees, and he in the mean Time repeats certain Prayers and Pſalms ſuitable to the Occaſion. In theſe Prayers he exclaims againſt the Devil, the Author of Witchcrafts and Sorcery, and beſeeches Heaven to reſtore to the married Couple their generative Faculties. Laſtly, he lays his Hand on the Woman's Head, praying that ſhe may be fruitful. The Ceremony ends with ſprinkling Holy Water.

WE ſhall here make ſome Remarks on the Conformity between the Cuſtoms of the Antients, and thoſe now in uſe among us, with regard to the Decorums, the Ceremonies, and Advantages of this State. We need ſcarce mention the *Portion*, or *Fortune*, the Cuſtom whereof is of great Antiquity, and was eſtabliſh'd among the moſt unciviliz'd Nations. The giving a *Fortune* with a Woman, is in ſome Meaſure the beſtowing Money upon her to purchaſe a Maſter with, as *Euripides* obſerves in his *Medea*.

[a] *Alet's Ritual.*

This

This Thought is ſo far from being new, that it has been long ſunk to a mere common-place Obſervation; inſomuch, that the Fathers have not forgot to [a] mention it in their enumerating the Advantages of Virginity. However, very few young Girls are ſo fond of this Privilege, as to be prevail'd with to live unmarried. *Solon*, an antient Legiſlator among the *Greeks*, enacted that a Woman's whole Fortune ſhould conſiſt in three Sutes of Clothes, and a few Houſhold Utenſils; and this in order to prevent the Motives of conjugal Society from being venal. But ſuch a Cuſtom would not take place in thoſe Countries where a Man's whole Fortune depends on his Wife's Portion, without the leaſt Regard to her Merit and Qualities. But here follows a much more extraordinary Particular. The *Greeks* look'd upon Marriage ſo eſſentially neceſſary to the public Good, that the *Lacedemonian* Women were allow'd to beat and buffet publicly all the old Batchelors, once a Year at leaſt; and the Anniverſary of this whimſical Cuſtom us'd to be celebrated on a very ſolemn Feſtival, at the Foot of the Altars. But theſe very People, who looked upon Marriage as one of the Foundations of the Happineſs of their Commonwealth, allow'd two other Cuſtoms, both of which interfer'd very much with that domeſtic Tranquility they ſeem'd deſirous of eſtabliſhing, and which is the greateſt Pleaſure of a married State. They allow'd of [b] Proſtitutes and Concubines, to act in thoſe domeſtic Employments which are now given to Chamber-Maids. The former 'tis true had greater Power than the latter have. But be that as it will, the Chriſtian Religion has depriv'd Husbands of all ſuch Privileges; and if they pay their Tribute to any but their Wives, 'tis contrary to its Dictates, and the Duties it preſcribes to married People; but at the ſame Time our Women gain a very noble Privilege thereby, ſince it puts them upon the ſame Level with the other Sex. But this Cuſtom is obſerv'd by Chriſtians only; for the *Heathens*, the *Turks*, and the *Jews*, uſurp ſuch an Authority over their Wives as is not many Removes from Tyranny.

We omit the Ceremonies of the Woman's aſking her Parents Conſent, the Contract of Marriage, and the Betrothings of antient Times: Theſe Particulars being pretty near the ſame then as they are at preſent. They likewiſe us'd a Ring at their Marriages, call'd *Annulus Pronubus*, or the Wedding-Ring. The Bridemen and Bridemaids us'd to accompany the Bride and Bridegroom, to do them the greater Honour, and to aſſiſt them as Counſellors, Maſters of Ceremonies, and to guard them. The Betrothing us'd to be ſpent in Feſtivity and Mirth. They us'd to viſit, compliment, and congratulate one another. The Wedding was kept for three Days together, when the Bride, the Bridegroom, and the young People who aſſiſted at it, were dreſs'd in their fineſt Clothes, and deck'd with Jewels. The Bride was crown'd, and carried with great Ceremony to her Husband's Houſe, where the Nuptial Bed, adorn'd with Flowers, was prepar'd; and here the Bride was laid in Bed by a Company of Matrons, call'd *Pronubæ*. Theſe Matrons were like ſome of the ſame Sex in our Days, of about fifty or threeſcore Years of Age; Perſons who grown hoary in the Labours and Fatigues of Wedlock, and who being thoroughly experienc'd in that Warfare, imagin'd they had an Authority to inſtruct the Bride. We muſt not omit an antient Cuſtom which bears ſome Affinity to one now practis'd in *Holland*, *viz.* that the Threſhold of the Houſes of a new-married Couple were ſtrewed with Flowers and Greens; and among theſe Feſtoons and Foliage, the Laurel made the moſt conſpicuous Figure; ſo that this Signification might be drawn from it, that the Wedding-Day is the fineſt in Life, a Day of Conqueſt and Triumph.

[a] St. *Ambroſe* declares, that a Woman who marries ſells herſelf for a Slave; nay, he even affirms, that the Condition of a Slave is preferable to that of a Wife. "A Slave is bought and paid for, whereas a poor young Girl is "oblig'd to give a good Sum of Money to be receiv'd in Quality of a Slave." But how pretty ſoever this Thought may be, it is not very juſt.

[b] *Demoſthenes* makes this Diſtinction in one of his Orations.

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[a] *Alet*'s Rituel.

A WOMAN who deſires the Prieſt's Bleſſing after lying-in, muſt ſend him Notice of it, and in the mean Time ſtay at the Church Door upon her Knees, with a lighted Taper in her Hand. Women ſtay in this manner out of Humility, in order to be introduced into it by the Prieſt, and by that means cleanſed from all their Sins, and reconciled to the Church. The lighted Taper, we are told, denotes, that they ſhall bring up their Children in the Faith of Chriſt, and ſhall inſtruct them therein by their own good Example. The Prieſt having his white Stole over his Surplice, with his Sprinkler in his Hand dipt in Water, comes and meets the Woman at the Church Door, where he takes off his Cap, ſprinkles her with holy Water, makes the Sign of the Croſs over her, repeats an Anthem and a Pſalm; after which he puts the Extremity of his Stole in the Woman's Hand, leads her into the Church, and then to the Choir, ſaying, *Ingredere in Templum Dei; adora filium beatæ Mariæ virginis, qui tibi fæcunditatem tribuit prolis:* That is, *Enter into the Temple of the Lord; adore the Son of the bleſſed Virgin* Mary, *who has been ſo propitious as to make you a Mother.* There ſhe ſays her Prayers on her Knees; and the Prieſt having ended the Prayer he had made for her, ſprinkles her with holy Water, which concludes the Ceremony.

EXORCISM.

THIS Ceremony the Heretics and Libertines have frequently attempted to burleſque; nevertheleſs, the former allow the Antiquity of it, *i. e.* of the Power of caſting out evil Spirits: But this Power was originally, ſay they, the Effect of the Gift of Miracles, which having ceaſed for many Ages, they pretend Exorciſm is now no more than a mere Chimera, and that the Power of modern Exorciſts over the infernal Powers, exiſts only in the Imagination of the vulgar and weak People. They [a] likewiſe affirm, that after the Ceaſing of Miracles, public Prayers were thought to be the beſt Expedient for delivering Demoniacs. Accordingly they were brought into the Church: And it is to theſe public Prayers that the Employment of Exorciſt, conſidered as a Place in the Church, owes its Original. The Libertines make Exorciſms, and the being poſſeſſed with evil Spirits, a Subject for Raillery and Diverſion. They aſcribe the modern Bewitchings to pious Frauds, intereſted Motives, and crazy Imaginations; but as to Women and young Girls being poſſeſſed, they imagine that certain irregular [b] Deſires are the only Devils who poſſeſs them. However, ſay theſe People, if the Devil is caſt out of a young Girl, they piouſly celebrate the Defeat of the Hobgoblin.

——— *Et le Clergé n'eſt pas*
Des plus tardifs a prendre part au cas.

In Engliſh:

The Clergy themſelves are not unwilling to have a Finger in the Pye.

Tho' in Reality they have Senſe enough to be perſuaded, that an Exceſs of Continence, a long Retirement from the World, and an exceſſive Fluſh of Health, may very often

[a] *Hiſtory of the Ceremonies and Superſtitions that have crept into the Church.*

[b] Women and young Girls are ſometimes ſubject to Vapours and Suffocations of the Matrix, which probably may contribute to thoſe Contorſions and convulſive Motions which have been obſerved in thoſe of *Loudun*, *Cartigny Louvires*, &c. who were poſſeſſed. The Diſtemper, called by Phyſicians *Furor Uterinus*, ſeem'd to have ſeiz'd the Brain of that Woman who was poſſeſs'd by the Devil at *Loudun*, who imagin'd that an *Incubus* uſed to come every Night, and force her to his Embraces, under the Shape of a Confeſſor, and pollute her chaſte Bed. But it may be ſaid, that thoſe who were poſſeſs'd at *Loudon*, gave other Marks of their being ſo, and ſuch as are indiſputable. But to theſe we might oppoſe the Remarks of the Phyſicians of *Montpellier*, who were conſulted in this Affair. We are to obſerve farther, that in theſe latter Ages the Devil has always taken up his Abode in the Bodies of Women, whereas in the Infancy of the Church he had no reſpect of Sexes.

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make People Demoniacs, and particularly Nuns, whoſe being poſſeſſed in this Age exerciſed the Pens of ſeveral able Writers, and raiſed a thouſand Scruples in the Minds of good People, ſo as to force the moſt reaſonable Zealots to ſay:

Eſt-ce l'eſprit immonde,
Ou l'eſprit de Dieu?
Ou plutot la chair & le monde;
Que jouent leur jeu?

That is,

Is it the unclean Spirit, or the Spirit of God? Or rather, is it not the Fleſh and the World that act this Farce?

Such are the Diſcourſes of our Libertines, and even of all thinking Men, who endeavour to aſſign phyſical Reaſons for a Thing which gives the common People ſo great an Idea of the Power of the Clergy. And indeed can there be a greater or a more noble Privilege than that of driving the Enemy of Mankind out of the Body of a Chriſtian, and of triumphing over him who is the Prince of Darkneſs, the Source of Evil, the Tempter of the Faithful, the great, and even in the Judgment of ſome Divines, the only Cauſe of the Diſorders of the Univerſe; in a word, the ſworn Enemy of Grace, and the Tyrant over Man's Will?

The antient Heathens were acquainted with, and practiſed, Exorciſms; of which we have a thouſand Examples taken from Antiquity: However, this Employment, ſo holy among us, was the Province of their old Women only, who gadding from Houſe to Houſe, uſed to ſprinkle them with luſtral Water, and lay the Spirits by the Power of certain Forms, and ſome very whimſical Ceremonies, which are deſcrib'd in ſeveral [a] Authors. As to the modern Heathens of the *Eaſt* and *Weſt Indies*, they alſo have ſeveral Ceremonies among them for caſting out Devils and Hobgoblins; but for theſe we refer the Reader to the Diſſertations on the Ceremonies of thoſe Idolaters.

The Church not only diſpoſſes the Bodies of Men and Animals, but likewiſe drives evil Spirits from all Places where they endeavour to ſettle themſelves. We have already obſerved in what manner the Devil is driven from the Bridal Bed and Chamber, from Salt, Oil, Water, and Chriſm; he would certainly remain in all thoſe Things, did not the Ceremony of Exorciſm drive him away. Hence we may form to ourſelves an Idea of the Importance of the Employment of the Exorciſt, ſince the Church devolves on him the Authority it has over the infernal Powers. However, this Office is no longer a ſeparate Employ, ſince the Prieſts reſerve to themſelves only the Functions of it; and this is ſo far from humbling the Devil, that on the contrary it puffs him up [b] with Pride, on Account of the great Honour done him, while none but Prieſts and Biſhops are employ'd againſt him.

The moſt infallible Indication of a Perſon's being poſſeſſed by the Devil, ſays *Alet*'s Ritual, is, if the Perſon ſo poſſeſſed either ſpeaks, or underſtands Languages that before were unknown to him, eſpecially, *if he holds long and ſurpriſing Diſcourſes*, &c. To which we will add, that the Devil muſt be conſiſtent with himſelf, and not make Soleciſms or Barbariſms, as he has ſometimes done; witneſs what Writers relate concerning the Devils of *Loudon*, who were not near ſo learned as thoſe of *Cartigni*, who were put to the Trial in ſixteen Languages: But the *Poſſeſſed* of *Loudun*, if we except a little broken *Latin*, which they ſpoke now and then to the Exorciſt, kept ſtrictly to the *French*, which was undoubtedly their Mother Tongue, and conſequently was moſt familiar to them. Another Mark of Poſſeſſion, is the diſcovering of Secrets, the Knowledge of Things tranſacted at a great Diſtance, or the diving into Peoples private Thoughts.

[a] Particularly in *Lomejerus de Luſtrationibus.*
[b] *Alet's* Ritual.

A third Indication is, when a Perſon makes ſuch Efforts, or performs ſuch Actions, as are above his natural Strength, *in whatever Condition, or with what Sickneſs ſoever he may be afflicted.* A [a] fourth conſiſts in anſwering difficult Queſtions, and ſuch as are above the Reach of the human Mind.

THE *Rituals* forbid the exorciſing of any Perſon, unleſs the Biſhop's Leave be firſt obtain'd for this Purpoſe, *who muſt always be told the ſeveral Symptoms of the Poſſeſſed, in order that he may enquire whether or no they are genuine, to prevent the Tricks and Impoſtures which too frequently happen on theſe Occaſions.* He alſo muſt direct the Conduct of the Exorciſt on this Occaſion, who, to enable himſelf the better to caſt out the Devil, muſt exerciſe himſelf in Faſting and Prayer. He muſt bear with Patience all the Inſults of the Devil, and take care that no Vice, particularly Pride, may give that Enemy to God any Advantage over him; he muſt afterwards endeavour to acquaint himſelf with the Character and Abilities of the particular Devil, and examine whatever is moſt repugnant to him. As for Inſtance, he muſt obſerve what Expreſſions are moſt ſhocking unto him, and theſe he muſt repeat over often. He muſt likewiſe know the Names and Number of the Devils who have taken up their Abode in the Body of the Demoniac; how long he has been poſſeſſed; the Cauſe and Accidents of ſuch Poſſeſſion, *&c.* He muſt endeavour to keep the Enemy cloſe to the Queſtion, and make him anſwer exactly to every Particular; for the *Rituals* aſſure us, that the *Devils are very fond of talking at Random*, and endeavour by Equivocations and Evaſions, to parry the Thruſts of an Exorciſt. They ſometimes fight flying, and frequently, out of a Feint, pretend to take to their Heels.

THE Demoniac muſt have a Crucifix in his Hands, or in his Preſence, and ſome Relics of Saints muſt be laid on his Head and Breaſt; he muſt likewiſe be provided with *Agnus Dei*'s, and be cover'd with a Monk's Capuche, a Stole, or ſome other ſacred Ornament. As to the Hoſt, the *Rituals* will not allow it to be laid on the Head or Breaſt of the Perſon poſſeſſed. It likewiſe prohibits the exorciſing a Woman who is poſſeſſed, unleſs ſhe be accompanied with her Relations, and ſome pious Perſons. The Exorciſt muſt not touch her, except when he ſigns her with the Sign of the Croſs on the Forehead, Mouth, and Breaſt. The Demoniac, ſay the above-mentioned *Rituals*, ought to faſt and pray, to reconcile himſelf to God, renounce Vice, eſpecially that which is ſuppoſed to have brought the Calamity upon him; otherwiſe we are told that the Exorciſt would labour in vain, and it would be doing the Devil a kind of Injuſtice, to drive him out of a Man who was his Property and [b] Slave. And, indeed, who is ignorant that 'tis not lawful to diſpoſſeſs an Uſurper, when he has a long Preſcription to plead in his Favour? And is it not well known that the Rules of Morality forbid us to deprive a Man of his Poſſeſſions, tho' we ſhould think them unjuſtly acquir'd?

THE Ceremony of [c] Exorciſm muſt be perform'd in the Church, but not before the Altar, which the Devil or the Demoniac muſt not be ſuffer'd to behold. It muſt be perform'd at the lower End of the Church, towards the Door, this being the Place appointed for Catechumens, Penitents, and excommunicated Perſons, who are not worthy of approaching the Altar. If *Alet* is to be credited in his *Ritual*, this Contempt of the Devil will drive him out the ſooner. In caſe the Demoniac is ſick, or hindred from going to Church by any juſt or lawful Cauſe, the Exorciſm may be perform'd privately in a Houſe, provided it be done before Witneſſes. The Exorciſt, before he performs the Ceremony, muſt confeſs himſelf; which being done, in caſe he be a Prieſt, or a Deacon, he muſt put on the Surplice or purple Stole; and if the Exorciſm is performed in the Church, he muſt go and addreſs himſelf in Prayer to Heaven before the Altar,

a See ſome Queſtions of this kind in *Bayle's Dictionary*, under the Article *Grandier*.
b *Alet*'s Ritual.
c *Idem ibid.*

ac-

accompanied with ſome Eccleſiaſtics in Surplices, or with a Clerk carrying the holy Water, and the Sprinkler. This Prayer being ended, the Prieſt draws near the Demoniac, and makes him kneel down, and if it be neceſſary, has his Hands and Feet tied. After this he puts the Stole about the Demoniac's Neck, and after having firſt ſigned him, then himſelf, and the Aſſiſtants, with the Sign of the Croſs, he ſprinkles him with holy Water: He likewiſe ſprinkles the Aſſiſtants, which is a holy and laudable Precaution; for otherwiſe the Devil who inhabits the Demoniac, might upon feeling the holy Water, be ſo terrified as to run out of the Body of the Demoniac, and ſhelter himſelf in that of one of the Aſſiſtants, were he not prevented by the Sprinkling. Theſe firſt Sprinklings with holy Water being performed, the Exorciſt kneels down, and the Aſſiſtants alſo; when he begins the Litanies of the Saints, to which the Aſſembly make the Reſponſes. The Litanies are followed by ſome Pſalms, and a Prayer. When the Prayer is ended, the Exorciſt conjures Satan and his Companions by the Myſteries of the Chriſtian Religion; asks his Name, and forbids him to afflict or trouble the Perſon or Place, which are to be exorciſed. Then the Exorciſt ſigns himſelf anew, the Demoniac or Perſon poſſeſs'd, and the Goſpel he is going to read, with the Sign of the Croſs, making choice of ſuch Paſſages of the Goſpel as may beſt mortify the Prince of Darkneſs and his Retinue; as for inſtance, the Beginning of St. *John*'s Goſpel, which mentions the Incarnation of the Word; the Power which Chriſt gave to the Apoſtles of driving out Devils, and ſuch like Paſſages, the whole agreeable to the Tenor of the Goſpels; then follows a Prayer, and the Signs of the Croſs are repeated. Afterwards the Exorciſt lays his Right Hand on the Head of the Demoniac, and repeats a Prayer, which is follow'd by the [a] Exorciſm, by which the Devil is prodigiouſly four'd; nor is that which follows it, after the Exorciſt has made three Croſſes on the Breaſt of the Demoniac, leſs dreadful to him. Then begins a cloſe Attack with the Spirit of Darkneſs, and (together with a great Number of Signs of the Croſs) the Power and Judgments of God are ſet before him; the Sacrament, or rather Sacrifice of the Croſs; the Faith of the holy Apoſtles, and of all the Saints; the Death of the Martyrs, the Chaſtity of Confeſſors, the Interceſſions of Saints, and the Force of the Myſteries of the Chriſtian Religion are all fully diſplay'd. He is reproach'd for all his Guilt, is told that his Empire has been deſtroy'd, and that he has been caſt into outer Darkneſs. (This, by the way, is one of the chief Reaſons which the Heretics employ, to prove that ever ſince the Reign of Chriſt, Satan has been bound in everlaſting Chains, and baniſh'd to Hell, till the Conſummation of all Things.) In the mean Time he is conjur'd, in the Name of the Lord, to come out of the Perſon poſſeſſed. "It is hard for thee to reſiſt, "ſays the Exorciſt to him, and to kick againſt the Pricks; but thy Reſiſtance will ſerve "only to heighten the Rigour of thy Puniſhment, *&c.*" Then follows a Prayer, and afterwards a third Exorciſm, in caſe the Devil is not gone out at the firſt or ſecond Summons. This third Exorciſm is of the ſame Nature with the reſt, and conſiſts of hiſtorical Quotations from the holy Scriptures, (accompanied with Signs of the Croſs) which very much mortify evil Spirits. This laſt Exorciſm muſt be repeated, till ſuch Time as the Devil is come out of the Body of the Demoniac; as alſo from Time to Time, Pſalms, ſpiritual Songs, the Apoſtles Creed, that of *Athanaſius*, the Lord's Prayer, *Ave Maria*, &c.

When the wicked Spirit has taken up his Abode in any Dwelling-Houſe, the Rector or Curate of the Pariſh, after having taken the neceſſary Informations, and receiv'd the Biſhop's Orders, ſhall exhort the Inhabitants of the Houſe to Penance: And if this Act of Return to God is not ſufficient, he muſt go in Perſon to the Houſe which is haunted with the evil Spirit, and exorciſe him in the manner above-mention'd, ſprinkling all the Apartments of it with holy Water.

[a] *Exorciſo te, immundiſſime Spiritus*, &c. I exorciſe thee, unclean Spirit, in the Name of Chriſt Jeſus. Tremble O Satan, thou Enemy of the Faith, thou Enemy of Mankind, who haſt brought Death into the World, who haſt depriv'd Men of Life, haſt rebell'd againſt Juſtice; thou Seducer of Mankind, thou Root of all Evil, thou Fautor of all Vices, thou Source of all Avarice, Diſcord, and Envy. *How difficult, and at the ſame Time glorious, is it to conquer ſo formidable an Enemy!*

A

DISSERTATION

ON THE

CEREMONIES

OF THE

ROMAN CATHOLICS:

Containing

All such Particulars as relate to the Hierarchy or Church-Government, &c.



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PART I.

The Sacrament *of* Holy Orders.

IN the laſt Part of this Diſſertation we propoſe to treat of whatever bears any Relation to the Sacrament of holy Orders. It were needleſs to give the Reader the Origin of the Name of this Sacrament, or to inform him that [a] Order in general is ſuch a Diſpoſition and Arrangement of different Things, as aſſigns to each its proper Place; that by this Sacrament, an Order is ſettled among the Faithful, diſtinguiſhing the Laity, who compoſe the inferior Part of the Church, from the Clergy, who are the ſuperior Part of it, and to whoſe ſpiritual Government the Laity are ſubordinate; that by this Sacrament, an Order and Relation is ſettled between the ſuperior and inferior Miniſters of the Church. Laſtly, that the Clergy are obliged, by virtue of the Sacrament

[a] *Alet's Ritual.*

of

of Holy Orders conferr'd upon them, to preſerve Order among the Faithful committed to their Charge.

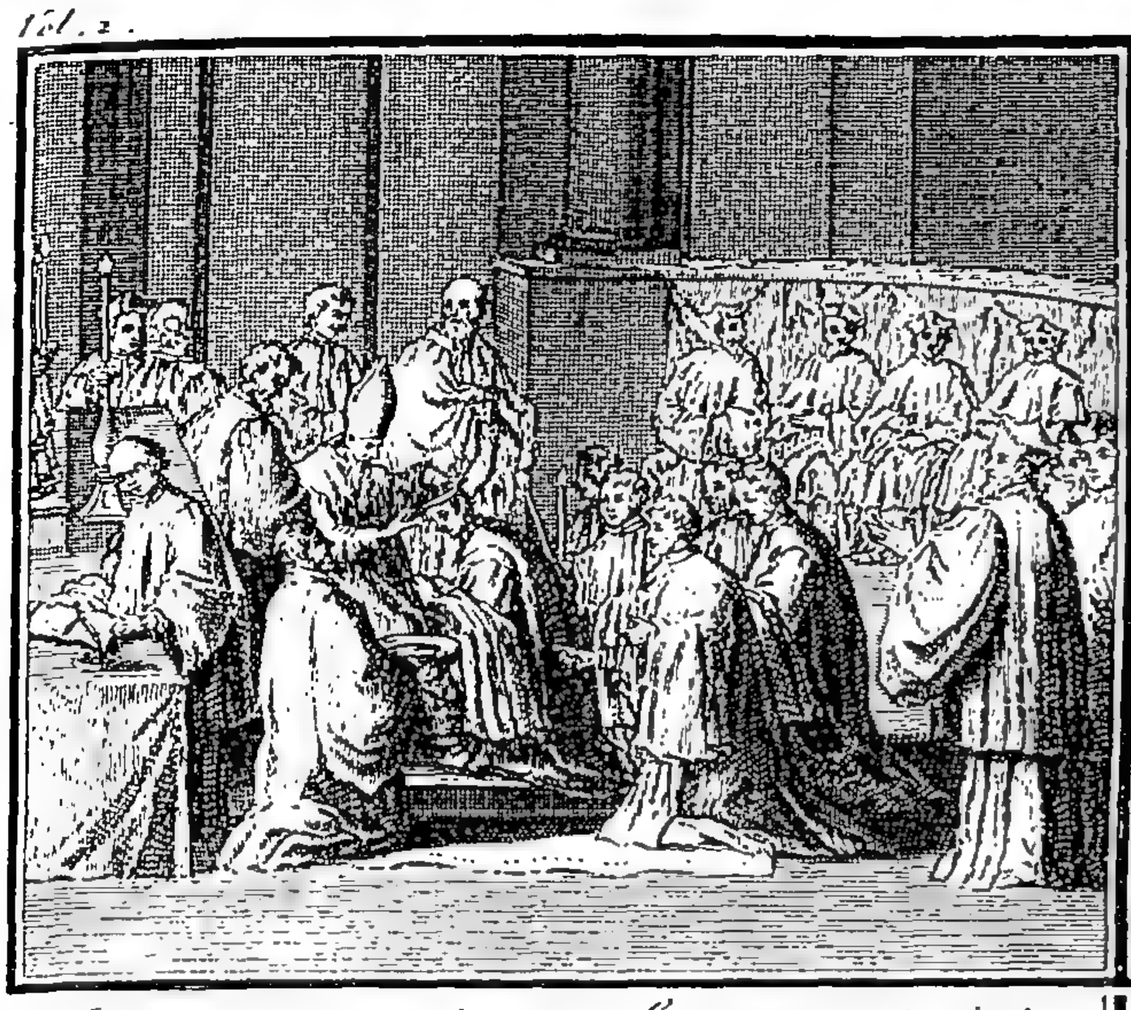
THERE are ſeven Orders in the Catholic Church, *viz.* the Sacriſtan or Door-Keeper, the Reader, the Exorciſt, the Acolyte, the Subdeacon, the Deacon, and the Prieſt, which includes Epiſcopacy, which is only the Accompliſhment or Perfection of the former. Among theſe ſeveral Orders, thoſe of the Subdeacon, of the Deacon, and Prieſt only are ſacred, and that becauſe the Vow of Chaſtity is more immediately attach'd to them; and that this [a] Vow ſeparating theſe Miniſters, as it were, from the reſt of Men, does thereby devote them intirely to the Service of God's Church. Theſe ſacred Orders are likewiſe call'd *Majores*, or *the Greater*. The Reaſon for this Plurality of Orders, according to the Rituals, is the Glory of God, which requires a great Number of Officers in different Stations; and the Excellency of the Sacrifice of the Euchariſt, for which thoſe Officers act. They add, that as the inferior Orders are ſo many Steps for arriving at the ſuperior ones, thoſe who take Orders have thereby an Opportunity to exerciſe themſelves gradually in the Practice of all the Virtues and Duties of the genuine Prieſt.

[b] THERE are ſome myſtic Writers, who imagine they find the Inſtitution of all the above-mention'd Orders, in the fourth and following Verſes of the twelfth Chapter of the ſecond Epiſtle to the *Corinthians*. That Wiſdom there mention'd denotes *Epiſcopacy*; Knowledge, the *Prieſt*; Faith, the *Deacon*; the Gift of Miracles, the *Subdeacon*; that of healing Diſeaſes, the *Exorciſt*; the Interpretation of Tongues, the *Acolyte*; Prophecy, the *Reader*; the Variety of Tongues, the *Singer*; and the Gift of penetrating the human Mind, the *Door-Keeper*.

SOME other Writers of the ſame Character tell us, that our Saviour took upon him all theſe ſeveral Orders, during his Reſidence upon Earth; that he was the *Door-Keeper* when he drove the Money-Changers out of the Temple; *Reader*, when he read in the Synagogue; *Exorciſt*, when he caſt out Devils; *Acolyte*, when he declared he was the Light of the World; *Subdeacon* when he turn'd Water in Wine; *Deacon*, when he diſtributed the Bread and Wine among his Diſciples, and at other Times; and *Prieſt* when he inſtituted the Sacrament of his laſt Supper. As to the Origin of theſe different Orders, if we may believe the Proteſtant Author quoted in the Margin, "[c] *Hygi-* "*nus*, Biſhop of *Rome*, was the firſt that regulated the Clergy, by dividing them into "their ſeveral Ranks and Orders; that before his Time there were but two Poſts in the "Church; that of *Prieſt*, (*i. e.* Elder) or *Biſhop*, and that of *Deacon*." The ſame Writer tells us, that in the Infancy of the Chriſtian Religion, the Office of *Prieſt* and *Biſhop* ſeem to have been one and the ſame Thing. However, we are not to be guided by a Writer withdrawn from the Authority of the Church, in an Affair where we have the Teſtimonies of *Euſebius*, and ſome other Writers of ſtill greater Antiquity, to vouch for us. And 'tis, moreover, very certain, that the whole Diſtribution of Orders as it now ſtands is of great Antiquity in the Church.

ALL thoſe who intend to enter into holy Orders are obliged to live [d] ſingle, and muſt have a Teſtimonial of their Probity, Virtue, &c. A Declaration is made in the Church

[a] The *Hebrew* Word ſignifying *Holy*, for the ſame Reaſon ſignifies reſerv'd or ſeparated.
[b] *Caſal. de ſacr. vet. Chriſt. Ritib.*
[c] Hiſtory of Ceremonies and Superſtitions, &c. printed in 1717.
[d] However, 'tis certain that the Clergy in the primitive Ages were allowed to be married. It muſt, indeed, be own'd, that the Celibacy of the Clergy was debated in the firſt Council of *Nice*, and perhaps earlier; but in ſhort, in ſpite of the Oppoſition of ſome *Puritiſts* in religious Matters, the Marriage of the Clergy did once prevail; not but that ſeveral plauſible Reaſons were made uſe of, in oppoſition to that Liberty; ſuch as the Cares of a Family; a Neglect of the Cure of Souls, or a Dioceſe, occaſion'd by thoſe Cares; the Prieſt employing the Temporalities of



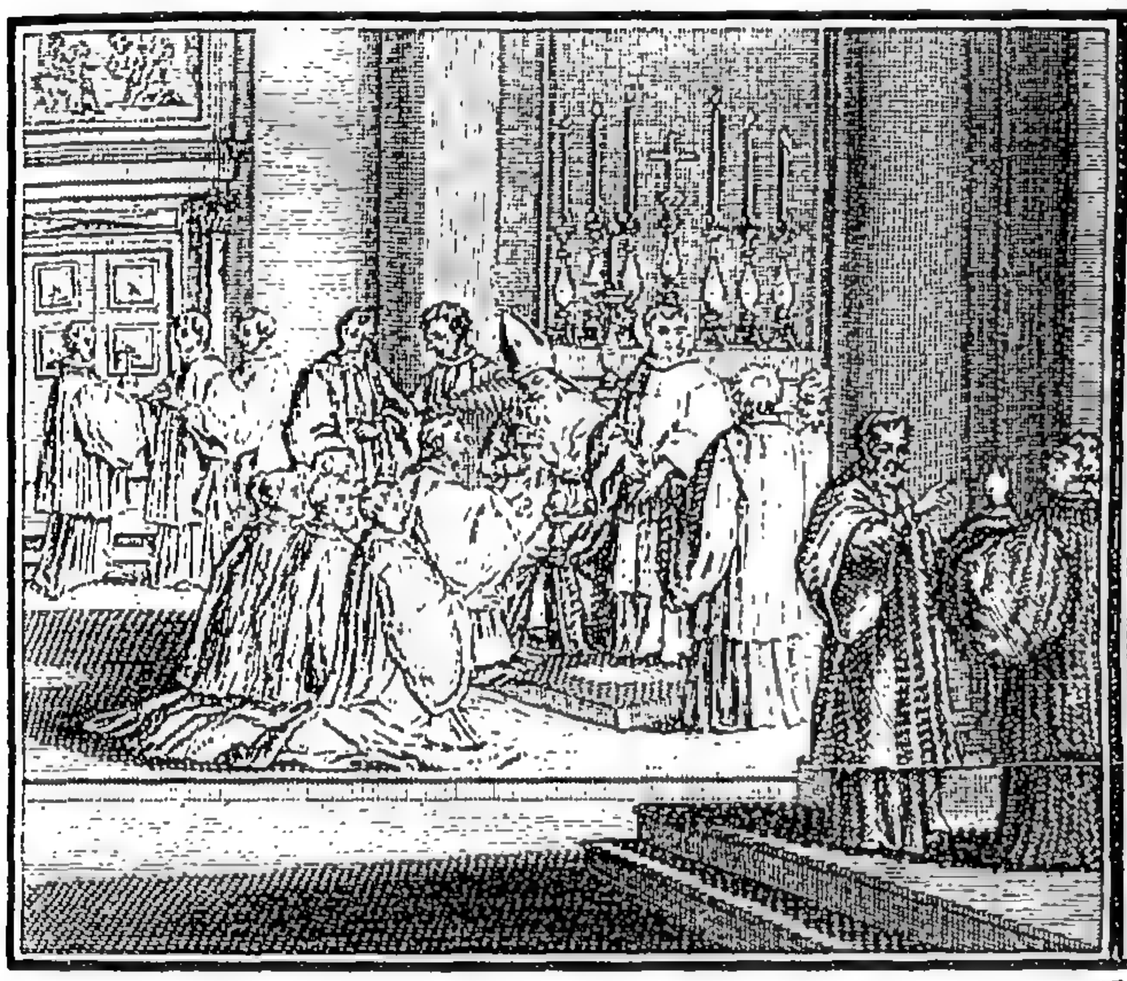
The CLERK receives the TONSURE.

Le CLERC reçoit la TONSURE.



The CLERK receives the SURPLICE.

Le CLERC reçoit le SURPLIS.



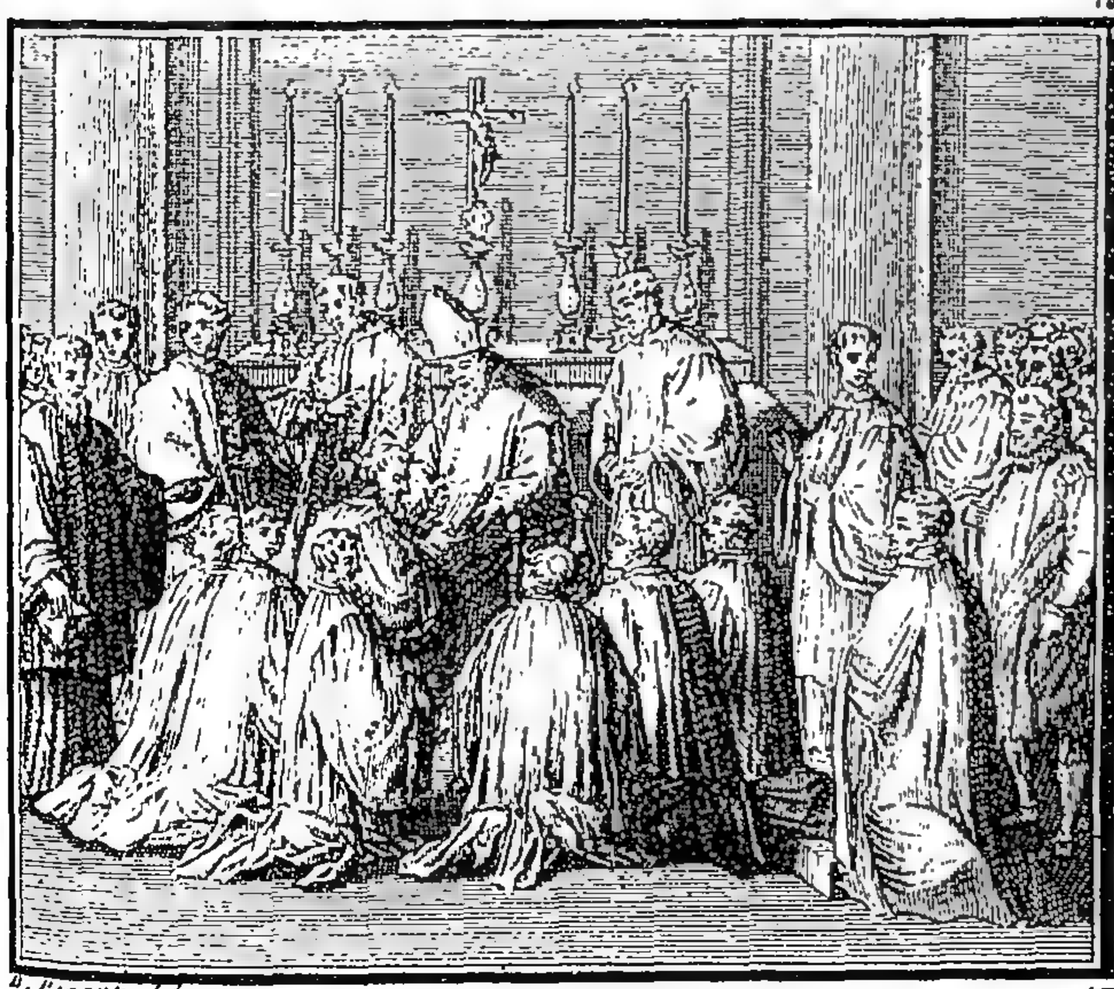
A SACRISTAN ORDAIN'D.

ORDINATION du SACRISTAIN.



A READER ORDAIN'D.

ORDINATION du LECTEUR.



An EXORCIST ORDAIN'D.

ORDINATION de L'EXORCISTE.



An ACOLYTH ORDAIN'D.

ORDINATION de L'ACOLYTE.

Church on three Sundays ſucceſſively, before the Day of Ordination, of their Intention to take Orders. They enter into Orders by the Tonſure, which, according to the *Rituals*, denotes the renouncing of the World. The Ceremony of the Tonſure owes its Original to the Practice of the *Nazarenes* among the *Jews*, which St. *Paul* allow'd of, in order to bring over that People to Chriſtianity [a]. The eccleſiaſtical Writers aſſure us, it was obſerved in the primitive Church. [b] An antient Prelate, who was mighty fond of the allegorical and myſtical Interpretation of Ceremonies, informs us, that the ſingle Tonſure is an Image of the Crown of Thorns which was planted on our Saviour's Head, to deride his Sovereignty; and that the double repreſents St. *Peter*'s Head, or rather the heavenly Crown of Martyrdom with which it was crown'd, after the Apoſtle had loſt it in his Miſſion to the Infidels; and yet the Acts of St. *Peter*'s Martyrdom make no mention of beheading, but poſitively ſay he was crucified. If the Reader is not pleaſed with theſe Allegories, here follow ſome others. The orbicular Form of the Tonſure is a Hieroglyphic of the [c] Perfection to which a Clergyman ought to aſpire. This Tonſure, which is call'd a Crown, becauſe of its Form, repreſents alſo the ſpiritual Sovereignty of the Clergy. We cannot preciſely ſay, whether the Heathens did not alſo endeavour to explain the Tonſure of ſome of their Prieſts, by ſuch like Allegories; as for Inſtance, that of the Prieſts of *Iſis* and *Serapis*; for they alſo had their Heads ſhaved.

The Adminiſtration of the Sacrament of Orders is the peculiar Province of the Biſhops, in quality of Superiors of the Church, and of all the inferior Clergy. This religious Ceremony muſt be perform'd before the People, and if poſſible in the Cathedral; the Seaſons for it are *Lent*, the *Eve* of *Paſſion*, or *Eaſter-Sunday*, and the *Ember Weeks*. At theſe Times, ſay the *Rituals*, the Faithful are to faſt and pray, in order to implore of God wiſe and prudent Miniſters over the Church.

The Candidate for the Tonſure preſents himſelf before the Biſhop, in a black Caſſock, with a Surplice hanging on his Left Arm, and a lighted Taper in his Hand. [d] He kneels down, while the Biſhop in a ſtanding Poſture, and cover'd with his Mitre, repeats a Prayer, and ſeveral Verſes out of the Scriptures ſuitable to the Ceremony. This done, the Biſhop ſits down, and [e] cuts his Hair from five Parts of his Head, *viz.*

of the Church to the Maintenance of their Families; the Tenderneſs for a Wife and Children, incompatible with that which a Prieſt or Biſhop ought to have for their Flock, who are their ſpiritual Children. Be this as it will, there was at that Time no eccleſiaſtical Law enacted againſt the Marriage of ſuch as were in holy Orders. It is affirm'd that Pope *Syricius*, who lived at the End of the fourth Century, enacted the firſt Decree againſt the Marriage of the Clergy of the *Romiſh* Church. However, this Decree was not univerſally received, and ſeveral Centuries after, a great Number of the Clergy were married. Notwithſtanding Pope *Pius* II. boldly affirm'd, *That Prieſts had been prohibited from marrying for very good Reaſons, but ought to have been allowed that Privilege again for better*, 'tis nevertheleſs certain, that Continence in a Clergyman is honourable, and perfectly well adapted to the Purity of the Chriſtian Religion. It muſt be own'd, that the animal Part of Man finds it a very difficult Task to obſerve ſuch an awful Silence on this Occaſion, as the Church requires, and is apt to put the Query, Wherefore does ſhe reject Eunuchs, ſince ſhe prohibits Marriage? To this it will be anſwer'd, That the Church offers nothing to God but what is perfect; but then in a ſpiritual Religion God can require nothing but a ſpiritual Perfection. 'Tis anſwer'd, that a viſible Imperfection in the Body might diſguſt great Numbers of good Chriſtians; but the inviſible can give no one a Diſtaſte. Eunuchs were likewiſe rejected in the *Jewiſh* Church. But the *Egyptians* went farther, and carried the Notion of Eccleſiaſtical Manhood to ſuch a Degree of Extravagance, that among them none were admitted to the Prieſthood before they had undergone a Probation in the Rites of *Priapus*, and duly practiſed the different Ceremonies of his Worſhip.

[a] Acts of the Apoſtles, Chap. xxi. Ver. 24.

[b] *Germanus*, Patriarch of *Conſtantinople*, mention'd by *Caſalius*.

[c] The *Egyptians* repreſent Perfection and Eternity by a Circle; which Hieroglyphic was likewiſe employ'd by the *Jews*, as is manifeſt from the Circle or golden Crown which was round about the Ark of the Covenant. After this it was received by the Heathens in far diſtant Countries, as the *Romans*, *&c.* Laſtly, we meet with it among the antient *Mercians*. *Vide* the third Volume of this Work, containing the Ceremonies of the Idolatrous Nations.

[d] *Piſcara Praxis.*

[e] Formerly it was the Cuſtom to cut the Hair in ſuch a Manner, as to leave only a little Circle at the Extremities; in the ſame Manner as the Monks and ſinging Boys at this Day. The Council of *Toledo* condemn'd, as Heretics, all ſuch *Spaniards* who in Imitation of thoſe of the Order of *Readers* in *France*, and of ſome Heretics in *Spain*, received the Tonſure only on the Crown of their Heads, *Canon. Conc. Tolet.* In *Caſalius de Ritib.* An unaccountable and dangerous Hereſy!

before, behind, each Side of his Ears; and the Crown; during which the tonſur'd Perſon ſays, with the Biſhop, *Dominus pars hæreditatis meæ, &c. i. e. the Lord is my Inheritance, &c.* The Tonſure being performed, the Biſhop takes off his Mitre, and repeats a Prayer over the Perſon tonſured, and the Choir chaunt an Anthem; which being done, the Biſhop repeats a ſecond Prayer, obſerving to turn himſelf towards the Perſon who receives the Tonſure. He afterwards puts him the Surplice on, ſaying at the ſame Time, *Induat te Dominus novum hominem*, &c. *May the Lord clothe thee with the new Man*, &c. [a] When the Ceremony is perform'd in private, the Candidate preſents a Wax-Taper to the Biſhop, who gives him his Bleſſing. *Alet* tells us in his *Ritual*, that the black Caſſock which the young *Abbé* puts on, teaches him that he ſhould be clothed intirely with Chriſtian Virtues; and its Colour, that he muſt look upon himſelf as dead to the World; that the lighted Taper he holds in his Hand denotes the Innocency of Baptiſm, which he has preſerv'd, or the Light of Faith; that the Tonſure itſelf is a *Mark* of the Renunciation he makes of the World, and its Vanities; but the [b] Hair that is left denotes with what Sobriety he ought to uſe the Things of this World. It may be farther added, that the Hair cut above the Eyes, ſignifies that the Clergy ought to be deliver'd from ſpiritual Blindneſs; and that which is cut above the Ears denotes that they ought to be open to the Word of God; behind the Head, that they ought not to meditate on Things behind them; on the Crown, that they partake of the Sovereignty of Chriſt Jeſus; the Whiteneſs of the Surplice denotes their Innocency and Purity of Life; every Thing in ſhort, even the very Flax, of which the Surplice is made, has its allegorical Signification.

THE Employment of the Door-Keeper, call'd *Sacriſtan*, in the third Compartment of the annex'd Plate, is to open and ſhut the Church-Doors, as alſo to take care that the Bells be rung in due Time; that of the *Reader*, to read aloud the Leſſons and Prophecies which are ſung at Matins and Maſs; that of the *Exorciſt*, to caſt out Devils from the Bodies of Perſons poſſeſs'd; that of the *Acolyte*, to bring in the Tapers, to light them, to take care to put Fire into the Thurible and Frankincenſe into the Navicula, to prepare the Wine and Water for the Sacrifice, to attend upon the Subdeacon, the Deacon, and the Prieſt. The Employment of the Subdeacon is to take care of the holy Veſſels, to prepare and pour out Water on the Wine in the Chalice, to ſing the Epiſtle at ſolemn Maſſes, to bring and hold the Book of the Goſpels before the Deacon while he is reading them, to give it the Prieſt to kiſs, to carry the Croſs in Proceſſion, and to receive the Oblations of the People. The Function of the *Deacon* is to adminiſter to the Prieſt all Things neceſſary for the [c] Sacrifice; to read the Goſpel publickly, to explain it; to be in ſome Meaſure the Church's Steward, with regard to the Diſtribution of thoſe Things which are given to the Poor. *Alet* tells us in his *Ritual*, that antiently it was the Deacon's Buſineſs to turn out of the Church before Maſs began, all ſuch Perſons as were not allow'd to be preſent at it, and after Maſs to diſmiſs ſuch as had aſſiſted at it. The Deacon uſed to [d] remind the Faithful of *Humility*, which Cuſtom is ſtill obſerv'd. Moreover, the Deacon muſt aſſiſt and ſerve the Prieſt in the Adminiſtration of Baptiſm, and may himſelf baptize in the Abſence of the Prieſt in Caſes of Neceſſity. Laſtly, it is his Duty to give the Biſhop an Account how the Laity ſpend their Lives, purely for their Edification, and the better Government of the Church. The Duty of the *Prieſt* is to offer up the Sacrifice of the Maſs, to adminiſter the Sacraments, (thoſe of Confirmation and Orders excepted) to preach the

[a] *Piſcara, ubi ſupra.*

[b] *Alet's Ritual.*

[c] Antiently the Deacon uſed to give the Cup in the Sacrament, and the Biſhop or Prieſt the Bread.

[d] By ſaying to them, *Humiliate capita veſtra Deo, i. e. Humble yourſelves before the Lord*; which, we are told, was generally directed to Penitents, who uſed to proſtrate themſelves while the Biſhop or Prieſt impoſed his Hands upon them. But in Seaſons of a general Penance, ſuch as *Lent*, they uſed to ſay theſe Words publickly at the End of the *Maſs* for the whole Congregation in general, in order that they might kneel down when the Prieſt prayed for them, becauſe it was not poſſible for him to lay his Hands on each particular Penitent.

Word

Word of God; to bleſs the People, and to watch over the Souls committed to his Charge.

WHEN the Biſhop ordains a *Door-Keeper* or *Sacriſtan*, he gives him the Keys of the Church, and while the Sacriſtan touches them, the Biſhop ſays to him, *Remember that you are to give an Account to God, of whatever theſe Keys ſhut up*; or rather, *Govern yourſelf, as being to give an Account*, &c. *Sic age quaſi Deo redditurus ſis rationem*, &c. [a] This being done, the Arch-Deacon gives the Door-Keeper full Power to exerciſe his Office, by cauſing him to open and ſhut the Gates of the Church, and to ring the Bells. During the Ceremony the Biſhop makes an exhortatory Diſcourſe to the Sacriſtan.

THE fourth Council of *Carthage*, held in 398, but which ſeveral learned Writers look upon as *fictitious*, mentions the greateſt Part of the Ceremonies made uſe of in theſe Ordinations. 'Twould be needleſs to obſerve, that certain Perſons were appointed in the Temple of *Jeruſalem*, whoſe Employments were much the ſame with thoſe of theſe inferior Officers of the Church. There were alſo ſuch like Officers belonging to the Temples of the Idolaters.

WHEN a Perſon is admitted into the Reader's Order, the Biſhop cauſes him to lay his Hands on the Book of the Propheſies, and the Leſſons of Matins, ſaying to him at the ſame Time, *Accipe & eſto verbi Dei relator*, &c. i. e. *Receive this Book, render an Account of the Word of God, and if you acquit yourſelf worthily of this Office, be aſſured that you ſhall have a Portion of the Inheritance allotted to thoſe who from the Beginning have diſpenſed the Word of God.* We are told that the *Readers* are at this Time, in the Church, the ſame with the Prophets among the *Jews*; at leaſt their Office bears ſome Affinity to thoſe who were called to the Reading of the holy Books in the Synagogue, and to ſuch as perform that Office to this Day, but with this Exception, that the *Jews* do not rank them in the Body of their Clergy.

WHEN the Biſhop ordains an *Exorciſt*, he makes him lay his Hand on the Book of Exorciſms, ſaying to him, *Receive this Book, and remember at the ſame Time that you receive the Power of exorciſing Demoniacs, or ſuch as are poſſeſſed, whether they have been baptiz'd, or are only Catechumens.* The Ceremony of exorciſing is now performed by Prieſts; the Buſineſs of the Exorciſts being generally only to get ready the Salt, and every Thing neceſſary for the Bleſſing of the Water on the Day appointed. When the Prieſt exorciſes any Perſon, the Exorciſt muſt aſſiſt at the Ceremony, and get ready the Book of Exorciſms.

AT the Ordination of an *Acolyte*, the Candidate lays his Hand on the Candleſtic, which has a Taper in it, and which the Biſhop preſents unto him, repeating at the ſame Time a ſet Form of Words ſuitable to the Occaſion. After this the Biſhop preſents him empty *Burettes* or Cruets uſed for the Wine and Water in the Sacrifice of the Maſs. This Ceremony, like the former, is concluded with an Exhortation.

THE Biſhop when he confers the Order of Sub-Deacon, cauſes the Candidate to lay his Hand on the Chalice and the Paten, both being empty, ſaying to him at the ſame Time, [b] *Take care of the Miniſtry which is committed to your Charge, preſent your ſelf to God in ſuch a Manner as may make you agreeable to him.* After which he cauſes the Sub-Deacon to lay his Hand on the Epiſtles, ſaying to him, *Receive this Book, and the Power of reading the Epiſtles in the holy Church of God*, &c. The Perſon to be ordained muſt preſent himſelf clothed in a white Albe girded about him, and a lighted Ta-

[a] We ſhall hereafter take Notice of the Employment of an Archdeacon.

[b] *Videte cujus miniſterium vobis traditur.* &c.

per

per in his Right Hand; he falls proſtrate on the Ground, and continues in that Poſture while the Biſhop and Clergy read the Litanies of the Saints. After this the Biſhop turning himſelf towards the Candidate, (or Candidates, if there be more than one) who is ſtill proſtrate, gives him his Bleſſing [a] thrice, and makes a Diſcourſe, in which he repreſents to him the Importance of the Sub-Deaconſhip; after which he gives him the Paten, *&c.* in the Manner above-mentioned, and repeats ſome Prayers. Which being ended, the Biſhop clothes him with the Amict, ſaying to him, *Accipe amictum, per quem deſignatur caſtigatio vocis*, i. e. *Receive this Amict, which denotes the Chaſtiſement, or rather the Bridling of his Tongue.* He then puts the Maniple on his Left Arm, telling him, *That it ſignifies the Fruit of Good Works:* Finally he clothes him with the Dalmatica, telling him, *That 'tis a Garment of Joy.* *Alet* tells us in his *Ritual*, that the *Amict* denotes the Application of the Tongue, the *Maniple* that of the Hands, and the *Dalmatica* that of the Heart to the Service of God.

CASALIUS in his Book of the Ceremonies of the antient Chriſtians, is of Opinion that the Sub-Deacons have ſome Affinity to the *Nethinneans*, who were ſubject to the *Levites*, and whom *Joſhua* firſt choſe from among the *Gibeonites*. Be this as it will, the Inſtitution of the Sub-Deaconſhip is of great Antiquity; but 'tis the Buſineſs of the Critics to inform us whether that Order, and the other minor ones above-mentioned, were exerciſed in the ſame manner in the antient Church, as at this Day.

HERE follows the Ceremony of the Ordination of Deacons: The Candidate preſents himſelf clothed in the Sub-Deacon's Habit; then the Biſhop enquires after his Character of the Arch-Deacon and the People, and afterwards makes an Exhortation to him on the Excellency of the Deaconſhip: The Deacon proſtrates himſelf in the ſame Manner as the Sub-Deacon. After this the Biſhop gives him the Holy Ghoſt, by laying his Right Hand only on his Head, to ſhew that he does not receive it as fully as the Prieſt. The Biſhop [b] being ſeated, the Candidate kneels before him, and receives the Stole on his Left Shoulder, which an [c] Acolyte fixes round the Left Side of his Neck, in ſuch manner that the Extremities hang under the Right Arm. After the Stole he receives the Dalmatica. The Ordination being ended, the Biſhop preſents him with the Book of the Goſpels, and the Ceremony concludes with the Prayers of the Biſhop and People. An *Italian* Writer on Ceremonies tells us, [d] that after the Offertory, the new Deacons offer *Tapers*, &c. The *Rituals* aſſure us, that the Stole put over the Albe [e] denotes the Power given to the Deacon, which however is inferior to that of the Prieſts, and accordingly he wears it hanging down, not before him, but under the Right Arm only. The Dalmatica points out to the Deacon [f] three Gifts of God, *viz.* the divine Protection, Joy, and Juſtice. The Origin of the Inſtitution of Deacons may be ſeen in the ſixth Chapter of the *Acts of the Apoſtles:* They were the Miniſters of the Apoſtles.

THE Order of *Prieſthood* is ſuperior to all thoſe above-mentioned, becauſe a Prieſt is empower'd to conſecrate the Body of our bleſſed Lord. He preſents himſelf to the Biſhop in a Deacon's Habit, with a lighted Taper in his Right Hand, and the Chaſuble folded over his Left Arm. After the Arch-Deacon has acquainted the Biſhop with the Character of the Candidate, and the Biſhop has made a previous Exhortation to the Aſſembly, the Litanies are ſaid, the Candidate lying all the while proſtrate on the Ground, in Teſtimony of his Humility: He then riſes up, and preſents himſelf to the Biſhop,

[a] *Ut electum benedicere digneris; ut electum benedicere & ſanctificare digneris; ut electum benedicere, ſanctificare, & conſecrare digneris.* This Form of Bleſſing is practiſed on ſeveral other Occaſions.

[b] *Pontificale Roman.*

[c] *Piſcara Praxis Ceremon.*

[d] *Idem ibid.*

[e] *Alet's* Ritual.

[f] *Induat te Dominus indumento ſalutis, veſtimento lætitiæ, dalmatica juſtitiæ.*



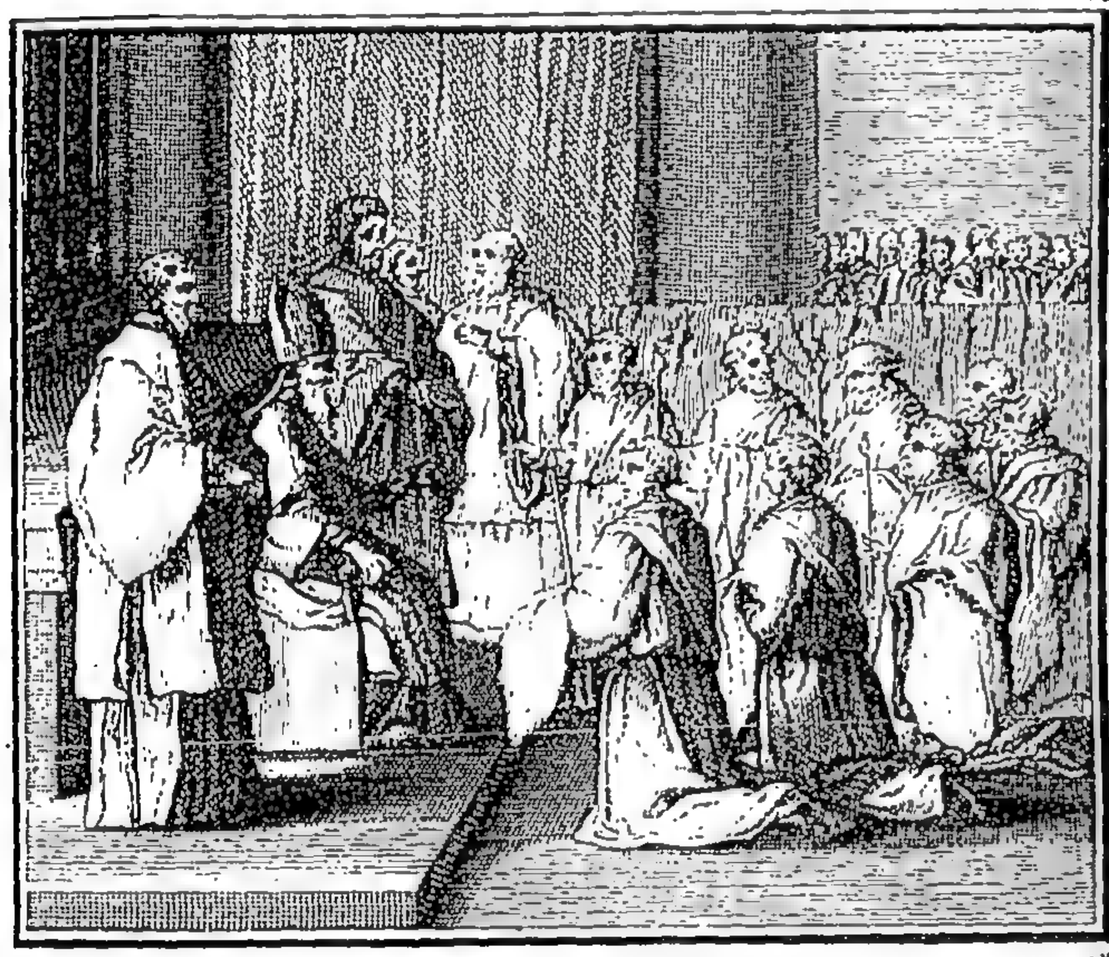
A SUB-DEACON ORDAIN'D.

ORDINATION des SOUDIACRES.



DEACON ORDAIN'D.

ORDINATION des DIACRES.



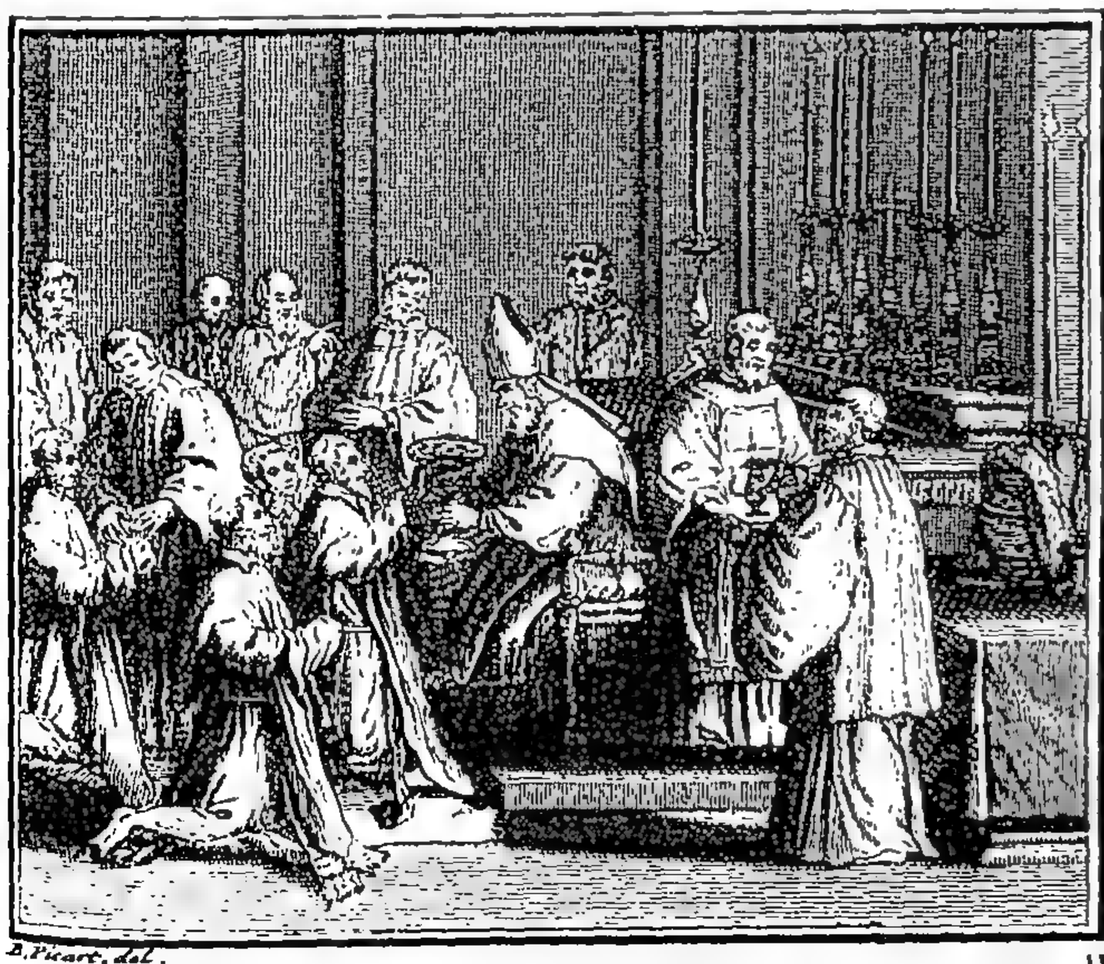
PRIEST ORDAIN'D.

ORDINATION des PRÊTRES.



The PRIEST receives ye IMPOSITION of Hands.

Le PRÊTRE recoit L' IMPOSITION des mains



B. Picart. del.

The BISHOP impowers the PRIESTS to CONSECRATE.

L'EVÊQUE donne aux PRÊTRES le pouvoir de CONSACRER.



C. Du. Bosc. exc.

The BISHOP gives the PRIESTS ye SACRAMENT.

L'EVÊQUE COMMUNIE les nouveaux PRETRES.

who lays both his Hands upon him; all the Prieſts who aſſiſt at the Ceremony do the ſame, which being done, the Biſhop and his Miniſters repeat ſome Prayers appointed by the Pontifical. Then the Prelate takes the Stole, which hangs from one Shoulder only, and puts it over both, in ſuch a manner that it [a] falls croſs-wiſe on the Candidate's Breaſt. The Biſhop in putting on his Stole ſays to him, *Receive the Yoke of the Lord.* The Stole thus fix'd on both the Prieſt's Shoulders, points out to him, that he receives a Fulneſs of Charity, greater than that of the Deacon. After the Stole the Biſhop gives him the Chaſuble, which ſignifies Charity; and accordingly the Biſhop when he gives it the Prieſt, ſays to him, *Accipe veſtem ſacerdotalem, per quam charitas intelligitur*, i. e. *Receive the ſacerdotal Veſtment which repreſents Charity.* In giving the Chaſuble to the Prieſt, it is firſt unfolded before, and afterwards behind, which we are told denotes to him the great [b] Extent his Charity ſhould bear. This Ceremony is followed by another Prayer, and the *Veni Creator* is ſung, during which the Biſhop anoints the Candidate's Hands in the Form of a Croſs, with the Oil of the Catechumens. This being done, the Biſhop joins the Prieſt's Hands together, and the Prelate's Vicar, or ſome other of his Miniſters, [c] wraps them round with a Piece of clean Linen.

After this, the Biſhop empowers the Prieſt to conſecrate, by making him lay his Hand on the Chalice, in which is ſome Wine, and the Paten, on which a Wafer or Hoſt is laid: The Paten is laid upon the Chalice. At the Concluſion of the Ceremony the new ordain'd Prieſt receives the Sacrament, and the Biſhop gives him his Bleſſing, after having made him repeat the *Creed*, laid his Hands a ſecond Time on his Head, ſaying to him at the ſame Time, *Receive the Holy Ghoſt*; and obliged him to make the ſolemn Promiſe of Reverence and Obedience which all Prieſts owe their reſpective Biſhops. This ſolemn Oath or Promiſe the Biſhop receives by preſſing both the Hands of the Prieſt between his own.

The Benefices *and* Dignities *of the* Church.

Church Benefices or Livings, being the Appurtenances of holy Orders and the Eccleſiaſtical State, can belong to thoſe only who are ordained, or have receiv'd the Tonſure. Eccleſiaſtical Dignities are of much more antient Date than [d] Benefices, the latter taking their Riſe from the Degeneracy of the Church in latter Ages.

As to the Origin of the Word *Benefice*, we find it as follows in the above-cited *Ritual*: "This Word was antiently appropriated to the Lands which Kings and Princes "uſed to beſtow on thoſe who had fought valiantly in the Wars; and were not uſed in "this particular Signification, but during the Time that the *Goths* and *Lombards* reign'd in "*Italy*, under whom thoſe *Fiefs* were introduced which were peculiarly term'd *Bene-* "*fices*, and thoſe who enjoy'd them *Beneficiarii* or Vaſſals. For notwithſtanding that "the *Romans* alſo beſtow'd Lands on their Captains and Soldiers, yet theſe Lands had "not the Name of Benefices appropriated to them; but the Word *Benefice* was a general "Term which included all kinds of Gifts or Grants, according to the antient Signifi- "cation of the *Latin* Word. In Imitation of the new Senſe in which that Word was "taken with regard to the *Fiefs*, it was at length employ'd in the Church, when the "Temporalities thereof began to be divided, and to be given up to particular Perſons, "inſtead of remaining wholly in the Hands of the Biſhops: This Practice the Biſhops "themſelves firſt introduced, purpoſely to reward Merit, and aſſiſt ſuch Eccleſiaſtics as

[a] *Piſcara Praxis Cerem.*
[b] *Alet*'s Ritual.
[c] *Pontif. Roman. Piſcara Praxis Cerem.*
[d] *Alet*'s Ritual.

" might be in Neceſſity. However, it was ſoon carried to greater Lengths, and at laſt " became unlimited, as has been ſince manifeſt among the Monks and ſecular Clergy. " A Benefice therefore is not merely a Right of receiving Part of the Temporalities of the " Church, for the Service a Perſon does in it; a Right which is founded on the Goſpel, and " has always ſubſiſted ſince the Apoſtolic Age; but 'tis that of enjoying a Part of the Tempo- " ralities of the Church, aſſign'd and determin'd in a ſpecial Form, in ſuch a Manner that " no other Clergymen can lay any Claim or Pretenſion to it——. And in this Age 'tis " not barely the Right of enjoying Part of the Temporalities of the Church; but 'tis " likewiſe a fix'd and a permanent Right, in ſuch a Manner that it devolves on another, " after the Death of the Incumbent: Which formerly was otherwiſe ordered; for when " Benefices were firſt introduced —— they were conferr'd on Clergymen only for a ſtated " Time, or for Life; after which they reverted to the Church."

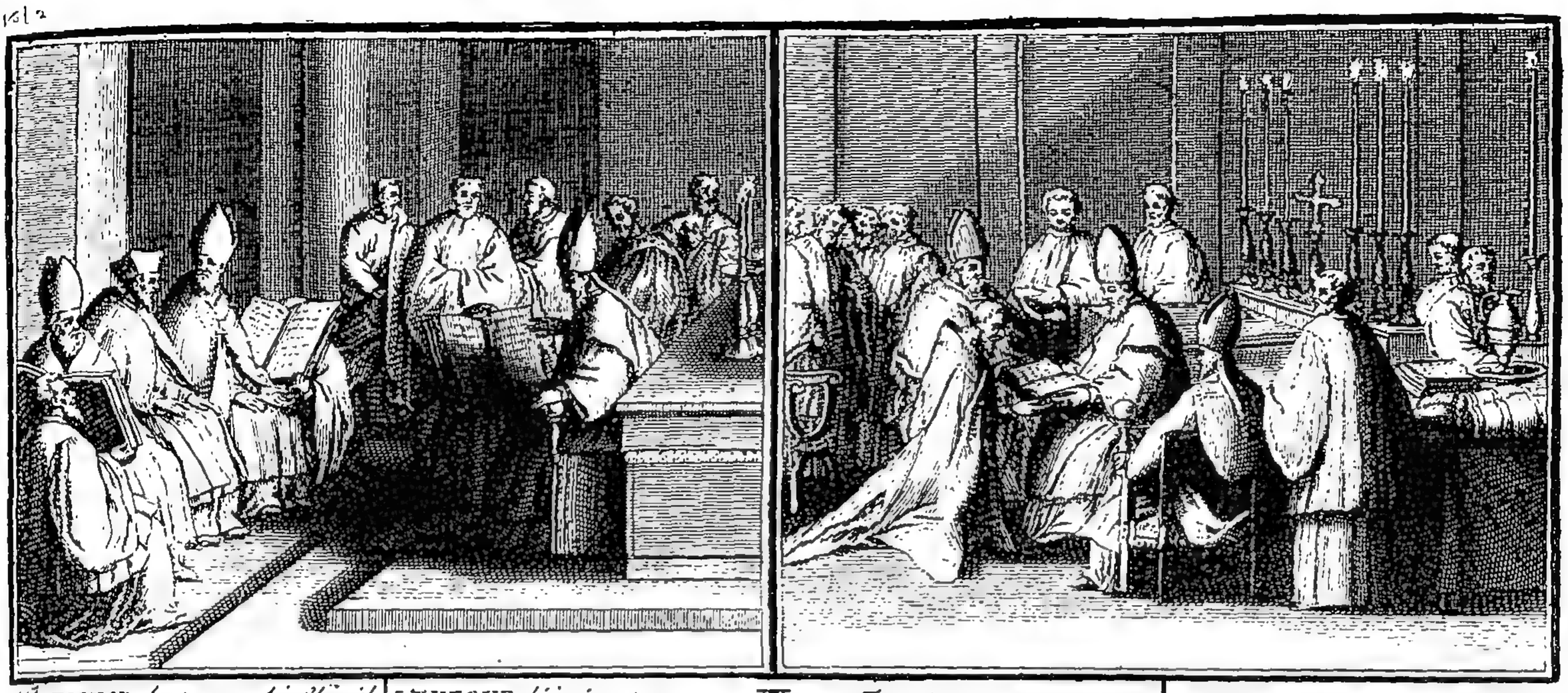
A PERSON muſt be fourteen Years of Age complete, before he can be entitled to poſſeſs a Benefice, and muſt have received the Tonſure beforehand. As for the Qualities requiſite to perform all the incumbent Duties annex'd to Benefices worthily, we ſhall take no notice of them, nor of the previous Vocation of thoſe who enter upon them.

As to Plurality of Benefices, *Alet* argues very judiciouſly in his *Ritual* upon that Head: " It was impoſſible, ſays he, for the Fathers of the antient Church, to condemn " this Plurality, ſince the Poſſeſſion of Benefices, as ſettled at this Day, was unknown to " them. However we ſee what were the Sentiments of the Church upon that Head, " in one of the Canons of the Council of *Calcedon*, which prohibits the Clergy from " inſerting their Names in the Liſts of two Churches, or, in other Words, to en- " joy a Plurality of Benefices——. The ſecond Council of *Nice* held under *Charle-* " *magne*, prohibits the ſame Thing as an infamous Profit; with this Exception, how- " ever, that it is allow'd the rural Clergy, becauſe of their ſmall Number in thoſe Ages. " Finally, a Council held at *Paris* in 829, condemns this Practice, and declares it to " flow from the ſame Source, *viz.* Covetouſneſs." Nor have Pluralities been leſs cen- ſured ſince the Eſtabliſhment of Benefices. The Doctors of the Church have com- plained of them, and whenever the Pope himſelf diſpenſed with holding a Plurality of Benefices, they nevertheleſs aſſerted that ſuch a Diſpenſation did not wipe out the Sin of Plurality. They inſinuated that this Salvo might ſeem plauſible enough in this World, but that the Caſe would be altered in Heaven: Nevertheleſs the Cuſtom of holding ſe- veral Benefices at the ſame Time has been general for many Ages.

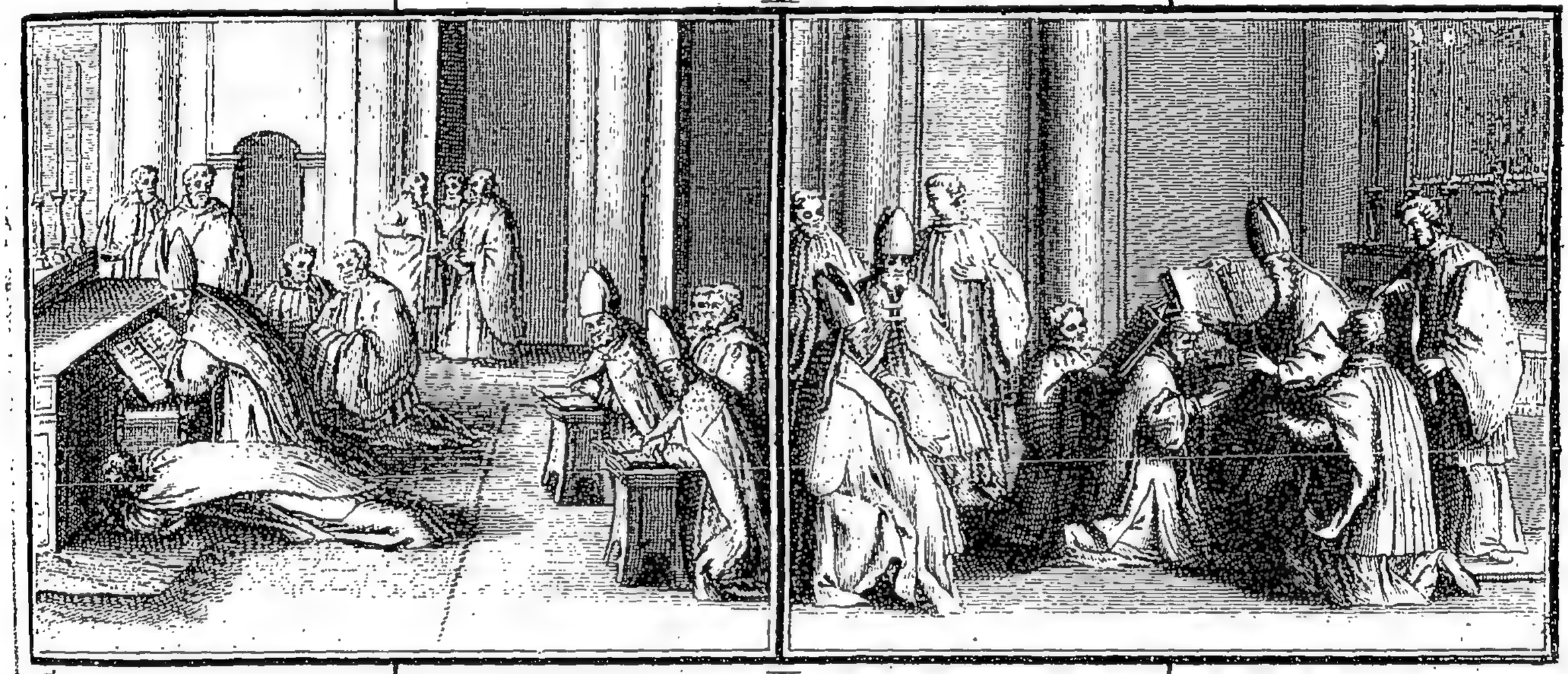
ALL Incumbents, eſpecially thoſe who have a Cure of Souls, are obliged to Reſi- dence; but they frequently leave that Duty to their Curates: However, by the Laws of the Church, they are forbid to receive any of the Fruits of their Benefice, during the Time they may have been abſent from it. The great Number of ſuch Non-Reſidents gives us Reaſon to believe that a great Indulgence is ſhewn on this Occaſion; and moreover, the Diſtemper is grown ſo inveterate, that it is impoſſible to cure it.

A CLERGYMAN is forbid to buy or ſell Spiritualities, or ſuch Things as are annex- ed thereunto: This Traffic is call'd Simony. By ſpiritual Things we underſtand the Gifts of the Holy Ghoſt, the Sacraments, and all other ſpiritual Functions, ſuch as Preaching, and celebrating the Maſs, *&c.* By Things annex'd to the Spiritual, we un- derſtand the Revenues of Benefices, which depend on the ſpiritual Functions the Incum- bent is obliged to exerciſe. Were the Article of Simony to be urged a little home, 'tis to be feared that the Sin which is the Conſequence of it, has infected the greateſt Part of the Clergy. Simony is diſtinguiſh'd into Mental, Conventional, and Real. The *Mental* is, when a Perſon in giving one of ſuch Things as conſtitute the Simony, does it with an Intention to oblige the Receiver to give him the Value either in Money, or ſomething equivalent to it; or when any ſuch Gift is made with a Deſign to receive a Be-

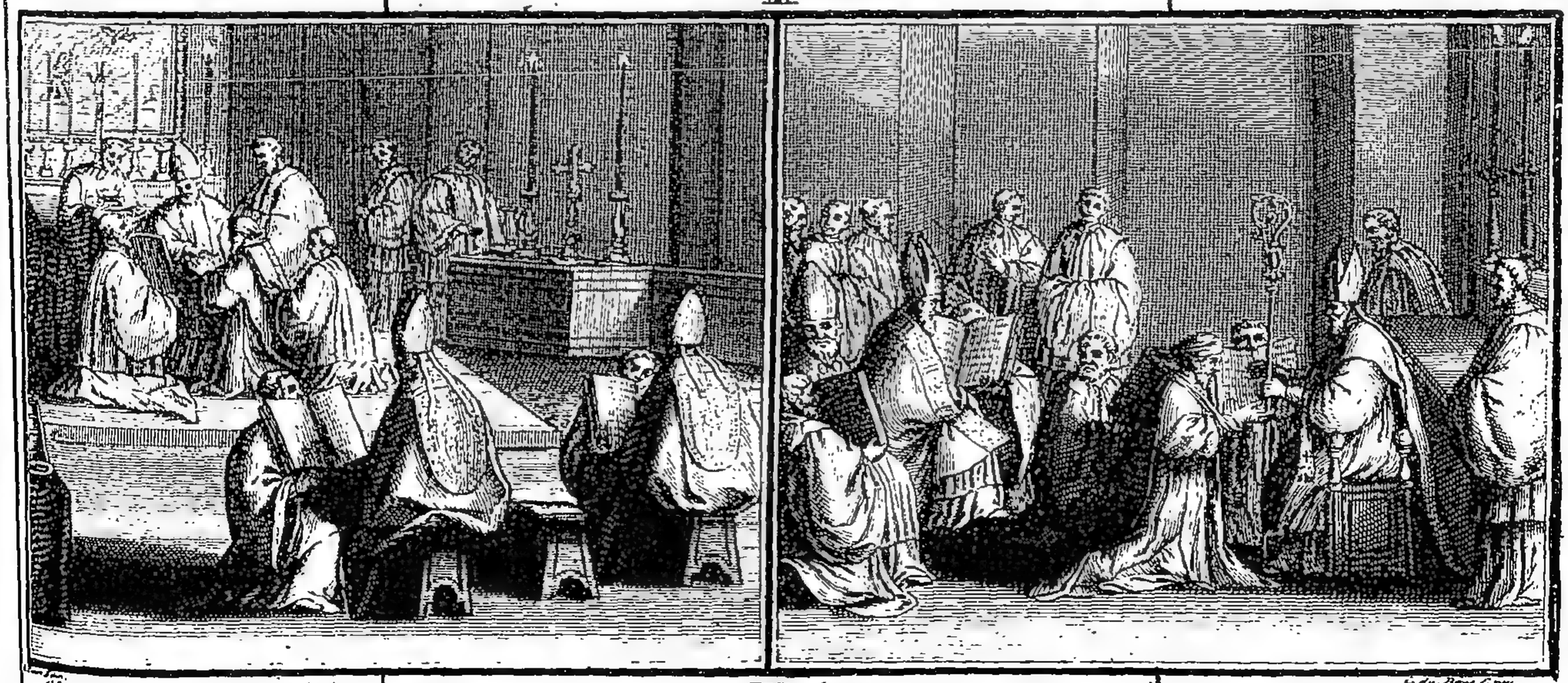
Vol 2



The BISHOP elect presents himself with the two ASSISTANTS. | *L'EVEQUE désigné se presente avec les deux ASSISTANS.* | *Takes the OATH.* | *L'EVEQUE désigné prête le SERMENT.*



The BISHOP elect falls PROSTRATE. | *L'EVEQUE désigné se PROSTERNE.* | *Is ANOINTED.* | *L'EVEQUE désigné se OINT.*



Has his HANDS ANOINTED. | *On OINT les mains de L'EVEQUE.* | *The PASTORAL STAFF given him.* | *On lui donne le BÂTON PASTORAL.*

G. du Bois Excud.

a Benefice by that Means. The *Conventional* is, when two Perſons negotiate, either expreſly or tacitly, to beſtow a ſpiritual Thing, or that which is annexed to it, for a temporal one. The *Real* is, when two Perſons agree together to give Money for a Benefice. Such as are more rigid againſt Simony, carry this Matter ſtill farther, and reduce under this Head all Intreaties, Applauſes, and Flatteries, which may be employ'd purely to obtain or procure a Benefice for any Perſon. Beſides Simony, there are other ſiniſter Methods of procuring a Benefice; 1ſt. That of [a] Confidence, which is, "when "one either reſigns or procures a Benefice for ſome other Perſon, with Deſign or Agree-"ment to give it to a Relation or ſome other Man; or ſhall ſuffer ſome other Perſon to "take the Fruits thereof, reſerving only the Title to himſelf." 2d. The Negotiation and Traffic made in Permutations, *i. e.* when one Man exchanges a Benefice with another, not for the Advantage of the Church, but for his private Intereſt, and to procure more Wealth. 3d. Fraudulent *Permutations*. 4th. Pretended Reſignations. 5th. Forged Inſtruments in order to enjoy a Benefice. 6th. The Foundation of an *Obit*, which is as follows: "A Perſon deſiring to procure a Benefice either for himſelf or ſome Rela-"tion, lays out a Sum of Money, or buys a Piece of Ground, upon Condition to be-"ſtow the Intereſt of the Money, or the Revenue of the Land, on a Perſon for cele-"brating a weekly Maſs; and giving the Name of Benefice to this Foundation, which "he calls *Obit*, exchanges it with another Perſon for a Prebend or Cure." After this let the Reader judge, whether there are many Clergymen in the World who can juſtly boaſt of being exempt from even the Appearances of Simony. But the Clergy will make the following Objection: Are not ſuch Caſes of Simony, and other Irregularities purely imaginary? And are not all thoſe who oppoſe them ſo warmly, too violent and ſevere in their Deciſions?

Ceremonies relating to the ELECTION *of* BISHOPS.

BISHOPS are conſider'd as the Fathers and Paſtors of the Faithful, the Succeſſors of the Apoſtles, and as ſuch the [b] Superiors of the Church of Chriſt, [c] by Virtue of which they are allowed the chief Places in the Choir, in Chapters and Proceſſions, *&c.* As Succeſſors to the Apoſtles, they claim Reſpect and Homage from the Laity. As Fathers and Paſtors, they themſelves are obliged to preach God's holy Word to the Faithful. This was the Cuſtom in the primitive Church; and there can be no Preſcription on this Head, ſince, in the Conſecration of Biſhops, they are commanded to preach the Goſpel to thoſe over whom they are appointed [d] Paſtors. It muſt, however, be own'd, that for many Years, they have willingly diſpenſed with that painful Function; and that their Luxury and Indolence has frequently render'd them obnoxious to the ſharpeſt Cenſures of Writers, both Orthodox and Heretical.

THE *Ceremonial* enjoins, that Biſhops ſhall be clothed in Purple; tho' the regular Biſhops may continue to wear the Habit of their Order. During Lent and Advent they muſt be in Black, and always clothed in their Sutane; but they are allow'd to wear ſhort Clothes when on a Journey.

THE Pope only has the Right of electing Biſhops: This is a pretended Prerogative which the Partiſans of the Court of *Rome* carry to a very great Height, to the Prejudice of Kings and Sovereign Princes. Nevertheleſs ſome of theſe have reſerved to them-

[a] *Alet's* Ritual.
[b] *Biſhop* is a *Greek* Word, ſignifying Inſpector; which manifeſtly proves that they were ſuperior in Dignity to other Prieſts.
[c] *Piſcara Praxis Cerem.*
[d] See the Sequel.

ſelves the Right of nominating to Biſhoprics; after which the Pope ſends his Approbation and the Bulls to the new Biſhop. At *Rome*, it is cuſtomary to [a] publiſh in ſome Conſiſtory, that the Candidate for a Biſhop's See, is duly qualify'd for the ſame. He is then confirm'd, after an Inſtrument has been drawn up to teſtify the Probity of his Life and Manners. After which [b] an Inſtrument is drawn up in his Favour, called by the Inhabitants of *Rome*, Conſiſtorial, or Apoſtolical Letters. All theſe Formalities contribute to ſubject the Biſhops to the Pope: However, ſuch of thoſe Prelates who ſpeak ſincerely, and are not wrought upon by any political Motives, pretend that they hold the Authority they have over their Dioceſes, from our Saviour only; but they ought to be ſincere in owning, that they hold it from the Pope. [c] Hence the Origin of Degrees and Diſtinctions, which have given Riſe to numberleſs Diſputes with regard to the divine Right of Epiſcopacy. By Virtue of that divine Right, ſome Biſhops have had the Preſumption, to write at the Head of their Decrees and Mandates, *Such a one, by the Grace, or by divine Providence:* but [d] *Innocent* XI. cenſured them very ſmartly upon this Account.

WHEN [e] a Perſon hears that the Pope has raiſed him to the epiſcopal Dignity, he muſt enlarge his ſhaven Crown, and dreſs himſelf in Purple. If he be in *Rome*, he muſt go and ſalute his Holineſs, and receive the Rochet from him. Three Months after his having been confirm'd in his Election, he is conſecrated in a ſolemn Manner; which muſt be perform'd on [f] a Sunday, [g] or one of the Feſtivals of the Apoſtles, obſerving to faſt on the Eve of his Conſecration. The Altar, as we find in the Book of Ceremonies, muſt be adorned with Flowers, and a Carpet ſpread on the Ground before it, and on the Steps. The pontifical Ornaments muſt be laid on the Altar, and the Chriſm, the Veſſel of holy Water, the Chalice, the Pyx, the pontifical Ring, the Sandals, the Paſtoral Staff, the Mitre, Gloves, *&c.* on the Credences. There are likewiſe two little Barrels fill'd with the beſt Wine, two Loaves, one of them gilt with Gold, the other with Silver, with the Arms of the officiating Prelate and the Biſhop engraved on them, and two Tapers, each weighing four Pounds. Some Acolytes ſtand by the Biſhops who conſecrate, and the Perſon to be conſecrated: The latter places himſelf in the Middle of the two aſſiſting Biſhops, oppoſite to the officiating Prelate, who ſits on the epiſcopal Seat placed about the Middle of the Altar. Then one of the Aſſiſtants addreſſes himſelf to the officiating Prelate, ſaying to him, that the [h] Catholic Church requires ſuch an one (naming the Perſon) to be raiſed to the Dignity of a Biſhop. Then the officiating Prieſt demands of him the *Apoſtolical Mandate*, which is given to his Notary, who reads it, when the officiating Prelate anſwers at the Concluſion of the Mandate, *God be praiſed.* This firſt Ceremony is followed by the Oath of the Candidate, which he takes on his Knees before the Biſhop who conſecrates him. By this Oath he engages [i] himſelf to be faithful to St. *Peter*, to the holy *Roman* Catholic Church, and to

[a] A Perſon who is a Candidate for a Biſhop's See in any City of *Italy*, ſays *Lunadoro Relaz. della Corte di Roma*, muſt make a Confeſſion of his Faith, in Preſence of ſome Cardinal nominated by the Pope. After that the Cardinal has heard the Depoſitions of the Witneſſes, with regard to the Life, Manners, *&c.* of the Candidate, he cauſes an Inſtrument to be drawn up to that Purpoſe, and afterwards ſigns it, and gives it to three Cardinals, Heads of each Order, to be reviſed by them. The Witneſſes muſt likewiſe give their Affidavits, that the Candidate was born in lawful Wedlock; that his Father and Mother were never ſuſpected of Hereſy. Theſe Formalities being ended, a Report is made of the Candidate in a ſecret Conſiſtory, and he is propoſed in a ſecond Conſiſtory.

[b] By this Inſtrument the Candidate binds himſelf to pay to the ſacred College, to the Apoſtolical Chamber, and the Chancery, all the Charges of his Promotion. By Virtue of this Bill, Bulls are granted in his Favour.

[c] See this Subject debated in the Council of *Trent*, in the Hiſtory thereof by Father *Paul*.

[d] One of theſe Mandates put the holy Father into ſuch a Paſſion, that he is ſaid to have cried out, *Ecco un ridicolo barone con la ſua grazia di Dio*, &c. *there's a ridiculous Scoundrel with his Grace of God*, &c. *Had it not been for mine he had never been a Biſhop.*

[e] *Cerem. Epiſc.* Lib. i.

[f] *Pontificale Roman.*

[g] *Lunadoro* in his Relation, *&c.* ſays, that the Biſhop on the Day of his Conſecration, has the Precedency of all other Biſhops, that being the Day of his Nuptials.

[h] *Reverendiſſime pater, poſtulat ſancta mater eccleſia catholica ut hunc presbyterum ad onus epiſcopatus ſublevetis.*

[i] *Vide* the Pontifical.

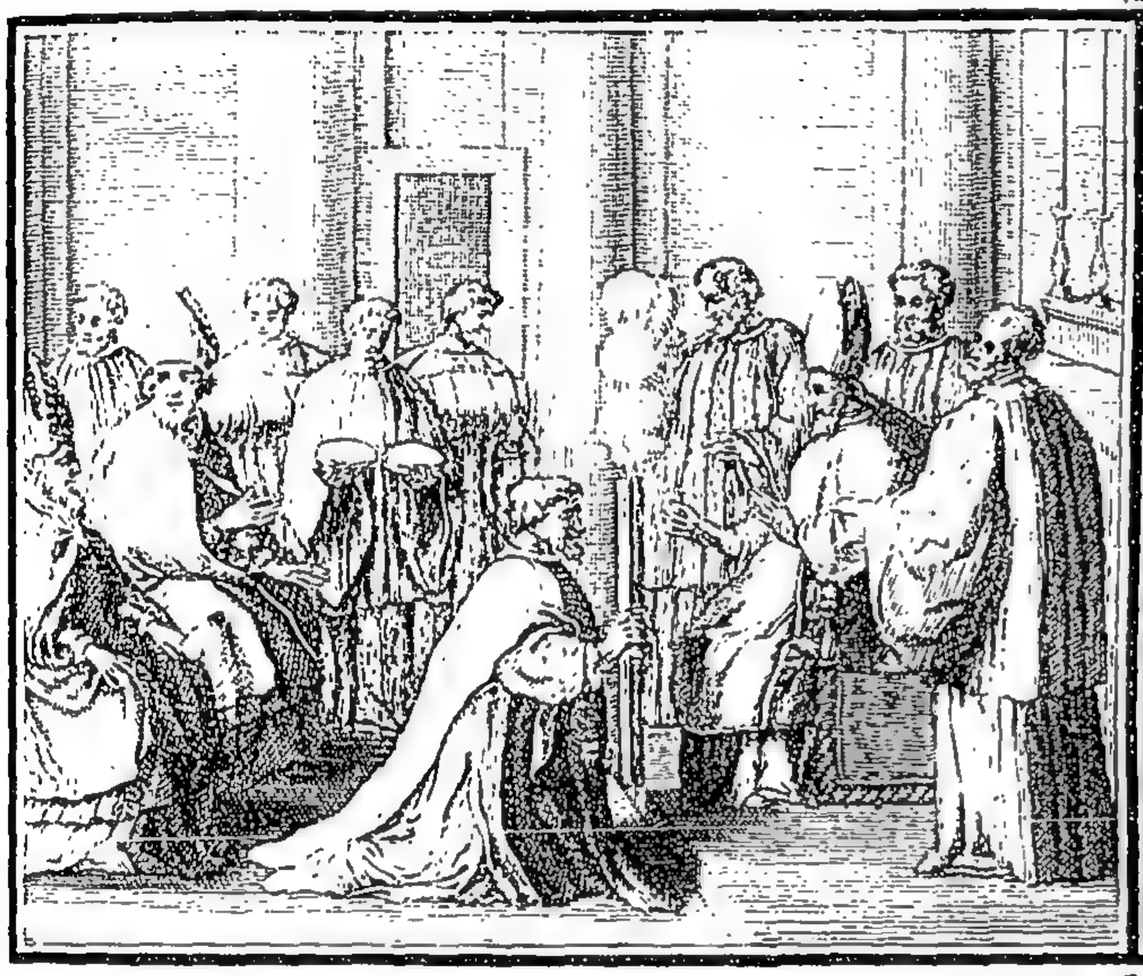
the



The BISHOP receives the RING.



On donne l'ANNEAU à L'EVEQUE.

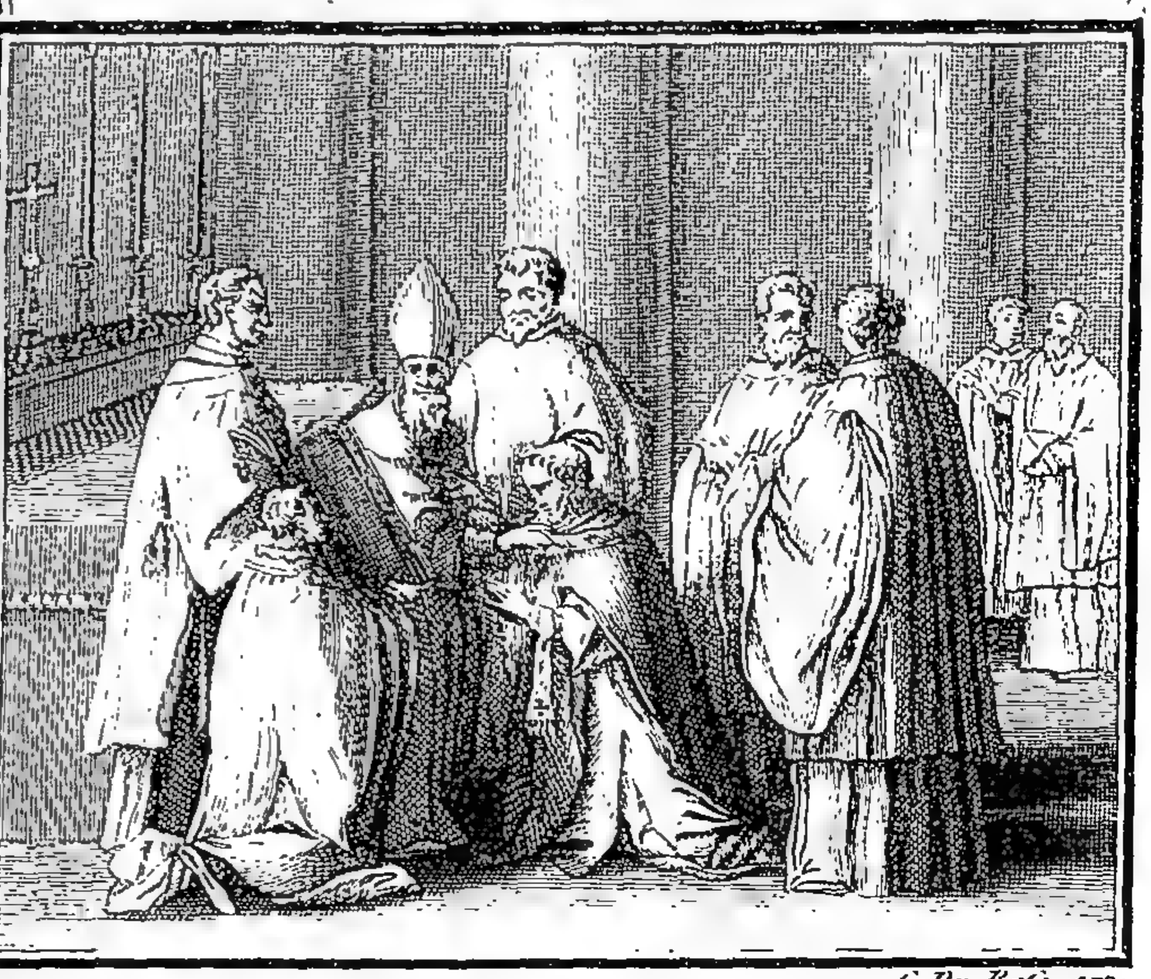


The new BISHOP presents the TORCHES, the Bread & Wine



Le nouvel EVÊQUE presente les flambeaux, le Pain, et le Vin

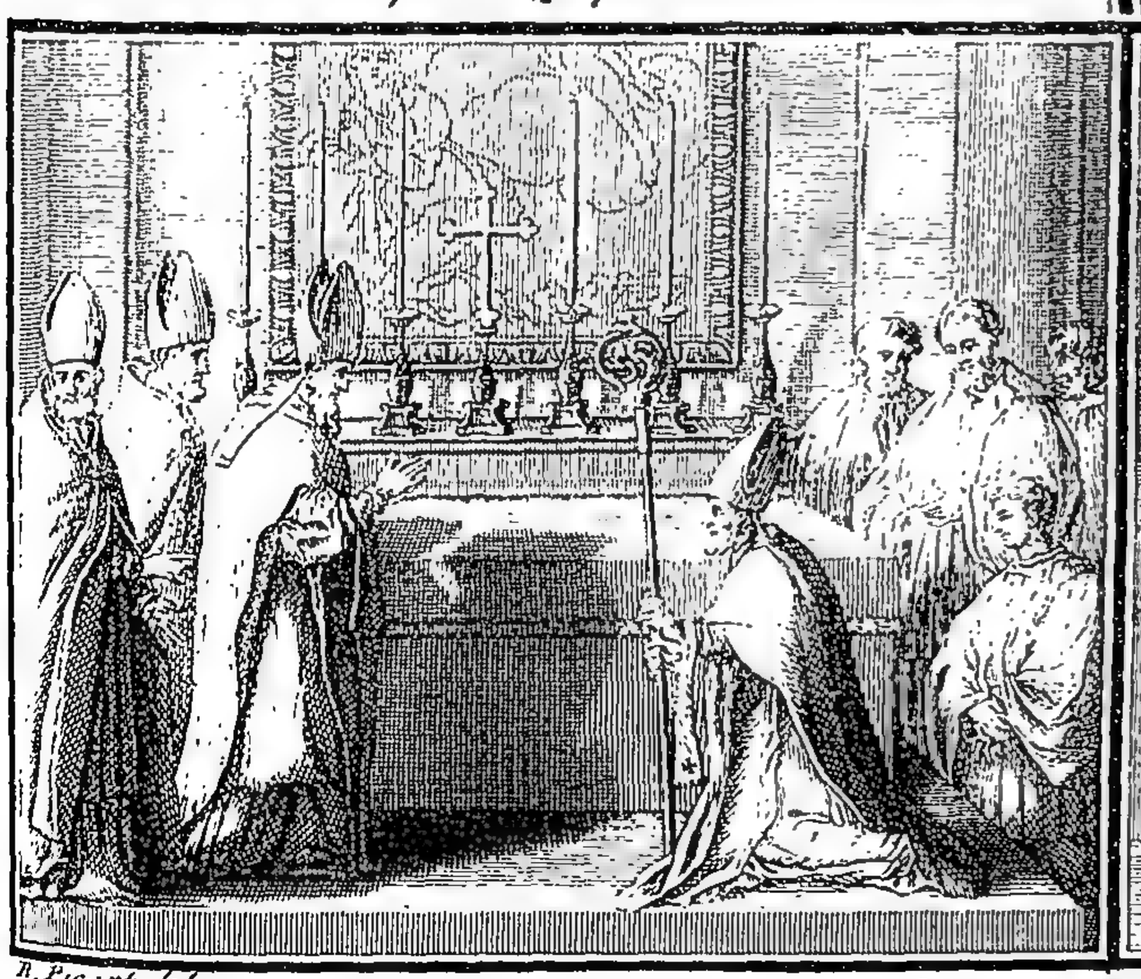
The PASTORAL staff given him.



On lui donne le BÂTON PASTORAL.

The MITER put on his HEAD.

On met la MITRE sur la tête de L'EVÊQUE Consacré.



The ARCHBISHOP receives the PALL.

L'ARCHEVEQUE. — reçoivent le PALLIUM.

R. Picart del. C. Du Bosc. exc.

the Pope; to defend them to the utmoſt of his Power, and not divulge ſuch Secrets as the Pope ſhall entruſt him with. He ſwears that he will maintain towards and againſt all Men the [a] *Papacy of Rome*, and the *Regalia of St. Peter*; the Rights, Honours, Privileges, and Authority of the holy *Roman* Church: That he will not enter into any Council or Machination, againſt either the Church or its Head; that he will faithfully reveal to them whatever may claſh with their Intereſts; that he will obſerve the Rules preſcribed by the holy Fathers, the Decrees, Orders, Proviſions, and apoſtolical Mandates; that he will proſecute Heretics, Schiſmatics, and all ſuch as rebel againſt the holy Father. He farther promiſes to give him an Account of his Adminiſtration, and of every thing that relates to the State and Diſcipline of his Church; to execute expeditiouſly and with Humility all apoſtolical Mandates, either in Perſon, or by his Miniſters, *&c.* We are told in one of the Articles of the Pontifical, that all Patriarchs, Primates, Archbiſhops, and Biſhops of *Italy*, and of the neighbouring Iſlands, are obliged to renew this Oath every three Years; thoſe of *France*, *Germany*, *Spain*, *Flanders*, the *Britiſh Iſlands*, *Poland*, &c. every four Years; thoſe of the Extremities of *Europe* and of *Africa*, every five Years; and laſtly, thoſe of *Aſia* and *America* every ten Years.

AFTER this Oath the Formulary called the [b] *Examen* is read: By this Formulary he promiſes to [c] ſubmit his Wiſdom and Knowledge to the Senſe of the holy Scriptures; and this is followed by ſeveral Interrogatories which conclude the *Examen*. Theſe Interrogatories relate to ſuch Duties of Obedience as the Pope and the Church require, the Obſervance of its Commandments, Traditions, the Purity of Manners, its Faith with regard to the Tenets of the Chriſtian Religion. After the Oath, the Candidate kiſſes on his Knees the Hand of the officiating Prelate. The Maſs which follows the Oath and Examen being read or ſung, he puts off the Pluvial, and the Acolytes give him the Sandals, while the Pſalms are ſinging. He next receives the paſtoral Croſs, the Stole, and other pontifical Ornaments; and thus habited, he goes and ſtands before the Altar, where he reads the Office of the Maſs, having the two aſſiſting Biſhops on each Side of him. This being read, he makes a Bow to the officiating Prelate, who repeats the following Words to him, which include the Epiſcopal Functions: "The Duty of the Biſhop is "to judge, interpret, conſecrate, confer Orders, ſacrifice, baptize, and confirm." After the repeating of theſe Words and a ſhort Prayer, the officiating Prelate and Aſſiſtants all kneel down in the manner repreſented in the third Compartment of the Plate, except the Candidate Biſhop, who proſtrates himſelf, and continues in that Poſture, during which the officiating Prelate, with his paſtoral Staff in his Left Hand, makes the Sign of the Croſs over him with the Right. The Biſhops Aſſiſtants perform the ſame Ceremony.

BEFORE the officiating Prelate proceeds to the Anointing, he takes the Book of the Goſpels, and lays it on the Shoulders of the Biſhop elect. The officiating Prelate and the two Aſſiſtants afterwards lay their Hands on his Head, ſaying unto him, *Receive the Holy Ghoſt.* Then a Napkin is put on the Neck of the Biſhop elect, and the officiating Prelate anoints his Head with the Chriſm: The Anointing is performed in Form of a Croſs on his ſhaven Crown; he then anoints his two Hands, which are alſo laid croſs-wiſe. This Anointing is performed from the Thumb of the Right Hand to the Forefinger of the Left, and from the Thumb of the Left Hand to the Forefinger of the Right: After which the officiating Prelate anoints the Palms of both his Hands, and concluding this Anointing with a Prayer, proceeds to bleſs the paſtoral [d] Staff, ſprinkles it with holy Water, and gives it to the Biſhop elect, in the Manner repre-

[a] *Papatum Romanum & regalia ſancti Petri.*
[b] The *Examen* is a Canon of the Council of *Carthage* relating to Epiſcopacy.
[c] *Interrogamus te, ſi omnem prudentiam tuam divinæ ſcripturæ ſenſibus accommodare volueris.* Romiſh Pontifical.
[d] This paſtoral Staff or Croſier, is the Symbol of the Power which the new Prelate receives of chaſtizing thoſe who

repreſented in the ſixth Compartment of the Plate. [a] The paſtoral Ring is bleſſed, ſprinkled, and given with the ſame Ceremony; the whole accompanied with Exhortations very ſuitable to the Uſes which the new Prelate ought to make of the ſeveral Things that are put into his Hands. The Goſpel ſhut is given to him with this Exhortation: "Receive the Goſpel, go and preach it to the People committed to your Charge, *&c.*" After this Exhortation the officiating Prelate and the two aſſiſtant Biſhops, give him the Kiſs of Peace. Theſe Ceremonies end with the myſtical Offering of the new Prelate, which are two lighted Torches, two Loaves, and two ſmall Rundlets of Wine; and afterwards the officiating Prelate gives the Communion to the newly conſecrated Biſhop. The Communion being ended, he bleſſes the Mitre, ſprinkles it with holy Water, and puts on the Head of the new elected Prelate, *This Helmet of Defence and Salvation, the* [b] *Strings whereof, like the Horns of the two Teſtaments, ſhall make him appear Formidable to the Enemies of the Truth*, &c. The Gloves are given him next, repreſenting the [c] *Purity of the new Man*, which muſt encloſe the Hands of the new Prelate, and render him like unto *Jacob*, who covered his Hands with Goats Skin, and by offering to his Father ſuch Meats as were agreeable to him, artfully procured his paternal Bleſſing. Laſtly, he is enthron'd, the officiating Prelate and the firſt Aſſiſtant taking him by the Hand, and ſetting him on the epiſcopal Seat, on which the officiating Prelate was before ſeated. After this the Aſſiſtants lead him up and down the Church, where he bleſſes the People; then walks up towards the Altar, with his Mitre on his Head, and the paſtoral Staff in his Hand. From thence he bleſſes the People a ſecond Time, having firſt ſign'd himſelf with the Sign of the Croſs: Then goes to the Epiſtle Side of the Altar, kneels down there, obſerving to turn himſelf towards the celebrating Prelate, [d] with his paſtoral Staff in his Hand, and ſays to him ſinging, *Ad multos annos*; which Words he repeats thrice; firſt on the Epiſtle Side, and turn'd towards the officiating Prelate, afterwards in the midſt of the Altar; and laſtly, upon his Knees, at the Feet of the above-mention'd celebrating Prelate. The Ceremony concludes with an Anthem; the officiating Prelate kiſſes the new conſecrated Biſhop, makes the Sign of the Croſs, and gives his Benediction to the People; the new Biſhop does the ſame, and goes and puts off his pontifical Veſtments.

ALL theſe Ceremonies muſt be exactly obſerved; and as the Devoirs which relate in particular to the holy Father and the apoſtolic Court, they muſt be paid by the Proxy of the new Prelate, in caſe he has not an Opportunity of doing the Honours in Perſon.

THERE are ſome Biſhops who have no Churches under their Care, but are merely titular; and theſe are generally Creatures of the Court of *Rome*. A certain Biſhop ſaid formerly, that [e] titular Biſhops were a mere Invention of the Court of *Rome*, *(figmenta humana.)* There are no Footſteps of this Dignity among the Antients.

THE Archbiſhops are ſuperior to Biſhops; and the former are diſtinguiſh'd by the *Pallium* [f] or Pall, which the Pope ſends them.

who rebel againſt the Church. The Croſier bears ſome Affinity to the Lituus or Staff of the Augurs among the Heathens.

[a] This Ring denotes the Marriage of the Biſhop and his Church.

[b] *Impenimus capiti hujus antiſtitis, galeam munitionis & ſalutis, quatenus decorata facit, & armato capite, cornubus utriuſque teſtamenti, terribilis appareat adverſariis veritatis.*

[c] *Circunda manus hujus miniſtri tui munditia novi hominis, qui de cœlo deſcendit, ut quemadmodum Jacob dilectus tuus pelliculis hædorum*, &c.

[d] This Ceremony is repreſented in the fifth Compartment of the Plate.

[e] See Fra. Paolo's Hiſtory of the Council of *Trent*.

[f] Antiently ſome Biſhops have been honoured with the *Pallium*, probably becauſe of their great Quality. The Biſhop of *Bamberg* in *Germany*, and thoſe of *Lucca* and *Pavia* in *Italy*, enjoy the ſame Privilege at this Time. *Vide* Bona. *Lib.* I. *cap.* 24. *Rer. Liturg.*

If the Perſon nominated to an Archbiſhop's See be at *Rome*, the chief Cardinal Deacon performs the Ceremony of putting the Pall on his Shoulders, tho' it was formerly done by the Pope. The Palle is laid upon the Altar. After Maſs the officiating Prelate, clothed in his pontifical Veſtments, receives the Oath of the Archbiſhop elect, who is clothed with the ſame Pomp, his Gloves and Mitre excepted. After this the officiating Prelate riſes up, and putting the Pall upon the Shoulders of the Archbiſhop elect, ſays theſe Words to him: *To the Glory of God, of the bleſſed Virgin,* [a] *of the Apoſtles St.* Peter *and St.* Paul, *of our Lord the Pope, and of the holy Church of* Rome, &c. *receive this Pall, which is taken from the Body of St.* Peter, *and in which the Plenitude, or Perfection of the Function of Pontiff, or Patriarch, or Archbiſhop, is found; make uſe of it on certain Days,* [b] *noted in the Privileges which are granted to you by the holy apoſtolic See,* in the Name of the Father, &c. The Archbiſhop is to wear the Pall in the Solemnities of the Maſs, and on high Feſtivals, at the Conſecration of a Church, at Ordinations, at the Conſecration of a Biſhop, and at giving Nuns the Veil. In the Formulary of the Election it is ſaid, that the *Pall is taken from St.* Peter's *Body*; becauſe the Pope only has a Right of giving it, as [c] a manifeſt Indication of that ſovereign Power which flows, as it were, from the Head of the apoſtolical Church, to the ſeveral eccleſiaſtical Members thereof.

After that the Archbiſhop has received the Pall, he goes up to the Altar, and bleſſes the People. He is not allow'd to perform any of the archiepiſcopal Functions, till after he has receiv'd the Pall in a ſolemn manner, before which Time the Archiepiſcopal Croſier is not carried before him.

The Shape and Form of this Pall is ſeen in the Plate: It conſiſts of certain Pieces of white woollen Stuff, three Fingers in Breadth, and embroider'd with red Croſſes. The Pall, before it is given to the Archbiſhop, either at *Rome* or elſewhere by Proxy, muſt be left for one whole Night on the Altar of St. *Peter* and St. *Paul.* We ſhall obſerve by the Way, that the uſe of the Pall is pretty antient in the Church, and that ſome Footſteps of that Ornament are to be found among the antient *Romans.* The Officers who ſerved at Feaſts and Sacrifices, uſed to wear on the Left-Shoulder, a pretty broad Piece of [d] woollen Stuff, with [e] Plaits or Folds hanging down from it. This was the Badge of their miniſterial Function, and after it had been conſecrated to the Uſe of the Chriſtian Church, received an additional Character by being anointed. The Pall being hung about the Archbiſhop's Neck, denotes the Humility of our Lord: 'Tis ſaid that it likewiſe denotes the Vigilance of the Paſtor, the Excellence of the Virtues that ought to ſhine out in the Archbiſhop, &c. The Pall is made of Wool, and wore on the Biſhop's Shoulders; as the [f] Emblem of the *loſt Sheep*, which the Shepherd lays on his Shoulders, and brings back into the Sheepfold.

Every particular Pall ſerves for the Uſe of that Archbiſhop only to whom it was firſt given; [g] neither can he make any uſe of it in caſe he is tranſlated from one Archbiſhopric to another, nor leave it to his Succeſſors. When an Archbiſhop dies his Pall is buried with him, and if he is buried in his own Dioceſe it is laid upon his Shoulders; but if out of it, under his Head. An Archbiſhop who has been tranſlated to ſeveral Sees, has all his Palls [h] buried with him; that of his laſt archiepiſcopal See being laid upon his Shoulders, and the reſt under his Head.

[a] *Pontif. Roman.*
[b] The Pope alone has the Privilege of always wearing the Pall.
[c] *Piſcara Praxis.*
[d] Obſerve this Paſſage of *Petronius: Jam Trimalchio unguento perfuſus, tergebatur non linteis, ſed palliis ex molliſſima lana factis.*
[e] *Cirris dependentibus.*
[f] *Caſalius de veter. ſacr. Chriſt. Ritib.*
[g] *Cerem. Epiſcop.*
[h] *Piſcara* Lib. II. Sect. x. *Praxis Cerem.*

The

The Bleſſing of the Lambs, of the Fleeces whereof the PALLS *are made.*

'TIS thought that the Ceremonies which we are now going to deſcribe, were introduced into the Church when the Palls were firſt made of Wool. If this be true, they are of conſiderable Antiquity. 'Tis [a] the Buſineſs of the apoſtolical Subdeacons to take care of the making and keeping of the Palls, and the following Ceremony is obſerved at *Rome* upon that Occaſion. The 21ſt of *January*, which is the Feſtival of St. *Agnes*, the Friars of the Convent of that Name offer at the *Agnus Dei* during high Maſs, two little white and ſpotleſs Lambs. Theſe Lambs are adorn'd with Garlands, Flowers, and Ribbons. After the *Ite Miſſa* they are laid on the Altar, one on the Epiſtle Side, and the other on that of the Goſpel, each of them on a white damask Pillow, edged with a gold Lace, or a kind of Fringe; after which they ſing the Anthem, *Stans à dextris ejus agnus nive candidior*, which Words ſuit the Colour and Quality of the Lambs. After the Anthem, the officiating Paſtor gives them the Bleſſing in the Manner following: *Let our Help be*, &c. [b] *O Lord, who didſt inſtitute by Moſes thy Servant, the Veſtments of the Miniſters of the Tabernacle; and by thy holy Apoſtles, thoſe of the evangelical Prieſts and Prelates; pour out thy Bleſſing on theſe Lambs, with whoſe Fleece the Palls of the ſovereign Pontiffs, Patriarchs, and Archbiſhops are to be made; to the End that thoſe who wear them, may arrive, together with the People committed to their Charge, at everlaſting Bliſs, by the Interceſſion*, &c. After this, two Prebends of St. *John of Lateran* take theſe conſecrated Lambs, and give them in charge to the apoſtolical Subdeacons, who ſend them into the Fields ſacred to St. *Agnes*. [c] We are told, "That the Tax of theſe conſecrated Lambs is a Crown a Month, reckoning "from the Time of their being yean'd, to that of their firſt ſhearing." The Nuns of St. *Laurence* in *Paniſperna*, or the *Capuchin* Nuns, ſhear them at the proper Seaſon; ſpin the Wool after they are ſhear'd, and make the Palls therewith. The Prebends of St. *Peter*'s Church lay theſe Palls under the high Altar, and put them in a very ceremonious Manner on the Bodies of St. *Peter* and St. *Paul*; and after they have lain there one Night, they are again given in cuſtody to the apoſtolical Subdeacons, as has been already obſerved.

The Entry *of a new elected* PRELATE *into his* Dioceſe.

IMMEDIATELY after the Election of a Prelate, the Bells are rung, *Te Deum* ſung, and the Biſhop's Throne is adorn'd. The Clergy, both regular and ſecular, and the Fraternities, ſet out on their March, and go in Proceſſion to return thanks to God. In caſe the Perſon elected happens to be abſent, he [d] takes Poſſeſſion of the epiſcopal See by ſome Clergyman of Diſtinction, whom he conſtitutes his Proxy for that Purpoſe. The Proxy goes into the Cathedral of the Dioceſe with a Notary and proper Witneſſes, where he addreſſes himſelf in Prayer to Heaven, and orders the Notary to read the apoſtolical Letters aloud; after which two Members of the Chapter lead the

[a] *Sacr. Cerem. Eccl. Rom.* Lib. I.

[b] *Qui per Moiſen famulum tuum pontificibus tabernaculo inſervientibus indumenta inſtituiſti, & per ſanctos apoſtolos tuos ſacerdotibus & præſulibus evangelicis veſtimenta ſacra providiſti; effunde tuam ſanctam benedictionem ſuper hos agnos de quorum vellere ſacra pallia pro ſummis pontificibus, patriarchis & archiepiſcopis conficienda ſunt, ut qui eis utuntur una cum plebe ſibi commiſſa per interceſſionem*, &c.

[c] *Aimon*'s Picture of the Court of *Rome*.

[d] *Piſcara Praxis Cerem.*

Prelate's

Prelate's Proxy to the high Altar, who takes Poſſeſſion of it by kiſſing it in the Middle, on the Epiſtle and the Goſpel Side. From thence he is conducted to the pontifical Throne, which is hung with a rich Stuff, and under a Canopy. Here he ſits a ſmall Time; after which he goes round the Church, and walks into the Chapter-Houſe, where he ſeats himſelf in the epiſcopal Chair, and addreſſes himſelf to the Chapter in the Name of the Biſhop; the Chapter return him Thanks, and lead him to the Church Gate; after which he goes and takes Poſſeſſion of the epiſcopal Palace.

When a Prelate ſets out to take Poſſeſſion of his Dioceſe, [a] he muſt endeavour to obtain ſome Grant or Favour from his Holineſs, and prevail with him in particular to beſtow a plenary Indulgence on all ſuch of the Faithful as ſhall aſſiſt at his firſt Maſs.

It is enjoin'd in the *Ceremonial of Biſhops*, that the Prelate elect ſhall provide himſelf with ſuch Things as may enable him to make his Entry in a Manner ſuitable to his Dignity, by adding a Luſtre, if I may be allow'd the Expreſſion, to that apoſtolical Humility which ought chiefly to adorn the Miniſters of the Church. As ſoon as an Archbiſhop enters into his Dioceſe, he muſt order the Croſs to be carried before him, and give previous Notice of the Day and Hour of his Arrival to his Vicar Generals, his Prebends, the whole Chapter, the Magiſtrates, and the ſpiritual Court under his Juriſdiction, in order that they may come and meet him, and pay him due Honours. The Clergy go in a Body, and receive him in Proceſſion; a Canopy is prepared at the Church Gate; the Streets are ſwept, and ſtrew'd with Leaves and Flowers. When the Biſhop is come near to the Gate of the City, he clothes himſelf in his epiſcopal Veſtments, and his Clergy receive him without the Gates, where he kneels down, makes a private Prayer, and kiſſes the Croſs. He afterwards enters the City, preceded by the Citizens in a Body, the Magiſtrates, Clergy, *&c.* The Prelate is mounted on a fine Horſe, and rides under a Canopy ſupported by the chief Citizens, as the Apoſtles would have practiſed had they lived in theſe latter Ages. As he paſſes along, he gives his Bleſſing to his Flock. At the Door of the Cathedral, the Sprinkler muſt be given him; when he firſt ſprinkles himſelf, and afterwards the Faithful there preſent. The Dean of the Chapter incenſes him thrice. Being come to the Altar, all the Time the *Te Deum* is ſinging, he kneels down before the Hoſt, ſalutes the Croſs, and makes a private Prayer. Laſtly, he admits the Chapter to the accuſtom'd Homage, which is perform'd by kiſſing his Hand; then he takes off his Mitre at the loweſt Step of the Altar, ſalutes the Croſs, ſings the Prayer of the Saint who is Patron of the Church, and pronounces a ſolemn Bleſſing; which being done, he is conducted back to his Palace. The *Ceremonial* obſerves farther, that in caſe a ſovereign Prince ſhould offer to accompany the Biſhop to the epiſcopal Palace, he ſhall make ſome Scruple to accept of ſo great an Honour. However, 'tis inſinuated [b] in the ſame Place, that the Prelate ſhall turn his Compliment in ſuch a Manner, that the Prince ſhall not take him at his Word.

When a Biſhop performs the Viſitation of his Dioceſe, he is received [c] much after the ſame Manner as at his firſt Entry. The Church is adorned with the greateſt Pomp imaginable; the Bells are rung; the Clergy both ſecular and regular aſſemble with great Solemnity, and wait upon the Biſhop at his Palace, and attend him in Proceſſion. The Biſhop walks under a Canopy ſupported by four Clergymen, and preceded by the reſt of the Clergy in a Body, who ſing the Hymn, *Veni creator ſpiritus.* The chief Prebend, cloth'd in his Chaſuble, ſtands at the Church-Door, with the Croſs in his Hand,

[a] *Cerem. Epiſc.*

[b] *Debebat epiſcopus aliquantulum reſiſtere, non tamen hujuſmodi obſequii & pietatis officium, omnino recuſare,* &c.

[c] See the third Compartment of the Plate.

which he gives the Prelate to kiſs, who kneels down at that Ceremony; then follows the ſprinkling the holy Water, incenſing, and the Prayers at the Altar. After the Prelate has ended his private Devotion, he ſings the Maſs of the Holy Ghoſt in a ſolemn Manner, or, as is frequently practiſed, the chief Dignitary in his ſtead. All this muſt be perform'd before the paſtoral Exhortation or Charge, which the Biſhop makes to the People, begins. The whole Ceremony ends with a Publication of Indulgences, his Bleſſing to the People, and the Abſolution of the Dead; all which are only [a] Preliminaries to his Viſitation.

The Death *and* Funeral *of a* BISHOP.

ALL that now remains, is to take a View of theſe Succeſſors of the Apoſtles on their Death-Beds. The Book of [b] Ceremonies informs us, "That a Biſhop "ought then to be duly prepared for the great Account he is going to give of his Ad- "miniſtration, and ready to preſent himſelf before the Lord, who is the Spouſe of "the Church, *&c.*"

AFTER he has confeſs'd, done Penance, and received the Communion in his [c] epiſcopal Veſtments, upon the firſt Summons of approaching Death, he muſt give Orders for the aſſembling of his Clergy, and make his Confeſſion of Faith to them, recommend his Church to their Care, and refrain from all Converſe, except with Perſons of ſtrict Piety, who [d] ſhall ſhew him the holy Croſs, and give it him to kiſs. When he has yielded up the Ghoſt, the Prebends who then are preſent, ſhall, in their Turns, repeat the following Verſe over him, *A porta inferi, &c.* i. e. *Deliver his Soul from the Gate of Hell*; ſprinkle him with holy Water, and cloſe his Eyes. The Prelate's Servants waſh his Corpſe with Wine and warm Water. After this he is dreſs'd in his epiſcopal Veſtments, and if an Archbiſhop in his [e] Pall, and ſo laid on a Bed of State, with four or ſix lighted Tapers ſtanding round it; his pontifical Hat being laid upon him near the Feet. At the Foot of the Bed a little Cupboard muſt be ſet, on which two lighted Tapers, the Veſſel of holy Water, the Sprinkler, the Maſs-Book, the Navicula, Thurible, Surplice, Stole, and black Chaſuble are ſet. The Clergy, both ſecular and regular, come and ſing the Office of the deceaſed Prelate, ſtanding round his Corpſe, which they ſprinkle with holy Water, and incenſe it, *&c.* This Ceremony is perform'd by ſeveral detach'd Bodies of the Clergy; the firſt ſinging Veſpers near the Corpſe; after which they draw off, and are ſucceeded by others, who come and chaunt Matins; and then a third Detachment comes and ſings *Laudes.* As to the Interment of a Biſhop, he is carried to Church, the Bells tolling all the while, and the Clergy walking before in a Body. The Corpſe is carried by Prieſts, and followed by the chief Citizens, and the Burial concludes as uſual.

[a] *Piſcara Praxis Cerem.*

[b] *Idem Ibid.*

[c] All other Dignitaries muſt alſo die with their Veſtments on; a Prebend muſt be dreſs'd in his proper Veſtments, with the Stole about his Neck, and ſo of the reſt.

[d] *Cerem. Epiſc.*

[e] *Vide* the ſixth Compartment of the Plate, entitled, *The Biſhop laid on his Bed of State.*

The

The MINISTERS *of the Church, and ſuch Dignitaries as are inferior to* BISHOPS.

THE great Number of Ceremonies obſerved in the Church muſt neceſſarily require a conſiderable Number of Servants, the meaneſt whereof contribute to the Glory of God, [a] are Veſſels equally conſecrated to his Honour, and all uſeful in the Service of the Lord. We ſhall firſt take notice of the Maſter of the Ceremonies, and his principal Functions, ſince 'tis he who directs the Order of the ſeveral Ceremonies. He muſt take care that all ſuch as have lately taken Orders, obſerve the Ceremonies and Practices of the Church, and that every Thing be done in the Choir conformable to the Diſcipline hereof. He muſt likewiſe regulate the Order and March in all Proceſſions, aſſiſt at all pontifical Ceremonies, ſuch as ſolemn Maſſes, the Entry and Conſecration of Biſhops, Synods, the Viſitation of a Dioceſe, *&c.*

THE Maſter of the Ceremonies muſt be in holy Orders, and his Veſtments are of a purple Colour; but he muſt be clothed in a Surplice when in the Choir, and at the divine Offices of the Church. On high Feſtivals he ſometimes carries a [b] kind of Wand, which is generally of a purple Colour.

THE *Sacriſtan* has the Care of the Relics, of the ſacred Veſſels, and every Thing uſed in the Church, committed to his Charge. It is his Buſineſs to direct the ſupplying the Altar with its Requiſites, and its Ornaments. He furniſhes the Wax at Funerals, and orders every Thing relating to the Solemnity obſerved on thoſe Occaſions. The Sacriſtan has ſeveral Clerks under him, to aſſiſt him in his Office. One of theſe ſubordinate Officers, like our Vergers, takes care that every one behaves decently in the Church, that no Noiſe be made in it, that the Women be ſeparated from the Men, *&c.* 'Twould be needleſs to mention the Particulars of the Duties of all the Clerks, who may be conſidered as ſo many Coadjutors to the Sacriſtan. Some are to adorn the Altar, and to furniſh it with all Neceſſaries; ſome to take care of the Pyx and the Wafers, and others of the Chalice. There are likewiſe certain Clerks appointed to take care of the Linen and Veſſels of the Altar, the ſacerdotal Veſtments, Tapers, Lamps, Bells, *&c.*

AMONG the Acolytes, ſome there are whoſe Province is to carry the holy Water at the Altar, others Incenſe, and others the Tapers. 'Tis an Acolyte likewiſe who holds the Mitre of the officiating Prelate; another holds the Maſs-Book, a third the epiſcopal Croſier, in caſe the Celebrant be a Prelate; another preſents him with the Gremial, a kind of ſilk Apron; another his Gloves and his Ring; and another the Pall, if he be an Archbiſhop. The Croſs-Bearer is likewiſe of the Order of Acolytes; the Train-Bearer carries the Train, or End of the Cope of the Biſhop, or other Succeſſors of the Apoſtles. The Biſhop's Throne is likewiſe taken care of by an Acolyte. We ſhall make no mention of the Miniſters of the Choir, ſuch as the Choriſters and Organiſts; nor of the Readers, whoſe Functions are pretty well known.

THE Subdeacon ſerves at Maſs, he chaunts the Epiſtle, gives the officiating Prelate or Prieſt the Book to kiſs, takes care of the Chalice and Paten, which he preſents to the Deacon; he receives the *Pax* from the Deacon, and carries it to the Congregation in the Choir; he carries the Chalice to the Credence, preceded by an Acolyte; he aſſiſts the officiating Prieſt in putting off his Veſtments in the Sacriſty; at a pontifical

[a] *Piſcara Praxis Cerem.*
[b] *Idem Ibid.*

Maſs

Maſs he carries and preſents the Sandals to the Biſhop, gives him the Maniple, and preſents that Part of it to him to kiſs where the Croſs is, and afterwards puts it on his Left Arm.

THE Deacon preſents the Incenſe to the officiating Prieſt or Prelate, and chaunts the Goſpel; after which he incenſes the officiating Prieſt, ſpreads the Corporal on the Midſt of the Altar, and receives the Paten and Cup from the Subdeacon, and preſents them to the Perſon officiating: He then goes and incenſes the Choir, and returning to the Altar, likewiſe incenſes the Subdeacon: He receives the *Pax* from the officiating Prelate, and carries it to the Subdeacon, who communicates the *Brotherly Kiſs* to the Choir, as has been already obſerved. At a pontifical Maſs, when the Biſhop gives his Bleſſing, he puts him his Mitre on his Head, takes off an Archbiſhop's Pall, and lays it on the Altar.

WE are told, that the Prebends, or Canons, are the [a] Senators of the Church. The Name from whence their Dignity is call'd, ſignifies originally *Rule*; but as they have degenerated from their firſt Inſtitution, People have frequently made merry at their Coſt. Not ſatisfied with quoting them as ſo many Models of Indolence and Senſuality, their Corpulency is even become [b] proverbial. What a Scandal is this to all good Men? Muſt holy Things for ever ſuffer by the Abuſe that is made of them?

" THE Colleges of Prebends (ſays *Paſquier* in his *Recherches*, Book III. Chap. v. " that have been introduced into each Cathedral, were not in the antient Church, but " are of modern Inſtitution, notwithſtanding what ſeveral learned Perſons of the pre- " ſent Age have aſſerted to the contrary; but as I don't find them mention'd in any " antient Council, except only in *Charlemaign*'s Time, I cannot be perſuaded that their " Inſtitution is of any remote Antiquity. I therefore carry it very low, to the Decline " of the Empire, and the Riſe of the *French* Monarchy.—— *Gregory* of *Tours* informs " us, that in the Church of *Tours*, which was the Metropolitan, and one of the chief " in the Kingdom of *France*, *Baldwin* the ſixteenth Archbiſhop, under the Reign of " *Clotharius* the firſt, inſtituted a College of Prebends in his Church. I can never be " of Opinion, that that Body of Men were ever look'd upon as the chief Senators of " their Churches, who were not oblig'd to be in Prieſt's Orders. But, if I miſtake " not, they were a Nurſery of young Perſons of Quality, whom the Biſhops kept about " them, ſome being Deacons, others Subdeacons, who were afterwards to be ſent to " other Churches, as Neceſſity might require, upon which Occaſion they were made " Prieſts; I mean when they were attached to ſuch Churches as were deſign'd for Prieſts " only, and are ſince call'd Parſons or Rectors. But as Time changes all Things, this " Nurſery has been ſince incorporated under the Name of the College of Prebends. " However, they ſtill retain the Privilege they formerly had, *viz.* that of holding Preben- " daries or Canonries without being in Prieſts Orders." By this Paſſage, and another of the ſame Author, Book III. Chap. xxxvii. it appears, that theſe Prebends were ſo many Clerks united under certain Rules and Inſtitutions, which, if I may ſo expreſs myſelf, diſtinguiſh'd them from the *common People* of the Church. " However, thoſe " Prebends did not compoſe the general Council of the Biſhop, as ſome Perſons have " thought through Miſtake, but were a Nurſery of young Clergymen entertain'd in " the great Churches, and were afterwards divided among the parochial Churches, after " they had been ordain'd Prieſts; and from this antient Cuſtom it is that we ſay, a " Canonry is a Benefice of the ſimple Tonſure."

[a] *Piſcara Praxis Cerem.*

[b] We frequently ſay, *As fat as a Prebend.* *Boileau*'s *Lutrin* is full of the moſt pointed Satire againſt theſe Gentlemen.

WHEN

When a Perſon is promoted to a Prebend, he muſt be preſented in a very ceremonious Manner to the Chapter, who aſſemble in the Cathedral in order to [a] receive him. He is preſented by a Deputy of the Chapter, accompanied by the Biſhop's Notary and ſome Witneſſes. This Deputy conducts the Perſon elected to the Altar, which the latter kiſſes thrice; after which he goes and takes his Seat in the Choir, and ſtays there ſome Time, during which the Deputy gives the Chapter an Account of his Promotion; and afterwards he goes and takes him into the Choir, and preſenting him to the Chapter, deſires them to receive the Perſon elect as one of their Brethren. The Prebend elect makes his Confeſſion of Faith aloud, and ſwears to obſerve the Ordinances of the Church, and of our holy Father the Pope. Being thus ſolemnly inſtall'd, he is impower'd to aſſiſt at the Chapter, to chaunt the Office in the Choir, *&c.*

The *Arch-Deacon* is ſuperior to Deacons and Sub-Deacons; his Office is to examine the Candidates for holy Orders, and to preſent them to the Biſhop; and by virtue of this Office, the Arch-Deacon is ſuperior to a Prieſt, notwithſtanding that the Order itſelf is inferior to that of the Prieſthood.

The *Arch-Prieſt* is ſuperior to other Prieſts. In the Abſence of his Biſhop he celebrates the ſolemn Maſſes. 'Tis he who on *Aſh-Wedneſday* leads the Penitents out of the Church, puts Aſhes on their Heads, and preſents them to the Biſhop on *Holy Thurſday*.

[b] Ritual Writers, moſt of whom are ſtrictly in the Intereſt of the Court of *Rome*, aſſure us, that the Office of Prothonotary was inſtituted by Saint *Clement*, and that at that Time, and under the Popes St. *Antherus* and St. *Julius* I. their Office was to write the Acts of the Martyrs, to look after the Church-Regiſters, *&c.* This Office being of ſo great Antiquity, greatly heightens the Prerogatives of the Pope. Theſe Prothonotaries are dignified with the Title of Prelates at *Rome*, and are impower'd to create Doctors, and to make Baſtards legitimate.

We now come to treat of the *Monks*, that ſpiritual Nurſery of [c] indolent Devotees, and uſeleſs Servants of the Church Militant, whoſe Origin is owing to the Retirement of the firſt Chriſtians, and their [d] Diſorder and irregular Conduct to the immenſe Treaſures which the blind Devotion of People of paſt Ages bequeathed unto them. The Name of Monk has ceaſed to be honourable for theſe many Centuries, and in our Age, [e] *ſo ill-natured is the World grown, that it is become ſo infamous, that the meaneſt and*

[a] *Piſcara Praxis Cerem.*
[b] *Piſcara*, and others.
[c] The following Verſes have been applied to them Time out of Mind.

Nos numerus ſumus, & fruges conſumere nati.
De plus d'un million de Bouches,
Nous pouvons fournir aujourdhui,
Qui ne ſervent, comme les mouches,
Qu'a manger le travail d'autrui.

The Senſe of which is;

We now can furniſh upwards of a Million of Mouths, which, like Flies, only devour the Labours of the Induſtrious.

[d] Their Irregularity that has expoſed the whole monaſtic Body to the ſharpeſt Cenſures, and the moſt poignant Satire. It muſt be own'd, however, that God has preſerved to himſelf ſeveral elect among the Monks; yet there is no doubt but the Corruption of this vaſt Body, has given a juſt Handle to the uncommon Liberty ſome Writers have taken with their Characters. The Monks have complain'd againſt it, and cry out Hereſy and Prophanation, *&c.* But would they after all, oblige us to believe as an Article of Faith, that 'tis in Convents only that Virtue is to be found in its greateſt Purity, and that none of the regular Clergy can be accuſed of the leaſt Diſorder? that every Monk is free from Senſuality? that a Man, upon taking the religious Habit, immediately ceaſes to be covetous, proud, hypocritical, and debauch'd? or, at leaſt, that that Habit has the Virtue of extirpating all the human Paſſions? We may lay it down as an infallible Rule, which may be applied to the Monks, and all ſuch Bodies as have been the Objects either of Satire or Cenſure, that had not they themſelves been guilty of ſeveral Enormities, they would never have been loaded with Calumny.

[e] Theſe Words are quoted from the *Revelations* of *Meliton*. The Monks love to be call'd *religious*.

moſt inſignificant Friar of the Church looks upon it as a reproachful Appellation, and the greateſt Inſult that can be offered him. Hence the Multitude of [a] Sayings, ſo injurious to that Set of Men, and the infamous Tales of *Boccace*, and of the Queen of *Navarre*. 'Tis to the irregular Behaviour of the Monks that we owe many of the facetious Turns of Wit of our antient Poets, and thoſe of *la Fontaine* in our Age. Thoſe dangerous, and ſo often repeated Strokes of Satire, have almoſt ruin'd, in the Minds of a great Number of good Chriſtians, the Efficacy of the Prayers of that Tribe, which they look upon as merely cuſtomary, and purely [b] mechanical, *appointed only to preſerve Order in Convents.*

THE World has been undeceived with regard to the Piety of a monaſtic Life, becauſe it is the common Refuge of Perſons, who " either are terrified by their [c] evil Con-
" ſciences, or dread the Severity of the Laws, and having neither Houſe nor Home
" elſewhere, and having led infamous and ſcandalous Lives, are forc'd to ramble up
" and down, and to beg their Bread, after having ſpent all their Subſtance, and run
" themſelves in Debt over Head and Ears. Some out of a Love for Idleneſs, fly from
" Labour to theſe Retreats, where they flatter themſelves with the Thoughts of lead-
" ing a Life of Eaſe and Indolence, while others who have been diſappointed of the
" Enjoyment of the Object of their Affection, retire hither out of Deſpair. A Youth
" ſpent in a miſtaken Courſe, an over ſevere Step-Mother, or an unjuſt Maſter, ſhall
" often force young People to ſhelter themſelves in Convents; the whole Body of which
" are afterwards join'd and maintain'd in Reputation, by a diſſembled Holineſs, by the
" ſlovenly Humility of the religious Habits, and gay Courſe of Roguery and plenteous
" Beggary.—— From hence ſo many ſtoical Mumblers come, ſo many importunate
" Money-Hunters, ſo many well-clothed Rogues, ſo many Monſters hid under Cowls;
" Beard-Wearers, Cord-Bearers, Halter-Bearers, Wallet-Bearers, in leathern Breeches,
" or wooden Shoes; bare-footed, in ſable, greyiſh, and reddiſh Habits; wearing Rock-
" ets, Nets, Copes, Clokes, Hats, girded, ungirded, *&c.* —— who having loſt all their
" Credit with the World, expatiate, in a Tone of great Authority, on Things divine
" and celeſtial, —— alone uſurping the holy Title of Religion, and pretending to put
" themſelves upon the ſame Foot with the Apoſtles. Nevertheleſs their Lives are fre-
" quently a continued Series of Vice, but ever clothed under the Veil of Religion; for
" they enjoy very great Privileges from the Court of *Rome*, and by that means ſcreen
" themſelves from all ſecular Power ——, in order to enable them to perpetrate Crimes
" with Impunity.—— And notwithſtanding they profeſs the greateſt Humility, appear-
" ing in a poor and mean Habit ——, and in ſhort bear all the Marks of Contempt
" and Mockery, for the Sake (as they tell us) of Chriſt Jeſus and his Religion, they
" are nevertheleſs inſpired with the utmoſt Ambition, and their whole Study is bent
" upon gaining Titles ——, taking a Pleaſure in being call'd Rectors, Provoſts, Guar-
" dians, Priors, Abbots, Vicars, Provincials, Generals, and ſuch like; inſomuch, that
" there is not a Body of Men more deſirous of Precedency and Preeminence than they."
The Author adds, that the above-mention'd Character does not affect ſuch of the Monks as lead truly religious Lives, and in this we agree with him; but at the ſame Time it muſt be own'd, that the too common Motives for embracing a religious Life, and the Characters of Monks in general, are juſtly expoſed in this Paſſage.

[a] As for Inſtance, *We muſt beware of a Mule's hind Feet, but muſt watch a Monk on every Side.*

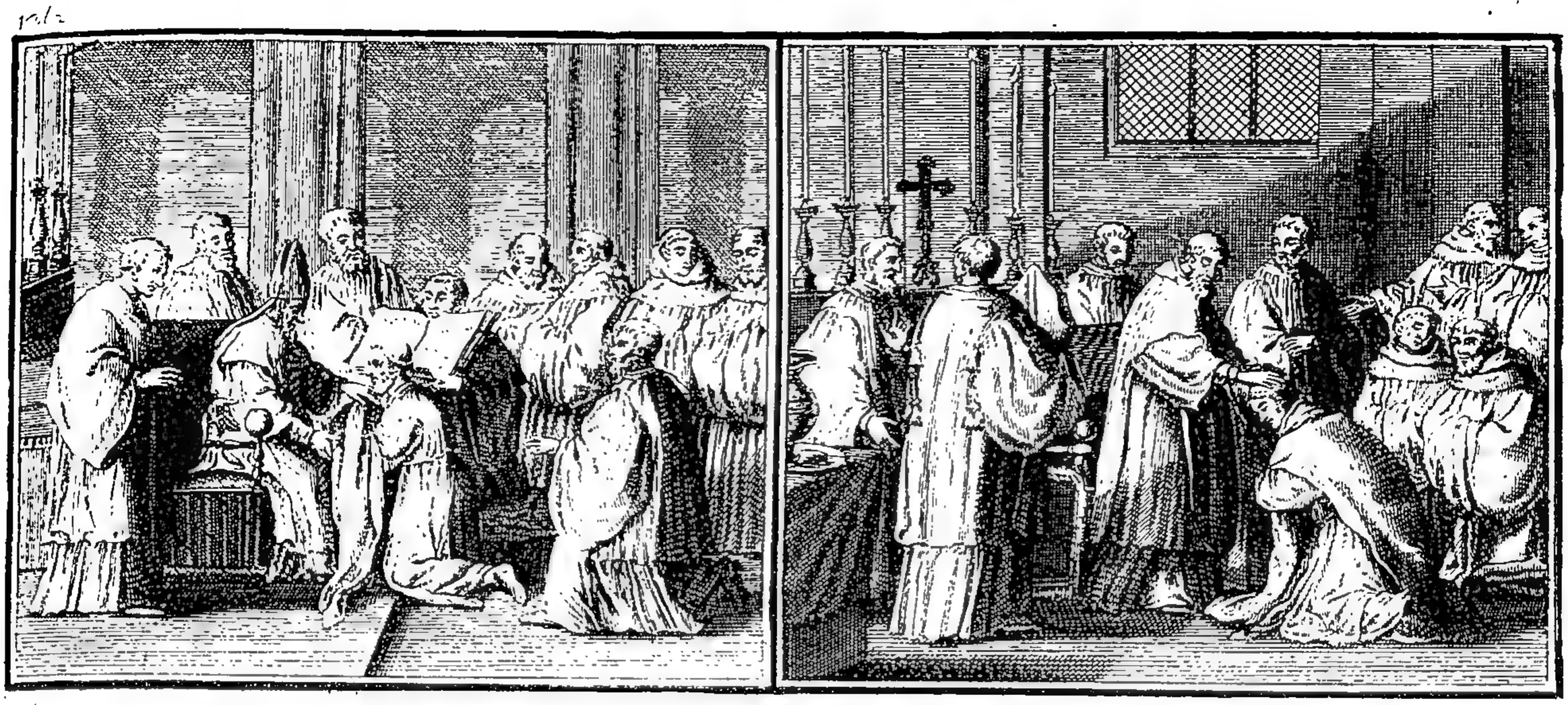
Monachus in clauſtro non valet ova duo.

A Man muſt be a Fool to truſt to a Monk: He's a Monk, we need ſay no more of him.

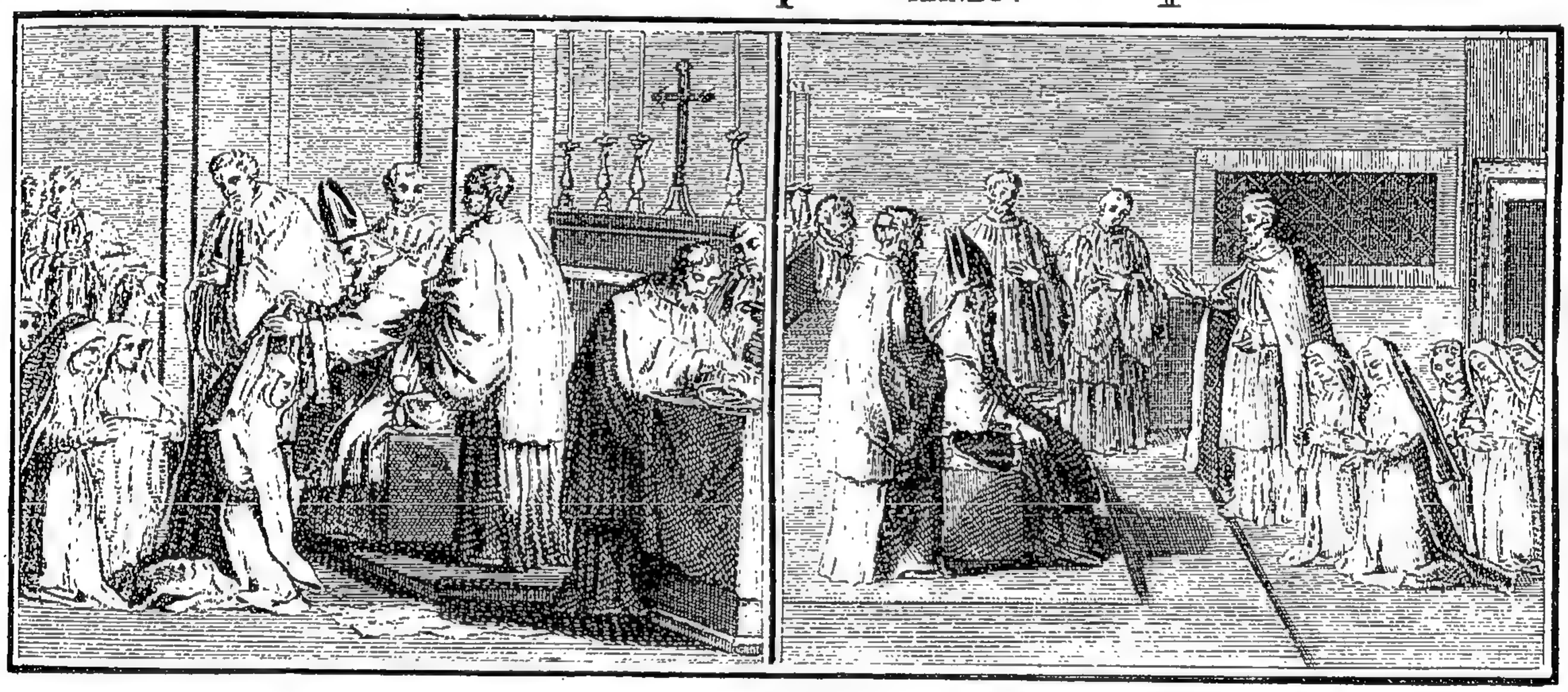
[b] They ſputter, ſays *Rabelais*, many Scraps out of the Legends and Pſalms, which they don't at all underſtand. They mumble over a great many *Pater-Noſters*, interlarded with tedious *Ave-Marias*, without Thought, or knowing what they ſay; and this I call mocking of God, not Prayer.

[c] Theſe are the Words of *Cornelius Agrippa*, in his *Treatiſe on the Vanity of Arts and Sciences*, Chapter of *Monaſtic Sects*. A judicious Reader will eaſily perceive that ſuch Aſſertions as theſe are not to be taken in all their Latitude.

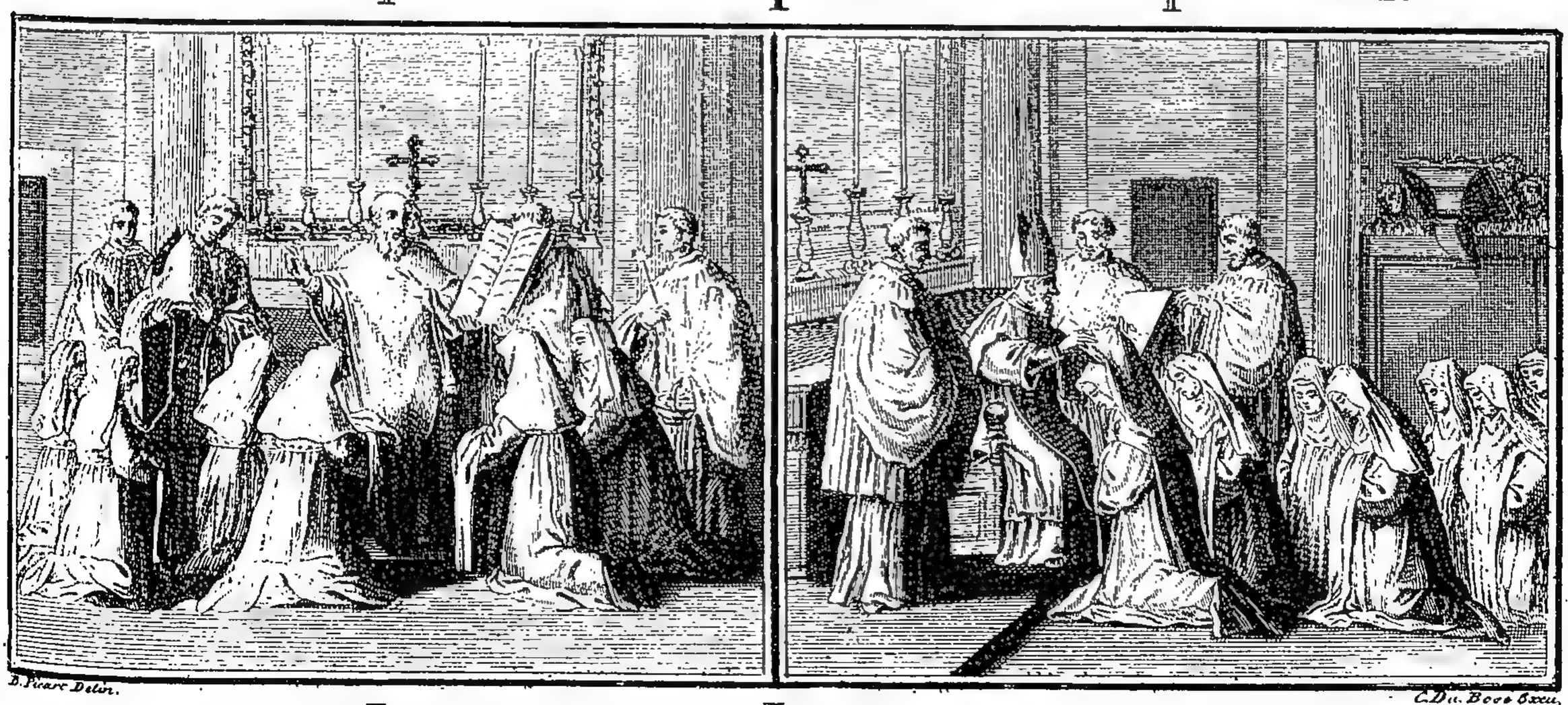
WHEN



The ABBOT receives the ECCLESIASTICAL HABIT. | *On donne L'HABIT ECCLESIASTIQUE a L'ABÉ.* | *Receives the IMPOSITION of HANDS.* | *On lui IMPOSE les MAINS.*



The ABBESS receives the VEIL. | *On donne le VOILE a L'ABESSE* | *NUNS CONSECRATED.* | *La CONSECRATION des RELIGIEUSES.*



Their HABITS CONSECRATED | *BENEDICTION des HABITS des RELIGIEUSES.* | *They receive the VEIL.* | *Les RELIGIEUSES reçoivent le VOILE.*

D. Picart Delin. C. Du Bosc Excu.

When a Perſon devotes himſelf to a monaſtic Life, he muſt immediately not only renounce the Pomps and Vanities of the World, but alſo [a] Marriage and every kind of Gallantry. Chaſtity, Obedience, and Poverty, are the three Vows of the monaſtic State.

The firſt Riſe of the monaſtic Life is generally aſcribed to the Perſecutions which the primitive Chriſtians laboured under from their profeſs'd Enemies the Heathens. St. *Anthony* was the firſt Inſtitutor of it in *Egypt*, in the Beginning of the fourth Century, and other Anchorets immediately copied it on the ſame Plan. But in Proceſs of Time, new Rules, and more auſtere Mortifications were added, and the Monks diſtinguiſh'd themſelves by a Difference in their Habit. The Work ſoon grew to a prodigious Height, ſo as to become a Burden to the Church; but as it bore a great Appearance of Piety, its Growth was wink'd at. It is very certain, however, that there were Monks in being long before the Time of St. *Anthony*, *i. e.* certain devout Chriſtians who ſpent their Lives in Retirement, and intirely diſengaged from the World. St. *John Baptiſt* might poſſibly have ſerv'd for a Model to thoſe religious Hermits, though we may ſuppoſe that he himſelf was not the firſt Founder of this Way of Life. St. [b] *Jerom* conſiders the Sons of the Prophets as Monks. The *Therapeutæ* were probably of this Order, though they admitted the Converſation with Women, an Article which is now abſolutely forbidden to Monks, becauſe of the ill Conſequences attending it. Some pretend that theſe *Therapeutæ* were Chriſtians, and others affirm them to have been *Jews*. As it is not our Buſineſs to inquire into this Point of Hiſtory, we ſhall leave it to the Deciſion of the Learned; 'tis ſufficient for our Purpoſe that thoſe Perſons led a kind of Life different from the reſt of the World, and lived in Retirement, whence we may juſtly conſider them as a ſort of Monks. Other Religions have formerly had, and ſtill have, great Numbers of Anchorets, and religious Perſons of both Sexes, withdrawn from the Society of their Fellow Creatures, whether in Cities, or rural Retirements, the better to apply themſelves to Devotion: Such probably were the *Rechabites* and [c] *Eſſenes* among the *Jews*; and ſuch were, and are ſtill, the *Brachmans* and *Bramins* among the *Indians*. Probably ſome of the Sects of the antient Philoſophers may be look'd upon likewiſe as ſo many religious Orders. However that be, we ſhall conclude this Article with this ſhort Remark, That notwithſtanding the Purity of Religion in its Infancy, nevertheleſs Corruption and Diſorder crept in early among ſuch as ſeparated themſelves from the reſt of the World; for there aroſe a certain Tribe of People, who under Pretence of withdrawing and ſeparating themſelves from the reſt of Mankind, burleſqued the Piety of People of Worth, by Cenſures, Calumnies, and Invectives; robb'd the Poor of Alms, by a fraudulent and unjuſt Trade of begging, and deceived

[a] This is one of the Rocks againſt which cloiſter'd Virtue frequently ſplits, if we are to believe a numberleſs Multitude of Authors antient and modern, who affirm, that the Monks ſpare no Women, whatever be their Characters; handſome or ugly, rich or poor, all paſs in Review before thoſe good Fathers, from the Scepter to the Crook. A good Workman ſhall make every kind of Stuff ſerve his Purpoſe, ——— and the very Shadow of the Steeple of an Abbey is fruitful. Theſe are the Words of *Rabelais*, who perhaps writes with too much Inveteracy, becauſe he hated Friars. But what ſhall we conclude of the numberleſs Gallantries of the *Cordeliers*, Confeſſors, and Directors of the Nuns of *Provins*, as we find it in the Proceedings that go under their Name? We there ſee the amorous Education which the worthy Followers of St. *Francis* beſtow'd on the Boarders of the Monaſtery of St. *Clare*. This Education was improved by their gallant Confeſſions, their jovial Diſcourſes, their myſterious Preſents, and ſuch edifying Pieces as the *Catechiſm of Love*. Sometimes indeed their Gallantry appear'd more in the Air of the Cloiſter Turn, with the Exception however of gay Devices, true Lovers Knots, red, purple, grey, and flame-colour'd Ribbons, &c. gay Sports, and ſuch like amorous Devotions. But perhaps it may be anſwer'd, that theſe Scandals were found only in one Community, and at moſt among a particular Order of Monks, who have been but too much cenſur'd on that Account by ſatirical Pens. 'Tis hard if we cannot find one virtuous Monk in the World: Are there not whole Bodies of them both learned and religious?

[b] *Filii prophetarum, quos monachos novimus in veteri teſtamento, ædificabant ſibi caſulas, prope fluenta Jordanis, & turbis turbium direlictis, polentâ & herbis agreſtibus victitabant. S. Hierom. Epiſt.* 4. *ad Ruſticum*, cited in *Caſal. de rit. vet. Chriſt.* Cap. lii.

[c] *Gens æterna ubi nemo naſcitur*, ſays *Pliny* ſpeaking of the *Eſſenes*. The ſame may be ſaid of the Monks among Chriſtians.

the

the Piety of good Chriſtians by a ſevere Outſide, and a dirty greaſy Dreſs. Theſe mock Religious were call'd [a] *Rhemebothes.*

THE Abbot preſides over the Monks. The Word *Abbot*, which is originally *Hebrew* or *Syriac*, ſignifies *Father*. An Abbot is a Prelate inferior to a Biſhop: He is the Lord's Vicar over his Monks, their Father, and the myſtical [b] Spouſe of his Convent, (which is the Epitome of the Church of God.) But it muſt be obſerved, that we here ſpeak of regular Abbots. There are another ſort of Abbots, or rather *Abbés*, who have neither Rule, Tonſure, nor monaſtic Juriſdiction; theſe devote themſelves intirely to Gallantry, and hold no Rank but in the Empire of the Fair Sex.

[c] AN Abbot, properly ſo call'd, is bleſſed by the Biſhop in Preſence of two Abbots Aſſiſtants; and this Benediction is perform'd with the ſame Solemnity as that of a Biſhop, *&c.* Both the Perſon who conſecrates and the Candidate for Conſecration are obliged to faſt; the Church is adorn'd, and a ſolemn Maſs is ſaid. On the Credence near the Altar the monaſtic Habits of the Abbot elect are laid, with two little Caſks of Wine, *&c.* as at the Conſecration of a Biſhop. The Abbot elect preſents himſelf, accompanied with the Abbots Aſſiſtants, and delivers the apoſtolical Letters to the officiating Prelate, who afterwards bleſſes the Habit, by praying over it, and ſprinkling it with holy Water. The Benediction being ended, he undreſſes the Abbot elect, ſaying to him, *Exuat te Dominus veterem hominem cum actibus ſuis*, i. e. *May God ſhip you of the old Man and his Works*; and at the ſame Time he clothes him with the monaſtic Habit, which repreſents [d] *the new Man, created according to God in Juſtice and Truth.* The Abbot, being clothed in the monaſtic Habit, and his Hands join'd over his Breaſt, ſays aloud in Preſence of his Monks, *Receive me, O Lord, according to thy holy Word, that I may not be confounded.* The Monks anſwer, *O Lord, we have received thy Mercy*, &c. After this the Abbot muſt be received into the Body of the Monks, which the Perſon who officiates performs, by preſenting the Abbot to them; then the Monks give him the Kiſs of Peace. We are not to omit, that the Abbot who is inveſted in his Dignity by the [e] Authority of the holy See, muſt take an Oath of Fidelity to the Pope, in the ſame Manner as Biſhops do.

LASTLY, the officiating Miniſter lays his Hands on him in the Manner deſcribed in the Plate; gives him the Rule by which he is to govern his Convent; the paſtoral Staff, with which he is to govern the Flock committed to his Charge; the Ring, which is the Seal of the Faith he owes to the Church, the Spouſe of Chriſt. After the Offertory, the new elected Abbot, on his Knees, preſents two Tapers, two Loaves, and two little Rundlets, to the officiating Miniſter: He afterwards receives the Sacrament. The *Poſt-Communion* being ended, he receives the Abbot's Mitre, which, according to the Pontifical, is the Helmet of Salvation, and alſo repreſents *the two Horns of the two Teſtaments, whoſe Enemies (thoſe of Truth) he is preparing to combat.* The Gloves are the laſt Thing he receives; but in caſe he be not a [f] mitred Abbot, the latter Ceremonies are omitted.

[a] Theſe *Rhemebothes* were very like the *Capuchins*; *apud eos omnia affectata, laxæ manicæ, follicantes caligæ, veſtis craſſior, crebra ſuſpiria.* This is the Character St. *Jerom* gives of the *Rhemebothes.*

[b] *Chriſti Domini Vicarii in ſuis monaſteriis dicuntur,——— abbates ſuorum monaſteriorum ſponſi & patres*, &c. *Piſana Praxis Cerem.* &c.

[c] The Ceremony deſcribed here is obſerved with regard to all kind of Abbots.

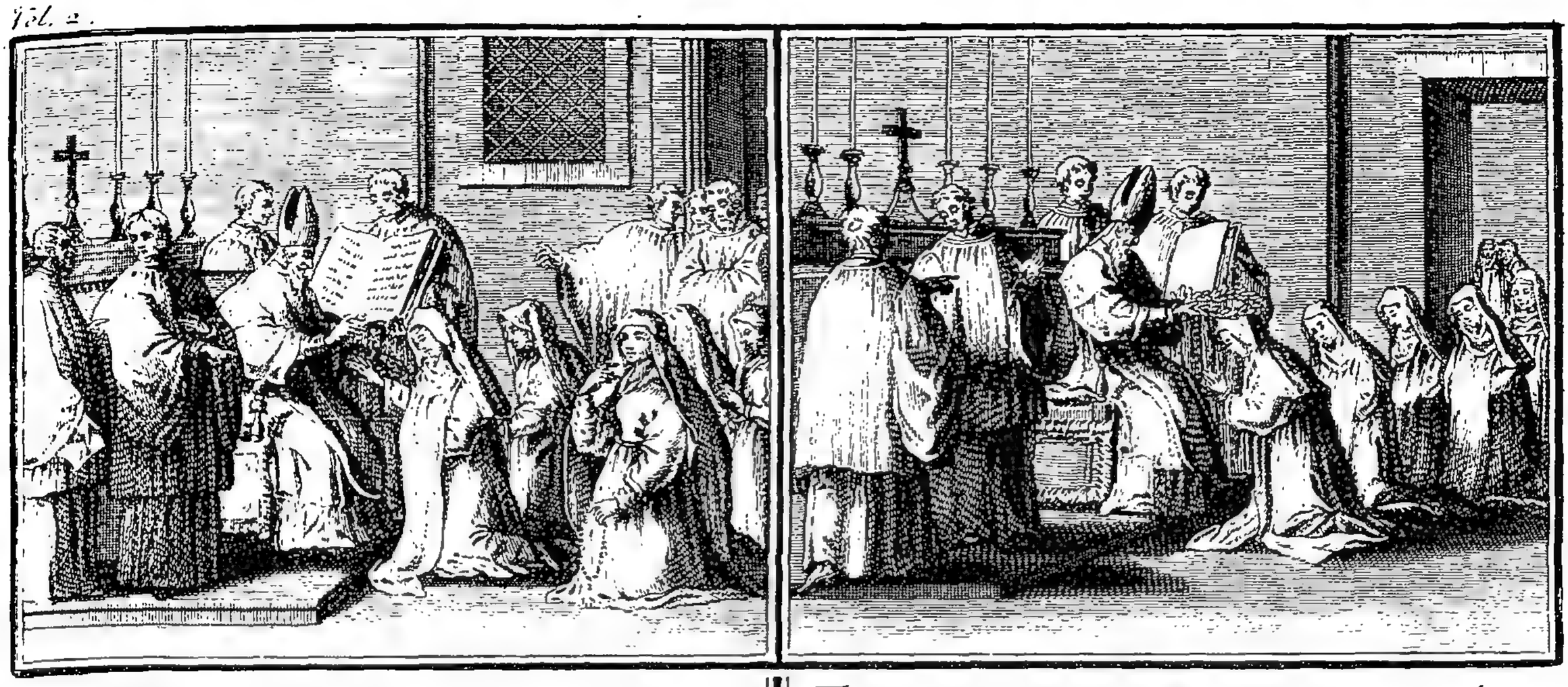
[d] *Induat te novum hominem, qui ſecundum Deum creatus eſt in juſtitia*, &c. Theſe Words he repeats as he clothes him in the monaſtic Habit. See this Ceremony in the firſt Compartment of the Plate.

[e] *Pontif. Roman.*

[f] The Mitre and other pontifical Ornaments were firſt given to Abbots in the eleventh Century, or at the Cloſe of the tenth.

Their

Vol. 2.

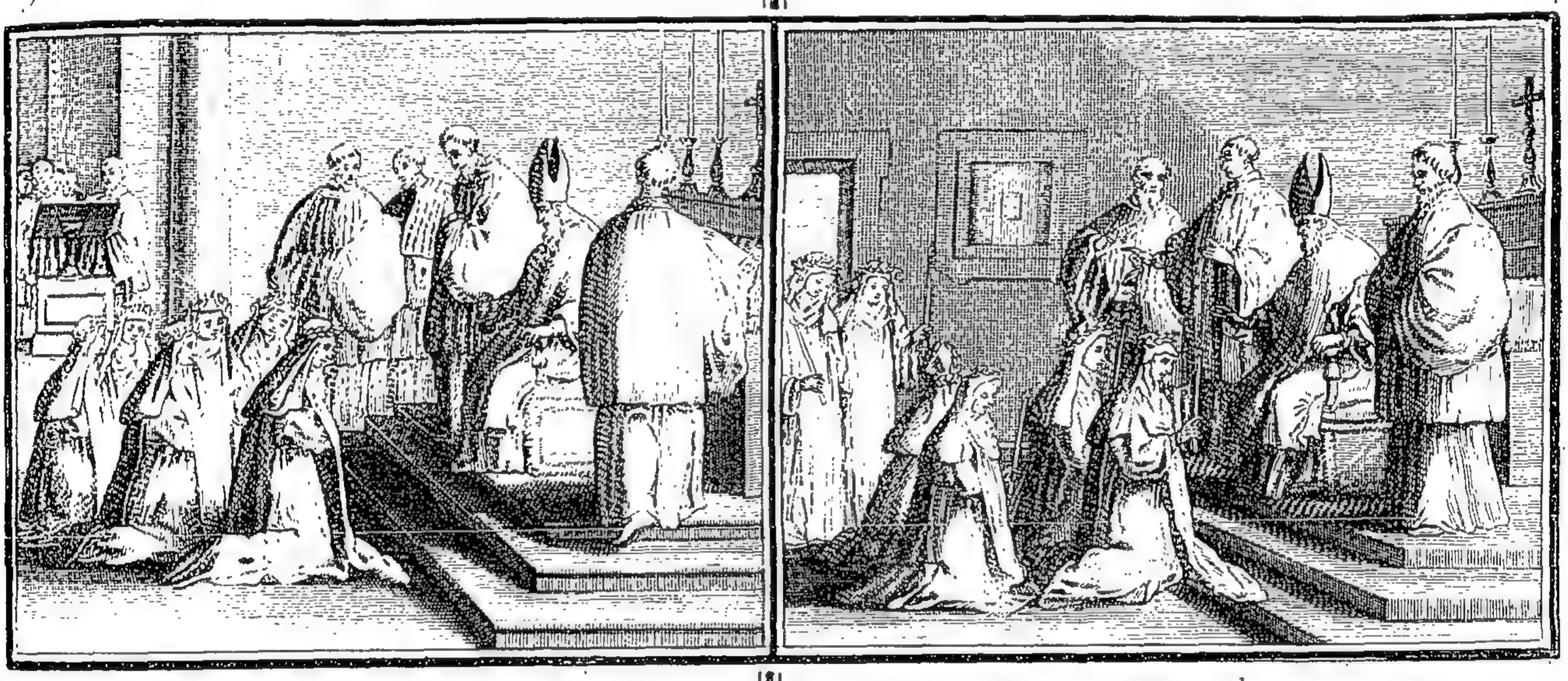


The BISHOP gives the newly consecrated NUNS the RING.

L'EVÊQUE donne l'ANNEAU aux Nouvelles RELIGIEUSES.

The CONSECRATED Nuns are Crown'd.

On COURONNE la Nouvelle RELIGIEUSE



The ANATHEMA is READ to them.

On fait la Lecture de l'ANATHEME.

The NUNS present TAPERS.

Les RELIGIEUSES presentent des CIERGES.



B. Picart del.

The BISHOP gives the NUNS the COMMUNION.

L'EVEQUE COMMUNIE les RELIGIEUSES.

C. Du Bosc sculp.

The BREVIARY is given them.

On leur donne les BREVIAIRE.

Their Manner of NUNS *being* PROFESSED.

'TIS probable, that the aged Widows, and devout Maidens, mention'd by Writers in the firſt Ages of the Church, and even in the *New Teſtament*, were a kind of volunteer Nuns, who uſed to preſcribe to themſelves certain Duties, ſuch as Faſting, doing Works of of Charity, leading a Life of Celebacy, *&c.* In Proceſs of Time theſe Nuns form'd Communities, and eſtabliſh'd Rules and Practices for themſelves, which were carried to the ſame Height as the numberleſs Eſtabliſhments of the Monks. The *Jews* had alſo certain Devotees among them, who liv'd ſequeſtred from the Vanities of the Age, applying themſelves entirely to Prayer and Works of Mercy: Such was *Dorcas*, and ſuch in all likelihood was *Anna* the Propheteſs, mention'd in the *New Teſtament*. 'Tis even probable enough, that the firſt She-Zealots of the Church, were deriv'd from the *Jews*, whence they receiv'd this Spirit of Retirement, and introduced it into the Chriſtian Religion. The *Veſtals* among the *Romans* were likewiſe true Nuns, who during their Vow [a] liv'd under a very ſevere Rule. Theſe made a Vow of Celebacy in Convents, into which Men were not allow'd to enter, and were govern'd by an antient Matron, called by the *Romans*, *Maxuma*, which is the ſame as Mother Superior. This is all the Affinity we have been able to diſcover between our Nuns, and thoſe of the People above-mention'd.

WHEN an Abbeſs elect is to be bleſſed, ſhe firſt takes the Oath of Fidelity to her *Ordinary*, and to the Church over which he preſides; then the Prelate who receives her, gives her his Bleſſing, and after having laid both his Hands on her Head, gives her the *Rule*, bleſſes the white Veil, and [b] puts it on her Head in ſuch a manner as to let it hang down over her Breaſt and Shoulders. The reſt of the Ceremony has nothing particular in it; it conſiſts only of kiſſing the *Pax*, and introducing the new elected Abbeſs among the Nuns.

NUNS or Abbeſſes never receive the Veil but on ſolemn Days, ſuch as *Sundays* or high Feſtivals. In general, young Women ought not to be allow'd to take the Viel till five and twenty, nor till after they have paſſed the ſtricteſt Examination, and particularly till it has been ſtrongly inculcated to them, that they muſt live in a State of Virginity the Remainder of their Days; a Vow that may indeed be made ſincerely in a great Warmth of Devotion, and ſometimes from a Pique, but the Execution thereof depending upon a [c] numberleſs multitude of Circumſtances, 'tis therefore expoſed to many dreadful Temptations, even in the moſt ſtrict Retirements: For the Devil intrudes into all Places. We might add, that many Women make a Vow of Virginity after having taſted the Sweets of Love, were not the Conſequences of ſuch a Reflection too uncharitable to be allowed a Place in the Deſcription of a Ceremony, in which a Maiden profeſſes to devote herſelf to God only. The Caution that is obſerv'd, to ask them whether they are [d] real Virgins, and the Anſwer they never fail to make, is certainly no Proof that they are truly ſo. In ſuch a Caſe a young Woman who intends to devote herſelf to Heaven, is always ſure of anſwering in a pious Strain. The Habit, the Veil, and Ring of the Candidate, are all carried to the Altar, and ſhe herſelf accompanied by her neareſt Relations, is conducted to the Biſhop; two antient venerable Matrons are her Bridewomen, when the Biſhop ſays Maſs. After the *Gradual* is over, the Candidates for the

[a] Their Vow expired when they were thirty, after which they were allowed to marry.

[b] *Vide* the third Compartment. This Ceremony is uſed when the Abbeſs is not a Nun.

[c] Phyſicians tell us, that an Exceſs of Continence often occaſions a great Number of Diſeaſes. 'Tis farther obſerv'd, that old Maids are generally croſs-grain'd, ſour, and ſwell'd with ſuch a haughty Spirit of Devotion, as is very troubleſome to all about them.

[d] *Inquirit ipſas de integritate carnis. Pontif. Roman.*

Veil, attended in the Manner above-mentioned, and with their Faces cover'd, enter into the Church, and preſent themſelves before the Biſhop; but before they do this the Arch-Prieſt chaunts an Anthem, the Subject of which is, *That they ought to have their Lamps lighted, becauſe the Bridegroom is coming to meet them*; and while he is ſinging, they light their Lamps. The Archprieſt preſents them to the Biſhop, in the manner repreſented in the fourth [a] Compartment of the Plate. The Biſhop, after they are preſented, calls them thrice in a kind of chaunting Tone, and they anſwer him in the ſame manner. Being come before the Prelate, and on their Knees, they attend to the Exhortation he makes them concerning the Devoirs of a religious Life. After this they kiſs his Hand, and then lie proſtrate before him while the Choir chants the Litanies. Then the Biſhop, having the Croſier in his Left Hand, completes the Benediction. They then riſe up, and he bleſſes the *new Habits, which denote the Contempt of the World, and the Humility of their Hearts.* A Sprinkle with holy Water concludes the Conſecration, and then the Candidates go and put on their religious Habits.

THE Veil, the Ring, and the Crowns, are bleſſed after the ſame manner. All theſe Benedictions being ended, they preſent themſelves in the Habit of Nuns before the Biſhop, and ſing the following Words on their Knees, [b] *Ancilla Chriſti ſum*, &c. i. e. *I am the Servant of Chriſt*, &c. In this Poſture they receive the Veil; afterwards the Ring, on delivering which [c] he declares he marries them to Jeſus Chriſt, *&c.* and laſtly, the Crown of Virginity, to which they are called by the chaunting of an [d] Anthem. Being thus crown'd, an Anathema is denounced againſt all who ſhall attempt to [e] turn them from God, by endeavouring to make them break their Vow, in what manner ſoever, or ſhall ſeize upon any Part of their Wealth. After the Offertory, they preſent lighted Tapers to the Biſhop, who afterwards gives them the Communion; and as 'tis the Cuſtom in ſeveral Convents for the Nuns to read the Office and canonical Hours, the Biſhop gives the Breviary to thoſe who are taken into ſuch Convents. Theſe Ceremonies being ended, the Prelate gives them up to the Conduct of the Abbeſs, ſaying to her, *Take care to preſerve pure and ſpotleſs theſe young Women whom God has conſecrated to himſelf*, &c.

THE Cuſtom of giving the Veil to Nuns is of great Antiquity, and was practiſed before the Age of St. *Ambroſe* and Pope *Liberius*; as is manifeſt from the Writers of the ſecond and third Century.

CEREMONIES *relating to the Dignity of* CARDINALS.

THE Cardinals are [f] Senators of the Church, the Counſellors of the Succeſſor of St. *Peter*, and ſometimes even his Tutors; for how perſuaded ſoever their Eminencies may be of the Infallibility of Chriſt's Vicar, they yet take care to guide him, and frequently oppoſe his Views when they think them contrary to the Intereſts of the Church

[a] *In cantu*, dicens *venite. Virgines reſpondent, & nunc ſequimur.* The firſt Time they advance to the Entrance of the Choir, the ſecond to the Middle, and the third to the Chancel of the Altar; they kneel down before the Biſhop, with their Faces to the Ground, and afterwards riſe up ſinging this Verſe, *Receive me, O Lord, according to thy holy Word.*

[b] *Pontif. Roman.*

[c] *Deſponſo te Jeſu Chriſto, filio ſummi patris, qui te illæſam cuſtodiat. Vide* the firſt Compartment of the annexed Plate.

[d] *Veni, ſponſa Chriſti*, &c. Come, O Spouſe of Chriſt, and receive the Crown. In the firſt Ages of the Church it was uſual to ſet a Crown on the Heads of ſuch as died Virgins, which Cuſtom is ſtill obſerved in ſeveral Parts of Chriſtendom.

[e] The Obligation of keeping a Vow of Chaſtity, is not of modern Date, and is owing to the general Opinion, ſo univerſally received in all Religions, *viz.* that what has been once conſecrated to God, ought no longer to belong to Men. By the fourth Council of *Carthage*, all Widows, not excepting the moſt blooming, were forbid the Communion, who after having devoted themſelves to God, and aſſum'd a religious Habit, growing weary of ſpiritual Marriage, embraced the temporal one: *Ad nuptias ſeculares.*

[f] *Pius* II. gave them the Title of *Senators of Rome.* In the Time of *Leo* X. ſuch as affected writing in claſſic *Latin*, ſpeaking of the Cardinals and People of *Rome*, have often employ'd this antient Expreſſion, *Senatus populuſque Romanus.*

Mili-

Militant, or rather thoſe of the Hierarchy. [a] A certain *Italian* Author ſuppoſes the Cardinals were inſtituted by St. *Peter*, in order to be his Coadjutors, his Counſellors, his Vicars in the Devoirs of the Pontificate. According to this Author, *Linus*, *Cletus*, *Clement*, and St. *Mark*, were true Cardinals, tho' they did not yet bear that auguſt Title. Be this as it will, tho' the Dignity of Cardinal were not originally inſtituted by St. *Peter*, 'tis nevertheleſs of great Antiquity. It is thought, that in the Beginning it was eſtabliſhed for Uſe rather than for Shew. St. *Evariſtus* eſtabliſh'd ſeven Cardinal-Deacons, [b] to aſſiſt the Wants of the poor Chriſtians in *Rome*. Theſe Deacons were then diſtinguiſhed by the Name, or Pariſh of that Diſtrict over which they preſided; and this is the firſt Original of the Titles given to the Cardinals. To theſe ſeven Deacons St. *Hyginus* aſſociated others, both Prieſts and Deacons; but with this Difference, that the latter ſhould conſider the former as their *Deans*, or, as ſome will have it, *Cardinals*; tho' ſome are of Opinion, that this Word is too barbarous to be uſed in the Age of *Hyginus*. We are aſſured, that under the Reign of *Conſtantine the Great*, there were twenty-eight of theſe Cardinal Prieſts and Deacons, who took their Titles [c] not only from the Pariſh of their Diſtrict, but likewiſe from ſuch Family Eſtates as charitable Chriſtians bequeath'd to the Clergy for their Maintenance: And as theſe Charities were frequently very conſiderable, it ſometimes, at that Time, happen'd, that one Cardinal enjoy'd two or three Titles. 'Tis ſaid that St. *Gregory the Great* increaſed the Number of Deacons, whoſe Functions were the ſame as thoſe of Cardinal-Deacons, to ſeventy; however, that the laſt created were inferior to the former. But notwithſtanding all this, 'tis certain that till about the Age of *Hugh Capet* the Dignity of Cardinal was vaſtly inferior to what it is at this Day. This is the Remark of *Paſquier*, in his *Recherches de la France*, lib. iii. cap. v. who has added ſeveral Reflections, to ſhew what Opportunities this Dignity gives the Pope of increaſing his Authority.

THERE are now three Orders of Cardinals, *viz.* Biſhops, Prieſts, and Deacons: Six of theſe are Biſhops, fifty are Prieſts, and fourteen Deacons. [d] *Sixtus* V. fix'd the Number of Cardinals to ſeventy, and 'tis this Aſſembly which is now called the Sacred College. This Aſſembly, as *Lunadora* tells us, in his *Relation of the Court of* Rome, has its *Camerling*, or Chamberlain, whoſe Poſt is annual; whereas the Popedom is for Life; a Secretary, who is always an *Italian*; a national Clerk, who is annual, and by Turns a *German*, a *Spaniard*, or a *Frenchman*; and a Computiſt or Accomptant. But a more copious Account of theſe Employments ſhall be given in the Sequel of this Volume.

IN 1125, Pope *Honorius* eſtabliſh'd ſeven Cardinal Biſhops, *viz.* of *Oſtia*, *Porto* St. *Rufina*, St. *Sabina*, *Paleſtrina*, *Freſtati*, and of *Albano*. The Biſhops of *Porto* and St. *Rufina* having been ſince united, there are no more than ſix Cardinal Biſhops. However, mention is made of Cardinal-Biſhops towards the Cloſe of the eighth Century,

[a] *Caſalius de vet. ſacr. Chriſt. Ritibus.*

[b] 'Tis thought that the Name of *Cardinal* began in the Age of St. *Hyginus*, about *Anno* 159.

[c] After the Church enjoy'd a Calm, theſe firſt Cardinals added to their Titles the Name of holy Martyrs and Confeſſors of the Church.

[d] Or *Paul* IV. to imitate the antient *Sanhedrim*, compoſed of ſeventy Elders, or rather in Memory of the ſeventy Diſciples of our Saviour. This Regulation was confirm'd by *Sixtus* V. by a Bull publiſh'd in 1586, *Caſalius de veter. ſacr. Chriſt. Ritib.* *Lunadoro*, an *Italian* Author, ſpeaks of it as follows, where he mentions the Change that has happened from Time to Time with regard to the Election of Cardinals: "Till the Pontificate of *Innocent* II. ſub-"ſiſted the Cuſtom of electing Cardinals one by one, *i. e.* to fill up the Number of the ſacred College as ſoon as any "of them died. *Innocent* II. and his Succeſſors, introduced the Cuſtom of giving the Offices of ſuch Cardinals as "died, *In Commendam* to the ſurviving ones; and ſometimes they gave the Adminiſtration of the vacant Cardina-"late, to the Archprieſt of the Cardinals." However, *Innocent* II. himſelf created ſeveral Cardinals at once. But the Schiſm of *Avignon* having expoſed the Apoſtolical See to the Uſurpations of Antipopes, Cardinals increaſed vaſtly above the uſual Number, which till that Schiſm, had conſiſted only of fifty two or fifty three. He adds, that to prevent freſh Diſorders after the cruſhing of the Schiſm, the Cardinals of different *Obedientiæ* were left in Poſſeſſion of their Titles and Dignities. Under *Leo* X. there were ſixty five Cardinals; under *Paul* III. ſixty eight; under *Pius* V. ſeventy ſix. *Aimon*, in his Picture of the Court of *Rome*, has given the Titles of Antient and New Cardinals to the Number of ſeventy one. He adds, that the ſupernumery Title of ſeventy-one, and ſometimes ſeventy two, is preſerved for an extraordinary Caſe; as for inſtance, the Converſion of ſome great Prince.

under

under the Pontificate of *Stephen* IV. Others affirm, that theſe Biſhops were not call'd Cardinal Biſhops, nor admitted to the Election of the Popes, till the Pontificate of *Alexander* III. about the End of the twelfth Century. As to the Cardinal-Deacons, we have already taken Notice of their Original, and their primitive Functions; but Time produced an Alteration in theſe Things. The Care of the apoſtolical Patrimony, and of the Alms, were taken from them, and they had only left that of ſinging the Goſpel before the holy Father. As for the Cardinal Prieſts, in the firſt Ages of the Church, their Employment was to baptize, to bury, and take care of the Bodies of the Martyrs. This we find aſſerted by ſome Authors, who tell us farther, that from among theſe the Pope uſed to chuſe his apoſtolical Legates.

The PROMOTION *of* CARDINALS.

" WHEN his Holineſs makes a Promotion of Cardinals, as *Aimon* tells us, in " his *Deſcription of the Court of* Rome, he gives them the Title of Prieſt, or " Deacon, according as he thinks proper; they afterwards arrive at Epiſcopacy by " Right of Superiority, or by aſſuming the Title of thoſe who die. And becauſe " all Cardinals are equal by their Dignity, they take Place according to the Date of " their Promotion, and the Quality of their Title. Prieſts have the Precedency of " Deacons, tho' the latter may happen to be real Biſhops, becauſe they have not ſuch " Title in the College till it has been their Option. On which Occaſion we are to ob- " ſerve, that there are ſome Titles belonging to Deacons and Prieſts, which are more pro- " fitable than thoſe of Biſhops, though ſome of them are very burthenſome; and that " none but Cardinals who are actually at *Rome*, when a Title is vacant, are allowed " to claim it. From all theſe Circumſtances it reſults —— that ſometimes ſimple Clerks " have the Title of Prieſts, and the Prieſts have thoſe only of Deacons; whilſt Bi- " ſhops have ſuch Titles as oblige them to yield the Precedency to Prieſts and " Deacons, who have aſſumed the Title of Biſhop by reſiding at *Rome*, or by tak- " ing Advantage of the Date of their Promotion, in caſe it has been made before that " of the Biſhop.

" THE chief Cardinal-Biſhop, the chief Cardinal-Prieſt, and the chief Cardinal-Dea- " con, are call'd *Chief of the Order*. In this Quality they have the Prerogative in " the Conclave, of receiving the Viſits of Embaſſadors, and giving Audience to Magi- " ſtrates.

" THE Cardinal who is ſenior with regard to the Date of his Promotion, or who has " had an Opportunity of aſſuming the firſt Title of the Cardinal-Biſhops, namely that of " *Oſtia*, is by Virtue thereof Dean of the ſacred College, and has a Right to crown " the Pope, when he is elected from among ſuch Cardinals as are not Biſhops; upon " which account he wears the Archbiſhop's Pall, by a Grant from Pope *Mark*, the im- " mediate Succeſſor to *Sylveſter*. And as he repreſents the whole College, he has the " Precedency of Kings, and all temporal Princes, and receives Viſits before all thoſe Po- " tentates who acknowledge the Pope's Authority.

" EVERY Cardinal at his Promotion to the Cardinalate, loſes all the Benefices, Pen- " ſions, and Employments he before enjoy'd; and as they are look'd upon as vacant, " 'tis wholly in the Pope's Breaſt to reſtore them to him, and to collate them to others, " to enable them to live with greater Splendor, and in a manner ſuitable to the Digni- " ty to which they are raiſed. And as their Employments, particularly thoſe they en- " joy'd in *Rome*, ſuch as Auditors, Clerks, or Treaſurers of the apoſtolic Chamber,

" and

" and ſuch like, they revert to the Chamber, which ſells them to others to the Profit of " his Holineſs; but foreign Cardinals nam'd by crown'd Heads, do not receive the Hat " till ſuch Time as they have obtained an Indult, or ſpecial Grant *De non vocando*, by " Virtue whereof they preſerve their Poſts and Employments, the Pope ſuperſeding his " Right of confiſcating them.

" CARDINALS pretend that their Dignity equals them to Kings: They diſpute the " Precedency with the Children, Brothers, Uncles, and other Relatives of crown'd Heads, " and with all Princes who are not crown'd Heads.

" SUCH Cardinals as are Biſhops of other Dioceſes than the ſix Suffragans to *Rome*, " are not exempt from Reſidence, except by a particular Diſpenſation from the Pope, " or that they are obliged to come to *Rome* when a Conclave is to be held, or on ſome " other Affair of great Importance. But the ſix Biſhops Suffragan to *Rome* are not obliged " to Reſidence, becauſe moſt of them are uninhabited, ſuch as *Oſtia* and *Porto*, and " are moreover ſo near *Rome*, that the Abſence of their Biſhop is no way prejudicial to " them; not to mention that they have always a Vicar-Biſhop *in partibus Infidelium*, " upon the Spot, in order to perform the epiſcopal Functions.

" As Cardinals, with regard to Spirituals, are to govern the Church of *Rome* in all " Parts of the Chriſtian World, ſeveral Subjects of the different Nations of it are al- " lowed to aſpire to this Dignity, according to the Deciſion of the Council of *Trent*. " For this reaſon the Popes often create ſuch Perſons Cardinals as are nominated by " crown'd Heads, who, 'tis preſum'd, have propoſed the moſt eminent among their " Subjects for that Purpoſe. Formerly the Pope, in promoting of Cardinals, uſed " to adviſe with the antient ones; but now he creates them without conſulting any " Perſon. His Holineſs does not even ſcruple of admitting his own Relations to the " Cardinalate, pretending that he therein imitates our Saviour, who incorporated " ſome of his Relations into the apoſtolic College. He likewiſe rewards with the Pur- " ple, all thoſe who have done any important Piece of Service to the Court of *Rome*; " ſuch as Nuncio's, Auditors of the Rota, Clerks of the Chamber, and other chief " Officers of the Court; and ſometimes alſo, ſuch as are famous for their Learning, " Politics, *&c.*

" ALL Cardinals are, as ſuch, intitled to aſſiſt at Conſiſtories, at ſolemn Pontifical " Maſſes, at Proceſſions, Cavalcades, and other Papal and Cardinal Functions; and " all thoſe who uſually reſide at *Rome*, are deputed to aſſiſt at Councils and Con- " gregations.

" CARDINALS enjoy all epiſcopal Rights in their Churches, or Titles, and all their De- " pendencies, except that they are not obliged to Reſidence; and as to their Juriſdiction, " they enjoy it jointly with the Cardinal Vicar-General; nothing but Anticipation, or " Foreſtalments, can regulate their Rights. But when thoſe Titles or Churches are " poſſeſſed by Regulars, they have nothing to do with the regular Government of their " Houſes, the Cure of Souls, and Adminiſtration of Sacraments only excepted. If the " Title be a Collegiate Church, they then preſide over the Chapter, and have a " Right to collate to ſeveral Canonries, Prebends, and other Benefices. They aſſiſt, with " the Rochet on, in ſuch Offices as are performed on the moſt ſolemn Feſtivals in " their Churches, where they bleſs the People in a ſolemn manner, and are ſeated under " a Canopy in an Eaſy Chair raiſed in Form of a little Throne.

" SUCH Cardinals as are in greateſt Credit with the reigning Pope, have certain " Kingdoms, States, Republics, and religious Orders under their Protection. They

" have the Privilege of conferring the four Orders call'd *Minor*, *viz.* that of *Door-*
" *Keeper*, *Reader*, *Exorciſt*, and *Acolyte*, on their Domeſtics, and the Subjects of
" their Titles. They are exempt from the Reverſion of their Church-Lands and Ef-
" fects to the apoſtolical Chamber, as 'tis cuſtomary in all *Italy*, and may bequeath
" eccleſiaſtical Wealth in the ſame Manner as patrimonial. They have likewiſe ſome
" other very conſiderable Privileges; ſuch as a Power of reſigning their Penſions, by
" particular Grants from Popes; to be exempt from the Examination of Biſhops,
" when they are put into Sees; to be believed in a Court of Juſtice upon their bare
" Words, without being obliged to take an Oath, and their ſingle Teſtimony is equal
" to that of two Witneſſes. They are conſider'd as Citizens of whatever City the
" Pope reſides in, and don't pay any Taxes. They grant an hundred Days Indul-
" gence to whomſoever they pleaſe, and acknowledge no one but the Pope for their
" Judge or Superior, particularly in criminal Matters; for as to civil Cauſes they are
" always heard before the Auditors of the Apoſtolic Chamber.

" THEY have ſeveral other Prerogatives; ſuch as the wearing of purple [a] Habits, a
" Mantle Royal with a Train ſix Ells long, a red Hat, an epiſcopal Mitre, though they
" be no more than Prieſts, Deacons, or Clerks." *Urban* VIII. in order to add freſh Splendor to the Cardinalate, order'd that the Title of *Eminence* ſhould be given them.

WHENEVER the Pope intends to raiſe any Perſon to the Dignity of Cardinal, he makes a Declaration thereof in a ſecret Conſiſtory. This Declaration is made after the *extra omnes*, his Holineſs ſaying to the Cardinals aſſembled, *Habemus Fratres*, *We have Brethren.* At the ſame Time the Pope pulls out the Liſt of the new Cardinals, when the Cardinal-Patron, or the moſt antient Cardinal of the ſacred College, reads the Liſt aloud. [b] The Eve of the Promotion the Cardinal-Patron gives the new Cardinals notice to wait upon the Pope, in order to be admitted to his Audience. The Cardinals elect kneel down there. The Pope puts the red Cap on their Heads, and making the Sign of the Croſs on them, pronounces theſe Words, *Eſto Cardinalis*, *Be thou a Cardinal*; after which the Cardinal elect takes off his Cap, and kiſſes his Holineſs's Feet. This is the private Manner of their Promotion; but whenever it is done with Pomp, the Cardinal-Patron ſends for the Candidates in their Coaches; after which they are conducted to the above-mention'd Cardinal's Apartment, in the apoſtolical Palace. There the Pope's Barber ſhaves their Crowns after the Manner of Cardinals; the Cardinal's *Valet de Chambre* clothes them with the Veſtments of a Cardinal; which being done, the Cardinal-Patron preſents them to the Pope, who puts the Cap on their Heads in the Manner above-mention'd. The Cardinals elect return this Honour by a Compliment, expreſſing their Gratitude and Humility.

WHENEVER any Perſon out of *Italy* is created Cardinal, he is not allow'd to put on the ſcarlet Veſtments, till ſuch Time as his Holineſs has ſent him his Cap; but he is nevertheleſs allow'd to aſſume the Title of Cardinal. The Cap is brought him by one of the Pope's Chamberlains, with a Brief from his Holineſs. The Cardinal elect is

[a] Cardinals wore only the common Veſtment of Prieſts, which was like a monaſtic Habit, till the Time of *Innocent* IV. The red Hat was given them in 1243. in the Council of *Lions*. *Innocent* IV. was deſirous of gaining their Friendſhip by this honourable Badge, and to win them over to his Intereſt, upon account of the Difference he had with the Emperor. Under *Boniface* IX. they were clothed in Scarlet, and even in Purple, and their Robes were the ſame then as at preſent. According to other Writers, they were not clothed in Scarlet till the Pontificate of *Paul* II. Others pretend that their Robes were of that Colour as early as *Innocent* III. and others again, that hey wore the Purple under *Stephen* IV. *Paul* II. diſtinguiſh'd them by the embroider'd ſilk Mitre, and the red Cope and Cap, red Houſings for their Mules, and gilt Stirrups. *Gregory* XIV. granted the red Cap to the Regulars, but order'd that their Veſtments ſhould be of the Colour of their Order, and that they ſhould have no Rochet, nor wear a cloth Caſſoc.

[b] *Lunadoro, Relat. della Corte*, &c.

obliged

obliged to make the Meſſenger a Preſent of an hundred Ducats at leaſt; this is [a] the fix'd Sum. The Cap is given him by the Pope's Nuncio; but in caſe there be no Nuncio upon the Spot, then an Emperor, a King, an Archbiſhop, or a Biſhop, performs the Ceremony of putting the Cap on the Head of the Cardinal elect. This Ceremony is perform'd after High-Maſs.

WHEN a Cardinal goes to *Rome* to receive his Hat from the Pope in Perſon, he muſt be dreſs'd in a rural Habit; that is, a ſhort Suit of Clothes of a purple Colour. The Moment he is arriv'd at *Rome*, he muſt go and pay his Devoirs to the holy Father, but muſt put on the long Veſtments when he goes to Audience; and at his Return from thence muſt go directly home, and not ſtir abroad till a public Conſiſtory is held. During this Interval, the new Cardinal receives the Viſits of thoſe who come to congratulate him upon his Exaltation; but he never waits on any Perſon farther than the Door of his Anti-Chamber. On the Day of the public Conſiſtory, the new Cardinal goes thither in his Coach of State, attended by his Friends, in order to receive the red Hat. In caſe the Candidate be an Archbiſhop or a Biſhop, he muſt wear the black pontifical Hat, as *Lunadoro, &c.* relates, *ubi ſupra.* " He ſtops [b] at *Sixtus* V's. Chapel, " when the Ceremony is to be perform'd in the *Vatican*; and in a Chamber, in caſe 'tis " at *Monte-Cavallo.* In the mean Time the eldeſt Cardinals walk two and two into " the Hall of the Conſiſtory; when after having paid Obeiſance, or kiſs'd the Pope's " Hand, two Cardinal-Deacons advance forward towards the Cardinal elect, and lead " him to the Pope, to whom he makes three very low Bows; the firſt at the Entrance " of his Holineſs's Apartment, the ſecond in the Middle of it, and the third at the " Foot of the Throne. He then goes up the Steps, kiſſes his Holineſs's Feet, who " alſo admits him *ad oſculum oris*, or to kiſs his Mouth: This being done, the Cardinal " elect performs the *oſculum pacis*, which is done by embracing all the ſenior Cardinals, " and giving them the Kiſs of Peace."

" THIS firſt Ceremony being ended, the Choir chaunt the *Te Deum*, when the " Cardinals walk two and two to the papal Chapel, then march round the Altar, with " the Cardinal elect, accompanied by one of the Seniors, who gives him the upper " Hand for that Time only. This being done, the Cardinal elect kneels on the Steps " of the Altar, when the chief Maſter of the Ceremonies puts the Cape or Capuche " on his Head, which hangs behind his Cope; and whilſt they are chaunting the *Te* " *Ergo* of the *Te Deum*, he falls proſtrate, as is ſeen in the Plate, on his Belly, and " continues in this Poſture; not only till this Hymn is ended, but alſo till the Cardi- " nal-Deacon, who is then ſtanding at the Altar on the Epiſtle-Side, has read certain " Prayers inſerted in the Pontifical.

" THESE Prayers being ended, the new Cardinal riſes up: His Cape is lower'd; af- " ter which the Cardinal-Deacon, in Preſence of two Heads of Orders, and the Car- " dinal *Camerlingo*, preſents him the Bull of the Oath he is to take. Having read it, " he ſwears, *He is ready to ſhed his Blood for the holy* Romiſh *Church, and for the* " *Maintenance of the Privileges of the apoſtolick Clergy, among whom he is incorpo-* " *rated.*

" ALL the Cardinals return afterwards into the Chamber of the Conſiſtory, in the " ſame Order as they came out from thence. The newly elected Cardinal goes thither " alſo, walking on the Right-Hand of that ſenior Cardinal who accompanied him to

[a] This Preſent is not always fix'd ſo low, but amounts frequently to one, three, five thouſand, and ſometimes more Ducats.

[b] *Aimon*'s Deſcription of the Court of *Rome*.

" the

" the Chapel. He then kneels down before the Pope; one of the Maſters of the Cere-
" monies draws the Capuche over his Head, and his Holineſs puts the red velvet Hat
" over the Cape, repeating certain [a] Prayers at the ſame Time.

" THEN the Pope withdraws, and the Cardinals, as they go out of the Conſiſtory,
" ſtop in the Hall, where they make a Ring; whereupon the newly elected Cardinal
" comes and ſalutes them in the Middle of it, and thanks them one after the other,
" for the Honour they have done him in receiving him as one of their Brethren. His
" Compliment being ended, the ſenior Cardinals come one after another, and congra-
" tulate him on his Promotion. Afterwards they all return to their reſpective Homes;
" but when the reigning Pope has a Nephew in the ſacred College, the Cardinal Ne-
" phew invites his new Collegue to dine with him in his Palace."

THE red Hat which was given the Cardinal, is carried to his Palace, in a large ſilver Baſon gilt, which one of the privy Chamberlains of his Holineſs delivers to ſome Uſher or Door-Keeper; and the new Cardinal gives this Uſher thirty Crowns of Gold, which is his Fee. It were needleſs to inſert here the Tax, which ſhews the Perquiſites the new-created Cardinal is obliged to give to the Chamberlains and other Officers or Domeſtics of his Holineſs,

" THE ſame Day that the Cardinal has received the red Hat, he begins his Viſits
" by that of St. *Peter*'s Church: He thence goes to the Cardinal-Deacon of the ſacred
" College, and afterwards waits on the crown'd Heads, in caſe any happen to be at
" *Rome* at that Time; as for the other Cardinals, the Ambaſſadors, Princes, Princeſſes,
" and Ladies of the Court, he viſits them as he has Opportunity, and is not obliged to
" obſerve either Rank or Precedency.

" IN the firſt ſecret Conſiſtory after the Affairs which lie on the Table have been
" terminated in Preſence of the newly elected Cardinal, the Pope performs the Cere-
" mony of ſhutting his Mouth; the Meaning of which is, that he forbids him to re-
" veal to any Perſon the leaſt Circumſtance of what has paſs'd among them." Antiently the ſenior Cardinals pretended, that thoſe Cardinals whoſe Mouths the Pope had ſhut, could neither have an active or a paſſive Voice in the Conclave, *i. e.* that if the Pope ſhould happen to die during that Interval, they could neither give their Votes for the Election of another Pontiff, nor be themſelves elected by other Cardinals. But *Pius* V. declared by a Bull, dated the 26th of *January*, 1571. that the Cuſtom practiſed by the Pope of laying his Hand on the Mouth of the Cardinals elect, is no more than a bare Ceremony, to teach them that they ought to be very circumſpect in their Diſcourſe; but that it does not exclude them from the Privileges of both an active and paſſive Voice.

IN the ſecond or third Conſiſtory, the Pope opens the Mouth of the new promoted Cardinals; [b] but they are firſt deſired to leave the Conſiſtory for a Moment, while his Holineſs propoſes to the antient Cardinals the opening the Mouths of the new ones. They are then re-admitted, upon which the Pope addreſſes an exhortatory Diſcourſe to them, aſſigns them their Titles, puts on the Ring-Finger of their Right-Hand a gold Ring, in which a Saphire is ſet; for which each Cardinal pays five hundred Ducats to the College of the *Congregation of Faith.* " This Ring, according to a Bull of

" [a] *Ad laudem omnipotentis Dei, & ſanctæ ſedis apoſtolicæ*, &c. Receive in Honour of Almighty God, and the
" holy See-Apoſtolic, this red Hat, the Mark of the Cardinalate. By this Hat you are to learn, that you muſt de-
" fend till Death, to the laſt Drop of your Blood, the Exaltation of the holy Faith, the Peace of Chriſtianity,
" and the holy *Roman* Church."

[b] *Sacr. Cerem. Eccl. Rom.* Lib. I.

" *Gregory*

" *Gregory* XV. is given to the new promoted Cardinal, to ſhew that the Church is " now his Spouſe, and that he muſt never abandon her."

THE Pope, in opening the Cardinal's Mouth, ſays to him, [a] *In the Name of the Father*, &c. *we open your Mouth, that you may give your Opinion in our Conferences and Councils; in all neceſſary Caſes, or in ſuch as relate to the Cardinals, or their Functions; in our Conſiſtory, out of the Conſiſtory, at the Election of a ſovereign Pontiff.* In giving his Title, or Church, he ſays, *To the honour of Almighty God*, &c. *we commit the Church of* * * * * *to thy Care, together with the Clergy, the People*, &c. *belonging to it*, &c. His Holineſs, at repeating theſe laſt Words, puts the above-mention'd Ring on the Cardinal's Ring-Finger.

" FORMERLY the Pope uſed to ſend the Hat to Cardinals, but ever ſince *Paul* II. " gave them the red Cap, which is a kind of Skull-Cap, they are obliged to go in Per- " ſon to *Rome* for it. However, to preſerve the Remembrance of the carrying the Hat " antiently to all ſuch Perſons as at the Time of their Creation were not in *Rome*, four " confederate Privy-Chamberlains always carry four red Hats on ſo many Maces, in " the papal Cavalcades, to denote that it was formerly their Office to carry them to " the Cardinals elect.

" WHEN the Pope, by a ſpecial Favour, is pleaſed to ſend the Hat to an abſent " Cardinal, the following Ceremonies are obſerved: The Hat, in this Caſe, is carried " by an honorary Chamberlain, or a Gentleman of the Pope's Houſhold, together " with a Brief directed to the Nuncio, or the Biſhop of the Place where the Cardinal " elect reſides. As ſoon as the latter hears of the Approach of the Chamberlain who " brings the Hat, he ſends his Houſhold to meet him, and as many of his Friends as " he can get together for that Purpoſe, to do him the greater Honour, when they all " make their Entry together in Cavalcade, if allow'd by the Cuſtom of the Place. " Then the Pope's Chamberlain holds the red Hat aloft on the Mace, in order that " it may be ſeen by all the Spectators.

" THE Pope's Envoy, and the Prelate who is to perform the Ceremony, meet on a " Sunday, or ſome high Feſtival, at the newly elected Cardinal's with their Domeſtics, " and as many Friends as they can get together, and go in Cavalcade to the principal " Church of the Place in the following Order.

" THE March is open'd by the Drums and Trumpets; then come the Livery-Ser- " vants. The Soldiers upon Guard, in caſe there be any, or the Inhabitants of the " Town under Arms, march before the Gentlemen, and afterwards the Pope's Cham- " berlain appears in a purple Habit, holding the red Hat aloft, and uncover'd. Im- " mediately after follows the newly elected Cardinal, with his Cope on, his Capuche on " his Head, and over all a black Hat. On the Right Hand the Prelate marches who " is to perform the Ceremony, and on his Left ſome other Perſon of Quality; ſuch as " the chief Nobleman of the Place; and behind him the Coaches of the Cardinal, " and of all ſuch Perſons as are proud of doing him Honour, with a great Train. " When this Ceremony is perform'd in any Place where a King or Prince reſides, " their Guards always attend on the newly elected Cardinal.

" WHEN the Cavalcade is come to the Church, Maſs is ſung in it, and 'tis uſual for " the King or Prince of the Place, as alſo the chief Lords and Ladies of the Court, " to be preſent at it. Maſs being ended, the Prelate who is to perform the Ceremony " puts on his Cope and Mitre; then, being ſeated in an Eaſy-Chair which ſtands on

[a] *Sacr. Cerem. Eccl. Rom.* Lib. I.

" the Steps of the Altar, with his Back turn'd to it, the Perſon who brought the Hat " lays it on the Altar, and preſents the Pope's Brief to the Prelate, who gives it to his " Secretary, and this latter reads it with an audible Voice, ſo as to be heard by the " whole Congregation, Immediately after the Prelate makes an Oration in Praiſe of " the newly elected Cardinal, and at the Concluſion declares, that he is ready to deli- " ver the Hat to him, according to his Holineſs's Order.

" THEN the Cardinal elect advances towards the Altar, and kneeling down takes the " ſame Oath before the Prelate which the newly created Cardinals take at *Rome* be- " fore the Pope. Then the Prelate riſes from his Seat, and taking off his Mitre ſays " ſome Prayers over the new Cardinal, whoſe Head is covered with the Capuche; af- " ter which the Prelate puts his Hat on, and at the ſame Time repeats a Prayer out " of the *Roman* Pontifical. He afterwards gives him the Kiſs of Peace, upon which " the *Te Deum* and ſome Prayers are ſung, which conclude the Ceremony. The " newly created Cardinal returns in Cavalcade, with the red Hat on his Head."

THIS pompous Ceremony concludes with Feſtivity and noble Banquets, but it happens ſo ſeldom, that we ſcarce have one Example of it. The *Roman* Ceremonial ordains, that it muſt never be practiſed except on ſuch Occaſions as are of great Importance to the holy See, at which Times the apoſtolical Legate muſt be ſet off with the greateſt Splendor imaginable.

The Manner in which the newly created CARDINAL *takes Poſſeſſion of his Title.*

" [a] WHEN a Cardinal takes Poſſeſſion of his Title, he goes under the Portico " of his Church, and there puts on the Cope of a Colour ſuitable to the So- " lemnity of the Day, and afterwards kneels down on a Cuſhion laid on a Carpet in " the Middle of the great Gate. The moſt dignified Prieſt of the ſaid Church, hav- " ing his Cope on, preſents him the Croſs to kiſs; after which the Cardinal advances " three or four Steps into the Church, and immediately an Acolyte preſents him the " Navicula, out of which his Eminence takes ſome Incenſe, and bleſſes it as he throws " it into the Thurible. After this he takes off his Cap, and having received the " Sprinkler from the ſame Prieſt who gave him the Croſs to kiſs, he ſprinkles ſome " Drops of holy Water on his Forehead, and immediately after ſprinkles the Clergy " and People about him therewith. He then gives the Thurible to the Prieſt who has " the Cope on, and ſtanding up, with his Cap on, receives the Incenſe which this " Prieſt offers him thrice ſucceſſively.

" THIS being done, they begin the *Te Deum*, and the Chapter of the Church at- " tend in Proceſſion on the Cardinal to the high Altar, where he kneels till 'tis ended; " then the Prieſt who introduced him, ſtanding up on one Side of the ſaid Altar, ſays " the firſt and laſt Words of the Lord's Prayer aloud, and the reſt to himſelf; after " which he ſings ſeveral Prayers with a uniform Voice; which being ended the Car- " dinal riſes up, and goes and ſeats himſelf under a Canopy on the Goſpel Side. All " the Congregation come and kiſs his Hand, the officiating Prieſt excepted, to whom " he gives the Kiſs of Peace on his right Cheek.

" THEN the Bull is read which inveſts the Cardinal with the Title in Queſtion, and " the Benefice he has now taken Poſſeſſion of. In caſe the Ceremony be performed in

[a] *Aimon*'s Deſcription of the Court of *Rome*.

" the

" the Morning a private or ſolemn Maſs is ſaid, as the Cardinal thinks proper; but if " in the Afternoon, Veſpers are ſung, and in the Evening only Compline. After this " the Cardinal goes to the Middle of the Altar, when, having put his Capuche over his " Head, he gives his Bleſſing to the People, and grants them an hundred Days Indul- " gence. He then goes down to the Foot of the Altar, and after having taken off his " Cope, and put his *Lunula* over the Rochet uncover'd, he walks in the Middle of the " Church, and as he paſſes, gives his Bleſſing on both Sides of him. Being arrived at " the Sacriſty, he viſits the Relics, and when he returns to his Palace, he puts on the " *Camail*, or purple Ornament, and the *Lunula* over his Rochet.

" If the Cardinal who takes Poſſeſſion of his Title is only in Deacon's Orders, *i. e.* " if his Church has only the Title of a Deaconry, notwithſtanding he be a Biſhop or " Prieſt, he in this Caſe does not go to the Altar, and bleſs the People from thence; " nor when he goes from the Altar to the Sacriſty, *nor in any Part whatſoever* of his " Church.

" A CARDINAL who aſſiſts at Maſſes, Veſpers, Proceſſions, or any other ſolemn Of- " fices of the Church, the Title whereof he is put in Poſſeſſion of, is allowed to wear the " red Cope, whereas the other Cardinals who aſſiſt at the above-mention'd Services are " permitted to wear the purple Cope, with a *Proviſo*, however, that it be not on a Day " when the wearing of that Colour is prohibited.

ON the Feſtival of the Saint to whom the titular Church of a Cardinal is dedicated, " the Incumbent goes thither in red Robes, and a Cope of the ſame Colour, though " it be in *Advent*, *Septuageſima*, or *Lent*, and celebrates the Office there himſelf. He " then gives the pontifical Bleſſing; but in caſe he himſelf does not officiate, he goes " and ſits down on the pontifical Seat which is cover'd with red Cloth, and under a Ca- " nopy. If during his aſſiſting at the Office, any Cardinal ſhould happen to come to " it, his Chamberlain and other Gentlemen muſt go and receive him, and accompany " him, at the ſame Time making an Excuſe in their Maſter's Name; and when he has " ended his Devotions, they muſt conduct him to his Coach.

" IN caſe the titular Cardinal is not buſy, he himſelf muſt go and receive every Car- " dinal that comes into his Church, wait upon them to the Praying Desk, and recon- " duct them: But if ſuch Cardinals are deſirous of hearing Maſs or Veſpers, which they " never do when the Throne or rather pontifical Seat is raiſed, the titular Cardinal muſt " ſeat them in the moſt honourable Place, though he himſelf be a ſenior Cardinal; " contenting himſelf with the loweſt Place, as being in his own Church. However, " there are two Caſes in which this Rule is not to be obſerv'd, *viz.* when either the " Pope or a Cardinal aſſiſts ſolemnly at Maſs, or at the Funeral of a Cardinal; in this " caſe the Incumbent, tho' in his own Church, ſtands according to his Rank, and muſt be " clothed in Veſtments of the ſame Colour with the reſt of the Cardinals, without any " other Formality.

" To conclude: We are to obſerve that the three Archprieſts of the great Churches, of " St. *John of Lateran*, of St. *Peter*'s, and St. *Maria Maggiore*'s, enjoy the ſame Pri- " vileges in their reſpective Chapters, as the titular Cardinals in their Churches.

The

The Interment of CARDINALS.

" WHEN a [a] Cardinal dies, he immediately is embalm'd, and the following Night " is carried into the Church, where his Obſequies are to be ſolemnized. One " of the largeſt Churches is generally made uſe of for this Purpoſe, in order that the greater " Concourſe of People may aſſemble in it. The Inſide is hung through with black " Velvet, and adorned with Eſcutcheons, on which the Arms of the Deceaſed are " repreſented. A great Number of white Tapers are lighted up on both Sides of the " Nave.

" IN the Middle of the Church a kind of very high and large Bed of State is ſet, co- " ver'd with black Brocade, with two Pillows of the ſame Colour, both which being " put one above the other, are laid under the Head of the deceaſed Cardinal, whoſe " Corpſe lies in the Middle of the Bed, in ſuch a Manner that his Feet point towards " the great Gate, and his Head towards the high Altar.

" THE Corpſe of the deceaſed Cardinal is clothed in pontifical Veſtments, *viz.* the " Mitre, the Cope if he were a Biſhop, the Chaſuble if a Prieſt, and the Tunic if " if a Deacon. The ſix Maſters of the Ceremonies aſſiſt in this Church, clothed in " Caſſocs of purple Serge, and all the Pope's Couriers in Long Robes of the ſame Co- " lour, trailing on the Ground, with ſilver Maces in their Hands. There are likewiſe " two of the Deceaſed's tall Lacqueys, each holding a Wand, on which purple Taffety " Streamers with the Arms of the deceaſed Cardinal, are fixed ; with theſe they are " continually fanning his Face, in order to keep off the Flies.

" ON the Morrow after Veſpers, the religious Mendicants meet together in a Cha- " pel of that Church, where they ſing the Matins of the Dead, each Order repeating " alternately a *Nocturnum*, and the Pope's Muſic the *Laudes*. In the mean Time the " Cardinals arrive clothed in Purple, and at their coming into the Church they put on " a Cope of the ſame Colour, and then advance forwards before the high Altar, where " the Hoſt is kept, and there offer up their Prayers, and adore it upon their Knees. " They afterwards go one after another to the Feet of the Deceaſed, and repeat the *Pa-* " *ter Noſter*, &c. to which they add certain Verſes out of the Scripture, and the Prayer " *Abſolve*, from the Office of the Dead.

" THEY then make the uſual Sprinkling with holy Water, and go and ſeat them- " ſelves in the Choir, where they hear the Office of the Dead, ſung by ſeveral Monks " and Prieſts with great Solemnity. Others repeat it to themſelves, not ſtirring out of " their Places till it be ended ; the Cardinals, Prieſts, and Biſhops, on the Epiſtle Side, " and the reſt of the Clergy in the loweſt Seats, which ſtand round the Choir ; the Car- " dinals being always ſeated on the higeſt Chairs or Benches.

" THIS being done, the Congregation return to their reſpective Homes, without any " farther Ceremony. At Night the Corpſe is ſtript, and laid in a leaden Coffin, which " is put in another of Cypreſs Wood cover'd with black Cloth. The Corpſe is carried " in a Coach, accompanied with the Rector of the Pariſh and the Chaplains of the De- " ceaſed, who go by Torch-Light to the Church where he is to be interr'd.

[a] *Aimen, ubiſup.*

" MOST

" Most Cardinals who die in *Rome* are generally buried in the Church of their Title,
" unless he were a *Roman* of an exalted Condition, and had desired to be interred in
" the same Vault with his Ancestors; or some foreign Cardinal, who chuses to be buried
" in the Church in *Rome* belonging to the Clergy of the Nation.

" Four of the Cardinals are always buried with greater Pomp and Magnifi-
" cence than the rest, *viz.* the Dean of the apostolic College, the Grand Penitentiary,
" the Vice-Chancellor, and the *Camerlingo.* The following Order is observed at this
" Ceremony.

" After that the Office of the Dead has been sung in the Presence of the Cardinals,
" they withdraw, and the Procession begins. It opens with the Orphans call'd *Illitera-*
" *ti*; after them several Fraternities march, the Penitents whereof have lighted Tapers in
" their Hands. They are cover'd with their Copes or Hoods, and clothed in large Par-
" ty-colour'd Robes, according to their Institution: Some are red, others black, white,
" purple, blue, yellowish, of an Olive-Colour; and several others of the most odd and
" fantastic Colours.

" After these Fraternities come the religious Mendicants, and others, according to
" their Rank. Afterwards the secular Clergy belonging to the Parish of the deceased
" Cardinal, and those of the Church where he is to be buried, when they are not Re-
" gulars.

" If the deceased Cardinal was Archpriest of one of the three great Churches of
" *Rome*, the Chapter assists at his Funeral; also at the Interment of a titular Cardinal
" of St. *Laurence* in *Damaso*, or St. *Mary*'s on the other Side the *Tyber*.

" After this Procession, the Corpse advances forwards, dress'd in pontifical Vest-
" ments according to the Rank the Deceased held in the sacred College; but tho' he
" were only a Cardinal-Deacon, he nevertheless has a Mitre on his Head. In this man-
" ner he is carried on the Shoulders of his tall Lacqueys, surrounded by his Houshold
" all in Mourning, *viz.* his Footmen, who walk before the Corpse; and his Almoner,
" Gentlemen, and Officers, following after. On each Side of the Corpse a File of the
" Pope's *Swiss* Guards walk, with Halbards in their Hands; and in the Rear, Part of
" the Pope's Houshold in Cavalcade, the Captain of the *Swiss* Guards, the Pope's Mace-
" Bearers, a Master of the Ceremonies with his Major-Domo, the assisting Bishops,
" the apostolical Prothonotaries, the Chaplains, the apostolical Equeries, and the Cham-
" berlains without the Walls.

" When a Cardinal who is a Prince, or of a very illustrious Family, dies, the Pope
" generally sends all his Houshold to grace the Funeral, as also to the Obsequies of the
" four Cardinals in the exalted Stations above-mentioned.

" The Morning after the Corpse of the Cardinal is carried into the Church where it
" is to be interr'd, a solemn Mass is sung in the Presence of the whole sacred College,
" for the Repose of his Soul; and on this Occasion all the Ceremonies are observ'd which
" are used at the Interment of a Pope; excepting that for the Sovereign Pontiff, there
" are five assistant Cardinals clothed in their pontifical Vestments; but at that of the Car-
" dinal, five Bishops perform the Ceremony of Sprinkling, of Incensing, and the usual
" Prayers ordained in the Ritual for this Office.

THE *Roman* [a] *Ceremonial* takes notice of the nine Days Devotion which is made for the deceaſed Cardinals. On the firſt and laſt Day thereof, an hundred and fifty Maſſes muſt be ſaid, when a little Piece of Money and two ſmall Candles are given to each officiating Prieſt. The other ſeven Days an hundred are ſaid. The reſt of the Ceremonies being the ſame with thoſe uſed at common Maſſes of the Dead, we ſhall not here repeat what has been already ſaid thereupon in treating of Maſſes of the Dead, and of Burials in general.

The INTERMENT *of a* POPE.

WE are now going to ſee his Holineſs laid in the Grave. [b] He, who by his Power and Dignity is ſuperior to the reſt of Mankind, who binds and looſes every Thing upon Earth, is yet too weak to break the Bands of Death when his fatal Hour is come. 'Tis in theſe Moments the holy Father muſt call to Mind, that when he was raiſed to the Holy See, all the Glories of the Sublunary World were repreſented to him as the Smoke which vaniſhes away. We ſhall not give the Particulars which relate to the Preliminaries of his Death. He muſt recollect himſelf, examine his Conſcience, make his Confeſſion, [c] deſire his Confeſſor to give him a plenary Indulgence, make ſome Reparation to thoſe he has offended in his Life-Time; afterwards receive the Viaticum, aſſemble the Sacred College, make a Profeſſion of Faith before them, and beſeech their Eminencies to forgive him [d] for all thoſe Things in which he may have offended any of them during his Pontificate. The *Roman Ceremonial*, among other Particulars, enjoins his Holineſs, when he finds his laſt Hour approaching, to recommend to the Cardinals the chuſing a worthy Paſtor for his Succeſſor; but this is ſuperfluous, ſince the Cardinals never aſſemble to elect a Sovereign Pontiff but they firſt beſeech the Holy Spirit to aſſiſt them in their Choice.

[e] " WHEN the Pope is at the laſt Gaſp, his Nephews and Domeſtics ſtrip the Palace " of all its Furniture. Immediately after his Holineſs is expired, the Officers of the apo- " ſtolic Chamber come to ſeize the Goods; but the Pope's Relations take care that they " find nothing but bare Walls, and the Corpſe lying on a Straw Bed, with an old wooden " Candleſtic, in which there is only the Snuff of a Taper burning.

" AT the ſame Time the Cardinal Camerlingo comes in purple Veſtments, accom- " panied with the Clerks of the Chamber in Mourning, to inſpect the Pope's Corpſe. " He calls him thrice by his Chriſtian Name; and finding he gives no manner of An- " ſwer, or diſcovers the leaſt Sign of Life, he cauſes a Inſtrument of his Death to be " drawn up by the apoſtolical Prothonotaries. He takes from the Maſter of the Pope's " Chamber, the Fiſherman's Ring, which is the Pope's Seal, made of ſolid Gold, and " worth an hundred Crowns. He breaks it to Pieces, and gives them to the Maſters of " the Ceremonies, whoſe Perquiſite they are. The Datary and Secretaries, who have " the reſt of the Seals of the deceaſed Pope, are obliged to carry them to the Cardinal " Camerlingo, who cauſes them to be broke in Preſence of the Auditor of the Cham- " ber, the Treaſurer, and the apoſtolic Clerks, and none of the other Cardinals are al- " lowed to aſſiſt at this Function.

[a] *Sacra cerem. eccleſ. Rom. Lib.* I. *In prima & nona die —— conſueverunt legi in eccleſia ubi fiunt exequiæ centum quinquaginta miſſæ, & datur per eleemoſynam cuique celebranti unus groſſus papalis, & duæ parvæ candelæ. Aliis ſeptem diebus intra novenam dicuntur centum miſſæ quolibet die*, &c.

[b] *Idem ubi ſup.*

[c] *Sacra. cerem. eccleſ. Rom.* lib. i.

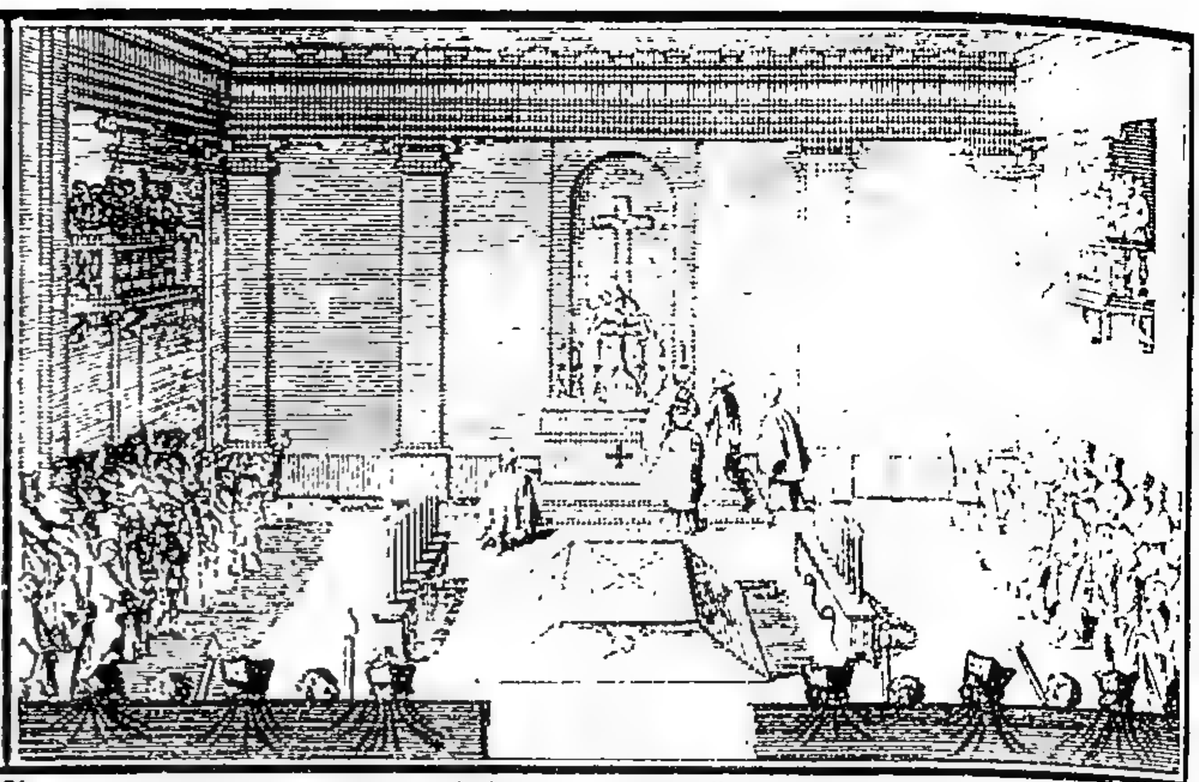
[d] *Petit veniam, ſi in ſua adminiſtratione quempiam injuſtè offendit.* Ibid.

[e] Aimon.

" AFTER



The Deceas'd POPE'S CORPS vien'd



OBSEQUIES of the Deceas'd POPE.

La RECONNOISSANCE du CORPS du PAPE defunt &c

Les OBSEQUES du PAPE DEFUNT.

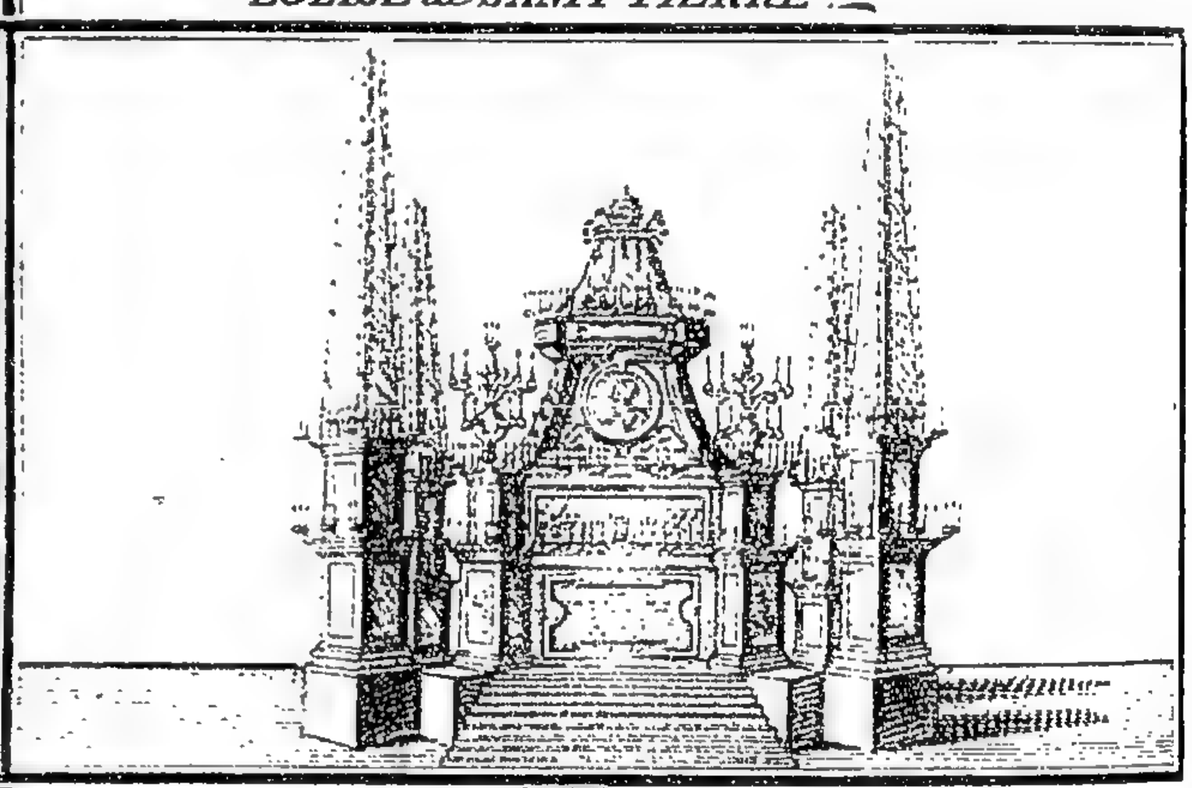


The POPE'S CORPS carried to S.t PETER'S CHURCH.

Le CORPS du PAPE porte à L'EGLISE de SANT PIERRE.



The POPE'S CORPS exposd for 3 days to ye view of ye people in S.t PETERS



Le CORPS du PAPE exposé trois jour au peuple dans l'Eglise du S.t PIERRE.

CATAFALCO or temporary STATUE erected in honour of ye deceas'd POPE.

CATAFALQUE du PAPE DEFUNT.



B. Pinart. del.

C. Du Bosc. sc.

The FUNERAL PROCESSION at ye POPES interment.

CONVOI FUNEBRE du PAPE.

" AFTER this, the Cardinal Patron and the Pope's Nephews are obliged to leave the " Palace in which he died, which is generally the *Vatican*, or *Monte Cavallo*, unleſs he " happens to die ſuddenly. The Cardinal Camerlingo takes Poſſeſſion of theſe Palaces in " the Name of the apoſtolic Chamber; and after having entered it with the Formality " above-mention'd, he takes a ſhort Inventory of the remaining Moveables; but there " is ſeldom any Thing left, as was before obſerved.

" IN the mean Time, the Penitentiaries of St. *Peter*, and the Almoner of the deceaſed " Pope, after having cauſed the Corpſe to be ſhaved, have it immediately embalm'd " The dead Pontiff is then clothed in his pontifical Veſtments, having his Mitre on his " Head, and the Chalice in his Hand. Immediately the Camerlingo ſends a Body of " Guards to ſecure the Gates of the City, the Caſtle of St. *Angelo*, and other Poſts. " The *Caporioni*, or Captains of the Diſtricts, patrol Night and Day with their " Guards, to prevent thoſe who are caballing for the Election of a new Pope from rai- " ſing any Sedition.

" AFTER the Camerlingo has thus provided for the Security of *Rome*, he comes out " of the apoſtolical Palace, and goes round the City in his Coach, accompanied with " the *Swiſs* Guards, and the Captain of the Guards, who uſually attended upon the " deceaſed Pope. When this March begins, the great Bell of the Capitol is rung, " which is never heard but at the Death of the Pontiff, to give notice thereof to the " Citizens.

" AT this Signal, the *Rota* and all the Tribunals of Juſtice are ſhut up, as likewiſe " the *Datary*, purſuant to the Bull of *Pius* V. *in eligendis*. No more Bulls are now " given out; the ordinary Congregations are likewiſe ſuſpended, inſomuch that none " but the Cardinal Camerlingo, and the Cardinal Grand Penitentiary continue in their " Employments.

" As the Popes have made choice of St. *Peter*'s Church for the Place of their Inter- " ment, when they die at *Mount Quirinal* (now *Monte Cavallo*) or in ſome other " of their Palaces, they are carried to the *Vatican* in a [a] large open Litter, in the Middle " of which is a Bed of State, on which the Corpſe of the Pope is laid, clothed in his " pontifical Veſtments.

" THE Litter is preceded by a Vaunt-Guard of Horſemen and Trumpets who ſound " mournfully, furl'd with purple and black Crape: Theſe Trumpets march at the " Head of the firſt Company, mounted on dapple Horſes, the Houſings whereof are " of the ſame Colour with the Streamers fix'd to the Trumpets; but thoſe of the Vaunt- " Guard are black Velvet, with Gold and Silver Fringe. Theſe Horſemen have their " Lances revers'd; each Squadron has a Standard before it, ſurrounded with the Kettle- " Drums, which are beat in a mournful Sound.

" NEXT advance ſeveral Battalions of the *Swiſs* Guards; half of theſe *Swiſs* have Muſ- " kets, and the reſt Halbards, revers'd. Theſe are followed by twenty four Grooms, " each leading a Horſe cover'd with ſable Houſings, that trail on the Ground. Seve- " ral of the deceaſed Pope's tall Lacqueys walk, without Order, between the led Horſes, " with lighted Torches of yellow Wax in their Hands.

[a] See the laſt Compartment of the Plate. The Reader will obſerve that this Deſcription is corrected from the Figure which was drawn at *Rome*.

" THEN

" THEN the twelve Penitentiaries of St. *Peter*'s advance forward, with each a Flam-
" beau in his Hand, and ſurrounded with *Swiſs* Guards armed with Backſwords and
" Halbards, and having the Pope's Litter in the midſt of them. Immediately before
" the Litter comes the Croſs-Bearer mounted on a tall Horſe, with a Capariſon of Wire
" all in Net-Work, like a Horſe prepar'd for Battle. Behind the Bed of State, on which
" the Pope's Body lies, is ſeen the chief Groom on a black Horſe, whoſe Ears are cropp'd,
" and whoſe Harneſs conſiſts only of ſeveral Stripes of Linen Cloth, a Piece of white
" Satin, and a grand Plume of Feathers, in three Ranges one above the other, on his
" Head, and ſome gaudy Tinſel.

" AFTERWARDS twenty four more Grooms come forward, leading black Mules with
" white Houſings, and twelve tall Lacqueys with white Horſes cover'd with black Vel-
" vet. After theſe a Company of Light Horſe advance, the Perſons who mount them
" being all *clothed in Purple*. Then come a Company of Cuiraſſiers, and laſtly the reſt
" of the *Swiſs* Guards, whoſe March is cloſed with a Company of Carabineers, who
" guard a few Pieces of Braſs Cannon gilt, drawn on their Carriages.——

" IN caſe the Pope died in the *Vatican*, his Body is immediately carried, by the
" Back Stairs, into *Sixtus* V's. Chapel. After it has lain there twenty four Hours, 'tis
" embalm'd, and the ſame Day it is carried [a] to St. *Peter*'s Church, attended only by
" the Penitentiaries, the Almoners, and other Eccleſiaſtics, who follow the Pontiff's
" Corpſe as far as the Portico of the great Church. The Canons of the Church come
" and receive it, ſinging the uſual Prayers appointed for the Dead, and afterwards car-
" ry it into the Chapel of the *Bleſſed Trinity*, where it is expoſed for three Days on a
" Bed of State raiſed pretty high, to the Sight of the People, who croud to kiſs his Ho-
" lineſs's Feet thro' an Iron Rail, with which this Chapel is encloſed.

" THREE Days after, the Corpſe, being again embalm'd with freſh Perfumes, is
" laid in a leaden Coffin, at the Bottom of which the Cardinals whom he had pre-
" moted lay Gold and Silver Medals, on one Side of which is the Head of the deceaſed
" Pope their Benefactor, and on the Reverſe his moſt remarkable Actions. This Cof-
" fin is afterwards encloſed in another made of Cypreſs Wood, and is depoſited within
" the Wall of ſome Chapel, till ſuch Time as a Mauſolæum is erected in his Honour in
" St. *Peter*'s, or any other Church, in caſe he himſelf had not given Ordes for the e-
" recting of one during his Life-Time; which is ſometimes done.

" BUT when his Holineſs declares by his Laſt Will, or by Word of Mouth, that
" he chuſes not to be buried in St. *Peter*'s, but in ſome other Church he names, then
" his Body muſt not be tranſlated till after he has lain a whole Year in ſome of the
" Chapels of that Church; and in this Caſe the Corpſe cannot be removed till a large Sum
" of Money is paid to the Chapter of St. *Peter*; it ſometimes coſts upwards of a Mil-
" lion, in caſe the Pope whoſe Corpſe they are deſirous of removing, was famous for
" his Piety, and that there are any Grounds to preſume he will one Day be cano-
" niſed.

" THE apoſtolic Chamber defrays the Expences of the Pope's Burial, which are
" fixed at one hundred and fifty thouſand Livres; in which not only thoſe of the Fu-
" neral above-mentioned are included, but alſo thoſe to be paid for the erecting of a
" Mauſolæum in St. *Peter*'s, and illuminating a Chapel of State, [b] where a Maſs of

[a] See the third Figure of the Plate.
[b] See the ſecond Compartment of the Plate.

" [a] *Requiem*

" [a] *Requiem* is to be ſung every Morning for a Week together, in Preſence of the Sa-
" cred College, for the Repoſe of the Soul of the deceaſed Pontiff. The Funeral Ob-
" ſequies end the ninth Day by another ſolemn Maſs, which is ſung by a Cardinal-Bi-
" ſhop, aſſiſted at the Altar by four other Cardinals with their Mitres on, who toge-
" ther with the officiating Prieſt, at the Concluſion of the Office, incenſe the Repre-
" ſentation of the Coffin, and ſprinkle it in the manner enjoin'd in the *Ritual*, in Pre-
" ſence of four other Cardinals, and all the Prelates and Officers of the late Pope's Court,
" who immediately retire as ſoon as the laſt *Requieſcat in Pace* is pronounced, to
" which they anſwer, *Amen*.

" AFTER the Pope's Deceaſe, the Office of the Maſs is ſaid according to the Cir-
" cumſtance of the Times; and one of the Leſſons is applied to the [b] ſacred Col-
" lege.

[a] The firſt and laſt Day of the nine Days Devotion two hundred Maſſes are ſaid for the Soul of the deceaſed Pontiff; the ſolemn Maſs is ſung by a Cardinal-Biſhop, and an hundred Maſſes are ſung the other Days. *Sacr. cerem. eccleſ. Rom.* Lib. I.

[b] *Domini ſunt cardines terræ, & poſuit ſuper eos urbem.* Extracted from the *Roman Ceremonial*.

A

DISSERTATION

ON THE

HIERARCHY of the CHURCH.

PART II.

IN the firſt Part of this Diſſertation we treated of the Pope as Head of the Church Militant, and deſcribed the Ceremonies of his Election; we have alſo conſider'd him as the chief Miniſter of the Church, which engaged us in the Deſcription of ſeveral auguſt Ceremonies, by which he appears to be the ſovereign Monarch of the Kingdom of Chriſt, rather than the Servant of the Servants of the Lord. We have likewiſe ſeen him deſcend from our Saviour's Throne upon Earth to the Grave. In this ſecond Part we conſider him with regard to his exalted Dignity, but ſhall not touch upon the Temporalities thereof. We ſhall repreſent him to the Reader only in his ſpiritual Reign, and ſhall mention only ſuch Particulars thereof as have already been taken notice of by Writers of known Veracity.

The POPE'S *Vicar-General.*

THE Pope conſider'd as a Biſhop, has a Dioceſe ſubordinate to him; in this Quality he appoints for his [a] Vicar-General a Biſhop, who, ever ſince *Pius* IV. is always a Cardinal. This Employment of Vicar-General is for Life, and he is by his Office the proper Judge of all Eccleſiaſtics both Secular and Regular, of both Sexes, as alſo of all the *Jews* and Curtezans at *Rome*, and in its Dependencies. He confirms and confers all ſacred Orders. He is impower'd to inſpect and viſit all Churches, Monaſteries, Hoſpitals, and other pious Houſes, thoſe of foreign Nations excepted, which are all exempt. He has a Vicegerent, who is always a Biſhop, to aſſiſt him in his epiſcopal Functions. He has likewiſe a Lieutenant, who is a Prelate, but under the Rank of Biſhop; a Referendary of both Signatures, who takes cognizance of all civil Cauſes heard at his Court; and a Judge Criminal, who is a Layman, to judge all Crimes committed by Clerks and Regulars: But that which makes the Poſt of Grand-Vicar very conſiderable and profitable, is the Power he has of deciding all Differences that ariſe relating to Matrimony.

THE apoſtolic Chamber pays him proviſionally, excluſive of the Profits ariſing from his Courts, twelve hundred Crowns of Gold annually. He has four Notaries, or Regiſters, a Provoſt, and a Company of Bailiffs and Sergeants.

As we have already taken notice of the Penitentiary, we ſhall not mention him in this Place, by a needleſs Repetition of what has been already ſaid.

The POPE'S *Chancellor and Vice-Chancellor.*

THE Chancellor wrote formerly, in the Pope's Name, all the Reſcripts, Doubts, and Scruples with reſpect to Faith, which Biſhops and others propoſed to him; inſomuch that he executes the Office of Secretary of State, of the Briefs, and that of Chancellor. The firſt mention we find made of this Officer, is in St. *Jerom*'s Epiſtle to *Gerontius*; and 'tis ſuppoſed that he himſelf exerciſed that Office under Pope *Damaſus*.

THIS Office, till the Pontificate of *Gregory* VIII. in 1187, had always been conferred either on a Biſhop or a Cardinal; but this Pope, who himſelf had exerciſed it before he was raiſed to the Pontificate, tho' he was only Cardinal of *Santa Ruſina*, cauſed it, after he was raiſed to the Popedom, to be exerciſed by a Canon of St. *John of Lateran*, who aſſum'd the Title of the Pope's Vice-Chancellor, as did alſo five or ſix other Canons of the ſame Church, who exerciſed it after him. But *Boniface* VIII. having reſtor'd it to the College of Cardinals, thoſe who have exerciſed it ſince that Time, have contented themſelves with the Title of Vice-Chancellors, tho' they are in reality Chancellors, and act with much the ſame Authority as the Chancellors of *France*, and thoſe of the other Potentates of *Europe*.

THIS Dignity is purchaſed, and coſts an hundred thouſand Crowns; it yields abou [b] ten thouſand Crowns *per Annum* to the Incumbent, and is for Life. The Juriſdiction of the Cardinal Vice-Chancellor extends to the iſſuing out all apoſtolical Letters and

[a] *Aimon*'s Deſcription of the Court of *Rome*, quoted from *Lunadoro Relazione*, &c. We have contented ourſelves with copying the former with ſome Reſtrictions; ſo that whatever is quoted in the Supplement is taken from *Aimon*.

[b] 14000 *Roman* Crowns, according to *Lunadoro*, *ubi ſup.*

Bulls,

Bulls, as alſo to all Petitions ſign'd by the Pope, except thoſe expedited by Brief, under the Fiſherman's Ring. All the Officers of the Chancery, whereof mention will be made hereafter, aſſemble thrice a Week, *viz.* on *Tueſdays*, *Thurſdays*, and *Saturdays*, in the Vice-Chancellor's Palace.

We find, in the Bulls iſſued out by the Pope's Chancellors and Vice-Chancellors, ſeveral Titles which ſavour very much of Pride: As for inſtance, we read in a Reſcript of Pope *Nicolas* III. quoted in the ninety ſixth Diſtinction of the Canon Law, that 'tis manifeſt the *Roman* Pontiff cannot be judg'd by any Perſon, becauſe he himſelf is God. And in a Bull of Pope *Gregory* IX. inſerted in the Decretals under the Title of *Primacy*, we read the following Words: *God has made two great Lights for the Firmament of the univerſal Church*; i. e. *he has inſtituted two Dignities*, viz. *the Pontifical Authority, and the Royal Prerogative*; *but that which preſides over the Day*, i. e. *over ſpiritual Affairs, is greater, and that which preſides over material Things, leſs: whence we muſt confeſs, that there is as much Difference between Pontiffs and Kings, as between the Sun and Moon.*—— *We affirm that every human Creature is ſubject to the* Roman *Pontiff*; *and that, by Virtue of his Plenitude of Power; and ſovereign Authority; he may diſpenſe with Laws both Human and Divine.* As we find it expreſſed in the Gloſſary in the ſame Place.

The Regent, Prelates, and Regiſters of the Pope's Chancery.

The Regent of the apoſtolic Chancery is eſtabliſh'd by the Vice-Chancellor's Patent, by which he is empower'd to commit all Appeals to the Referendaries, and Auditors of the Rota; and theſe he diſtributes to them by Order, purpoſely that each of them may be employ'd, and get Money in their Turns. There are twelve Referendaries, who are all Prelates; and are called Regiſters of the High Court; they are clothed in a long purple Robe. Theſe Employments are purchaſed, and the Vice-Chancellor has the Nomination of ſix, the others being in the Pope's Gift. The Poſt of Regent is purchaſed at thirty thouſand Crowns; and the annual Produce amounts to three thouſand. Thoſe of the Prelates Referendaries of both Signatures who are Regiſters of the High Court, ſell for thirteen thouſand Crowns, and produce each twelve hundred Crowns annually. Theſe thirteen Prelates have their Seats when the Pope aſſiſts ſolemnly at the Office, but the Regent never appears there in that Quality, to prevent any Diſputes about Precedency.

The Regiſters of the High Court draw up the Minutes of all Bulls, from the Petitions ſign'd by the Pope, and collate them after they are written in Parchment; they afterwards ſend them to the Regiſters of the Lower Court, who, with the Regiſters or apoſtolical Writers, tax them. All theſe Employments would not be worth ſo much, nor produce ten *per Cent.* Profit, were the Bulls which collate to rich Benefices iſſued out *gratis*; but nothing is ever purchaſed from the apoſtolical Chancery, without paying Sums proportionable to the Value of the Benefices, or other Grants.

The

The POPE's *Secretary of State, and Under-Secretaries.*

THE Cardinal-Nephew, if the Pope has any, or another Cardinal in his Default, is always the Pope's principal Secretary of State; for this Poſt is never given to any Perſon under the Dignity of Cardinal; and notwithſtanding there are ten other Secretaries of State, between whom the Provinces of the eccleſiaſtical State are divided, they nevertheleſs are in ſuch Subordination to him, that they do nothing without his Participation, ſo that, properly ſpeaking, they are no more than Under-Secretaries of State.

THE Cardinal-Secretary ſigns, by the Pope's Order, all Letters directed to Princes, Nuncio's, Vice-Legates, Governors, Prefects; and the Patents of all thoſe who are appointed for the Government and Adminiſtration of Juſtice, in the whole Territory of the eccleſiaſtical State: But the Proviſions or Patents of Governors of Cities, and large Towns ſurrounded with Walls; thoſe of Legates, Vice-Legates, and Preſidents, are drawn up by Brief, under the Fiſherman's Ring or Seal; and all thoſe who are raiſed to theſe Employments, Cardinals excepted, take an Oath before the Cardinal Camerlingo, in Preſence of a Notary of the Chamber, and ſwear on their own Briefs, and the Abſent do the ſame by Proxy.

ALL the Ambaſſadors of Princes, after having had Audience of the Pope, come and viſit the Cardinal-Secretary, before they wait upon any of the Magiſtrates of *Rome*, becauſe the Poſt of Superintendant of the eccleſiaſtical State is annexed to his Secretaryſhip. Theſe two Poſts are for Life, and the Pope generally beſtows them *gratis*; but ſometimes, in caſe he be in an urgent Neceſſity for Money, he ſells them: They produce fifteen thouſand Crowns annually.

THE Under-Secretaries of State, are, by their Office, obliged to draw up all the Minutes which the Cardinal-Secretary may want, and to write over fair all the Letters and Patents he is to ſign. Theſe Employments are frequently given to the Secretaries of the Conſultation, or of the Congregation of good Government, as alſo to the Maſter of the Chamber, and the Pope's Auditor, who take in Memorials and Petitions, by which the Pope is deſired to do Juſtice, (or grant any other Favour) when the Magiſtrates eſtabliſh'd for that Purpoſe refuſe to do it. All theſe Employments are in the Pope's Gift, who turns out any Perſon whenever he thinks proper: They produce above fifteen hundred Crowns annually, without reckoning the By-Profits, which ſometimes amount to four or five hundred.

THE Secretary, whom we may call the Pope's particular Confident, is generally a Cardinal; but ſometimes the Pope chuſes another Prelate, who has more or fewer Under-Secretaries, according to the Expence the reigning Pope is willing to be at, and the Court he is deſirous of keeping. They wear purple Habits, and aſſiſt at the Pope's Chapel with the Camail and Rochet: They have Apartments in the *Vatican*, as alſo in *Monte-Cavallo*, when the Pope reſides there for any Time, which he never fails to do in Summer, to avoid the violent Heats and unwholſome Air of the lower City. Theſe ſeveral Employments, which the Pope beſtows on none but ſuch Prelates as he judges capable of keeping inviolably whatever Secrets he ſhall entruſt them with, are neither purchaſed, nor for Life; and nevertheleſs, thoſe who are raiſed to them *gratis* are never diſpoſſeſſed of them, unleſs it be to be removed to a higher Poſt, becauſe that in caſe the Pope were to turn them out with the leaſt Ignominy, or even under any Pretence whatſoever, they would take occaſion from thence to reveal a great many Particulars, which might do his Holineſs the utmoſt Prejudice.

THERE

THERE are none of theſe Secretaries but have at leaſt twelve hundred Crowns a-Year, and are obliged to ſix Months Attendance only; and during that Time they have very little Trouble, their whole Employment being to write a few little Notes in the Pope's Cloſet; to tranſcribe a few Letters, the Minutes whereof they receive from him, and to keep certain Regiſters, being a kind of Journal of all the Pope ſays or does in the Preſence of any Perſon, and whatever he meditates or reſolves upon in private, which he is deſirous of committing to Paper. 'Tis from theſe Journals that the famous *Platina* compiled his Hiſtory of *the Lives of the Popes*; and from thence all the Intrigues of the ſeveral Conclaves are taken, and afterwards publiſh'd.

EVERY Pope has not the ſame Number of Secretaries to draw up the tax'd Briefs, or Letters ſo call'd, when they are iſſued out under the Fiſherman's Ring, which is one of the Pope's three Seals. Sometimes twenty four Secretaries are employ'd in writing theſe Briefs, one of whom the Pope chuſes for his domeſtic Prelate and Referendary; he likewiſe allows him an Apartment in his Palace, and a Table in the ſame Manner as his private Secretaries.

THESE twenty four Employments are all ſaleable, and coſt nine thouſand Crowns each. Every Secretary clears eight hundred Crowns at leaſt annually; but as theſe Places are vacant at the Deceaſe of a Pope, and that the Incumbent can exerciſe them no longer, nor ſell them, it ſometimes happens that there is no Perſon found who will diſburſe eight thouſand Crowns for the Purchaſe thereof, ſince they are to enjoy the Profits of their Poſts no longer than the Pope lives, who is always old, and daily threatened with Death; for this Reaſon, all who offer to purchaſe theſe Employments, are allow'd to tax the Briefs which they draw up, in ſuch a Manner that they not only ſoon get the Money they lay out for the Purchaſe, but alſo a very handſome Profit.

No Briefs are purchaſed ſo dear as thoſe by which the Pope grants plenary Indulgences, and perpetual Privileges to Altars, which are granted only to thoſe Chapels where ſeven Maſſes are ſaid daily. Hence it is, that moſt of ſuch Churches as have not Prieſts ſufficient for the ſaying of ſo many Maſſes, enjoy their Privileges only for certain Days in the Week, during a fix'd Term of Years; at the Expiration of which, the Titulars or Patrons of ſuch Chapels whoſe Indulgences are expired, are obliged to [a] have Recourſe to the Pope, in order to renew them.

THE Secretary of the Briefs diſpatches ſuch as are given him by the Cardinal-Nephew, and in his Default by the Cardinal-Patron, who is firſt Miniſter, or by the Secretaries of State. Theſe are call'd *Secret Briefs*, becauſe the Minutes which are made of them, are never ſeen by any Body, nor ſign'd by the Cardinal-Prefect of the Briefs; but the Extracts thereof, which are given to thoſe whom they concern, by the Grants which are made them therein, are ſign'd and ſeal'd by the Cardinal-Patron, who keeps the Minutes thereof, till the Pope's Death; and the Moment the pontifical See is vacant, he ſends them to the Archives of the *Caſtle St. Angelo*, together with all the Regiſters and Memorials that have paſs'd through his Hands during his Adminiſtration. The other Secretaries and Miniſters of the deceaſed Pope, are alſo oblig'd to ſend at the ſame Time to the Archives, all Writings and Papers which relate to the Affairs of State that came under their Cognizance.

THE Poſt of Secretary of the ſecret Briefs is in the Pope's Gift, and the Perſon who is collated to it depends on no one but the Pope; and he communicates his Minutes to ſuch Perſons only as his Holineſs commands him to do: He has an annual Penſion of

[a] Notwithſtanding that theſe Briefs are tax'd, there is nevertheleſs the Words *Gratis pro Deo* inſerted in the Middle of the Title, that the World may not know they were purchaſed.

eleven thouſand Crowns. Theſe ſecret Briefs conſiſt uſually of ſuch Diſpenſations or Privileges as the Pope grants to Princes, or other illuſtrious Perſons, for whom he has a peculiar Regard.

The PREFECT *of* Aſſeſs'd Briefs, *the* PREFECT *of the* Signature of Favour, *the* PREFECT *of the* Signature of Juſtice, *and the* PRELATES REFERÈNDARIES *of both* Signatures.

THE Prefect of the Briefs is always a Cardinal, whoſe Poſt is purchaſed, and is for Life: It coſts twenty thouſand Crowns, and produces annually two thouſand five hundred Crowns, excluſive of the extraordinary Perquiſites which he receives from all thoſe whoſe Briefs he diſpatches. By his Office he is obliged to review all the Minutes, and ſign all the Copies of aſſeſs'd Briefs; but he is neither impower'd or commiſſion'd to view the ſecret Briefs. He is generally deputed by his Holineſs, with other Prelates (of whom mention will be made in the Sequel) to aſſiſt at the Signature of Grants which is made in the pontifical Palace. His Poſt is very honourable and profitable; for he has a Seat in the Pope's Palace near the Datary; and when he reviſes the Briefs, he may add or cut off any Clauſes; whence the Secretaries, who all in their ſeveral Turns aſſeſs theſe Briefs, rate them either higher or lower, according as they are deſirous of favouring thoſe who are to have them diſpatch'd; for which Reaſon, all who come on theſe Occaſions, aſſiduouſly make their court to this Prefect, and endeavour to bribe him to their Intereſt by ſome Preſent, proportionable to the Advantages granted by thoſe Briefs.

THE Office of Prefect of the Signature of Favour, is never given to any Perſon under the Dignity of Cardinal, who receives from the apoſtolical Chamber a yearly Penſion of twelve hundred Crowns, ſo long as, by the Pope's Favour, he enjoys this Poſt, who removes him whenever he pleaſes. The chief Employment of the Cardinal-Prefect is to preſide over all thoſe Prelates who aſſiſt at the Signature of Favour made every *Tueſday* before the Pope, or on the *Saturday*, in caſe *Tueſday* be a Feſtival, all Vacations excepted. He likewiſe ſigns all the Petitions which are preſented to this Aſſembly, in which twelve Cardinals at leaſt always meet by his Holineſs's Order, one of whom, together with the Pope, and the Prefect of the Signature of Favour, is generally the Cardinal-Prefect of the Signature of Juſtice.

THERE are likewiſe in this Aſſembly, twelve Prelates Referendaries, who have each their Vote in the Signature of Juſtice; the Auditor of the Cauſes of the apoſtolic Chamber goes thither likewiſe, with one of his Lieutenants, and another Lieutenant civil of the Cardinal-Vicar; and after theſe the Treaſurer-General, an Auditor of the Rota, an aſſiſtant apoſtolical Prothonotary, a Clerk of the Chamber, a Regiſter of the high Court, and the Regent of the Chancery. All the laſt mention'd have no active Voice in ſuch Affairs as relate to the Signature of Favour, but are the Deputies of ſeveral Judicatures or Chambers of Juriſdiction, each of whom come hither to preſerve and defend therein, the Rights of his reſpective Tribunal.

THE Juriſdiction of the Prefect of the Signature of Juſtice extends to judge the Cauſes of ſuch Perſons as think themſelves injur'd by any Sentence given by the ordinary Judges. Every *Thurſday* twelve Prelates aſſemble at his Houſe, and theſe are the moſt antient Referendaries of the Signature, and have an active Voice. All the other Refe-

Referendaries are allow'd to aſſemble there alſo, and propoſe two litigious Cauſes each Seſſion, but they have no active Voice. The reſt who enjoy that Privilege with the Cardinal-Prefect, are always exactly inform'd of the Grievances of the Appellants before they come thither. Four are to examine the Inſtruments and other Writings produced in each Proceſs; four others take Information of the Facts under Debate, and the remaining four are learned in the Laws, by which thoſe Suits are to be judged.

THERE are likewiſe in this Aſſembly an Auditor of the Rota, and the Cardinal-Vicar's Lieutenant civil, whoſe Province 'tis to maintain the Rights of their Tribunal; but theſe have no active Voice. I have no more to add with regard to this Prefect of the Signature of Juſtice, except that his Holineſs never fills up this Poſt with any Perſon under the Dignity of Cardinal, to whom the apoſtolical Chamber allows a yearly Salary of fifteen hundred Crowns.

As his Decrees are diſpatch'd, ſome by Letters ſign'd under his Hand, and others by Briefs, there are two Officers employ'd for that Purpoſe; the one call'd *the Prefect of the Minutes*, who after having drawn them up, and ſign'd them, gives them to the other call'd the *Maſter of the Briefs*, becauſe he draws up the Briefs from the Minutes he has receiv'd, and afterwards ſends thoſe which are tax'd to be ſign'd by the Secretary of the Briefs. The firſt of theſe Offices is worth twelve thouſand Crowns, and produces about twelve hundred annually. The ſecond is purchaſed for thirty thouſand Crowns, and produces yearly three thouſand at leaſt, and ſometimes more. The Popes have, within theſe twenty Years, likewiſe annex'd to theſe Offices, three Reviſors of the Commiſſions of the Signature of Juſtice, who muſt be Prelates, and purchaſe their Poſts for ſix thouſand Crowns each, and each produces five hundred Crowns yearly.

THE College of the Prelates Referendaries is not limited as to the Number, and the Employments are not purchaſed, but are only Titles of Honour, which the Pope beſtows on Perſons of high Birth and Learning, as a Step towards the moſt conſiderable Employments of the Court of *Rome*. A Perſon before he can be thus promoted, muſt firſt have the Nomination of the Cardinal-Patron, and the Pope's Conſent. The Cardinal-Prefect of the Signature of Juſtice orders afterwards one of his Officers to make proper Informations and Enquiries, purſuant to the Conſtitution of *Sixtus* V. by which it is enacted, that every Candidate muſt prove he is Doctor of both Laws, that he has been an Inhabitant of *Rome* for two Years, that he is twenty five Years of Age, and that he has Wealth ſufficient to ſupport the Prelature with Honour.

THESE Formalities being over, the Cardinal-Prefect gives to the Candidate who has the above-mention'd Qualifications, a Commiſſion to report two Suits of Proceſſes in Signature; and in caſe he acquits himſelf in a proper Manner, his Nomination is approv'd, and he is receiv'd in the Manner following: The Cardinal-Prefect, having made him take an Oath that he will adminiſter Juſtice according to his Conſcience, clothes him with the Veſtments of the Prelature, *i. e.* with the Caſſoc trailing on the Ground, and a ſhort Cloke that deſcends a little lower than his Girdle, and has a Slit in it, to put his Arms through. Theſe Veſtments are black; for according to the Grant of *Paul* V. none but the twelve moſt antient Referendaries are allow'd to wear Purple, like all other Prelates.

THE twelve moſt antient Referendaries are call'd *votanti di ſignatura*, becauſe they have an active Voice in all Aſſemblies, and the others are call'd *proponenti*, *i. e.* Relaters or Reporters, and theſe have not an active Voice; which Rule is alſo obſerved in all the other Tribunals of *Rome*, where the Relaters lay down only the juſt Pretenſions of each Party, without declaring their Opinion concerning them.

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THE Referendaries are impower'd to propoſe Commiſſions and Petitions both of Rigour and Favour, to the Signatures of Juſtice, and of Favour and to take Cognizance of ſuch Cauſes as daily come on, not exceeding the Sum of five hundred Crowns of Gold; for thoſe of larger Sums are tried at the *Rota*.

The POPE's Datary, *and other Officers of that Court.*

THE Pope's Datary and Chancery Courts were formerly one and the ſame Thing, but the Multitude of Affairs to be tranſacted therein, obliged him to divide it into two Tribunals, which are ſo nearly related to one another, that the Chancery does no more than diſpatch all that has paſs'd through the Datary Court.

THE Officer called Datary, is a Prelate, and ſometimes a Cardinal deputed by his Holineſs to receive all ſuch Petitions as are preſented to him, touching the Proviſions for Benefices. By this Poſt the Datary is impower'd to grant, without acquainting his Holineſs therewith, all Benefices that don't produce upwards of twenty four Ducats annually; but for ſuch as amount to more, he is obliged to cauſe the Proviſions thereof to be ſign'd by the Pope, who admits him to Audience every Day. In caſe there be ſeveral Candidates for the ſame Benefice, he is at Liberty to beſtow it on whomſoever of them he thinks proper, provided he has the Qualifications requiſite. The Datary has a yearly Salary of two thouſand Crowns, excluſive of the Perquiſites which he receives from thoſe who addreſs him for any Benefice. The Reader, in order to have a perfect Idea of this Office, muſt have Recourſe to the Sequel.

THE Pope's Sub-Datary is a Prelate whoſe Employment is given him in the ſame Manner as the Datary, and has almoſt as much Credit with the Sovereign Pontiff, who allows him a yearly Penſion of a thouſand Crowns, but he is not allow'd to confer any Benefice, without firſt acquainting him or the Cardinal-Datary of it. In order to give a better Idea of theſe two Employments, we ſhall deſcribe regularly the Formalities which are obſerv'd in iſſuing out a Bull, or Diſpenſation.

WHEN any Benefice is vacant by the Death of the Incumbent, the Candidate muſt addreſs himſelf to the *per obitum*, who is as it were the Datary's Subſtitute by Commiſſion, whoſe Poſt alſo produces a thouſand Crowns *per Annum*. In all other Caſes, and for all other Grants of that Nature, ſuch as Reſignations, Permutations, acquiring of Benefices, and ſuch like, the Datary and Sub-Datary muſt be addreſs'd; but the beſt Way to ſucceed in any Affair of this Nature, is to preſent the Petition to the Pope himſelf, by the Mediation of ſome Cardinal or Ambaſſador, a Relation or Friend of the reigning Pontiff, who afterwards ſends it to the Datary, and orders him to diſpatch the Petitioner.

AFTER he has got the Pope's Conſent, and that the Datary has ſubſcribed the Petition in the following Manner; *Annuit ſanctiſſimus*, i. e. *the moſt holy Father conſents to it*, a ſecond Petition muſt be drawn up in due Form, with the Cauſes and Reſtrictions which any Perſon may deſire to be inſerted and expreſſed at Length in the Bull. After this has been duly performed, 'tis carried to the Sub-Datary, who writes at the Bottom in few Words, the Summary of the whole, and gives it to the Datary, to whom he gives a freſh and perfect Account of the State of the whole Affair.

THIS being done, the Datary carries the Petition to the Pope, who ſigns it, and gives his Conſent by the following Words, *Fiat ut petitur*, i. e. *Let the Terms of the Petition be granted.* Then the ſaid Datary, or his Deputy, conſigns the ſame Petition to the Prefect of the Compoſitions.

THE Prefect of the Compoſitions is an Officer whoſe Buſineſs it is to aſſeſs the Petitions, which pay more or leſs, according to the Nature of the Buſineſs, and Importance of the Caſe. When the Sum agreed upon, or the Aſſeſſment which has been made on the Petition, is paid, at the Bottom of which the Prefect of the Compoſitions muſt write a Diſcharge, 'tis given to an Officer of the petty Dates, whoſe Buſineſs is to take notice of the Day it was ſign'd, and to ſet it down underneath. This Officer muſt likewiſe be paid ſo much *per Cent.* according to the Value of the Benefice. He who ſigns it does not put any Date, in order to give another Perſon an Opportunity of gaining Something alſo, by going to enquire of him, who thus omitted it; and by this Means they get Cuſtom to the Officers of the petty Date. This Petition being ſign'd and dated in the Manner above-mention'd, goes afterwards through the Hands of the Reviſors and other Perſons.

THERE are four Reviſors belonging to the Datary, nominated by the Pope, who are diſmiſs'd at Pleaſure, they exerciſing their Employments only by Commiſſion. The chief of the Reviſors eraſes and corrects whatever he thinks proper in ſuch Petitions as are tranſmitted to him by the Maſter of the petty Dates. From the chief Reviſor they paſs to the ſecond, who altars, corrects, and ſometimes retrenches, what the chief Reviſor had writ, in caſe it be not in due Form.

THE Buſineſs of the third Reviſor is to get all Petitions ſigned for Diſpenſations within the Degrees of Conſanguinity and Affinity, and to correct matrimonial Diſpenſations. The fourth reviſes all Petitions by which Monitories are deſired, and Excommunications for getting any Thing reveal'd.

AFTER their Petitions have been corrected and reviſed, they are carried to the Regiſters, who inſert them in the Regiſter, and afterwards conſign them to the chief Regiſter, who collates them Word by Word, and afterwards puts his Name on the Back of each, in the Center of a large R, to ſhew they have been regiſter'd.

THERE are twenty Regiſters, who each purchaſe their Employments for four thouſand Crowns, and they produce about three thouſand five hundred Crowns annually, excluſive of the extraordinary Profits.

AFTER the Petitions have been regiſter'd, they are again carried to the Datary, who dates them in theſe Words; *Datum Romæ apud S*, &c. *Given at* Rome *in the pontifical Palace*, &c. expreſſing at the *Vatican*, or *Monte Cavallo*, or wherever the Pope reſides, with the Day and Date of the Year, which is ſet down on each Petition; and thence comes the Name of Datary.

THESE Petitions are afterwards put into the Hands of an Officer call'd *De Miſſis*, or of *Diſpatches*, who carries them up to the Chancery, whence they cannot return, unleſs by Favour, into the Hands of the Officers of the Diſpatches.

ALL Diſpatches of the Datary are put into the Hands of the Regent of the Chancery, who is impower'd to diſtribute the Petitions to one of the Prelates call'd Regiſters of the high Court, in order to have the Minutes of the Bull drawn up; and he alſo gives leave to correct them if erroneous, and to direct the Execution thereof whereſoever he thinks proper.

THIS Prelate draws up, or cauſes to be drawn up by his Deputy, the Minutes of the Bull, which is ſent to one of the hundred apoſtolical Writers, who writes it at Length on a Skin of Parchment with his own Hand; and the whole Body of Writers aſſeſs the Sum that is to be paid to them, according to the Value of the Benefice, or the Importance of the Affair. Their Aſſeſſment ſerves as a Standard to the reſt that follow them. Then the Bull is carried to other Officers, who have no other Power, and make no farther Uſe of this Bull than to band it about to one another, in order to ſqueeze the Petitioners. The Number of theſe Extortioners is ſo great, that it would require a Volume to mention the Particulars relating to them, and the Affairs they are employ'd about; for which Reaſon we ſhall content ourſelves with giving a Liſt in this Place of the ſeveral Employments that are purchaſed by a hundred Candidates each.

THE Bulls which are iſſued out of the Datary go thro' the Hands of upwards of a thouſand Perſons, who have fifteen different Offices, where Money muſt be carried them in proportion to the Sum given the hundred apoſtolical Writers. Theſe Officers are eſtabliſhed under the Names following.

AN hundred apoſtolical Grooms, or Gentlemen of the Bed-Chamber, which Poſt is purchaſed for 1700 Crowns, and produces annually to each 170 Crowns.

AN hundred apoſtolical Eſquires; the Employment purchaſed for 1300 Crowns, and yields annually to each 130 Crowns.

AN hundred Knights of St. *Peter*; each Poſt valued at 1500 Crowns; yearly Produce to each 150 Crowns.

AN hundred Knights of St. *Paul*; each Employment purchaſed for 1600 Crowns; yields the annual Sum of 160 Crowns.

AN hundred Knights of the *Lilly*; each Poſt purchaſed for 1500 Crowns; the annual Produce 150 Crowns.

AN hundred Knights *Laurerani*; each Employment ſells for 1400 Crowns; produces annually 140 Crowns,

AN hundred Janizaries; each Poſt purchaſed for 1700 Crowns, and produces yearly 170 Crowns.

AN hundred Writers of Briefs; each Employment valued at 1200 Crowns, and yields every Year 120 Crowns.

FOURSCORE Regiſters of the High Court; each Office valued at 2000 Crowns, produces annually 200 Crowns.

EIGHTY Regiſters of Bulls; each Employment worth 3400 Crowns; produces 340 Crowns annually to twelve of them, who have no other Salary; but the twelve ſenior Regiſters have almoſt half as much more Salary. And theſe Officers regiſter all Bulls after they have gone thro' the ſeveral Offices above-mention'd.

AFTER theſe there are ſix Maſters in Chancery, whoſe Buſineſs is to collate the Bulls, and each Employment is purchaſed for 6000 Crowns, and produces annually 600.

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THESE ſix Maſters are ſubordinate to the Maſter of the Rolls, who keeps the Regiſters of all Bulls. This Place is purchaſed for 2000 Crowns, and produces yearly 300.

FINALLY, there is an Accomptant and a Receiver, whoſe Buſineſs is to draw up the Extracts of all Bulls, to which he puts the leaden Seal. This Place is purchaſed for 3000 Crowns, and produces yearly 600, excluſive of the extraordinary Profits, which amount to double that Sum.

EVERY one of the Officers above-mentioned, gains twice his Salary by the By-Profits: Now theſe Poſts are always bought for ten Years Purchaſe; whence the Reader may judge how much every Bull coſts before it has gone through ſo many Hands; and the great Sums that go into the Office of the Datary, particularly when the Proviſions are iſſued from thence for Biſhoprics, and other rich Benefices.

The Maſter of the POPE'S *Palace, and other chief Officers of his* HOUSHOLD.

A DOMINICAN Friar, of the Order commonly call'd the *Preaching Brothers*, is always Maſter of the Pope's Palace, ever ſince the Founder, who was canoniz'd by the Name of St. *Dominic*, was raiſed to that Dignity by *Honorius* III. in 1216. He preaches once a Month in the public Chapel of the Palace, or appoints one of his Brethren to do it for him. He has a Seat in the Pope's Chapel next to the Deacon, or moſt antient Auditor of the Rota. He has no fix'd Salary, becauſe, by the Statutes of his Order, he is not allowed to have any Mony he can call his own; but he is allow'd a Table at Court with his Companions and Servants, and a Coach is kept for him.

HE is the Judge in ordinary of all Printers, Engravers, and Bookſellers, who are not permitted to publiſh or ſell any Work without his Permiſſion firſt obtain'd. All Books that come to *Rome* are examined by him, or his Officers, who confiſcate all that are prohibited by the Index of the Council of *Trent*; however, Ways are found out to import great Numbers without their Knowledge.

THE other chief Officers that reſide in the pontifical Palace, and near his Holineſs's Perſon, are the Major-Domo, or Maſter of the Houſhold; which Officers, in the Courts of other Princes, are call'd High Stewards. The Pope's Maſter of the Houſhold ſuperintends all the Domeſtics of the apoſtolical Palace; but the Pope won't allow the Perſon who exeroiſes that Function in his Palace to bear the Title of High Steward. Beſides, the Major-Domo and Grand Maſter above-mentioned, he employs the chief Steward of the Hoſpital of the *Literate Orphans*, to furniſh him with Proviſions, and the Hoſpital has proper Fees allow'd to it.

THERE are always two Gentlemen near the Pope's Perſon, who have the Title of Maſter of the Chamber. The chief Cup-Bearer, who is call'd *Coppiero*, becauſe he preſents the Glaſs to his Holineſs, with a Salver which he holds before him, kneels on both Knees when the Pope drinks. The Officer whoſe Buſineſs it is to ſee the Diſhes brought in Order to the Pope's Table, is call'd in *Italian Scalco*. The Carver who cuts up the Victuals before the ſovereign Pontiff, the chief Harbinger who regulates the Apartments of the Pope's Houſhold, and all the other Officers above-mentioned, are Prelates, who wear purple Veſtments, and have each two Deputies to officiate in their Abſence.

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THERE are likewiſe ſeveral Privy-Chamberlains, all Prelates, who are clothed in long purple Caſſocs with Sleeves trailing to the Ground, but have no Cloke. Among theſe, eight are declared Partakers, and divide among themſelves whatever Preſents are made them; and of theſe the Pope chuſes one to be his Privy-Treaſurer, whoſe Buſineſs it is to diſtribute ſuch Alms as his Holineſs beſtows privately.

ANOTHER of theſe Privy-Chamberlains is appointed Maſter of the Wardrobe. He is entruſted with all the Plate, whether of Gold or Silver; all the Jewels and Shrines for Relics, as alſo the *Agnus Dei*'s, which he diſtributes daily to Pilgrims and Strangers at a certain Hour. The Popes's Phyſician in ordinary is alſo a Privy-Chamberlain, but not the other two, who are Phyſicians of his Houſhold.

The fix'd Penſion of each Privy-Chamberlain amounts to a thouſand Crowns annually; and the Partakers have at leaſt double that Sum, ariſing from the Preſents made at the Creation and Death of every Cardinal. The Chamberlain who diſtributes the *Agnus Dei*'s receives more than all the reſt, particularly when any extraordinary Solemnity draws Foreigners to *Rome*, ſuch as the Years of the Jubilee, an Embaſſy, a holy Canonization that makes a great Noiſe in the World; any famous Miracle, and ſuch like; for in that Caſe he has ſeveral thouſand Crowns given him, for thoſe little conſecrated Images of Wax.

THE Pope's Privy-Chaplains have the ſame Salary as the Chamberlains. 'Tis they who aſſiſt in ſaying the Office of the *Breviary*, and wait upon him at Maſs, when he celebrates it in private. One of theſe carries the Croſs before his Holineſs when he goes abroad, and in caſe he goes on Foot another of them ſupports his Train.

WHEN the Pope aſſiſts at ſolemn Maſs, and in Proceſſions, his Chaplains carry the Mitres and Triple Crowns enrich'd with precious Stones, which they diſplay in a very pompous Manner, holding them aloft with both their Hands, to ſhew them to the People as his Holineſs walks along. There are alſo Chaplains belonging to the Guards and Grooms, who ſay Maſs every Morning in the Guard-Room, *&c.* theſe are call'd common Chaplains; their yearly Salary amounts to no more than fifty Crowns, but then they are paid (over and above that Sum) for whatever Maſſes they celebrate.

THE Pope's Aſſiſtants and *Valet de Chambres* have five hundred Crowns a Year, and ſeveral other very conſiderable Profits; not to mention that as they have a freer Acceſs to his Holineſs than the reſt of his Domeſtics, they never fail of Benefices.

THERE are likewiſe honorary Chamberlains, who are Prelates of the firſt Quality, among whom the Pope generally makes choice of a *Frenchman*, a *German*, and a *Spaniard*. The Chamberlains of the *Bouſſole*, who are as ſo many Uſhers, becauſe they always keep a Guard at his Holineſs's Chamber-Door. The Chamberlains without the Walls are ſo call'd becauſe they follow the Pope without the *Vatican*, and attend upon him in all his public Cavalcades, with the Chamberlains Eſquires, clothed in red Cloth, and cover'd with a large Cope of the ſame Colour, furr'd with Ermin. Each of theſe do Duty in the apoſtolical Palace, and have their diſtinct Office; but the honorary Chamberlains never mount the Guard, nor appear in the Pope's Anti-Chamber but when they pleaſe; and theſe generally are employ'd by the Pope to carry the red Cap to any newly elected Cardinals, who are not in *Rome* at the Time of their being raiſed to that Dignity; and upon theſe Occaſions they have always a conſiderable Preſent made them.

THE Pope has alſo another Maſter of the Houſhold, or *Scalco*, in the *Vatican*, and on *Mount Cavallo*, and another Carver different from the above-mention'd, whoſe Office it is to prepare the Banquet he ſometimes makes for Cardinals, on certain extraordinary Occaſions, and on ſolemn Feſtivals; another *Scalco*, and Carver, for the Ambaſſadors, and other diſtinguiſhed Foreigners, whom the Pope entertains in a ſplendid manner; laſtly a fourth *Scalo*, whoſe Office is to prepare the Dinner given to the thirteen poor Pilgrims, to ſerve up the firſt Diſh at their Table, and to treat them in a magnificent manner every Day, in imitation of Pope *Clement* VIII. who reſtored this Cuſtom, firſt introduced by *Gregory the Great*, and which has ſince been obſerved by all the Popes. Theſe Officers are clothed in Purple.

THE Pope always makes choice of a Native of *Rome* for the Maſter of his Stables; he not allowing any Perſon to bear the Title of Maſter of the Horſe, as other Princes do; for which Reaſon this Officer bears the Name of *Cavilarizzo*, to denote that he ſuper-intends all the Horſes in the Pope's Stables.

THE Harbingers above-mentioned, who aſſign the Apartments to the Pope's Houſhold, have Deputy-Harbingers and their Aſſiſtants, who are entruſted with the Hangings, Ornaments, and other Furniture of the pontifical Palace. They are likewiſe employ'd to adorn the Apartments when either a Conſiſtory, Signature of Favour, or Congregation is held.

THERE are likewiſe Footmen called Grooms, who keep Guard in the Halls of the Pope's Palace, and are very numerous, becauſe the Pope beſtows this Place on all thoſe who were his Grooms when he was Cardinal; and moreover, he likewiſe gives thoſe Places to all the Chiefs of the Grooms that are in the Service of the Cardinals and Embaſſadors who are preſent at *Rome* at the Time of his Creation. Their Clothing is a red flowered Sattin; and whenever they go out, they have a blue Cloth Cloke and a Sword, the Hilt whereof is of Silver gilt.

THE Pope has twelve Officers, who have each a red Wand, and twelve others, who carry Silver Maces, and walk before him in a ceremonial Habit, every Time he appears in Public, with his Mitre and Cope on. When the Conſiſtory is held, they guard the Door, wait upon his Holineſs when he is going in or coming out from thence. Theſe twenty four Poſts are all purchaſed, for 600 Crowns each, and produce about fifty annually.

The Prefect of the POPE'S *Sacriſty.*

THE Pope's Sacriſtan, who takes the Title of Prefect, is always a Friar of the Order of the Hermits of St. *Auſtin*: He is made a Biſhop *in partibus infidelium*, as he is ſtyl'd in *Italy*, i. e. He has an honorary Title of one of thoſe antient Biſhoprics in *Aſia* which are now poſſeſſed by the Infidels. This Prefect is entruſted with all the Ornaments, Gold and Silver Veſſels, Croſſes, Cups, Thuribles, Shrines for incloſing Relics, and other valuable Things belonging to his Holineſs's Sacriſty.

IT is he prepares the Hoſt, and inſpects the Bread and Wine, when the Pope celebrates Maſs pontifically, or in private. Whenever his Holineſs aſſiſts ſolemly at Maſs, his Sacriſtan places himſelf among the aſſiſting Biſhops, above the Dean, or the ſenior Auditors of the Rota; and obſerves to take off, or put on the Pope's Mitre, as often as is required by the Rubric of the *Roman* Pontifical.

HE diſtributes the Relics, and ſigns the Memorials of thoſe Indulgences which Pilgrims deſire for themſelves and Relations. We ſhall make two Remarks on this Head: The firſt, that Indulgences are never granted to any Pilgrims but ſuch as are actually upon a Journey, and appear perſonally before the Pope's Sacriſtan.

THE ſecond Particular obſerv'd with regard to thoſe Indulgences which Perſons who go to *Rome* deſire for their Relations, is not to grant them to them but when they are in their expiring Moments, *i. e.* that the Pope grants by Briefs, addreſſed to certain Perſons, for whoſe Names Blanks are left, a Power of making choice of what Confeſſor ſoever they ſhall think proper, when at the Point of Death, to be abſolved by him from all their Sins in general, and particularly all reſerv'd Caſes, of what Nature ſoever; with a full Power to this Confeſſor, of remitting to the Perſon to whom this Brief is given, all the Puniſhments which God might otherwiſe have inflicted on him for his Sins, whether in this Life or after his Death, in Hell or in Purgatory.

THERE are other Briefs importing, that whoſoever ſhall, in his expiring Moments, have this Patent ſign'd by the Pope in his Hands, and ſhall not have Time or Opportunity to confeſs himſelf, in caſe he pronounces thrice the Name of *JESUS* and *MARY*, all his Sins ſhall be remitted to him, with the Puniſhment due to them; ſo that his Soul ſhall, without going a round-about-way, be immediately wafted into Paradiſe. The two particular Clauſes following are inſerted in theſe Briefs in order that the Prefect of the Sacriſty may ſell a greater Number of them; *viz.* The Pope declares expreſly, that whoever has obtained this Privilege, may either keep it for himſelf, in caſe of an urgent Neceſſity, or give it to any other Perſon; but in caſe a third touches it, or that it is put into ſuch Perſon's Hand, or given to him, it can be of Service to that Perſon only; and in caſe it is given to another Perſon afterwards, it will be of no farther Service to any Body. The ſecond Clauſe imports, that whoever has once made uſe of one in any Fit of Sickneſs, or when he was in Danger of dying, and has procur'd his Abſolution by Virtue thereof, or by pronouncing the Name of *Jeſus* and *Maria*, with an Intention to apply this plenary Indulgence of the ſovereign Pontiff to himſelf, cannot make uſe of it any more when dying, in caſe he ſhould happen to recover from that Fit of Sickneſs in which he had employ'd it.

His HOLINESS's *Librarian.*

FORMERLY the Chancellor ſuperintended the Pope's Library; but in latter Ages 'tis an Office a-part, which yields twelve hundred Crowns in Gold a Year to the Poſſeſſor. The Pope never beſtows it on any Perſon under the Dignity of a Cardinal, who aſſumes the Title of Librarian of the *Vatican*. He has two Sub-Librarians, whereof the firſt is generally one of the Pope's Domeſtic Prelates, and has ſix hundred Crowns a Year, with an Allowance of Bread and Wine for the whole Year. The ſecond has four hundred Crowns, and the ſame Proviſion as the former.

WE may with Truth affirm, that theſe three Places are always fill'd with Perſons of very great Learning, and who to the Knowledge of other Tongues, add the Oriental Language in particular. The Librarian has the Direction of a noble Printing-Houſe, where nothing is printed without his Permiſſion firſt obtain'd: It abounds with Types of all the known Tongues in which the learned are converſant.

The

The POPE'*s Maſters of the Ceremonies.*

HIS Holineſs has ſix Maſters of the Ceremonies, whereof two are called Aſſiſtants, and the other four Supernumeraries. The two Aſſiſtants receive of every newly created Cardinal two hundred and twenty four Crowns of Gold, which they divide equally among themſelves; and of the Heirs of thoſe who die, an hundred Crowns, which Sum they likewiſe equally ſhare. Their Employments bring them in, beſides the Sum mentioned, ſeven hundred Crowns yearly. The other four Supernumeraries receive forty-eight Crowns of Gold a-piece, to be equally divided among themſelves, from each newly created Cardinal, and four hundred Crowns from the apoſtolic College, where they are employ'd on certain Days of the Year. The Senior of theſe four laſt mention'd, and the two Aſſiſtants, have alſo over and above what we before-mention'd, a Table allow'd them in the *Vatican*, whereof they are reputed Domeſtics; however, they are all ſix conſidered as Maſters of the Pope's Ceremonies. They have an equal Authority to regulate all pontifical Functions, acquaint the Cardinals with their Duty, and iſſue Orders to all Perſons belonging to the Court.

THEY all have Admiſſion into the Conclave, and likewiſe in the Congregation of Rites, but one only goes to the ceremonial Congregation. Whenever the Pope ſends any Cardinal *à Latere* out of *Rome*, he deputes one of theſe ſupernumerary Maſters of the Ceremonies to attend upon him. They are generally clothed in purple Caſſocs, with black Buttons and Facings, and Sleeves trailing on the Ground; in the Papal Chapel they wear a red Caſſoc as the reſt of the Cardinals, and Rochets like the Prelates. When they appear in this ceremonial Habit, they do not give Precedency to any of the Pope's Officers or Domeſtics, the Major-Domo, the Maſter, or firſt Gentleman of the Bed-Chamber, and the chief Cup-Bearer excepted.

The CAMERLINGO, *or* TREASURER *of the* College of Cardinals, *the national* Secretary *and* Clerk, *and the* Accountant *of the ſaid* College.

THE Cardinals elect annually one out of their Body, who reſides at *Rome*, for the Camerlingo or Treaſurer of their Body, which differs from the Pope's Camerlingo, the latter being for Life, and the former for a Year only, at the End of which he is ſucceeded by another, who enjoys it for the ſame Term; the Election is made according to Seniority, and none but thoſe who actually reſide in the Pope's Court, are allowed to be Candidates for it. The Perſon who enjoys this Poſt of Camerlingo, has a Right of receiving all the Revenues which belong in common to the College of Cardinals, and to diſtribute them at the End of the Year, by equal Portions to the Cardinals who are then in *Rome*; for all thoſe who are abſent have no Share therein, after they have been ſix Months from Court.

THERE is an Accountant who alſo keeps an exact Account, and a Counter-Account or Check of all the Camerlingo receives for the Cardinals, eſpecially of Annates, Biſhoprics, and other Benefices, whereof the greateſt Part of the Revenues of the College conſiſt; and in caſe this Accountant receive any Money in the Abſence of the Camerlingo, as he is empower'd to do, he gives him an Account thereof at reſigning his Poſt, which he enjoys a Year in the ſame manner as the Treaſurer.

THE

THE Cardinals have a Secretary whoſe Office is for Life, and he is always an *Italian*; and an annual Under-Secretary, call'd the National Clerk, becauſe he is alternately a *Frenchman*, a *German*, and a *Spaniard*. By his Poſt this laſt is oblig'd to ſupply the Place of the Secretary in his Abſence, and to be in the Conſiſtory, and in the Congregations of the Cardinals, in red Veſtments like thoſe of the Secretary, who will be mentioned hereafter. The National Clerk receives from each Cardinal, upon his Creation, fifty Crowns of Gold, and the like Sum from the Heirs of a Cardinal deceaſed.

THE Secretary of the College of Cardinals, is, by his Employment, obliged to enter into the Conclave whenever the See is vacant, and to write the ſeveral Letters diſpatch'd in the Name of the ſaid College, and ſigned by three Cardinals, Heads of Orders, who each give him a Seal with which he forms them. He aſſiſts likewiſe at the general Congregations of the Cardinals, and at thoſe which are made at the three Seniors of each Order, *i. e.* Biſhops, Prieſts, and Deacons, where he ſets down all the Reſolutions in Writing, all the Decrees of their Eminencies, as likewiſe all the Propoſals and Debates which are made in the Conſiſtories both private and public, whereof the Cardinal Camerlingo furniſhes him with all the Minutes, becauſe he is oblig'd to leave the Conſiſtory at the *extra omnes*, *i. e.* when all, who are not Cardinals, are commanded to leave it. When he enters into the Conſiſtory, he is clothed in a red Robe that trails upon the Ground, made of a woollen Stuff, either heavier or lighter according to the Seaſon.

The TRIBUNAL *of the* ROTA *of* Rome, *and its particular Magiſtrates, compoſing together a kind of Papal Parliament.*

THE Rota is one of the moſt auguſt Tribunals of *Rome*, and is compoſed of twelve Prelates, whereof one muſt be a *German*, another a *Frenchman*, and two *Spaniards*. The Sovereigns of theſe three different Nations name each Prelate, who bears the Name of his Crown. The other eight are *Italians*, three whereof muſt be *Romans*, one *Boloneze*, a *Ferraran*, a *Milaneze*, a *Venetian*, and a *Tuſcan*. Each Auditor has four Notaries or Regiſters, and the ſenior Auditor performs the Function of Preſident.

THEY meet in the apoſtolical Palace every *Monday* and *Friday*, except during Vacations; but when the Pope reſides in the Palace of *Mount Quirinal*, the Aſſemblies are held in the Chancery.

THEY take Cognizance of all ſuch Suits in the Territory of the Church as are brought in by way of Appeal, as alſo of Matters Beneficiary and Patrimonial: This Tribunal does not judge a Cauſe at once; but pronounces as many Sentences, call'd Deciſions, as there are Points conteſted in a Suit. And after theſe Sentences are given, the Party may get his Cauſe reviſed again by the Pope himſelf, at the Signature of Favour above-mentioned, which is a kind of Civil Petition. The Place of theſe Auditors produces but a thouſand Crowns yearly to each, and they receive no Fees; but then they are generally created Cardinals by way of Reward for the Pains they have been at.

THE Vacation of this Tribunal begins the firſt Week in *July*, and when they aſſemble for the laſt Rota, the Pope gives them a magnificent Dinner in the apoſtolical Palace, and preſents to each of them an hundred Crowns of Gold, and two hundred to the Dean. The Vacation continues till the firſt of *October*, when the Rota opens with great Magnificence, the two laſt Auditors of this Tribunal going thro' the City mounted pon-

pontifically on Mules, and followed by a very numerous Cavalcade; all Cardinals Embaſſadors, and Princes, ſending to each of them two Gentlemen mounted on the fineſt Horſes in their Stables, to do them honour; and theſe are join'd by all the Counſellors, Notaries, Regiſters, Attornies, and other Practitioners.

THE Name of *Ruota* comes from the Latin *Rota*, which ſignifies a *Wheel*. This Tribunal has been eſtabliſh'd by the Popes, in imitation of that which the antient *Romans* had in an open Place, on a round Terras ſurrounded with a Rail, and ſupported by two great Circles of Metal, which form'd a Gallery, whence the Orators uſed to ſpeak, and the Magiſtrates publiſh Laws.

THE ſeveral Auditors of the Rota have a Right of conferring Doctors Degrees in both the Canon and Civil Law, to all thoſe whom they judge qualified for it.

THE Poſt of Judge, call'd *Confidencia* of the Rota, is purchaſed, and coſts four thouſand Crowns, which produce ſeven or eight *per Cent.* yearly. This Officer is impower'd to take Cognizance, whether in any Reſignations or Permutations of Benefices, there be any Confidence, *i. e.* any ſimoniacal Covenant or Agreement, and condemns or obſolves the Incumbents, according as they may have acted. He ſometimes ratifies Permutations, and frequently annuls Reſignations; but whenever he finds that the Parties have entred into ſimoniacal Contracts, he confiſcates their Benefices, in caſe the Charge be lawfully and clearly prov'd againſt them; and whenever there are not Proofs ſufficient according to Law, as when there is but one Evidence, he condemns the Perſon who is thus accuſed to pecuniary Fines, which are raiſed on the Revenues of the Benefice in Queſtion.

THIS Judge wears the purple Habit of Prelates, with the Rochet, and has a Seat in the Papal Chapel under the aſſiſting Prothonotaries.

THE Poſt of Auditor of the Objections of the Rota is of conſiderable Antiquity. It is purchaſed for four thouſand Crowns, though it produces nothing; but then it has ſeveral very conſiderable Privileges and Exemptions annex'd to it, and is always a Step to the moſt exalted Dignities; for this Auditor may hold ſeveral Benefices at the ſame Time, and alſo permute, or reſign them to whomſoever he thinks proper, and have his Option with regard to others, without being liable to be proſecuted by the Judge of the Confidences, or have any Charges or Affidavits made to the ſaid Judge againſt him, in order to convict him of Simony. This Poſt gives him an honourable Rank among the Prelates, when the Popes aſſiſts ſolemnly at Maſs, and in Cavalcades.

THE Corrector of the Objections of the *Rota*, purchaſes his Place for twelve thouſand Crowns, and it produces him at the Rate of ten *per Cent.* and ſometimes more; by which Means it yields twelve hundred Crowns at leaſt yearly. He has the ſame Honours paid him as the Auditor whoſe Deputy he his, and places himſelf, in purple Veſtments, among the Prelates, in all public Solemnities. His Buſineſs is to correct ſuch Bulls as have gone thro' the Hands of the Auditor, and to reviſe exactly all the Proceedings and Pleas of the contending Parties; as likewiſe to take care that all Acts, and other Pieces which are to be permitted as Proofs before the Judge, are authentic; and whether there be not ſome Satisfaction, Gratuity, or ſomething in the Matter or Form, that may make them juſtly ſuſpected. He takes very particular Informations on all thoſe Heads, and annexes them to the reſt of thoſe Pieces that are to be ſubſervient to the definitive Judgment of the principal Fact.

THE Tribunal of the *Rota* gives four hundred Crowns to a Councellor, and two hundred and fifty to a Lawyer, who for that Penſion, are obliged to write, plead, give Counſel, and do every Thing that may be neceſſary for ſupporting all Cauſes *in forma pauperis*; and alſo of thoſe Perſons, who, tho' not poor, are nevertheleſs oblig'd to carry on ſuch Suits, as would entirely ruin them, were they oblig'd to pay the Counſellors and Sollicitors according to the Rates fix'd for that Purpoſe.

THIS Councellor and Sollicitor are alſo oblig'd to write *gratis*, to defend and carry on all Cauſes *in forma pauperis*, before all the other Tribunals of *Rome*; but thoſe who are oblig'd to employ theſe People, and have not Money to fee them, find their Affairs move on very heavily, and ſeldom ever ſee an End of their Suits; for as theſe Deputies have a multitude of Affairs upon their Hands, they never fail of one Pretence or other, and indeed often give very good Reaſons, why they cannot anſwer the Expectations of many indigent Perſons who are continually ſolliciting their Aſſiſtance. The greateſt Abuſe that is crept into this charitable Inſtitution, is, that oftentimes poor and miſerable Wretches, who are naturally of a wrangling Temper, are made Plaintiffs in an Action by ill-deſigning Knaves, who oblige them to take out an Action againſt any Perſon whoſe Ruin they are meditating, by the great Charges ſuch Perſons muſt be oblig'd to be at to carry on their Suits, while they themſelves are but at a trifling Expence, acting by Proxies, who take Advantage of the Service which the Councellor and Sollicitor above-mentioned are oblig'd to do *gratis* for thoſe who plead *in forma pauperis*.

The Apoſtolical Chamber, and its Officers.

THIS Council has the Direction of all the Pope's Demeſnes, the Finances whereof conſiſt in what is call'd the Revenues of the apoſtolic Chamber. It conſiſts of the Cardinal Great Chamberlain, who is at the Head of it, of the Governor of the *Rota*, who is the Vice-Chamberlain, of a Treaſurer-General, an Auditor, a Preſident, an Advocate-General, a Sollicitor-General, a Commiſſary, and twelve Clerks of the Chamber; whereof four are, firſt the Prefect of the Plenty of Grain; a ſecond the Prefect of Proviſions, and ſuch like Commodities; the third the Prefect of the Priſons; and the fourth the Prefect of the Streets: The remaining eight are deputed to take Cognizance of various Cauſes, each privately in his Chamber.

FORMERLY the Pope uſed to depute ſix Clerks of his Houſhold for the Direction of his Revenues, whence thoſe who have the Management of them receive their Names. *Sixtus* V. ordered that their Employments ſhould be purchaſed, and encreaſed their Number to twelve. They meet every Monday and Friday in the Pope's Palace, and their Juriſdiction extends to all Things relating to the Pope's Demeſnes.

EACH Clerk of the Chamber takes immediate Cognizance of all Cauſes that are ſent up from the apoſtolical Chamber by Appeal. None of the Places of Clerk of the Chamber are purchaſed for leſs than fourſcore thouſand Crowns, nor yield leſs than eight or ten *per Cent.* and conſequently ſeven or eight thouſand Crowns annually.

THE Vacation of the apoſtolical Chamber is at the ſame Time with that of the *Rota*, *i. e.* from the Beginning of *July* to the firſt of *October*. The laſt Friday in *June*, which is the laſt Day that the Magiſtrates of this Chamber meet, the Pope entertains them very ſplendidly at Dinner. The Cardinal Great Chamberlain entertains them alſo the firſt of *Auguſt*. They aſſemble in the apoſtolical Palace the Eve of

of St. *Peter*, to receive the Tribute of the ſeveral Feudatories of the Church; and they apply to the Profits of the Chamber all Duties paid in ready Money; but thoſe Duties that are paid in Plate, in what Manner ſoever wrought, belong to the Treaſurer-General, and the Clerks of the Chamber divide among them thoſe which are paid in Wax. Upwards of twenty Millions comes that Day into his Holineſs's Coffers.

THE Arch-Deacon, or Chief of the Deacons, had antiently the Direction of the Temporalities of the Church, and this continued till *Anno* 1100; when the Popes thought themſelves obliged to take that Employment from them, becauſe it inveſted them with too great a Power, and even made them formidable to his Holineſs himſelf. Inſtead of theſe, a Cardinal was ſubſtituted, call'd the Great Chamberlain, and Coadjutors were appointed him, call'd *Clerks of the Chamber*; and ſome Differrence happening afterwards to ariſe, they added to them a Treaſurer, an Auditor, and a Preſident.

THE Treaſurer-General takes Cognizance of all Cauſes relating to the Aſſeſſment of Prieſts, and of Revenues unjuſtly received; as alſo of all unlawful Traffic. He has the immediate Direction of all Exactions of the Rent and Revenues of the Chamber. He inſpects the Accompts of the Miniſters and Officers; preſides at all the Sums total that are made, both of the Chamber, and of particular Lords; he only being impower'd to make the Extractions when Debtors are for paying their whole Debts, or a Part only, by reimburſing the Annuitants. In a Word, he aſſiſts in all Affairs wherein the Intereſts of the apoſtolic Chamber are concerned.

THE Poſt of Treaſurer is purchaſed at ſeventy thouſand Crowns, and produces annually about ten or twelve thouſand: The Pope beſtows it on whatever Prelate he thinks proper.

THE Power of Auditor of the apoſtolical Chamber is very great, for he is immediate Judge in ordinary of the Court of *Rome*, *viz.* of all Curtezans ſubject to the Pope, and of Foreigners, ſuch as Cardinals, Patriarchs, Biſhops, Princes, Embaſſadors, Barons, and other Perſons of Quality. He is alſo Judge of all Merchants, and of all Cauſes belonging to the Territory of the Church, when he is appeal'd to. He has a Right, excluſive of any other, to diſtrain the Goods of thoſe who are indebted by Bond to the apoſtolic Chamber. He has the ſame Power, jointly with the Officers of the Chamber, over every Thing that relates to the apoſtolic Letters, all Inſtruments paſſed authentically, and bare Promiſes made between Man and Man.

THE Auditor has alſo a great Authority, and the Right of Prevention in all criminal Cauſes, and has under him a Provoſt with ſeveral Sergeants. Subordinate to him are two Lieutenants Civil, who are always Prelates, and a Lieutenant Criminal, with two Judges or Aſſeſſors. He employs ten Secretaries or Regiſters, and they purchaſe their Places at fifteen or twenty thouſand Crowns. Theſe have their ſeveral Offices apart, and have each twenty young Clerks under them at leaſt.

THE Poſt of Auditor of the Chamber is purchaſed at fourſcore thouſand Crowns, and yields a fix'd annual Penſion of thirteen thouſand, beſides three or four thouſand from extraordinary Profits.

THE Poſt of Preſident of the apoſtolical Chamber, is the ſame with that call'd in moſt other States of *Europe*, the *Comptroller-General*.

THIS

THIS Officer audits all the Accompts relating to the Pope's Revenues, and is impower'd to ſettle them; this Place is purchaſed for thirty thouſand Crowns, and yields annually two thouſand five hundred. 'Tis never ſold to any but a Prelate, who wears purple Veſtments, and enjoys a honourable Rank in the Papal Chapel, and in the public Solemnities, in which he precedes the Commiſſioner we are now going to mention.

SUCH as are acquainted with the Nature of the Employment of Attorney-General in the Parliaments of *France*, may frame to themſelves an exact Idea of that of the Commiſſioner of the apoſtolical Chamber, becauſe thoſe two Poſts are almoſt the ſame; for the above-mention'd Commiſſioner gives his Concluſions in all Things relating to the apoſtolical Chamber, and defends all Matters which concern the Pope's Intereſt, before all the Tribunals of the Eccleſiaſtical State, in all civil Affairs relating to the Revenues: Moreover, he aſſiſts jointly with the Treaſurer-General at the Reviſal of all Accompts, whereof he is a kind of Comptroller, notwithſtanding that there is an Accomptant for the ſame Purpoſe; but both of them are no more than the Pope's Deputies, and their Places are not purchaſed. That of Accomptant yields about a thouſand Crowns annually, and that of the Commiſſioner twelve hundred, excluſive of what he gains by proving the Accompts of Gabels and Impoſts, thoſe of the Granaries of *Annona* or Abundance; and by keeping a Regiſter of whatever comes in or iſſues out of the Chamber where Money is coin'd in the Pope's Name. The three laſt-mentioned Employments yield the Commiſſary of the apoſtolic Chamber as much, at leaſt, as all his other Places; ſo that his Salary is generaly worth two thouſand four hundred Crowns annually, excluſive of the extraordinary Profits, which are as great as thoſe of any Employment in the Revenue.

THE Advocate and Fiſcal-Attorner defend, the former according to Law, the latter to Fact, all the Intereſts of the apoſtolic Chamber, in all kind of Matters, and in all Courts, in Conjunction with the Commiſſioner, the Treaſurer, and the Accomptant above-mention'd.

THE Poſts of Advocate and Fiſcal Attorney are purchaſed; the Rate fixed by the Pope is fifteen thouſand Crowns each, and they produce at leaſt eight *per Cent.* annually. Beſides this fix'd Sum, there is no Place in the Chamber, or apoſtolic Chancery, that yields more extraordinary By-Profits, and that becauſe the chief Diſputes concerning Fiefs, relate to the Emperor of *Germany* and the Princes of *Italy*.

WE ſhall refer the Reader to the *ſecond Part* of this *Diſſertation*, for thoſe Ceremonies which relate to the manner of appointing and holding Conſiſtories. There are never more than twelve conſiſtoral Advocates in *Rome*; theſe are nominated by his Holineſs, who either gives away, or ſells theſe Places as he thinks proper. Theſe Advocates plead in Conſiſtories, whether public, private, or half public. The apoſtolical Chamber pays them ten Ducats for every Speech. They ſupplicate the Pall for all newly created Archbiſhops, in the ſecret Conſiſtory, in a kind of Plea, for each of which they are allowed ten Ducats, which are paid them by thoſe who receive the Archepiſcopal Mantle.

THEY have the Privilege of creating Doctors in the Canon as well as Civil Law, when aſſembled in their College *Della Sapienza*. They were a long Robe of black Wool, the Tail whereof is purple, lined with red Silk, and a Cape falling down between the Shoulders, of the ſame Colour, and lined with Ermin: But their ordinary Habit is a Caſſoc bound with black Serge, and a Cloke of the ſame, trailing on the Ground, with Slits to put the Arms thro'.

ONE

ONE of theſe is Rector of the College *Della Sapienza*; he is to receive all the Rents which are appropriated to it, and to pay the Penſions of the public Readers, whoſe Chairs are fill'd by a Congregation of Cardinals deputed by the Pope for that Purpoſe.

THE ſeven ſenior conſiſtorial Advocates have each a yearly Penſion of ſeven hundred Crowns, and the five laſt but three hundred; but the Preſents they receive from the Doctors they create, make their Poſt as profitable as that of the chief Advocates of the College *Della Sapienza*.

Apoſtolical Prothonotaries, *Aſſiſtants to the* POPE's *Conſiſtory, call'd* Participanti.

THE College of apoſtolical Prothonotaries is fixed for twelve; their Place is purchaſed for ſeven thouſand Crowns of Gold, and yields about ten *per Cent. per Ann.* excluſive of the extraordinary Profits, which are ſometimes very conſiderable; ſo that they have at leaſt twelve hundred Crowns yearly. Theſe pretend to be the Succeſſors of the Notaries, eſtabliſh'd by Pope *Clement* I. and afterwards by Pope *Fabian*, who appointed them to record the Acts of the Martyrs.

THEY are Prelates, and very often Referendaries of the Signature of Favour, and of Juſtice, whereof mention has been already made. They are clothed in Purple, with the Camail, the Rochet, and a Doctor of Law's Sleeves. They have a Seat in the Pope's Chapel, a Place in Cavalcades, and other public Ceremonies, immediately before all Abbots, and Eccleſiaſtics both Secular and Regular under the Dignity of Biſhops. Theſe Prothonotaries have the Name of *Participanti*, to diſtinguiſh them from the apoſtolical Prothonotaries *ad Honores*, who are created by the Favour of Cardinal Legates, and who are not allowed to perform the Office of *Participanti*, nor wear a purple Veſtment, or the Camail, but in thoſe Places only where they uſually reſide, and in the Territory of the Church, where they are eſpecially deputed for ſome extraordinary Affair, whereof his Holineſs is deſirous of keeping an authentic Inſtrument in his Archives.

ALL the apoſtolical Prothonotaries, as well *Participanti* as *ad Honores*, are impower'd to receive the laſt Wills of Cardinals, to make all Informations and Proceedings neceſſary for the Canonization of Saints, and all ſuch Acts as are of great Conſequence to the Papacy, and the Territory of the Church; and for this Purpoſe they have the Right of Entrance into all Conſiſtories, whether public or half-public. They attend on the Pope whenever he performs any extraordinary Ceremony out of *Rome*; as when *Clement* VIII. went to *Ferrara*, to pronounce the Nuptial Bleſſing to *Philip* III. of *Spain*, and *Margaret* Arch-Dutcheſs of *Auſtria*.

The CONGREGATIONS.

SEVERAL Cardinals are obliged to aſſemble in theſe Congregations, ſome of which conſiſt of twenty four. Each Congregation has its Chief or Preſident, its particular Secretary, who regiſters all the Debates, and writes Letters to all Places where it may be neceſſary, agreeable to the Decrees of the Congregation he ſerves. The Inſtruments

which are diſpatch'd, and the Letters that are writ in the Name of any Congregation, are ſign'd only by the Cardinal who is at the Head of it, or who preſides in it; and the Secretary only ſets the Seal of the Perſon who has ſubſcrib'd his Name.

The POPE'S *Congregation.*

POPE *Sixtus* V. inſtituted this Congregation; whoſe Province 'tis to prepare the moſt difficult beneficiary Matters, which are afterwards to be debated in the Conſiſtory, in the Pope's Preſence; for which Reaſon it is called the *Conſiſtorial Congregation.*

THE Cardinal-Deacon, when he reſides at *Rome*, is chief of this Congregation, and when abſent from it, the Pope chuſes whomſoever he thinks proper out of the apoſtolical College, to preſide therein *pro tempore*; that is, for a certain determin'd Time; after the Expiration of which, he either makes choice of another, or confirms this anew.

THIS Congregation is compoſed of ſeveral other Cardinals, and of ſome Prelates and Divines elected by the Pope, whoſe Number is not fixed, no more than the Time and Place where they are to meet; though it is uſually held ſome Days before the Conſiſtory, at the Dean's Palace, or that of ſome other of the ſenior Cardinals of this Congregation.

THE Affairs generally treated in it, are the erecting of new Archbiſhoprics and Cathedral Churches, Re-unions, Suppreſſions, and Reſignations of Biſhoprics, Coadjutorſhips, the Alienations of the Church Wealth; and laſtly, the Taxes and Annates of all Benefices to which the Pope collates. The other Matters relating to Religion, or the Affairs of the Territory of the Church, are examined in other Congregations, of which mention will be made in the Sequel.

The Congregation of the Holy Office.

THE Congregation called the *Holy Office*, was inſtituted by Pope *Paul* III. at the Deſire of Cardinal *Caraffa*, who being afterwards raiſed to the Pontificate by the Name of *Paul* IV. enlarged the Privileges thereof, to which *Sixtus* V. added ſundry Statutes, which render'd this Tribunal ſo powerful and formidable that the *Italians* declared openly at that Time in *Rome*, *Il ſummo pontiſice Sexto, non la pardonnareb' a Chriſto*, i. e. *Pope Sixtus would not pardon Chriſt himſelf*,

THIS Congregation conſiſts generally of twelve Cardinals, and ſometimes many more, as alſo of a conſiderable Number of Prelates and Divines of different Orders, both Secular and Regular, who are call'd *Conſulters*, and *Qualificators of the Holy Office*; whereof there is always one long-ſleev'd *Cordelier*, and three *Jacobnis*, *viz.* the Maſter of the ſacred Palace, the Commiſſary of the Holy Office, and the General of the Order of the above-ſaid *Jacobins*, founded by the Name of St. *Dominic*. There is alſo a Fiſcal of the Holy Office, with his Aſſeſſor, whoſe Buſineſs is to make a Report of Cauſes; he is generally a domeſtic Prelate, or one of the Pope's honorary Chamberlains.

THIS Congregation takes Cognizance of Hereſies, and ſuch new Opinions as claſh with the Doctrine of the Catholic Church; as likewiſe of Apoſtaſy, Magic, Witchcraft,

craft, and other kinds of Incantation; the Abuſe of the Sacraments, and the Condemnation of pernicious Books. For this Purpoſe an Aſſembly is held every *Wedneſday* at the *Minerva*, at the General of the *Jacobins*, and every Thurſday before the Pope, who is the Head thereof; the ſenior Cardinal of the holy Office is always Secretary thereof, and its Seal is in his Cuſtody.

None but Cardinals have an active Voice in this Congregation; and when they vote in the *Minerva*, and in the Pope's Palace, they cauſe all ſuch as are not of their College, or come to conſult them upon any Affair, to withdraw. It is proper to obſerve in this Place, that the Judges of theſe Tribunals are not ſo formidable as they are ſuppoſed to be, by thoſe who know them only by Hearſay; and that they are neither ſo rigorous, nor ſo ſevere at *Rome* as in *Spain*, *Portugal*, and all other Countries where the Inquiſition is eſtabliſh'd.

The Palace of the holy Office is inhabited by the Aſſeſſor, the Commiſſary, the Notary, and other Officers of the ſame Congregation. In it likewiſe are impriſon'd all ſuch as are accuſed or ſuſpected of Crimes whereof this Tribunal takes Cognizance, till the Proſecution is ended; when, if they are declared innocent, they are ſet at Liberty; but in caſe they are found guilty, they are deliver'd over to the ſecular Arm: But this ſeldom happens unleſs they are found obſtinate, or have relapſed; for they ſeldom go farther than the puniſhing them with perpetual Impriſonment, as was obſerv'd at the Cloſe of the laſt Century, in the Sentence pronounced againſt the famous *Michael Molinos*, who has made ſo much Noiſe in the World by his Hereſy of *Quietiſm*; for which he receiv'd no other Puniſhment than to be deprived of all civil Commerce with his Diſciples. There is another Maxim obſerved by the Judges of this Tribunal, which is, that they abſolve all thoſe who come and accuſe themſelves of whatever might otherwiſe make them be conſidered as Criminals, and they are clear'd for a ſlight Penance, without being depriv'd in any manner of their Liberty; ſo that from that Time, no Man is allow'd to moleſt them in any manner upon that Account; but if any Perſon defers to do this till he is accuſed and impriſoned, he is treated with the utmoſt Rigour.

All Officers and Commenſals of the holy Office, whoſe Number is very great, recognize no other Judge, either natural, civil, or criminal, but their Aſſeſſor in the firſt Place; and afterwards by Appeal, ſuch Cardinals as have Employments in the Inquiſition.

There is another Congregation held in the Palace of the holy Office every *Monday*, to prepare all Matters on which the Cardinals are to pronounce a deciſive Sentence in their Aſſembly of the Inquiſition. None of their Eminencies aſſiſt in this preparatory Congregation, and it is compoſed only of Divines and Conſulters, or Qualificators of different Orders.

The Congregation de propaganda Fide.

THE College of the Congregation of the Propagation of the Faith having been founded by *Gregory* XV. this Pope inſtituted a Congregation to ſuperintend it. 'Tis compoſed of eighteen Cardinals, one of the Pope's Secretaries of State, an apoſtolical Prothonotary, a Referendary, an Aſſiſtant or Judge lateral, and a Secretary of the holy Office.

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ALL theſe Prelates and Officers meet the firſt *Monday* of every Month in his Holineſs's Preſence, and ſeveral Times every Week, when the Affairs of the Congregation *de propagandâ Fide* make it requiſite, in order to examine whatever may be of Advantage to Religion, to ſearch out Expedients for the bringing over thoſe of a different Communion; and to weigh and conſult all ſuch Methods as can be thought of, or are propoſed by the Miſſionaries and others, who labour under the Direction, and at the Expence of this College in all Parts of the World, where it ſends Commiſſioners, whenever any Controverſies, Diſputes, *&c.* are to be determin'd.

The Congregation for explaining the Council of Trent.

AFTER the ending of the Council of *Trent*, Pope *Pius* IV. deputed certain Cardinals who had aſſiſted in it, and conſequently were acquainted with the Spirit with which it was actuated, to put an End to the Doubts which might ariſe touching the Execution of its Decrees; moreover, commanding that they ſhould be obſerv'd in the literal Senſe, and prohibiting all Gloſſes that might be made on the Tenets eſtabliſhed therein; for he reſerv'd to himſelf alone all ſuch Interpretations thereof as might afterwards be neceſſary.

SIXTUS V. fix'd this Congregation, and impower'd it to interpret all Points of Diſcipline, but not thoſe relating to Faith, without firſt acquainting him therewith.

THIS Congregation meets once a Week, on *Thurſday* or *Saturday*, at the Palace of the ſenior Cardinal (the whole Aſſembly being compoſed of Perſons of that Dignity) but he is not the Chief or Prefect thereof; for this Poſt is given by his Holineſs to ſome Perſon in their Body, to whom he is willing or deſirous of procuring a large Penſion, without derogating from the Honour he would always have paid to the ſenior Cardinal, in cauſing the Aſſembly to meet at his Houſe.

EVERY Inſtrument is diſpatch'd from this Congregation *gratis*, and is ſign'd by the Head thereof, who alſo cauſes the Seal, whereof he is the Keeper, to be ſet to it; and this Employment with that of Prefect, is worth to him twelve hundred Crowns of Gold yearly; which are paid him out of the Monies of the apoſtolic Chamber. The other Cardinals have no fix'd Salary for aſſiſting at this Congregation, but 'tis an Honour to them to be made choice of for explaining the moſt important Matters relating to Religion.

The Congregation of the Index.

THE Fathers of the Council of *Trent*, conſidering the great Number of pernicious Books publiſh'd ſince the Invention of Printing, and thoſe which claſh with the true Doctrine, whether written in the primitive Ages and the ſucceeding ones, or ſince *Calvin*'s Reformation, deputed certain Cardinals, with ſeveral other Prelates and Divines, to examine ſuch of theſe Books as wanted Correction, or others which ought not to be read indifferently by all Catholics; or laſtly, ſuch as deſerv'd the Flames, and to be entirely ſuppreſſed.

THESE Deputies drew up a Liſt thereof, divided into ſeveral Claſſes; and the Council gave Orders afterwards for the correcting, in a ſecond Impreſſion, whatever had been expung'd by theſe Examiners in the Books of that Claſs, in which ſuch Works happen'd to

to be rang'd. 'Tis here to be obſerv'd, that at that Time they only mark'd on the Tables of the Books thoſe Paſſages, which in the Body of the Writings contain'd any Thing contrary to the Tenets and Worſhip of the Catholic Church; all which was done by a *Dele*.

SEVERAL Books were inſerted in the Claſs of thoſe they were reſolv'd to ſuppreſs entirely. However, great Numbers of theſe continue unalter'd to this Day, as likewiſe ſome Copies which have not been reviſed and corrected, purſuant to the Reſolution of this Council; and that becauſe 'twas impoſſible for the Deputies of this Congregation of the Index to get them all into their Hands, or to perſuade or force ſuch as had them already in their Libraries, to make the ſame Additions or *Dele's*, whence ſeveral Editions of the ſame Authors differ very much from one another.

SUCH Books as by this Council were forbid to be read, were as numerous as thoſe of all the other Claſſes; and theſe Fathers made a Decree, by which they pronounced Anathema againſt all who ſhould read them, or keep them without their expreſs Leave firſt obtain'd, which is now given in Writing to all whom this Congregation thinks fit to grant it, either with certain Reſtrictions, or without any, either of Time or Place; wherein there is this Difference between the Permiſſion which the Maſter of the ſacred Palace gives alſo to read prohibited Books, *viz.* that the latter grants it to none but ſuch as live actually in *Rome*, and can grant it to no other Perſons; but the Deputies of the Congregation of the Index are impower'd to grant it to all Members of the Catholic Church, in any Part of the World.

POPE *Pius* V. confirm'd the Eſtabliſhment of this Congregation, and impower'd it to examine all ſuch Books as were ſuſpected to contain any pernicious Tenets, written ſince the Council of *Trent*, and all ſuch as ſhall be publiſh'd hereafter; by which the Power of that Congregation is greater than that of the Inquiſition, which is authoriz'd to condemn ſuch Books only as are written againſt the Faith, but not thoſe which relate to Manners, the Diſcipline of the Church, or civil Society, which the Deputies of the Index have a Privilege to do.

THIS Congregation is compoſed of ſeveral Cardinals, and a Secretary of the Order of St. *Dominic*. Several Divines are alſo admitted into it, under the Name of Conſulters, who have each of them Books given them in order for Examination, the Reſult of which they afterwards report to the Congregation, but have no active Voice therein. The Congregation is ſometimes held before the Pope, and at other Times before the ſenior Cardinal; but it ſeldom aſſembles, except on Affairs of the higheſt Importance.

The Congregation of Immunities.

THIS Congregation was eſtabliſh'd by Pope *Urban* VIII. in order to obviate the Difficulties and Diſputes which aroſe in the Judgments of ſuch Suits as were carried on againſt Churchmen for various Matters, whether civil or criminal, the Cognizance whereof might belong equally to the ſecular and eccleſiaſtical Magiſtrate, and conſequently create Diviſions among them, which were frequently of very fatal Conſequence.

THIS Congregation is compoſed of ſeveral Cardinals nominated by his Holineſs, but their Number is not fix'd. They have alſo an Auditor of the *Rota*, a Clerk of the Chamber, and ſeveral Prelates Referendaries, one whereof is the Secretary of this Aſſembly.

THIS Court takes Cognizance of all eccleſiaſtical Immunities and Exemptions; of all Tranſgreſſions in Prejudice of the Clergy, and the Knights of *Malta*, whether from ſecular Magiſtrates, or the Biſhops themſelves, which is a kind of Appeal againſt Abuſes. It is held at the Palace of the Cardinal-Dean, on all *Tueſdays*. The Prefect, who is likewiſe Keeper of the Seals, receives two thouſand Crowns annually for his Table, from the apoſtolic Chamber.

BEFORE Pope *Urban* VIII. made this Inſtitution, the Cognizance of eccleſiaſtical Immunities belong'd to the Congregation of Regulars, which we ſhall now mention.

The Congregation of the Biſhops *and* Regulars.

POPE *Sixtus* V. in the Beginning of his Pontificate, re-united two Congregations under the Name above-mention'd. It is compoſed of a certain Number of Cardinals, fixed according to his Holineſs's Pleaſure, and of a Prelate who is the Secretary thereof, and has ſix Writers under him.

THIS Congregation is impower'd to regulate all ſuch Diſputes as ariſe among Biſhops and their Dioceſans, and the Regulars of all monaſtic Orders. The Cardinals of this Aſſembly are alſo obliged to give their Opinion *Viva Voce*, or in Writing, whenever it may be neceſſary, to all Biſhops, Abbots, Prelates, and Superiors of Churches, or Monaſteries, who have Recourſe to them; and to anticipate them, in caſe of Neceſſity, by wholeſome Counſel, in order to prevent their taking any falſe Step in the Exerciſe of their Employments, and their miniſterial Functions.

THE Writers and Secretary of this Congregation are maintain'd at the Expence of the apoſtolical Chamber, becauſe they diſpatch every Thing *gratis* for the Churchmen above-mention'd; and thoſe Cardinals who dictate them in a full Aſſembly, every *Friday* at the Cardinal's Palace, who is the Chief thereof, are not allow'd any Thing for it.

The Congregation for the Examination of Biſhops.

GREGORY XIV. being at the Council of *Trent*, where ſome Divines inſiſted on the Neceſſity there was of ſetting ſuch Paſtors over Churches, as were capable of governing them well, he was no ſooner raiſed to the Pontificate, than he inſtituted this Congregation, to examine all ſuch Churchmen as were nominated to Biſhoprics.

'TIS compoſed of eight Cardinals, ſix Prelates, ten Divines of different Orders, both ſecular and regular, ſome of whom muſt be Doctors of the Canon Law. Theſe Examiners are choſen by the Pope, who cauſes them to aſſemble in his Palace every *Tueſday* or *Friday*, when any Affair is to be examin'd.

ALL *Italian* Biſhops are obliged to ſubmit to this Examination before they are conſecrated, and for this Purpoſe they preſent themſelves upon their Knees before his Holineſs, who is ſeated in an eaſy Chair, and continue in this Poſture on a Cuſhion at his Feet; during which the Examiners ſtand round, interrogate them on ſuch Heads of Divinity and the Canon Law, as they think proper; to all which the Candidates are obliged to make categorical Anſwers.

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THE Examination being ended, ſuch as are judged capable, are order'd by the Pope to give in their Names to the Secretary, who inſerts them in the Regiſter, and afterwards gives them an Extract of the Debates of the Examiners, in order for their making uſe of them whenever they are tranſlated to another See, or have the Archbiſhop's or Patriarch's Pall given them; for when once a Perſon has paſſed Examination by this Congregation, he may not only be tranſlated from one See to another, but be raiſed to the chief Dignities of the Church, without being obliged to undergo any other Examination.

SUCH as are raiſed to the Cardinalate before they are created Biſhops, are diſpenſed from this Examination to qualify them for taking Poſſeſſion of a Biſhop's See, or Patriarchate, and even to be raiſed to the Pontificate. All Cardinal-Nephews are likewiſe exempt, which is a very diſtinguiſhing Favour, and worthy of Remark.

The Congregation of the Morals of Biſhops.

AS Doctrine alone is not ſufficient to render a Churchman worthy of the Epiſcopate, unleſs it be heighten'd by Virtue and the ſoundeſt Morals, Pope *Innocent* XI. obſerving that Favour and Intereſt had too great a Share in the Election of Biſhops, inſtituted this Congregation of ſound Morals, in order that no Churchmen who had not led virtuous and regular Lives, might be raiſed to the epiſcopal, or any other eminent Dignity in the Church.

THIS Congregation is compoſed of three Cardinals, two Biſhops, four Prelates, and a Secretary, who is the Pope's Auditor. It is held in the Palace of one of theſe three Cardinals alternately, and ſometimes in the apoſtolical Palace; but in what Place ſoever theſe Deputies aſſemble, they examine very exactly the Certificates of the Life and Manners of the Candidates for a Biſhop's See, and never come to a Determination, till ſuch Time as it is evidentl proved, that the whole Conduct of their Lives has been irreproachable, otherwiſe they are not admitted to the Epiſcopacy: Several are nevertheleſs made Biſhops, notwithſtanding they have led irregular Lives, and that becauſe they frequently find an Opportunity to elude the Examination of this Congregation, none being obliged to appear in this Court but thoſe whoſe Promotion is oppoſed by Perſons of great Probity and Diſintereſtedneſs, who either make their Complaints, or give their Oppoſitions in Writing, in Purſuance of the three Bans, which are publiſh'd in thoſe Places, where ſuch Churchmen as are raiſed to the epiſcopal Dignity have laſt reſided for ſeveral Years; to the End that ſuch Perſons as have been Eye-Witneſſes of their Conduct, may make a ſincere Declaration thereof, and tranſmit it to the Deputies of this Congregation: And this is the Standard by which Biſhops examine all ſuch Clerks as come for Prieſts or Deacons Orders, as alſo all Miſſionaries.

The Congregation for the Reſidence of Biſhops.

THE Cardinal who is the Pope's Vicar-General, is generally the Prefect of this Congregation, which is impower'd either to force or diſpenſe with, (as may be expedient or neceſſary) all Biſhops and Abbots in *Italy*, to reſide in their ſeveral Dioceſes or Communities.

IN this Congregation there are three Cardinals, three Prelates, and a Secretary. They aſſemble at the Prefect's Palace, but having very little Buſineſs, they meet but very rarely,

ly, and that only at the Requeſt of ſuch Biſhops and Abbots as deſire to abſent themſelves from their Churches, for certain Reaſons or Affairs mention'd in their Petitions. This Congregation anſwers them, by granting the Requeſts of thoſe they judge to have a juſt Occaſion to abſent themſelves for a Time limited by them, at the Expiration whereof they indulge them a longer Time, when ſuppoſed neceſſary; but whenever they refuſe any Perſon the Liberty of abſenting himſelf, in caſe ſuch Perſon infringes their Order, he is deprived of all his Benefices, during the Time he abſents himſelf; and if any Biſhop or Abbot refuſe to return to his Dioceſe or Abby, immediately after this Congregation has order'd them ſo to do, it may ſuſpend them from all their Functions, till ſuch Time as they are reſtored by his Holineſs or his Vicar-General, who never do it without the Conſent of the Deputies of this Congregation.

The Congregation for ſuppreſſing Monaſteries.

AMONG the great Number of rich Monaſteries in *Italy*, in caſe the Temporalities of any of them happen to be ſunk, or ſo far diminiſh'd, that the Remainder is not ſufficient for the maintaining of ſix Religious, they ought to be ſuppreſſed, or at leaſt united to others that have Revenues ſufficient for maintaining a greater Number of Friars than thoſe of their Community.

POPE *Innocent* X. obſerving that theſe poor Monaſteries grew every Day more burthenſome to the Public, firſt inſtituted this Congregation, and commanded the Deputies thereof to enquire into the State of theſe Monaſteries, and to name ſuch as were to be ſuppreſſed. One would imagine that after this Inquiry was ended, this Congregation would have been aboliſh'd; but as ſome Difficulties have always ariſen on that Head, the Succeſſors of *Innocent* X. have continued it to this Day.

'TIS compoſed of eight Cardinals, and divers Friars of all the Orders, deputed by the Provincials, on whom ſuch Monaſteries depend, to take care of their Intereſt. This Aſſembly regulates the Pretenſions of Founders and Benefactors, and thoſe of their Heirs, who require Reſtitution to be made of ſuch Monies as had been bequeath'd to thoſe Houſes or Abbeys, inaſmuch as the Cauſe for which ſuch Legacies had been left ſubſiſts no longer. But this Congregation does not always cauſe ſuch Wealth to be reſtored to the Succeſſors of the Legatees; they often finding their Demands unjuſt, eſpecially when there is any Likelihood of their being one Day reſtored. Meanwhile, they order that what remains of the Temporalities of ſuch abandon'd or ruin'd Houſes, ſhall be employ'd for the moſt important Exigencies of the Church; and, among other Things, to aſſiſt the Chriſtian Armies that fight againſt the Infidels.

THE ſaid Congregation examines alſo the Petitions of ſuch Communities and Cities, whoſe Inhabitants deſire Liberty to rebuild or found a-new any Monaſtery, for Reaſons alledged by them, and on which they judge in this Aſſembly, whatever is proper to be granted to the Petitioners, by making ſuch Ordinances as are comformable to the Concluſions there taken by Plurality of Voices; and Inſtruments thereof are given *gratis*, ſign'd by the Prefect, and ſeal'd by the Secretary, who deliver them to all that want them.

The

The Congregation of the Apoſtolical Viſitation.

THE Pope, without any way derogating from the Dignity of univerſal Biſhop, is poſſeſſed in a particular Manner of the Archbiſhopric of the City of *Rome*, and in that Quality is oblig'd to make the paſtoral Viſitation of ſix Biſhoprics, Suffragans to this Metropolis of his Patrimony. But as he is inceſſantly employ'd in a Multitude of State-Affairs, of the greateſt Importance to the Chriſtian World, he has inſtituted this Congregation of the Apoſtolical Viſitation, which nominates Commiſſioners to viſit Churches, and Monaſteries of both Sexes, both in City and Country; and theſe Viſitors at their Return give in a written Report to the Congregation, concerning the good State, or the Irregularities they meet with in them, in order that they may be remedied.

THIS Congregation is compoſed of the ſame Cardinals and Prelates as thoſe of the Monaſteries to be ſuppreſſed, mentioned in the preceding Chapter; but this has over and above the Pope's Vicar-General, and the Cardinal-Vicegerent, without whoſe Conſent the Deputies of the Congregation for the Monaſteries of Regulars, never ſend any Commiſſioner, to make the Apoſtolical Viſitation of ſuch Churches as are within the Juriſdiction of the patriarchal Archbiſhopric of *Rome*.

The Congregation of Relics.

THE Congregation of Relics is compoſed of ſix Cardinals and four Prelates, among whom are the Cardinal-Vicar, and the Prefect of the Pope's Sacriſty. Theſe Deputies united, ſuper-intend the Relics of thoſe antient Martyrs, that are frequently found in Catacombs, and other ſubterraneous Places in *Rome*.

WHEN theſe ſeveral Cardinals and Prelates are met together in their Congregation, they examine the Informations given in by ſuch of their Brethren as went upon the Spot, to ſee whether there were any certain Marks to diſtinguiſh the Bones, Shrines, or Tombs of Martyrs, from thoſe of the Heathens, or other Perſons who were buried undiſtinguiſh'd, in theſe ſubterraneous Caverns.

[a] THERE are three Tokens which are generally look'd upon as ſo many infallible Teſtimonies of the Martyrdom of thoſe in whoſe Graves they are found, *viz.* Firſt, little glaſs Phials, in which there are any Drops or Marks of Blood left, which thoſe who buried the Bodies of Martyrs obſerved always to put into ſuch Glaſſes. Secondly, any Pieces of the Inſtruments which had been employ'd in their Execution; as for Inſtance, of a Scymitar, a Lance, a Sword, or Knife, *&c.* And, Thirdly, ſome Inſcription engraved on Bricks, Flints, or Stones.

WHENEVER there are any of theſe Marks, and they are allow'd to be antique and genuine, according to the ſeveral Circumſtances expreſſed in the Informations made on the Spot, by Commiſſioners deputed for that Purpoſe, all the Prelates of the Congregation give their Votes thereupon; and in caſe there is no Perſon to prove and demonſtrate that theſe Marks are falſe and ſuppoſititious, the Prefect of the Aſſembly declares the Relics in queſtion worthy the Honour and Veneration of the Faithful: He gives whatever Names he thinks proper to ſuch Bones as cannot be known by any Inſcription, or

[a] See what was obſerv'd on this Subject, Vol. I. Part II.

particular Circumſtance of the moſt antient Martyrologies; in which very few Martyrs are named, but after mentioning thoſe only who were moſt eminent, this Form of Words is generally uſed: *The ſame Day ſeveral other faithful Chriſtians were martyr'd, and buried with theſe, and ſuffer'd Death upon the ſame Account.*

AFTER the Congregation has pronounced Sentence on the Validity of any Relics, and has given ſuch Names as it thinks proper, it conſigns theſe Relics to the Vicar, and the Pope's Sacriſtan, who diſtribute them to ſuch as deſire them; and at the ſame Time give them Certificates, or authentic Letters of their being genuine, making all ſuch as they favour with any Portion of this inexhauſtible Treaſure, to ſign a kind of Receipt, and a Compliment of Thanks, at the Bottom of their Regiſters.

The Congregation of Indulgences.

THIS Congregation, the Number of whoſe Cardinals and Prelates is not fix'd, muſt aſſemble in the Palace of the moſt antient of thoſe Cardinals deputed by the Pope, and which the Court of *Rome* has thought proper to have aſſembled, ever ſince the holding of the Council of *Trent*, in order to examine whether the Cauſes and Motives of all thoſe who ſue for Indulgences are juſt and lawful. All Petitions are granted in this Congregation in the Pope's Name only, who ſhews by all the Formularies which the Deputies of this Aſſembly make uſe of, that he pretends to be the only Depoſitary, and the ſovereign Diſpenſer of what he calls the Spiritual Treaſures of the Church. We refer our Reader to what was obſerved on this Head, when we treated of tax'd Briefs.

THE Regiſter of this Congregation ſends the Minutes and Concluſions of Petitions to the Secretary of the Briefs, who diſpatches them *gratis* under the Fiſherman's Seal, thoſe excepted which are deſired *in perpetuum*, and which are expedited by Bulls, the leaſt of which coſts a Piſtole, and others more, according as the Clauſes are more or leſs beneficial, or the Formalities obſerved in iſſuing out the Inſtruments more or leſs numerous.

The Congregation of Rites *or* Ceremonies *of the* Church.

POPE *Sixtus* V. founded this Congregation to regulate the Ceremonies and Rites of the new Offices of Saints, which are added to the *Roman Calendar*, whenever any Perſon is canoniz'd, whereof it takes Cognizance, and conſequently has a Right to the Examination of all Informations, and Verification of all Enquiries, Acts, and Proceedings, relating to this Matter.

IT has the Authority to explain the Rubrics of the *Maſs-Book* and *Breviary*, when any Difficulties are ſtarted, or any Perſon deſires any Inſtruction on that Head. Finally, its Power extends to pronounce Sentence, from which there is no Appeal, on all Diſputes relating to the Precedency of Churches.

THIS Congregation is compoſed of eight Cardinals and a Secretary, who is one of the College of the Prelates Referendaries. Two Maſters of the Ceremonies of his Holineſs are likewiſe admitted into it. Theſe ſeveral Deputies aſſemble once a Month at the Palace of the ſenior Cardinal, who is the Prefect thereof, and who is impower'd to call them together oftner, whenever a Multiplicity of Buſineſs requires it.

WHEN-

WHENEVER any Saint is to be canoniz'd, the three ſenior Auditors of the *Rota* are preſent in this Aſſembly, as Perſons ſuppoſed to be well verſed in the Canon Law, together with an Aſſiſtant apoſtolical Prothonotary, and the Proctor of the Faith, who is generally the Fiſcal Advocate of the apoſtolical Chamber. Several Conſulters are alſo admitted into it, who are Divines, and Monks profeſs'd of different Orders, among whom is the Maſter of the ſacred Palace, and the Prefect of the Pope's Sacriſty.

ALL theſe Judges Aſſiſtants, together with the Deputies in ordinary of this Congregation, examine the Proofs of the Sanctity of thoſe who are to be canonized; and in caſe they are found good and valid, his Holineſs afterwards pronounces Sentence in their Favour, on the judicial Acts and Proceedings of this Congregation, by ordering their Names to be inſerted in the Catalogue of the Beatified, in caſe they were not before; and if they have been canoniz'd by a *Sentence anterior to this*, then his Holineſs's Ordinance is made in Form of an Edict, by which he enjoins and commands, by his abſolute Authority, that the Names of theſe beatified Souls be inſerted in the Diptycs of the Saints, in order that they may be invoked by all Chriſtians in the public Service of Religion, and that the Sacrifice of the Maſs be offer'd in their Honour.

THE Pope does not pronounce this Edict till after he has made a previous Declaration in a ſecret Conſiſtory, and with the Advice of all the Cardinals, Biſhops, and Abbots, as are then in the City of *Rome*, and who together form a kind of Council which differs very much from the General Aſſemblies of the Clergy, as they are uſually call'd.

THE Proofs which the ſeveral Members of this Aſſembly, or conſiſtorial Congregation, look upon as valid and ſufficient, in the Acts and Proceedings of all Canonizations, are, Martyrdom, undiſputed Miracles, Teſtimonies of a virtuous Life, and the heroic Virtues of thoſe who are to be canoniz'd.

THE following Maxim is now obſerv'd, though it has not been follow'd in this Congregation above a Century, *viz.* Not to enter upon the Enquiries prior to Canonization, till fifty Years at leaſt after the Death of the Perſon to be canonized, or, in the Style of the Vatican, to be declared a beatified Soul; and the Reaſon of their deferring it ſo long, is, in order to take away all Suſpicions which might otherwiſe be entertain'd, that the Relations of ſuch as are to be canoniz'd would give falſe Teſtimonies in their Favour, either out of Intereſt or Self-Love, were any ſuch alive, and living in the Places where thoſe Inquiries and Informations of the Life and Conduct are made; all which are Circumſtances that ought chiefly to be conſidered in Proceedings relating to Canonizations.

The Congregation for the Building of Churches.

POPE *Clement* VIII. founded this Congregation, purpoſely that they might take a more immediate Care of the building of St. *Peter*'s Church adjoining to the *Vatican*, which by this Means is become the largeſt and moſt magnificent, and moſt wealthy Church in Chriſtendom. And notwithſtanding that this Congregation has ſuperintended the Building of other Churches in *Rome*, which are very beautiful and numerous, they are nevertheleſs employ'd to this Day, in repairing and beautifying this Cathedral of St. *Peter*'s more than any other; for which Reaſon this Aſſembly bears only the Name of that Church.

THERE

THERE are eight Cardinals and four Prelates deputed to regulate all the Concerns of this Fabric. Their Aſſiſtants are the Auditor and Treaſurer of the apoſtolic Chamber, an Auditor of the *Rota*, a Steward, a Fiſcal, a Secretary, and ſome Attorneys. All theſe aſſemble twice every Month, at the Palace of the ſenior Cardinal of their Congregation, on the Monday or Saturday neareſt to the Beginning and Middle of each Month.

THIS Tribunal takes cognizance alſo by Appeal, of all Diſputes that ariſe with regard to the Building of St. *Peter*'s, whether of ſuch Tradeſmen as furniſh Materials, the Workmen, or other Perſons; as alſo of all clandeſtine Practices, Frauds, or Embezzlements, which may have been committed by thoſe who have the Direction of it; for this Purpoſe they have a Judge, who takes immediate Cognizance of any Thing of this Nature. But the greateſt Privilege theſe Deputies are inveſted with, is the Power of changing the laſt Wills of thoſe who bequeath Sums to be employ'd in pious Uſes; or made in Favour of Perſons unknown, of Vagabonds, Exiles, or Perſons deceaſed; and, in general, of all ſuch as imply a Contradiction, and which cannot be executed purſuant to the Will of the Teſtators; for in theſe Caſes thoſe Deputies apply it to the Profit of St. *Peter*; and in caſe the Heirs or Legatees prevail to have the Will of the Teſtator executed, they then reſerve for the above-mention'd Fabric, whatever Rents or Intereſt may be due from the Death of the Teſtator, till the Day that the Decree paſt in their Congregation.

GREAT Numbers of People are, by way of Penance for their Sins, condemn'd by their Fathers Confeſſors to work very hard, on different Materials which are employ'd in the above-mention'd Fabric; as for Inſtance, to pound Flints and ſeveral other Things for the making of Mortar. Several Perſons of great Quality work at poliſhing of Marble, a certain Number of Hours daily; and in caſe they perform their Work well, they receive Abſolution at the Time preſcrib'd them.

THESE Puniſhments are very much a-kin to thoſe of Galley-Slaves, —— and are always enjoin'd for a Time, proportionable to the Enormity of their Crimes; but with this Difference, that none are condemn'd to the Gallies —— but ſuch as are legally convicted of any Crime; and that thoſe who are condemn'd by the above-mention'd Churchmen, are not judged to deſerve the Labours and Puniſhments they are made to ſuffer, but as they have made a voluntary Confeſſion of certain Sins to their Confeſſor in the Tribunal of Penance, in order to receive the ſacramental Abſolution.

WE ſhall here conclude the Deſcription of the Ceremonies of the Church of *Rome*, and whatever relates to the Hierarchy thereof.

HISTO-

HISTORICAL

MEMOIRS

Relating to the

INQUISITION.

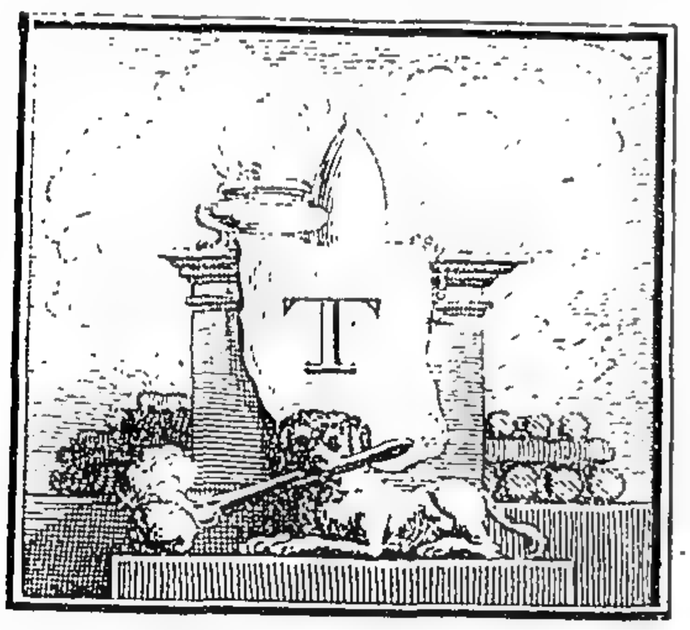


HISTORICAL
MEMOIRS
Relating to the
INQUISITION.

BOOK I.

By Way of PREFACE.

Wherein is ſhewn how widely the Practice of the Church in antient Times, with regard to HERETICS, *differs from that of the Tribunal of the Inquiſition in our Days: A Parallel between them; with the Juſtice of the former, and the great Injuſtice of the latter.*



THE Spirit of *Chriſt Jeſus* and of his Church being a Spirit of Charity, of Gentleneſs, and Moderation, that aims not at the Death, but the Salvation of a Sinner, nothing appears to be more oppoſite to it than the employing Force, Violence, Tortures, and even Death, againſt thoſe who entertain ſuch Notions as claſh with the Purity of Doctrine, or the Precepts of the Goſpel. Beſides, as the Power of the Church is merely Spiritual in its own Nature, the Prelates thereof are no ways impower'd to inflict Puniſhment.

THE Keys which our Saviour has given to looſe and unlooſe, have no other Power than that of ſeparating Unbelievers from the Communion of the Church, in Things of an eccleſiaſtical and ſpiritual Nature, and not to deprive them either of Life, or their temporal Poſſeſſions. Thus we ſee, that during the three firſt Ages of the Church, the Apoſtles

ſtles and their Succeſſors employ'd no other Methods than that of Exhortation, Admonition, and Cenſure, in order to bring back ſuch Chriſtians as had wander'd from the Paths of Faith: And in caſe they perſiſted in their Obſtinacy, they contented themſelves with ſeparating them from their Communion, agreeable to that Precept of St. *Paul, Hæreticum hominem, poſt unam & alteram correptionem devita.* But no ſooner were there Emperors who profeſſed the Chriſtian Religion, but they laid it down as a Duty incumbent on themſelves, not only for the Security of their Government, but for the better Support of the Catholic Religion, of which they were the Protectors, to enact Laws againſt Heretics, and to puniſh them. The Biſhops never arrogated this Authority, but addreſſed themſelves ſometimes to the Emperors, to deſire that certain turbulent Heretics might either be puniſhed, or a Stop put to their Proceedings by the Dread of Puniſhment. But then, agreeable to the Dictates of the Goſpel, they took the utmoſt care not to ſuffer Heretics to be puniſhed with Death; and all they deſired was, that they might be effectual in reclaiming them from their Errors, but were not for having them put to Death in a State of Impenitence. This they look'd upon with ſo much Horror, that notwithſtanding the *Priſcillianiſts* did, of all other Heretics, moſt juſtly deſerve Death, yet the Church looked on thoſe Biſhops that had accuſed them to *Maximus* the Emperor, who had condemned them to die, as guilty of ſo great a Crime, that the reſt of the Biſhops thought it incumbent on them to join no longer with them in Communion, nor with thoſe who did not ſeparate themſelves from them. And an antient Author, tho' he owns that the *Priſcillianiſts* had been juſtly puniſh'd, yet he cannot forbear looking upon their Condemnation, becauſe it had been procur'd by Biſhops, as an Example of a very dangerous Conſequence: [a] *Hi homines luce indigniſſimi, peſſimo exemplo necati, aut exilio mulctati.* St. *Auſtin* himſelf ſhews plainly enough in his Epiſtle to *Donatus* Proconſul of *Africa*, that he was of the ſame Opinion, when he declares to him, that in caſe he ſtill continued to put the *Donatiſts* to Death, the Biſhops were bound in Duty to conceal them from him for the future.

NOT but that Heretics may be reſtrained by temporal Puniſhments; but here, as in all other Things, a certain Decorum muſt be obſerved, as well as ſome Rules followed: And hereupon it may be ſaid, that the Cauſes for which Heretics may be puniſhed, are chiefly reducible to four.

THE firſt is grounded on a political Reaſon, *viz.* for the Peace of the Government, in order to prevent and put a ſtop to it, or even curb the Diſſorders or Diſſentions, that are almoſt inſeparable from Diſputes on religious Topics, as is but too manifeſt from Experience.

THE ſecond Reaſon is drawn from the Duty incumbent on a Chriſtian Prince, who is obliged to guard Religion with a vigilant Eye, and to exert himſelf as much as poſſible to maintain it in its Purity. And as this Purity is ſullied by Hereſies, corrupt Opinions, and pernicious Maxims, a Prince muſt not, when theſe prevail, look upon them with an Eye of Indifference; but is bound to root out every Thing that may have the leaſt Tendency to deprave Religion, with the ſame Care and Circumſpection as he employs to ſee the Civil Laws put in Execution.

THE third Reaſon for puniſhing Heretics, is ſometimes drawn from the Nature of thoſe Hereſies which they profeſs: For it is certain that there are ſome who advance Principles of ſo blaſphemous a Nature, and entertain Notions ſo highly injurious to the Divine Being, and the Myſteries of Religion, that to tolerate, and not endeavour to ſuppreſs them, would be Injuſtice. Can any Thing be more equitable than to chaſtiſe

[a] *Sulpitius Severus.*

ſe-

ſeditious Spirits, when they diſcourſe on Topics injurious to the Prince, and obnoxious to the State? And ſhall we ſay that the Divine Majeſty is to be leſs reſpected than that of Kings and other earthly Governors; and that Men ſhall with Impunity be ſuffered to break out into contumelious Expreſſions againſt the former, and at the ſame Time puniſh the licentious Diſcourſes vented againſt the latter with the utmoſt Severity?

THE laſt Reaſon why Heretics may be proceeded againſt with Rigour, is not to force, but to incline them, by the Fear and Dread of the Laws, and the Puniſhments inflicted, to make proper Enquiries into the Truth, and through an inward Conviction to return to the Church which they had left. This Enquiry would never once enter into their Thoughts, were they not prevail'd upon to enter upon it from a deſire of living in Peace, and to eſcape thoſe Puniſhments to which Heretics are ſubject by the Laws. This Reaſon, which, perhaps, may appear to be the weakeſt here, did nevertheleſs prevail ſo far with St. *Auſtin*, that it made him change the Opinion he had once entertain'd, with Reſpect to the Puniſhment of Heretics.

IF we examine the firſt Reaſon, it muſt be owned that all ſuch Heretics as break in upon the Peace of the State, and raiſe Seditions, may, and often ought to be puniſhed capitally, as their Practices are more or leſs prejudicial to the Tranquillity of the Government. Thus the Church in St. *Auſtin*'s Time, thought it ſelf impowered to implore the Protection of the Emperors againſt the *Donatiſts*; and it was from the ſame Principle that thoſe Monarchs, upon the Complaints made by the Church, puniſhed ſome with pecuniary Mulcts, others with Baniſhment, and others again with Death: And in all theſe Proceedings they acted with the higheſt Juſtice, as is manifeſt from Hiſtory.

THE ſecond Reaſon may juſtly authorize a Prince to puniſh Heretics. St. *Auſtin* is of this Opinion, and therefore ſpeaking of the *Donatiſts*, he ſays, "The Tribune whom "the Emperor has ſent, is not commanded to put you to Death, but only to reform "you; but in caſe you reſolve upon the contrary, and perſiſt in your Obſtinacy, you ſhall "be ſent into Exile, to the End that you may not hinder the reſt from becoming Con-"verts, and recanting their erroneous Principles."

THE third Reaſon is but too ſufficient to impower a Monarch to puniſh not only Heretics, but even Schiſmatics, Heathens, and *Jews*, if any ſuch are in his Dominions. The Puniſhments inflicted ought to be either gentler or more ſevere, proportionable to the Flagrancy and Blaſphemy of the Doctrine. Such Princes as were informed with a Spirit of Piety (as is manifeſt from the Example of the Emperor *Juſtin* and St. *Lewis*,) never ſuffered Blaſphemers to go unpuniſhed. According to the divine Law, they ought to be puniſhed capitally; it cannot therefore be diſputed but that a Chriſtian Prince may in that Particular regulate his Conduct by the Law of the Creator; tho' at the ſame Time it is certain, that he is at Liberty to puniſh with a leſs ſevere Hand if he thinks proper.

As to the fourth Reaſon, *viz.* the bringing Heretics over to the Church, either by a Dread of Puniſhment, or from the Puniſhmments themſelves, it muſt be owned, that when this is the only Reaſon for chaſtiſing them, they ought to be proceeded againſt with the utmoſt Prudence and Circumſpection. For, not to mention that a truly Chriſtian Prince does all that lies in his Power to prevent the Effuſion of his Subjects Blood; ſo on the other Side, the Converſion of Heretics, which is the Thing aimed at, cannot be effected by theſe Means: For when once we have put a Heretic to Death, we thereby cut off all farther Hopes of his Converſion. On this Occaſion therefore

we are to employ negative Puniſhments rather than poſitive ones, if I may ſo expreſs my ſelf; *i. e.* they may be excluded the Enjoyment of thoſe Honours, Dignities, and Privileges, which the Catholics enjoy; or ſuch Burthens may be laid upon them, and they may be bound to ſuch Services, as the reſt are exempt from: Nay, farther, the Places where they meet together for divine Worſhip may be taken from them; they may be prohibited the public Exerciſe of their Religion, and their Paſtors may be ſent into Baniſhment. For as nothing contributes more to foment and keep up a Spirit of Schiſm, and a Diviſion in Religion, than a Variety of Worſhips, and the Diverſity of Aſſemblies and Paſtors; ſo on the other Side, nothing can poſſibly weaken them more than to deprive them of all theſe Advantages. This was the Conduct of the Chriſtian Emperors in St. *Auſtin*'s Time; and the ſame Saint, who acquaints us with this Circumſtance, approves and applauds it, and confeſſes that the happy Effects which had reſulted from this Conduct, obliged him to change his Opinion, and to own that Heretics may, with great Juſtice, as well as Advantage to the State, be puniſhed with Gentleneſs and Moderation, provided their Converſion is the only Motive of ſuch a Procedure. But how juſt ſoever it may be to puniſh Heretics on certain Occaſions, it is nevertheleſs certain, that as to corporal and civil Puniſhments, the Church had nothing to do with them, but they were wholly inflicted by the Prince and the ſecular Magiſtrate. Though we were to read an hundred Times over all the Collections of Canons, by which the Church ſquar'd her Conduct for ſeveral Centuries together, we yet ſhall not meet with ſo much as one that inflicts corporal Puniſhment, not even on Eccleſiaſtics, tho' theſe in all Ages have been more immediately in Subordination to the Church than the Laity; which is an indiſputable Proof that the Church was in thoſe Days perſuaded ſhe was inveſted with no ſuch Authority.

THE Authority or Power therefore in the firſt Ages of the Church with reſpect to Hereſies, was confined only to Tenets; and this Power has indeed been its peculiar Prerogative in all Ages. Princes and civil Magiſtrates have never carried their Pretenſions ſo far; or in caſe they happen to have done it, as *Juſtinian* with regard to *Origen*, it has either happened but very rarely, or in Execution of the Church's Decrees. And if they ever attempted any Thing of this Nature from their own Authority, it was of no great Conſequence, and very little Regard was paid thereunto, till ſuch Time as it had receiv'd a Sanction from the final Deciſion of the Church.

HER Power extended indeed to the Condemnation of Heretics themſelves; but then the Puniſhments which ſhe inflicted by Virtue of her own Authority, went no further than the Excommunication of the Laity, and the Excommunication and Depoſition of the Clergy.

WHENEVER the Church was perſuaded that weightier Puniſhments were neceſſary for the reſtraining of Heretics, or even ſuch Catholics as were incorrigible, ſhe was ſo far from ordering the Execution of them, that on the contrary ſhe always addreſſed herſelf to Princes and civil Magiſtrates for that Purpoſe. The antient Biſhops of *Africa* generally follow'd this Maxim, as is manifeſt from ſeveral Teſtimonies of St. *Auſtin*: Thus the Council of [a] *Vernon* decrees, that the King muſt be addreſſed in order to inflict the Puniſhment of Baniſhment. The ſame Thing is enacted by the third Council of [b] *Tours*, whenever civil and corporal Puniſhments are to be inflicted.

[a] Canon ix.
[b] Canon iv.

THE

THE Popes themſelves were once of the ſame Opinion, tho' their preſent Conduct is ſo oppoſite to it. *Pelagius* I. enacts that Recourſe ſhall be had to the civil Magiſtrate, to reſtrain Heretics and Schiſmatics: [a] He writes to this Purpoſe to *Narſes* the Patrician, Commander of the Emperor's Forces in *Italy*; and in his Letter to *John* the Patrician, has Words to the [b] ſame Effect.

ALTHO' *Gregory* IX. carried the Authority of the Church to a great Length, he nevertheleſs acknowledges that it belongs only to the civil Magiſtrate to impoſe pecuniary [c] Fines; and *Celeſtin* III. is of the ſame [d] Opinion.

AND this is what obliged *Alcuinus*, notwithſtanding he was a great Stickler for the Authority of the Church in other Caſes, to own, that there is this Difference between temporal and eccleſiaſtical Power, *viz.* that the former is wholly confined to the [e] inflicting of corporal Puniſhments, and the latter to ſpiritual [f] ones.

HOWEVER, it muſt ſtill be owned, that ſeveral Examples of conſiderable Antiquity might be brought to prove that the Church has the Power of inflicting bodily Puniſhments.

THE fifth Council of *Rome*, held under Pope *Symmachus*, condemns a Clerk to Baniſhment, and confiſcates all his [g] Goods.

ADRIAN V. ordains, that a falſe Accuſer ſhall have his Tongue cut out, nay, that he ſhall loſe his Head, in caſe his Accuſation be of ſo heinous a Nature as to deſerve [h] it.

URBAN III. condemns a Clerk, who had counterfeited the royal Signatures, to be depoſed, ſent into Baniſhment, and ſtigmatiz'd in the [i] Face.

ALEXANDER III. condemns all ſuch Laymen as ſhall have ſeduced and drawn away Women and young Lads, to the Scourge, and pecuniary [k] Mulct: Not to mention many other Examples which might doubleſs be quoted to ſtrengthen the ſame Aſſertion.

BUT it may be objected in the firſt Place, that the ſeveral Inſtances above-mentioned, do not any way relate to Heretics. Secondly, that it is taken for granted in theſe Determinations, that the eccleſiaſtical Judges had for that Purpoſe received from Princes ſpecial Power for inflicting civil Puniſhments. And indeed *Alexander* III. manifeſtly makes ſuch a Suppoſition, in the Affair relating to the Biſhop of *Palermo*, who had really a Power devolved on him by the King of *Sicily*, by Virtue of which he enacted civil Puniſhments, even with reſpect to the Laity.

IT may be farther ſaid, that theſe Decrees are made only to point out to the civil Magiſtrate the Puniſhment that is due to the Crimes mentioned in them; which however does no way infer that it is not their proper Buſineſs to exerciſe theſe Puniſhments

[a] 23. q. 5. Can. *Non. Vot.*
[b] *Ibid.* Can. *Religionibus.*
[c] *Ibid.* Can. *Religentes.*
[d] *De maled.* Can. *Statuimus.*
[e] *De Judic.* Can. *cùm non ab homine.*
[f] *De authoritat. Eccl.* Ca. 2.
[g] Q. 5. Cap. Accuſatoribus.
[h] Q. 6. C. *Delatori.*
[i] *De Crimin. falſ.* C. *Ad Audientiam.*
[k] *De Raptor.* Cap. 4.

againſt

againſt ſuch Criminals. And this is the Manner in which the very Gloſs itſelf explains the Decrees of *Adrian* V. and of *Urban* III.

IN a Word, in what Senſe ſoever theſe particular Decrees are underſtood, it is impoſſible for them to over-rule the Authority of the Fathers, who are all unanimouſly agreed, that the Juriſdiction of the Church is wholly ſpiritual, that ſhe cannot make uſe of Force, and that temporal Puniſhments do not any way belong to her Province.

THIS, however, is to be underſtood of the Church, with regard to that Power alone which ſhe has received from our Saviour and his Apoſtles; for in thoſe Places where ſhe enjoys Sovereignty and temporal Authority, as in *Rome*, and ſeveral other Places, it is not to be doubted but that ſhe enjoys the ſame Rights and Privileges, and that they are as unlimited as thoſe of other Sovereigns.

FROM all that has been ſaid we may conclude, that nothing can poſſibly be more oppoſite to the Spirit and Practice of the Church for upwards of a thouſand Years, than what is now obſerv'd in thoſe Countries where the Inquiſition is eſtabliſh'd.

FOR upwards of ſix hundred Years together the Church behaved with the utmoſt Gentleneſs and Moderation towards all Heretics in general, and thoſe in particular who never raiſed any Commotions in the State, or perſecuted the Catholics; whereas in thoſe Countries where the Inquiſition prevails, they are now treated with the utmoſt Rigour and Severity, the moſt ſtrict Search is made after them, and the Proſecution never ceaſes till they are quite extirpated. The utmoſt Rigours of Impriſonment, Puniſhments, Racks, Tortures, in all their various Shapes, are employ'd againſt them; and ſo inflexible are the Proſecutors in the Puniſhments they inflict, that nothing can poſſibly ſoften or alleviate their Severity. And if the civil Magiſtrate, whoſe Aſſiſtance they implore when the Puniſhment is Capital, (which is ever the moſt rigorous, ſince it is no leſs than burning) ſhould go about to mitigate it, he himſelf would be ſuſpected to favour Heretics, and would at leaſt incur the moſt rigorous Cenſures of the Church, and be entirely cut off from it by Excommunication.

IN former Days the Church had neither Judges, Officers, Tribunals, Priſons, Dungeons, Executioners, or Tortures; the Spirit of Gentleneſs ſhe then breathed, did not ſuffer any Thing of this Nature ſo much as to enter into her Thoughts: She left all thoſe terrible Things to the Tribunal of Princes and the civil Magiſtrate, who are juſtly impower'd to imploy Compulſion, and who are frequently obliged to make uſe of it for the Peace and Safety of Governments; as alſo to reſtrain the Wicked, who would otherwiſe fancy they might indulge in all manner of Licentiouſneſs; and to force them to be Virtuous, at the leaſt in outward Appearance, if they will not be ſo in Reality.

BUT the Inquiſition, on the contrary, is ever ſurrounded with all theſe Objects of Terror, and employs them indifferently againſt all kinds of Heretics, and againſt all in general over whom its Authority extends, tho' of never ſo peaceable a Character, no leſs than againſt the moſt ſeditious and turbulent Offenders.

FORMERLY the Biſhops and their Officers were the only Inquiſitors; and whenever it was neceſſary to employ rigorous Penalties, and puniſh with Severity, they always addreſſed themſelves to the civil Magiſtrate for that Purpoſe, who in all Ages hath been inveſted with that Right.

BUT

But in thoſe Places where the Inquiſition now ſubſiſts, we find the very reverſe; Biſhops have but the leaſt and moſt inconſiderable Share in the Proſecution of Heretics, but are themſelves ſubject to the Tribunal of the Inquiſitors. Theſe Inquiſitors are generally, and in moſt Places, not only Churchmen, but Monks; whoſe Profeſſion is of a very ſevere Nature. As for the civil Magiſtrate, how neceſſary ſoever it may be for him to take Cognizance of the Sentences they pronounce, they nevertheleſs do not communicate any thing of them to him; and he has no more left of the Authority he antiently enjoy'd, than to be a mere Witneſs and Executioner of ſuch Sentences as are pronounced by the Inquiſition, but has no manner of Right to examine them.

Antiently it was the Cuſtom to judge Heretics in the ſame manner as other Criminals; there was no manner of Difference in the Formality, and the Methods of Procedure were exactly the ſame; they were allowed the ſame Means of defending themſelves, and of challenging or excepting againſt their Proſecutors, and an Opportunity of clearing themſelves was indulged them the ſame as other Criminals.

But in the Inquiſition it is the direct contrary; the Methods of Proſecution are different, and the Formalities entirely new; it is very eaſy to ruin a Perſon who ſtands impeached, but very difficult to juſtify one who is innocent.

In former Days, whenever a Heretic repented of the Errors he had fallen into, and ſubmitted to the Penance and Correction of the Church, he was always received again into her Boſom, and reconcil'd to her with Joy:

But in the Inquiſition, when once a Pardon has been granted, all future Mercy is entirely cut off; and whenever a Perſon has been ſo unhappy as to come twice into its Clutches, the Crime is never expiated but with Life.

In all other Courts of Juſtice Death puts an End to all farther Proſecution, and terminates all the Rigours that may be employed againſt a Criminal.

But here it is quite otherwiſe; the Proſecution extends even beyond Death, and the Inquiſitors are as cruel to the Bones, the Aſhes, and the very Pictures or Images of the Criminals, as they would have been to their Perſons, had not Death put an End to all their Torments. Time cannot obliterate any Circumſtance from the Memory of the Inquiſitors, and they ſhall as well remember the ſeveral Particulars of a Crime a great many Years after its being committed, as tho' it had been perpetrated but a few Days before.

A Son who conceals his Father, after whom Search is made in order to put him to Death, will not have ſuch an Action imputed to him as a Crime elſewhere; nor is a Wife who ſhelters her Husband in a caſe of imminent Danger, look'd upon as Criminal; ſo far from it, that all theſe good Offices are conſider'd as ſo many natural Duties, the Prohibition of which would be unjuſt.

But in thoſe Countries where the Inquiſition prevails, all theſe Duties are forbid, and no ſooner is a Perſon ſo unhappy as to be impeach'd before its Tribunal, but he is immediately abandon'd by all. A Son does not dare give Refuge to his Father, a Father to his Son, nor a Wife to her Husband; and if any one ſhould be convicted of doing this, he would immediately be proſecuted by the Inquiſition as a Fautor of Heretics.

IN all other Places, any Perſon who has been unjuſtly accuſed, has ſuffered falſe Impriſonment, or has been undeſervedly tortured, is allow'd to publiſh his Innocence to the World, and by that Means come off with Honour; he is at Liberty to vent his Complaints, which are ſo far from being look'd upon as a freſh Crime that may impower a Court to call him again to Account, that, on the contrary, the Judges themſelves generally make no Difficulty to own they were impoſed upon, and are the firſt to proclaim the Innocence of thoſe who are really ſo.

BUT in the Inquiſition it is quite the reverſe; ſuch Favours are never granted by the Inquiſitors; they never own their Miſtake, but are always in the Right, and inſiſt that every Thing had been done as it ought to be. And if ever an innocent Perſon who has eſcaped their Snares, ſhould preſume to proclaim his Innocence to the World, and value himſelf upon it, he would certainly be again arreſted, and afterwards puniſhed for ſlandering the Holy Office.

THESE Particulars will ſcarce appear credible, eſpecially in *France*, and the other Kingdoms whoſe Inhabitants are not ſubject to the Rigours of that Tribunal; but thoſe who have either inhabited or frequented thoſe Countries where the Inquiſition is eſtabliſhed, are fully perſuaded of the Truth of all that is here aſſerted. The very Inquiſitors themſelves do not mince the Matter very much, ſo far has Prejudice and Cuſtom perſuaded them that they are in the Right to act in this manner: And on the other Side, they are of Opinion it is ſo much their Intereſt to be feared, and to over-awe every one, not excepting even Kings, that they are very deſirous thoſe Things ſhould be known, tho' at the ſame Time all that paſſes in the Inquiſition itſelf is kept inviolably ſecret.

OUR publiſhing them therefore in theſe Memoirs cannot be deemed either a raſh or novel Attempt, they being borrowed from ſeveral *Roman* Catholic Authors, whoſe Principles were Orthodox, and the greateſt Part of whom were Eye-Witneſſes of all we ſhall here relate with the utmoſt Exactneſs as well as Sincerity.

WE ſhall confine ourſelves only to what relates to the Hiſtory, the Practices, and Proceedings of the Tribunals of the Inquiſition, as it is eſtabliſhed in our Days; together with the various Employments of the Inquiſitors, their manner of judging, how cruelly they treat thoſe who are ſo unhappy as to be ſeiz'd and ſhut up in their Priſons, the Torments inflicted on thoſe who are accuſed, the Pomp and Solemnity with which they execute the ſeveral Sentences pronounced in the Acts of Faith; and to make all theſe ſeveral Particulars ſtill more conſpicuous, we have thought proper to annex to theſe Memoirs, ſome genuine Relations of a very particular Nature, which alone will be capable of raiſing the Reader's Abhorrence for a Tribunal, from which one would imagine the Managers had laid it down as a Law, to baniſh every Thing that has the leaſt Appearance of Juſtice or Humanity.

BUT before we enter upon theſe Matters, we beg leave to congratulate the Happineſs and Felicity of thoſe People that are not obliged to live under the Governments of ſuch [a] Princes, as under a Pretence of maintaining the Laws of this dreadful Tribunal, are forced, as it were, to lend their Authority to Actions of ſo cruel a Nature, that they are looked upon by all Nations with Horror, at the ſame Time that their Adminiſtration is had in the utmoſt Deteſtation.

[a] The Kings of *Spain*, *Portugal*, &c.

HISTORICAL MEMOIRS

Relating to the

INQUISITION.

BOOK II.

CHAP. I.

The Origin, Eſtabliſhment, and Progreſs of the INQUISITION.

THE Church, after the Diviſion of the Empire into the Eaſtern and Weſtern, had long enjoyed an uninterrupted Calm in the weſtern Parts of the World; or in caſe it had been ſome Times diſturbed, neither Heretics or Hereſies had been the Cauſe thereof; for very few Hereſies had ſprung up, and ſuch as did, no ſooner peep'd abroad, but they either ſunk of themſelves, or were cruſhed by the Vigilance of the ſovereign Princes and the Prelates. The Harmony that always ſubſiſted between the Prieſthood and the Empire, did not a little contribute to the maintaining of Religion in its Purity.

BUT this Union being once diſſolv'd by the furious Diſputes which aroſe about the Middle of the eleventh Century, between the Emperors and the Popes, both Parties carrying Things to the utmoſt Length for upwards of fifty Years, a Door was by that Means open'd to all kinds of Hereſies.

IT was ſcarce poſſible for Things to have taken another Turn: For as the Popes had a great Number of Adherents, who ſtretched the Authority of the Church beyond its due Limits; ſo, on the other Side, the Emperors had their Partizans, who weaken'd it as much as poſſible, and confin'd it to much narrower Bounds than it might juſtly claim. This it was that occaſioned the Starting up of Hereſies, which afterwards gave Riſe to the Eſtabliſhment of the Inquiſition. Hitherto they had all gone no farther than to attack the Myſteries of Religion; but afterwards, leaving the Myſteries, they levelled all their Obſtinacy againſt the Morality, the Diſcipline, and particularly the Authority of the Church.

THE Church being attacked in ſo tender a Part, was far from over-looking ſuch dangerous Enemies; but then they were ſo numerous, and the Support which moſt Princes gave them clandeſtinely ſwell'd their Authority to that Height, that ſhe was often reduced to the Neceſſity of winking at them, for want of Means ſufficient to cruſh them.

As the extirpating of theſe Hereſies concern'd the Popes more than any Body elſe, ſo they did all that lay in their Power to root them out; and for that Purpoſe they left no Stone unturned, but inſtigated all thoſe who were immediately ſubordinate to them, and were continually writing to Biſhops, to Princes and Magiſtrates, exhorting them to do their utmoſt to extirpate the Enemies of the Church.

BUT

BUT whether it were that Princes and civil Magiſtrates were not willing to deſtroy a Multitude of People, who ſeemed to weaken the Authority of the Church from no other View than to heighten their own, or that they did not believe them to be ſo criminal as they were repreſented, or that Policy, which ſometimes changes with the Times, and aſſumes a Face according to the Variety of Intereſts, made them of Opinion that the tolerating them would be advantageous to the State, it is certain that they were not very zealous in reſtraining them. On the other Side, the Biſhops, whether it were that they were not powerful enough to ſtem the Impetuoſity of this Torrent, or that buſied in other Branches of the miniſterial Function, they had not Time ſufficient to purſue this Affair with the Vigour it naturally required, it is certain that they did not firſt oppoſe it with ſo much Rigour, or at leaſt Succeſs, as might have been wiſhed.

BY this Means theſe Heretics grew at laſt ſo formidable as to find themſelves able to make head againſt the Popes themſelves. The Followers of *Arnold* of *Breſcia* who were of this Number, reduced them to the greateſt Streights: They forced them more than once to leave *Rome*, and to ſeek an Aſylum elſewhere, in order to ſhelter themſelves from their Fury; and had it not been for the Puniſhment which was inflicted on the Ring-Leader, who, having been executed publicly in *Rome* for Hereſy and Sedition, ſtruck the whole Party with Dread and Terror, it would have been impoſſible for the Popes to have maintain'd their Authority in that City.

THE *Vaudois* and the *Albigenſes*, their Succeſſors, were equal Enemies to the Authority of the Church, and as vigorous in attacking it; and that which made them ſtill bolder, as well as more formidable, was the Protection they met with from *Raymond* Count of *Toulouſe*, and the Count of *Foix* and of *Comminges*. It was therefore thought proper to employ more violent Methods, than had hitherto been made uſe of againſt Heretics.

THESE Methods reſulted at laſt to the publiſhing a Cruſade againſt them; an Expedient which the Popes had formerly, on other Occaſions, employ'd with ſo much Succeſs. Pope *Innocent* III. a Man of a bold and enterpriſing Temper, and ſucceſsful in all his Attempts, reſolved to try what this would do. However, he at the ſame Time thought proper to apply Lenitives, and to ſee whether Preaching and Diſputation would not prove effectual in converting theſe Heretics; and for this Purpoſe he ſent ſeveral Miſſionaries into *Languedoc*, with St. *Dominic*, and the bleſſed *Peter* of *Chateauneuf*, at their Head. But as theſe did not meet with a Succeſs anſwerable to their Zeal, and the above-mention'd *Peter* having been cruelly maſſacred near *Toulouſe*, *Anno Dom.* 1200. the Pope reſolved to employ temporal Weapons againſt them; and having himſelf been a famous Lawyer, he by a Quirk of Law, made theſe Heretics be conſider'd as *Mahometans*, becauſe they had this in common with them, *viz.* were equally Enemies to the Church.

UPON this Foundation the Pope granted Indulgences to St. *Dominic*, and his Diſciples were ordered to publiſh them in all Places under their Juriſdiction in the following Senſe: That all who either by their Credit or Money ſhould contribute to the Extirpation of Heretics, ſhould obtain them as fully as though they themſelves fought againſt them. Upon which a powerful Army of choſen Soldiers was ſoon levied.

As *Raymond* Count of *Toulouſe* was the moſt powerful Protector of the *Albigenſes*, the Pope was reſolved to fall upon him firſt [a]; but he not finding himſelf able to withſtand ſo formidable a Power, ſubmitted himſelf to the Pope, withdrew his Protection from the *Al-*

[a] *Anno* 1209.

bigenſes,

bigenſes, and delivered up ſeven of the principal Cities of *Provence* and *Languedoc*, by way of Security for the Performance of his Promiſe.

THUS the Army of the *Cruſados* having done their Buſineſs with the Count of *Toulouſe*, who, as we juſt now obſerved, had ſubmitted himſelf, they turned off towards *Beziers*, where the *Albigenſes* had ſtrongly intrenched themſelves. They beſieged the City in Form, which not being able to withſtand an hundred thouſand *Cruſados*, was taken, and burnt to the Ground. They cut to Pieces all the Men, Women, and Children they found in the Place; a general Maſſacree enſued, wherein no Regard was had to Age or Sex: They did not pardon ſo much as one ſingle Perſon; and the *Roman* Catholics themſelves, a ſmall Number of whom were in that City, fell undiſtinguiſhed among the reſt.

THIS Example which had been made of *Beziers*, though a dreadful one, did not yet hinder the Count of *Beziers*, who enjoy'd the ſame Sovereignty over *Carcaſſone*, from withdrawing into this latter City, which he defended to the laſt Extremity. He himſelf was a *Roman* Catholic; but whether it were that he was offended at the little Regard that had been paid to his Mediation, in the Endeavours he had uſed to ſave *Beziers*; or that he could not bear to ſee his Territories laid waſte, and his Subjects, whom he thought it his Duty to protect and defend, cut to Pieces in this Manner, under a Pretence of Religion; or that he could not perſuade himſelf that Religion was the only Motive for raiſing this bloody War, he took a Reſolution to oppoſe the Attempts of the *Cruſados*, and to defend *Carcaſſone*; firmly reſolv'd either to ſave it, or bury himſelf under its Ruins.

IN this Place he was ſoon hemm'd in by the *Cruſados*, whoſe Army at that Time conſiſted of three hundred thouſand Men; for ſince the taking of *Beziers*, it was increaſed by a numberleſs Multitude of People, who crowded to it from all Parts; as alſo a great Number of powerful Noblemen, who came to the *Rendezvous* on very different Motives.

HOWEVER, this prodigious Multitude of Enemies did not in the leaſt terrify the undaunted Count of *Beziers*. He publiſhed a Manifeſto, in which he declared he had no other Intention than to perſevere to the laſt Gaſp in the Profeſſion of the Catholic Faith; that this however ſhould not hinder him from protecting his Territories and his Subjects, of what Perſuaſion ſoever, and that becauſe he thought himſelf obliged to it from the Law of Nature, which of all others ought to be preſerved moſt inviolably, and by the mutual Promiſe he and they had made not to abandon each other: That he did not look upon this as a religious War, but as a Project concerted purpoſely to deprive him and the Counts of *Toulouſe*, *Foix*, and *Comminges*, of their reſpective Dominions; he therefore exhorted them to unite with him, and to be at laſt ſenſible of their true Intereſts, which were inſeparable from his; but though they ſhould not conſpire with his Reſolutions, he was however reſolutely bent to riſque alone all the Danger that might enſue from this War: That ſince his Enemies were reſolved upon his Deſtruction, let him act how he would, it were better to die couragiouſly, Sword-in-Hand, than to ſurvive the Loſs of his Poſſeſſions, the Ruin of his ſtrong Holds, and the Slaughter of his Subjects. For the reſt he called Heaven and Earth to witneſs his Innocence, with regard to all the Evils which the War muſt inevitably draw after it, ſince he would never have engaged in it but from the unavoidable Neceſſity he was under of defending himſelf againſt thoſe who were reſolved to deprive him of his Poſſeſſions by the moſt unjuſt Methods.

THE *Cruſados* made no manner of Anſwer to this Manifeſto; ſo that a vigorous Attack was immediately prepared on one Side; and on the other a fixed Reſolution was taken, to hold out to the laſt Extremity.

THE City of *Carcaſſone* was then, as in our Days, divided into two Parts; the firſt, which was called the City, ſtood on a Hill that was ſtrongly fortified; the other was called the Borough, and was built at ſome Diſtance from the City, which being weak was eaſily taken; when, as before had happened at *Beziers*, all the Inhabitants were put to Fire and Sword, and no Diſtinction made of Age, Sex, or Quality.

THIS cruel Treatment was ſo far from intimidating thoſe who fought in the upper Town, with the Count of *Beziers* at their Head, as they had flattered themſelves it would, that it ſerved rather to confirm them in the Reſolution they had taken of ſelling their Lives at the deareſt Rate.

WHILE Matters [a] were thus carrying on, the King of *Arragon* arrived at the Camp of the *Cruſados*, and immediately interceded for the Count of *Beziers*; but all he could obtain from the Pope's Legate, who in reality was the chief Commander in this Enterprize, was, that the Count himſelf, with nine Aſſociates, ſhould have free Liberty to retire whereſoever he ſhould think proper; but that all the Inhabitants ſhould ſurrender at Diſcretion, ſhould come ſtark naked out of the City, and in that Condition ſubmit themſelves to the Legate's Mercy.

BUT the Count *de Beziers* rejected the Offer with the utmoſt Deteſtation, and reſolved to ſuffer the worſt that might happen. The Inhabitants following his Example, fought like ſo many Deſperadoes, and a great Number of the *Cruſados* loſt their Lives under the Walls of *Carcaſſone*.

AT length the Legate deſpairing to carry by Force a Place defended by ſo brave a Man, and ſeconded by the Inhabitants of equal Intrepidity with himſelf, reſolved to make himſelf Maſter of it, though by the moſt infamous Methods; and imagining he might ſtop at Nothing, provided he only came off victorious, he diſpatched a Gentleman to the Count, who prevailed upon him to come out of the City, ſwearing the moſt horrid Oaths, that they would not hurt a Hair of his Head, and making the moſt ſpecious Promiſes that the Legate would enter into Articles with him with the utmoſt Sincerity; but no ſooner was he come before him, than he was ſeized, and made Priſoner of War.

THE Inhabitants of *Carcaſſone*, in the deepeſt Affliction for the Impriſonment of their Count, loſt the Courage they had diſplay'd all the Time he had continued at their Head, and which perhaps would at laſt have ſaved them. But now they thought only of ſecuring themſelves by Flight, in which they were favoured by a ſubterraneous Paſſage, which extended to three Leagues Diſtance from the Camp. In this Manner they eſcaped the Fury of the *Cruſados*, who in all Probability would have given them no better Treatment than the Inhabitants of *Beziers*, and thoſe of the lower Town, had met with from them.

THE Legate having made himſelf Maſter of *Carcaſſone*, fixed his Head Quarters there, and made it his Place of Arms againſt the *Albigenſes*. Count *Simon* of *Montfort* had the Title of General of the Church beſtowed upon him; and in order to engage him more firmly in her Service, upon the Count *de Beziers* dying in Priſon of Grief, or

[a] *Le Moine du Val Cernay.*

ſome

ſome other Calamity, he had ſeveral fine Tracts of Ground given him, of which the other had been diſpoſſeſſed; and at the ſame Time was aſſured, that whatever Conqueſts he might gain over the *Albigenſes*, a conſiderable Part of them ſhould be his own.

THIS new-created General of the Church, although animated by Preſents of ſo valuable a Nature, and by Promiſes that flattered equally his Intereſt and Ambition, was, nevertheleſs, ſome Time before he attempted any Thing; by which means the *Albigenſes* had an Opportunity of recovering and fortifying themſelves. He was a brave Man, had great Experience, was active, and, to crown all, was attended by good Fortune; but the *Cruſados*, who had made a Vow to ſerve only forty Days, withdrew themſelves at the Expiration of that Time.

THE [a] Year following, his Lady and his Adherents brought a ſtrong Body of *Cruſados* to his Aſſiſtance: Theſe he employ'd with great Conduct and Succeſs, and by their Help reduced all ſuch Places as refuſed to ſubmit to him. The ſtrong Caſtle of *Menerbe*, which had firſt dared to reſiſt the Power of his Arms, was the firſt that was carried by Force, and all its Inhabitants were put to the Sword. The City of *Lavaur* met afterwards with the ſame Fate; it was beſieged, taken, and ſacked, and the Slaughter here was as general as at *Menerbe*. Count *de Montfort* ſucceeded in all his Enterprizes, Victory followed him wherever he went, and all Things ſeem'd to conſpire the Ruin of the *Albigenſes*, when two very unexpected Events had like to have recovered them all they had loſt, and to have ruined the Catholic Party.

RAYMOND Count of *Toulouſe* was gone to *Rome*, in order to reconcile himſelf to the Pope, which he effected. Among other Conditions, he was required to drive the *Albigenſes* out of his Territories. This he gave his Word to do; but being returned to his Dominions, and called upon to perform his Promiſe, he firſt had Recourſe to Delays; but afterwards finding he had no farther Excuſe to make, he declared in expreſs Terms, he could never prevail upon himſelf to do it, ſince he ſhould thereby be forced to depopulate his Country.

UPON this Refuſal the Pope's Legate excommunicated him, and commanded Count *de Montfort* to declare War againſt him. Count *de Foix* was included in the ſame Declaration, and Promiſe was made to the General of the Church, that he ſhould be inveſted with the Demeſnes of thoſe two Princes, in caſe he could diſpoſſeſs them thereof.

COUNT *de Montfort* encouraged by theſe mighty Promiſes, which were capable of ſatisfying a yet more ambitious Mind than his, ſince they tended to make him abſolute Sovereign of the greateſt Part of the South of *France*, immediately took the Field. He ſoon became Maſter of every Hold or Place that was not capable of making a vigorous Defence. He forced the two Counts to quit the Field, and to throw themſelves into the ſtrong Holds, in order to defend them; but as the beſt fortified Place muſt at laſt ſurrender when unaſſiſted by an Army in the Field, the Ruin of theſe two Princes was inevitable, had it not been prevented by an unforeſeen Accident.

THE King of *Arragon*, who hitherto had either endeavour'd to mediate a Peace between both Parties, or ſided with the *Cruſados*; whether it were that he could not bear to ſee the Count of *Toulouſe* his Brother-in-Law ſtripp'd of his Dominions, or that he thought it his Duty not to ſuffer the Count *de Foix*, who was his Vaſſal, to be oppreſſed; or from an inward Diſcontent, at his having been forgot in the Diviſion propoſed to be made of the Spoils of theſe two Princes; declared in their Favour, at a Time when it was leaſt expected, and abandoned Count *de Montfort*.

[a] 1210.

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THIS Proceeding of the King of *Arragon* put a ſtop to all the Succeſſes of the *Cruſados*, and happily reſtored the Affairs of the *Albigenſes*; ſo that in a little Time they brought an Army of an hundred thouſand Men into the Field, compoſed of *Arragonians*, *Languedocians*, and *Provencals*. And as they imagined themſelves ſtrong enough to attempt any Thing, they did not ſtay for Count *de Mountfort*'s coming up to them, but marched forward to meet him, and boldly preſented him Battle.

HOWEVER Count *de Montfort* was no way terrified, either by the Multitude of the Enemy, or the good Order in which they advanced, but accepted of the Battle that was preſented him. Both Sides fought with all the Animoſity with which Religion united to Intereſt is uſed to inſpire two oppoſite Parties; but the King of *Arragon* having loſt his Life in the Heat of the Engagement, the *Albigenſes* were ſeized with a panic Fear. This threw them into a Diſorder, which was unhappily followed by their Defeat; for Count *de Montfort* taking Advantage of their Surprize, fell upon them on all Sides with ſo much Vigour, that he put them to Flight, after having killed twenty thouſand of them upon the Spot.

THE *Albigenſes* being routed in this Manner, Count *de Montfort* employed all his Thoughts in making the beſt Advantage of the Victory he had gained. He preſented himſelf before *Toulouſe*, which immediately ſurrendered at Diſcretion. He next made himſelf Maſter of *Narbonne*; and during the four Years that Count *de Montfort* ſurvived this Victory, his Arms were continually attended with Succeſs.

BUT at laſt, by an unexpected Turn of Fortune, Count *Raymond* recovered *Toulouſe* in 1215. towards which Place Count *de Montfort* advanced with an Army of an hundred thouſand *Cruſados*, and beſieged him in it. And now Providence changing the Fate of War, all the *Cruſados* were routed; and Count *de Montfort*, after having received a Wound in his Thigh with a Sword, was killed by a Shot from a Croſs-Bow diſcharged from the Rampart.

THE Death of this Nobleman had like to have intirely ruined the Affairs of the *Roman* Catholics; for the Counts of *Toulouſe*, of *Foix*, and of *Comminges*, ſoon recover'd all they had been diſpoſſeſſed of, and for ſome Time preſerved all thoſe ſeveral Advantages, when the Death of Count *Raymond* again changed the Face of Things.

YOUNG *Raymond*, his Son, having ſucceeded him in 1220. and continuing the War with a Force inferior to that of his Enemies, met with a continual Series of ill Succeſs, ſo that he was at laſt obliged to ſurrender, and was afterwards carried Priſoner to *Pavia*. To recover his Liberty, he was obliged, in 1223. to agree to and ſign ſuch Articles as his Enemies were pleaſed to make, and, among the reſt, ſeveral very ſevere Edicts againſt the *Albigenſes*.

ON the other Side, the Counts of *Foix* and of *Comminges*, finding themſelves unable to oppoſe the Power of ſo many Enemies as were continually attacking them on all Sides, ſurrendered upon the beſt Terms the Enemy would grant them. Thus ended the War of the *Albigenſes*, after it had coſt more Blood and Treaſure than would have been employed in conquering an Empire.

CHAP. II.

The Wars raiſed on account of the Eſtabliſhment of the INQUISITION.

TO this War which had been carried on openly againſt the *Albigenſes*, ſucceeded that of the Inquiſition, which completed the Ruin of the unhappy ſurviving Heretics. It had been eſtabliſhed ſome Time before, by the Authority of *Innocent* III. and the Care of St. *Dominic*.

THIS Pope conſidering that how much ſoever the Power of the *Albigenſes* might be weakened by open Force, yet great Numbers of them would ſtill ſurvive, who would perſiſt in the ſame Opinions, and profeſs the ſame Doctrine in private, thought it neceſſary, in order to put a ſtop to this and every other kind of Hereſy, to eſtabliſh a ſtanding Remedy, *viz.* a Tribunal compoſed of Perſons whoſe ſole Buſineſs ſhould be the detecting and puniſhing of Heretics.

To effect this, it was abſolutely neceſſary that theſe Perſons ſhould be wholly dependent on the Court of *Rome*, and entirely devoted to its Intereſt; that they ſhould not be diſtracted by other Buſineſs, or taken off by other Avocations: It was proper for them to be mean and inſignificant, in outward Appearance, to the End that they might look upon an Employment as honourable, which, in thoſe Days, was wholly confined to the detecting of Heretics: It was neceſſary they ſhould be Perſons of Rank, of Birth, and bound by no manner of Ties of Relation, to the End they might not have the leaſt Regard or Conſideration for any Perſon whatever; that they ſhould be hard-hearted, inflexible, and of a Breaſt uninform'd with Pity and Compaſſion; foraſmuch as they were intended to compoſe the moſt ſevere and rigorous Tribunal that had ever been eſtabliſh'd. In a Word, it was neceſſary they ſhould be very zealous for Religion, of no great Parts or Learning, but ſuch whoſe Intereſt obliged them to do all that lay in their Power to extirpate Heretics.

POPE *Innocent* being unſatisfied with the Conduct of the Biſhops and Officers of their ſeveral Courts, whoſe Zeal againſt the Heretics appear'd to him faint and languid, thought he ſaw in the Religious of the newly inſtituted Orders of St. *Dominic* and St. *Francis*, all the Qualities neceſſary for his Purpoſe.

THESE Monks were inviolably attach'd to the Intereſt of the Court of *Rome*; the Solitude and Retirement they profeſſed, and which, as afterwards appear'd, began to grow tedious to them, allow'd them Time ſufficient for purſuing this laudable Work. The Meadneſs of their Dreſs and of their Monaſteries, ſo different from what we find them in our Days, and above all, the Cuſtom of begging up and down, and the great Humility they openly profeſſed, muſt naturally make them conſider the Poſt of Inquiſitor, as an Employment perfectly well adapted to ſooth thoſe Remains of Ambition they might have ſtill left. The general Renunciation they made, even of the Names and Families from which they were deſcended, was a great Step towards their being inſenſible to all thoſe Senſations, which the Ties of Nature, as well as thoſe of civil Life, de uſually inſpire. Beſides, the Auſterity of their Rule, and the Severities which they practiſed on themſelves, was far from informing them with the leaſt Compaſſion or Senſibility for their Neighbour, ſince they had not the leaſt Tenderneſs for themſelves. In a Word, they were very zealous, as all Profeſſors of newly eſtabliſhed Religions are ge-

nerally found to be, and learned according to the Genius of that Age, *i. e.* very well verſed in the Learning of the Schools, and the Knowledge of the new Canon-Law; not to mention that they were more immediately prompted to do all that lay in their Power to extirpate Heretics, becauſe theſe were eternally exclaiming againſt them, and left no Stone unturned in order to ruin them in the Minds of the People.

THE Pope therefore having found in theſe Monks all the Qualities he judged requiſite for thoſe he intended for Inquiſitors of the Faith, made no Difficulty to confide that Employment to them; and they on the other Side acted their Part ſo well, as fully anſwered all the Pope, or the Court of *Rome* expected from them.

BUT as the moſt important Eſtabliſhments whatſoever do not immediately arrive at Perfection, and that ſomething is continually adding, either from Seaſons or Occaſions, which at laſt carries them to their greateſt Height, theſe Inquiſitors were not at firſt inveſted with the great Authority they have ſince enjoyed, and in which they now triumph. Their Power was at firſt confined to labour only at the Converſion of Heretics, by the ſalutary Methods of Preaching and Inſtruction; to admoniſh Princes and other Magiſtrates, to puniſh alſo ſuch capitally as ſhould perſiſt obſtinately in their Errors; to get Information of the Number and Quality of Heretics, and of the Zeal which *Roman* Catholic Princes and Magiſtrates might diſcover in proſecuting them, and of the Care and Diligence which the Biſhops and their Officials uſed in ſearching after them. They uſed to ſend theſe Informations to *Rome*, where they were ſubmitted to the Judgment of the Pope, who acted therein as he thought proper; and 'tis from theſe Informations and Inquiries, that the Name of Inquiſitor is borrowed.

SOME Time after, their Authority was enlarged, and they were impower'd to grant Indulgences, to publiſh Cruſades, to foment the Spirits of the People and of Sovereign Princes; to head the *Cruſados*, and to lead them on to extirpate Heretics: And for about fifty Years things continued in this State, *i. e.* till the Year 1250.

IN 1244. the Emperor *Frederick* II. very much encreaſed their Authority, by four Edicts which he publiſhed in *Pavia*, whereby he received the Inquiſitors under his Protection, impowering Eccleſiaſtics to take Cognizance of all Matters relating to Hereſy, and leaving to the ſecular Judges the Authority of proſecuting Heretics, after that the Churchmen had paſſed Sentence on their Tenets. He commanded that all obſtinate Heretics ſhould be burnt, and even condemned to perpetual Impriſonment all who ſhould repent of their Errors.

THE Quarrels and Animoſities which have interven'd between ſovereign Princes and the *Roman* Pontiffs, have always, in the long run, proved fatal to Heretics; whether it were that thoſe Princes who engaged in ſuch Diſputes, were really animated with a true Zeal for Religion at the ſame Time; and that they themſelves abſtracted from all political Views, have from their own proper Impulſe been inclined to protect it; or that their Aim was, by theſe outward Marks of their Adherence to the *Roman* Catholic Faith, to keep the Populace up to their Duty, who are but too naturally apt to be ſcandaliz'd on ſuch Occaſions,

FREDERICK was ſo much the more obliged to ſhew himſelf zealous for Religion, as the Popes, his bitter Enemies, in order to ruin him in the Minds of the People, and to ſtir up all the Chriſtians againſt him, had accuſed him in all the Catholic Courts of *Europe* with a Deſign of quitting the Chriſtian Faith, and of turning [a] *Mahometan.*

[a] *Mat. Paris, ad Ann.* 1230.

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This probably might be the occaſion of his acting with greater Vigour againſt the Heretics than any of his Predeceſſors had done; for he was the firſt that ever pretended to condemn all Heretics to Death without Diſtinction.

But whatever might be the Motives that prevail'd on that Prince to act with ſo much Severity againſt them, it is certain, that tho' he might find his private Advantage in it, yet it was of real Prejudice to his Succeſſors, and the Authority he then devolved on the Inquiſitors, has been ſince employ'd with great Advantage in *Italy*, againſt the Friends of the Empire. Care was always taken to encreaſe their Authority, to render them more formidable, and to employ them ſtill more efficaciouſly, under a Religious Pretence, againſt thoſe who ſhould dare to oppoſe the temporal Authority of the Pope. This Truth is ſo notorious, that it would be a downright Folly to contradict it.

In 1322. *John* XXII. cauſed the Inquiſitors to take out Informations againſt *Matthew Viſconti*, Sovereign of *Milan*. Accordingly he was declared a Heretic, and this Declaration was followed by a moſt ſevere Bull, by which he prohibited all Princes of *Italy* from holding the leaſt Correſpondence with either him or his Subjects. It is nevertheleſs notorious, that the Hereſy which was laid to his Charge was only another Name given to the Zeal he had, and which it was his Duty to have, in Quality of a Vaſſal of the Empire, for the Emperor *Lewis* of *Bavaria*'s Party, whom the Pope, though on very ill-grounded Pretenſions, had reſolv'd to regard as an Enemy.

The ſame Year *Guy Rangon* Biſhop of *Ferrara*, and Brother *Bon* the Iuquiſitor, after having taken out an Information againſt the Princes of the Houſe of *Eſte*, and declared them Heretics, publiſhed a Monitory, by which all Perſons of what Quality ſoever, were forbid to hold the leaſt Correſpondence of what kind ſoever, with either them, their Adherents, or Subjects. And yet all their Crime was for having recovered *Ferrara*, which the Pope had ſeiz'd.

In 1355, *Innocent* VI. gave no better Treatment to the *Matataſti*, to *Francis Ordelaſe*, and *William Manfredi*. He went farther, and publiſh'd a Cruſade againſt them, as though they had been ſo many Infidels and Heretics; and that for no other Reaſon, but becauſe the former had ſeiz'd upon *Rimini*, and the latter from *Faenza*, of which the Pope pretended to be the only lawful Sovereign. And indeed, without changing either their Opinions or their Doctrine, they at once ceaſed to be Heretics, the Moment they agreed to hold thoſe Cities in Quality of his Holineſs's Vicars.

But without going ſo far for Examples, it is well known that towards the Cloſe of the laſt Century, ſo long as the Diſputes between *Paul* IV. and *Philip* II. of *Spain* ſubſiſted, which was carried on merely from ſecular Views, the Pope did not make the leaſt Scruple to declare publicly, both in the Conſiſtory, in Preſence of his Embaſſadors, or upon any other Occaſion, That the King of *Spain* and the Emperor *Charles* V. his Father, were both Heretics. But as he was not in a Condition to prejudice ſo powerful a Prince by this Accuſation, theſe Reproaches had no other Effect than to prove, that whoever oppoſes the temporal Intereſt of the Court of *Rome*, is properly looked upon as a Heretic by all the Pope's Creatures.

It is from the ſame View of ſupporting and increaſing Pretenſions merely of a civil Kind, and no ways relating to Religion, that the Inquiſition is employ'd to cenſure as heretical all ſuch Books as extend too far (according to the domineering Spirit of the Court of *Rome*) the Rights and Prerogatives of temporal Princes. This, among other Things, was done in the Beginning of this Century, when the Diſpute broke out between *Paul* V. and the Republic of *Venice*. Theſe Diſputes, as every one knows, were

founded

founded only on temporal Pretenſions, wherein Religion was no ways concerned. For the ſupporting them ſeveral Writers were employed on both Sides; but whatever was writ in Favour of the Republic, was cenſured as heretical by all the Inquiſitions in *Italy*, notwithſtanding that the Doctrine therein contained was pure and ſound, and approved by all learned Men in the other States of Chriſtendom. It was even pretended, that all whom they ſuſpected to be the Authors of thoſe Pieces againſt the Rights of the *Roman* Pontiff, ought to anſwer for them before the Inquiſition, *i. e.* be condemned by that Tribunal as Heretics; and indeed all thoſe were ſo who were ſilly enough to ſubmit themſelves to it.

IN Conſequence of theſe Pretenſions, Cardinal *Bellarmine* wrote about the ſame Time in favour of the Pope's Authority. In this Treatiſe he aſſerts, That all Chriſtian Princes are ſubject to the Pope, not only in Spirituals, but in Matters purely Temporal: And does not ſcruple to treat all thoſe as Heretics, who maintain that Princes, even in temporal Affairs, are ſubject to God only. There is room to believe, that the Cardinal did not believe what he himſelf writ, ſince he had too much Learning not to know that the Doctrine which he condemned as heretical, was that of the antient Church, and of all the *Roman* Catholic Churches in his Time; thoſe excepted which were immediately ſubject to the Eccleſiaſtical State.

HENCE it is evidently manifeſt, that *Frederick* II. when he increaſed the Authority of the Inquiſitors, did not know his true Intereſts; or in Caſe he knew them, that he neglected to purſue them.

NEVERTHELESS this Law which *Frederic* had enacted ſo much in favour of the Inquiſitors, and ſo prejudicial to the Heretics, had little or no Effect for ſeveral Years. This was owing to the Diſputes and Quarrels that all along ſubſiſted between the Pope and the Emperor, and which both Sides carried to the utmoſt Height.

THEY were firſt ſtarted in the Reign of *Innocent* III. who had been *Frederic*'s Guardian, and were continued under *Honorius* III. Succeſſor to *Innocent*; but upon *Gregory* the Ninth's ſucceeding *Honorius*, no Meaſures were kept by either Party. *Frederick* was excommunicated three different Times; all *Lombardy*, and Part of *Germany*, were ſtirred up againſt him; the ſame Cruſade was publiſhed againſt him as if he had been an Infidel Prince, or a profeſſed Heretic; nay, ſome [a] Hiſtorians do not ſcruple to ſay, that his own Son was excited to rebel againſt him.

BUT the Emperor triumphed over all theſe Enemies, and *Gregory* IX. who had been as much his Foe as *Gregory* VII. had been that of *Henry* IV. departed this Life before him. Pope *Celeſtine* IV. his Succeſſor, had ſo ſhort a Reign, that he had not Time to renew the Quarrel. After his Death the holy See continued vacant two Years, and was at laſt filled by Cardinal *Sinibaldus*, who aſſumed the Name of *Innocent* IV.

IT was now the general Opinion, that his Election would put an End to theſe great Diviſions, and reconcile the Papacy and the Empire; becauſe the Pope, when Cardinal, had profeſſed the utmoſt Friendſhip for the Emperor: But Ambition diſſolves the ſtricteſt Ties; nor was it poſſible for them to be of the leaſt Force, in Intereſts that were of ſo delicate a Nature, as thoſe between his Holineſs and his Imperial Majeſty.

BUT *Innocent* would not give up the leaſt Pretenſion which his Predeceſſors had claimed of the Emperor, and thereby plainly ſhewed, that the Court of *Rome* always

[a] *Avent*, lib. vii.

puſhes

puſhes directly forward to the Object in View, and that nothing can ever make them recede when they are once embarked in any Enterprize, in which they think their Glory and Intereſts are the leaſt concerned.

ON the other Side, *Frederick* was reſolved not to give up the ſmalleſt of his Rights, or do any Thing derogatory to the Majeſty of the Empire. The Diviſions broke out again with the utmoſt Fury; as uſually happens when Friends ceaſe to be ſo any longer, and that Hatred ſucceeds to Friendſhip.

AT firſt Matters were carried on very briskly, and with great Succeſs on the Emperor's Side: And being perſuaded that the late Acceſſion of this Pope to the Pontificate was a Circumſtance he ought to make his Advantage of, that it would be proper to reduce him before he had amaſſed any conſiderable Sums, and raiſe up new Enemies againſt him, he accordingly fell upon him with ſo much Fury, that he forced him to abandon *Italy*.

BUT the Pope, notwithſtanding the Emperor's great Succeſs, could not be induced to abandon the ſmalleſt of his Pretenſions; but withdrawing to *France*, he ſtopt at *Lions*, becauſe of its advantageous Situation, which furniſhed him with an Opportunity of holding a Correſpondence with *Italy* and the other States of *Europe*, and there he ſummoned a General Council, in order to debate upon excommunicating and depoſing the Emperor.

THE Kings of *France* [a] and *England* ſollicited in his Favour, but to no Purpoſe; nor did *Frederick* himſelf, who plainly foreſaw the unhappy Conſequences of it, leave one Stone unturned in order to divert the Storm. He ſubmitted to ſuch Conditions as could not poſſibly be more grievous to an Emperor, or more ſatisfactory to a Sovereign Pontiff; for he promiſed to march with a powerful Army into the *Holy Land*, and never to return from thence, provided he might only be ſuffered to enjoy the Title of Emperor unmoleſted.

HOWEVER the Sollicitations both of *France* and *England* were fruitleſs and ineffectual, the Emperor's Offers were rejected, and he was ſolemnly excommunicated and depoſed from the Empire.

THE Excommunication and Depoſition of *Frederick* were attended with all thoſe fatal Conſequences he had foreſeen, and which he had done his utmoſt to divert; for the greateſt Part of *Germany* roſe up againſt him; his Depoſition made in the Council of *Lions* was ratified, and *Henry* Landgrave of *Turinge* and of *Heſſe* was elected Emperor in his Room. However he did not enjoy the Empire long, but loſt it ſome Time after with his Life, in a Battle fought againſt *Conrard* Son of *Frederick*, who was carrying on the War in *Germany*, at the ſame Time his Father was proſecuting it with great Succeſs in *Italy*.

ONE would have thought that the Death of the Landgrave would have put an End to the Schiſm in the Empire, but it happened otherwiſe; for the Pope had ſo much Credit in *Germany*, that he got a Succeſſor appointed to him, who was *William* Count of *Holland*.

THE new Emperor was at firſt as unſucceſsful as the former had been; *Conrard* beat him wherever he came up with him, and always came off with Advantage: But the

[a] St. *Lewis*, and *Henry* III.

Death of *Frederick*, which happen'd ſome Time after, *viz.* in 1250, and the indiſpenſable Obligation which *Conrard* his Son, who had now aſſumed the Title of Emperor, was under to leave *Germany*, in order to preſerve the Kingdoms of *Naples* and *Sicily*, of which his Enemies were endeavouring to diſpoſſeſs him, gave Count *William* an Opportunity of enjoying the Empire for ſome Years, with a Tranquility altogether unexpected, and indeed much greater than the State of Affairs in *Germany* ſeemed to promiſe him.

AFTER his Death the Princes of the Empire, whoſe Intereſt it was to heal all former Sores, in order to give the *Germans* an Opportunity of recovering their great and frequent Loſſes, had freſh Diviſions among themſelves. They elected two Emperors, but theſe reigned very few Years, and were indeed even nominally ſo. Their Death was follow'd by an Interregnum of about twenty Years, whereof the Princes of the Empire were the Occaſion; for they, during that Time, were divided into different Factions; and being very much exaſperated againſt one another, could never agree in the Choice of an Emperor.

IT was impoſſible but ſo long a Vacancy of the Imperial Throne, and at ſo unſeaſonable a Juncture, muſt be attended with the moſt fatal Conſequences: And indeed worſe could not have happened; for during all the Time the Interregnum laſted it was torn to Pieces by the moſt bloody Civil Wars.

BUT whilſt the Popes and Emperors bent all their Thoughts on proſecuting the War, and that the Princes and Biſhops of their reſpective Parties had no longer the leaſt Regard for Religion, the Heretics made their Advantage of ſo favourable a Juncture. The Progreſs they made in a very little Time ſurprized the Pope, whom it affected more than all the reſt together. He therefore reſolved to apply ſuch a Remedy to it as he thought the moſt effectual, and accordingly reſumed the Deſign of the Inquiſition, and of eſtabliſhing a perpetual and independent Tribunal, whoſe only Buſineſs ſhould be to take Cognizance of heretical Matters.

THE Interregnum ſtill continued, and the Pope, who during the preſent unhappy Poſture of Affairs in *Germany*, was able alone to put an End to it by electing an Emperor, was very far from attempting any Thing of this Nature, as he gain'd two very conſiderable Advantages thereby. The firſt was, that during the Vacancy of the Imperial Seat, he claimed ſo many Rights in the Empire, that it would have been impoſſible for the moſt juſtly elected Emperor to claim more: The other was, that the Interregnum gave him an Opportunity of acting in *Lombardy*, as though he had been abſolute Sovereign thereof; and gave him, in Reality, the abſolute Diſpoſal of all Affairs in *Italy*. *Innocent* was too cunning not to make his Advantage of ſo many favourable Circumſtances; and the two Orders of St. *Dominic* and St. *Francis*, had done him ſuch Service, and diſplay'd ſo much Courage againſt the Heretics, by expoſing themſelves to the greateſt Dangers in the Execution of their Employments of Inquiſitors, that it was natural for him to confide to no other Perſons the Tribunal of the Inquiſition, which he was reſolved to ſet up in *Italy*, and in other Places, where he might have Authority ſufficient to procure its Eſtabliſhment.

CHAP.

CHAP. III.

The Difficulties that oppoſed the Eſtabliſhment of the INQUISITION.

THIS Affair being debated, the Pope's Council immediately foreſaw two Obſtacles which it would be no eaſy Matter to ſurmount: The firſt was, that all Biſhops would not fail to oppoſe the Erection of the Inquiſition, ſince that could not be effected without bereaving them of the Power of taking Cognizance of heretical Matters, which they juſtly claimed as their Right, and of which they had always been, and were ſtill, in Poſſeſſion. That they would not fail to aſſert, that they were as fit to judge Heretics, as a Company of Monks, whoſe Inſtitution was of a very modern Date, and who had neither their Authority, nor the Means of putting it in Execution; and that ſufficient Prejudice had been already done them in withdrawing thoſe Friars from their Juriſdiction, to which they were ſubject by all the antient Canons, and the conſtant Practice of the Church; without going ſtill greater Lengths, and eſtabliſhing them Judges over their Flock, and perhaps over themſelves, in an Article of ſo delicate and extenſive a Nature as that of Doctrine and Belief; that from all theſe Conſiderations, they had ſcarce Room to hope the Biſhops would conſent to the ſetting up of this Tribunal. That if an Attempt ſhould be made to ſet it up againſt their Wills, they ſhould be obliged to employ ſuch Methods as would be too rigorous. That tho' ſuch a Reſolution ſhould be taken, and they be certain of the Succeſs of it, it yet would be impoſſible for this Eſtabliſhment to ſubſiſt, and that the Biſhops would at laſt deſtroy it entirely. That indeed the greateſt Veneration was paid to the Holy See, but at the ſame Time an equal Reſpect was ſhewn to the epiſcopal Function; an indiſputable Proof of which was manifeſt from the ſupreme Authority of the Church, which all Chriſtians in general aſcribed to œcumenical Councils. In a word, that the See of *Rome* owed the greateſt Part of its Credit and Authority to Biſhops, they having known how to exert it on all proper Occaſions; that they had given up Part of their own Authority for its Sake; and that all Things are commonly beſt preſerved by employing the ſame Methods which have been uſed in acquiring them, it was of the greateſt Importance to the Holy See, to continue in the ſtricteſt Union with the reſt of the Biſhops; conſequently that the Wounding them in ſo tender a Part, would prove fatal to the Pontificate.

THE ſecond Obſtacle, which was full as ſtrong and equally difficult to ſurmount, was, That it would be impoſſible to eſtabliſh the Inquiſition in the Manner projected, without depriving at the ſame Time the Lay-Judges of the Power they have always enjoyed of proſecuting Heretics, and which had been confirmed to them by the laſt Ordinances of *Frederick* II. And indeed this Emperor, at the ſame Time that he enlarged the Authority of the Inquiſitors, and taken them under his Protection, had nevertheleſs ordained, that the civil Magiſtrate ſhould proceed to the Condemnation and Execution of Heretics, after the Inquiſitors had made their Report to him.

HENCE it was eaſy to conclude, that they would oppoſe with no leſs Vigour than the Biſhops, the ſetting up of a Tribunal, which muſt inevitably ruin a Part of their Juriſdiction. Further, it was natural for them to imagine, that all the Sovereigns of Chriſtendom would think it no leſs their Intereſt to prevent the Eſtabliſhment of the Inquiſition, ſince on one Side they were obliged to ſupport the Magiſtrates in the Authority they

they had devolved upon them; and on the other, that in caſe they conſented to it, they would thereby yield to divide the Sovereign Authority, to which the Power of Life and Death, which the Pope intended to beſtow on the Inquiſitors, was inſeparably annexed.

THESE Obſtacles, which at firſt Sight appeared inſurmountable, would have made them quite lay aſide the Deſign of erecting the projected Tribunal, at leaſt upon the Foot it was then intended to have been ſet up, had not the Pope, who was not eaſily prevailed with to lay aſide any Deſign he had once taken in Hand, and who was paſſionately deſirous of eſtabliſhing it, hit upon two Expedients, which clear'd up, at leaſt in outward Appearance, the two Difficulties that had been ſtarted.

THE firſt of theſe Expedients, was to declare that Biſhops ſhould jointly with the Inquiſitors be Judges over Heretics; that nothing ſhould be undertaken without their Privity, and that they ſhould aſſiſt at theſe Trials as often as they ſhould think proper; taking care at the ſame Time ſo to manage Matters afterwards, by Expedients, which Time never fails to furniſh, that the chief Authority might be entirely lodged in the Inquiſitors, and that the Shadow of it only ſhould be left to the Biſhops, who were to reſt ſatisfied with the bare Name of Judges. Whence it would come to paſs, that the Biſhops, moſt of whom were more concerned for the Honour than the Duties of their Function, would either reſt ſatisfied with whatever Share ſhould be indulged them; or perceiving that the ſmalleſt Part of a Juriſdiction was allowed them, the whole of which juſtly belonged to them, they would at laſt reſign it entirely to the Inquiſitors, who by that Means would be left at Liberty to act in the moſt arbitrary Manner, and be wholly dependent on the Court of *Rome*.

THAT as to the ſecond Obſtacle, *viz.* the ſeveral Princes and Magiſtrates to whom they were ſubordinate, they might ſo much the more eaſily be prevail'd with not to oppoſe the Deſign of the Pope, as he enjoy'd an almoſt abſolute Authority in all *Italy*; that it was neceſſary, though they employ'd the moſt vile Methods, to make their Advantage of ſo happy a Train of Circumſtances, which if let ſlip, might poſſibly be never recover'd. However, that ſince to build this Eſtabliſhment on a ſolid Foundation, the prevailing on them not to oppoſe it, would not ſufficiently ſerve their Purpoſe, but that their Conſent would be neceſſary, it would conſequently be proper to ſatisfy them in outward Appearance, in the ſame manner as the Biſhops. In purſuance of this, they ſhould leave to Magiſtrates the Power of diſpoſing of the lower Employments of the Inquiſition, which ſhould not be allowed to make uſe of any but thoſe whom they ſhould appoint. That they ſhould have Liberty to appoint an Aſſiſtant to the Inquiſitors, in their Viſitations of all Places within the Juriſdiction of the civil Magiſtrate; and that a third Part of the confiſcated Eſtates of all who had been condemned, might be applied to public Uſes. Laſtly, That according as they ſhould meet with greater or leſs Oppoſition, with more or leſs Difficulties, they might give up or refuſe ſeveral other Points of little Conſequence, by which the Magiſtrates would ſeem to ſhare the Authority of the Inquiſition, but at the ſame Time would be no more than the mere Executioners of its Orders.

THESE Difficulties being got over, a new one ſtarted up, which was ſo much the ſtronger as Intereſt was the Object of it; and this was to find out ſome Method for defraying the ſeveral Expences of the Inquiſition, ſuch as the Salaries of the Inquiſitors, the Wages of the inferior Officers, the Guarding the Priſons, the Subſiſtence of the Priſoners, the Execution of the Sentences, and other Matters, for all which it was abſolutely neceſſary to make a proper Fund, to enable the Inquiſition to ſubſiſt with Honour, and in ſuch a Manner as might anſwer the ſeveral Ends of its Eſtabliſhment, and the Advantages they intended to draw from it.

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SEVERAL Methods were propoſed upon this Head; but at laſt it was reſolved, that the Corporations in the ſeveral Places ſhould be prevailed with to furniſh Sums for this Purpoſe; and that in order to engage them to come more readily into it, they ſhould be allowed to diſpoſe of Part of the Monies ariſing from Fines and Confiſcations.

MATTERS being thus ſettled, they diſpatched crafty Perſons of undoubted Fidelity into the ſeveral Provinces; whoſe Buſineſs was, if poſſible, to engage their Favour for the new Eſtabliſhment they intended to ſet up in them; and the Religious of St. *Dominic* were appointed Inquiſitors in *Lombardy*, *Romania*, and *Marca Anconitana*.

As it was impoſſible for them to have ſet the Motives for eſtabliſhing the Inquiſition in a more ſpecious Light, the dire Effects that would reſult from it not having yet been felt, or ſo much as foreſeen, it was received with very little Difficulty. This furniſhed the Pope, who knew admirably well to make advantage of any Circumſtance that might forward his Deſigns, with an Opportunity of directing a Bull to the ſeveral Magiſtrates, Heads of Colleges, *&c.* and to the Corporations of thoſe Cities where the Inquiſition had been ſet up.

THIS Bull contained thirty one Chapters, which were as ſo many Statutes for the ſettling of the Inquiſition. To theſe the Pope added two very expreſs Orders. The firſt, that the Statutes ſhould immediately be regiſter'd in all the public Offices where the Rolls are kept, notwithſtanding any Oppoſition to the contrary, reſerving to himſelf only the Power of judging of the Validity of thoſe Oppoſitions. The ſecond impowered the Inquiſitors to ſuſpend all ſuch Places from having divine Service performed in them, and to excommunicate all Perſons who ſhould refuſe to obey theſe Statutes.

HOWEVER, as the Pope, how daring ſoever he might be in all theſe Attempts, was particularly careful not to endanger his Authority, he, for that Reaſon, eſtabliſhed the Inquiſition in the above-mention'd Provinces only. The Reaſon he gave for it, was, that as thoſe Provinces lay nearer to *Rome*, and farther having a greater Affection for them than the reſt, he was therefore bound in Duty to preſide over them with a more than ordinary Care. But the true Reaſon was, that he had more Authority in theſe Provinces than in any other, as they were either ſubject to no other Prince than himſelf, or being Fiefs of the Empire, the Interregnum gave him an Opportunity of exerting the ſame Authority over them, as if he had been their lawful Monarch; or, laſtly, that as the Cities of theſe Provinces were independent on one another, and govern'd by their municipal Laws, they were thereby ſo much the weaker, and leſs able to make head againſt ſo great a Power as the *Roman* Pontiff enjoyed at that Time. Beſides, as in the laſt Wars which the Emperors had carried on in *Italy*, the Pope had always ſided with moſt of thoſe Cities, he therefore had a ſtrong Party in each, who were inviolably attach'd to his Intereſt, and were as able to put all his Commands in Execution as if he had been their immediate Sovereign.

NEVERTHELESS, what Authority ſoever the Pope might enjoy in theſe Provinces, yet the Bull above-mention'd was ſo much oppoſed, both in his Life-Time and after his Death, that *Alexander* IV. his Succeſſor, was obliged to revive it [a] ſeven Years after, but not without ſeveral Reſtrictions, which would never go down in the Beginning. And yet, neither the Lenitives, or Cenſures, which the Inquiſition was impower'd to thunder out againſt all Offenders, or thoſe who ſhould oppoſe it, could prevent its meeting with freſh Oppoſition, which gave occaſion to *Clement* IV. to revive them [b] ſix Years after, but with little better Succeſs. The four Popes, his Succeſſors, ſet every Engine

[a] In 1259.
[b] In 1265.

at work to get them received; but the Oppoſition ſtill continuing, they were at laſt obliged to moderate ſeveral Particulars.

THOSE Oppoſitions were grounded on the exceſſive Severity of the Inquiſitors, which was ſo much the more grievous, as People had never been accuſtomed to it. Complaint was likewiſe made of the uncommon Rigour they ſhewed in levying the ſeveral Revenues which had been aſſigned them; and they were even accuſed of having extorted ſeveral Sums of Money under this Pretence, inſomuch that the Public was reſolved to bear theſe Impoſitions no longer.

THESE Complaints were ſeconded by a Declaration of the ſeveral Cities and Corporations, by which they proteſted in expreſs Terms, that they would no longer furniſh the Sums required for the Support of the Inquiſition, its Officers, *&c.* without which it would be impoſſible for that Tribunal to ſubſiſt.

THE Ground of this Proteſt was their Inability to pay ſuch large Exactions; and to corroborate it, they took notice of the Wars they had been obliged to maintain in favour of the See of *Rome* againſt the Emperors. They affirmed that thoſe Wars had drained the public Treaſury; that they had even been obliged to mortgage Part of theſe Revenues to ſeveral private Perſons, who otherwiſe would never have furniſhed the Sums, without which it would have been impoſſible for the War to be carried on; that it was abſolutely neceſſary the Money for which thoſe had been mortgaged, ſhould be firſt paid; that this could not be done without levying freſh Taxes, to which the People would never have given their Conſent, but for the Advantage they hoped to reap by the Recovery of the public Revenues; that to levy freſh ones, would infallibly alienate Men's Minds from the holy See, make them rebel againſt the Inquiſitors, and perhaps againſt their own Magiſtrates.

BUT whether it were that theſe Oppoſitions, and the Complaints on which they were grounded, were thought juſt, or that there was no other Method left to ſupport the Inquiſition, which the Popes conſidered as their Maſter-Piece, it was reſolved they ſhould forego ſome Things, the better to accuſtom the People by inſenſible Degrees, to the new Burden they were going to lay upon their Shoulders.

IT was therefore declared, that in all Places where the Inquiſition ſhould hereafter be received, as well as thoſe which had already admitted it, the Inhabitants ſhould not be obliged to furniſh the Sums neceſſary for the Support of the Inquiſition; but that it ſhould be maintained by other Methods than at the public Expence; and that by this Means the Complaints which were made againſt the pretended Extortions of the Inquiſitors would immediately ceaſe.

AND as to the Complaints of the exceſſive Rigour the Inquiſitors uſed in the Diſcharge of their Employments, a Remedy was applied thereto, by allowing Biſhops, in the Proſecution of the Inquiſition, a little more Power than had before been indulged them.

THE Court of *Rome* drew two conſiderable Advantages from their Condeſcenſion on this Occaſion: The firſt was, that as the Inquiſitors depended no longer on the People for their Subſiſtence, they conſequently would be more attached to the papal Intereſt, and alienated from any other. The ſecond, which was of no leſs Conſequence, was, that the Inquiſition was by this means received without Oppoſition in *Lombardy*, *Romania*, *Marca Anconitana*, *Tuſcany*, the States of *Genoa*, and in all Parts of *Italy*, the Kingdom of *Naples*, and the Republic of *Venice* excepted.

BUT

But the *Venetians* did not abſolutely reject it; but foreſeeing they ſhould at laſt be forced to receive it in ſuch a Manner as to be dependent on the Inquiſition of *Rome* and the ſovereign Pontiff, they thereupon ſet up one by their own Authority. This Inquiſition conſiſts both of eccleſiaſtical and ſecular Judges; it enjoys its own particular Laws, different from thoſe of the reſt of the Inquiſitions of *Italy*, and is not near ſo rigorous; but as we ſhall treat of it in particular in the Sequel of this Work, it would be needleſs to make any farther mention of it in this Place.

As for the Kingdom of *Naples*, the Inquiſition has never been received therein, which was owing to the almoſt uninterrupted Conteſts that happened between the Popes and the Sovereigns of *Naples*. And ever ſince the Kings of *Spain* have been Maſters of this Kingdom, though there was the utmoſt Harmony between them and the Court of *Rome*, Things have always continued upon the ſame Foot, and that for a very odd Reaſon, *viz.* that the Popes themſelves oppoſed it.

The Pontiff's Motive for this was, becauſe the Kings of *Spain* have at all Times pretended, that the Inquiſitors of the Kingdom of *Naples* ſhould be ſubject to the Inquiſitor-General of *Spain*, and ſhould no way depend on the general Inquiſition of *Rome*, as all the Inquiſitions of *Italy* do.

But this the Court of *Rome* would never conſent to, and has always oppoſed it from a Pretenſion of a quite contrary Nature, *viz.* that as the Kingdom of *Naples* holds of the See of *Rome*, conſequently the Inquiſition which ſhould be eſtabliſhed in that Kingdom ought to be ſubordinate to that of *Rome*, and not to that of *Spain*. But both Parties could never be brought to agree upon this Head; ſo that the Biſhops of this Kingdom have ſtill the Power of judging Heretics. Nevertheleſs the Pope, in certain Caſes, deputes extraordinary Commiſſioners into that Kingdom, with Power to take Cognizance of heretical Matters; but beſides that theſe Caſes are very rare, the Commiſſioners cannot take one Step in the Proſecution, till after having firſt obtained the Viceroy's Leave for that Purpoſe.

CHAP. IV.

The INQUISITION *erected in ſeveral Parts of* Italy.

ANNO 1544. Don *Peter* of *Toledo*, Viceroy of *Naples* for the Emperor *Charles* V. attempted to ſettle the Inquiſition in that Country. But the People mutiny'd for ſeveral Days; great Numbers of the *Spaniards* were killed, and they would in all Probability have been drove out of this rich Kingdom, without any Likelihood of their ever returning back into it, had they not ſecured themſelves in the Caſtles of the Country whereof they were Maſters, and held out with Vigour againſt the Inhabitants, who did all that lay in their Power to force them out. The Mutineers were even reſolved to throw themſelves into the Hands of the *French*, and for that Purpoſe diſpatch'd an Expreſs to *du Mortier*, the Ambaſſador of *Francis* I. at *Rome*, deſiring him to ſend them a bold Man to head them. *Du Mortier*, who was of a pacific Temper, like moſt of the Gentlemen of the long Robe, anſwered, that he would write to the King about it. Nevertheleſs he let ſlip the Opportunity, and that of recovering the Dutchy of *Milan*, an Article his Maſter had very much at Heart. This ſhews how neceſſary it is for Princes to make choice of military Officers for Ambaſſadors; for had *du Mortier* been one,

one, he himſelf might have headed the Mutineers, as *Termes* the *French* Ambaſſador at *Rome* did afterwards. He quitted his Character to go and defend *Parma* and *Mirandola*, which had declared againſt the Emperor, and preſerved them, though he was oppoſed by all the united Forces of *Spain*, and the See of *Rome*.

SINCE that Time the Fear of a freſh Inſurrection, which would certainly break out, and the repeated Oppoſitions of the Court of *Rome*, have prevented the *Spaniards* from ever attempting to re-eſtabliſh the Inquiſition in that Kingdom; however, they have not laid aſide all Thoughts of ſucceeding in it one Time or other; nor the Court of *Rome* that of ſetting inſurmountable Obſtacles in their Way, unleſs the Kings of *Spain* permit it to be ſubject to the general Inquiſition at *Rome*, like that of the Dutchy of *Milan*, notwithſtanding the King of *Spain* enjoys as great Sovereignty over this laſt Place, as over *Naples* and the reſt of his Dominions.

THE Example of the Inquiſition at *Milan* has been often alledged, in order to perſuade the King of *Spain* that it would be no way diſadvantageous to ſet that of *Naples* upon the ſame Foot; but as the Inquiſition was eſtabliſhed there before he was Maſter of it, and that he was obliged to leave Things in the ſame State in which he found them, there is not the leaſt Room to hope that this Example will prevail with him, and make him conſent to its being ſettled at *Naples* after the ſame Manner.

BUT after that the erecting of the Tribunal of the Inquiſition had been reſolved upon in the City of *Milan*, Cardinal *Charles Boromeo* Archbiſhop of that City, who was afterwards canonized, being upon his Viſitation of certain Places in his Dioceſe, which were ſubordinate to him in Spirituals, and to the Proteſtant *Switzers* in Temporals, he judged it highly neceſſary for him to make ſeveral Ordinances for the Good of thoſe Churches, as is cuſtomary for Biſhops to make in the Courſe of their Viſitations.

BUT the *Switzers* thought it but juſt for them to take Umbrage upon that Account. However, as they were perſuaded this pious Cardinal would pay but very little Regard to their Remonſtrances, they ſent to the Governor of *Milan*, deſiring him to reſtrain the Archbiſhop from continuing his Viſitation of thoſe Places which were ſubject to them; and at the ſame Time aſſured him, that in caſe he did not comply with their Deſires, the good Harmony which their Maſters were ſo deſirous of preſerving, would certainly be interrupted.

THE Ambaſſador upon his Arrival at *Milan* went and lodged at the Houſe of a rich Merchant of his Acquaintance. This no ſooner came to the Ears of the Inquiſitor of *Milan*, than, regardleſs of the Law of Nations, and the fatal Conſequences which would inevitably attend upon ſo outrageous an Inſult, he went to the Ambaſſador's Lodgings at the Head of all his Officers, and commanding him to be put in Chains in his Preſence, he afterwards threw him into the Priſon of the Inquiſition. Though every one was ſtruck with Horror at this villainous Attempt, yet no Man dared oppoſe it. However the Merchant did not abandon his Friend, but waited upon the Governor of *Milan*, and acquainted him with the ill Treatment the Ambaſſador had met with. The Governor ſent immediately for the Inquiſitor, and obliged him to take the Ambaſſador out of Priſon, after which he paid him the greateſt Honours, and complied with all his Deſires; ſo that the *Switzers* no ſooner heard of the Impriſonment of their Ambaſſador, but News was brought of his being releaſed, which happened very *a propos* for the Cardinal; for the *Switzers* were reſolved to arreſt him, and to treat him after the ſame Manner they had done their Ambaſſador.

THE

THE Governor of *Milan* wrote afterwards to the Cardinal, and told him, that it was for the Intereſt of his Catholic Majeſty, whoſe Subject he was in Quality of Archbiſhop of *Milan*, that he ſhould diſcontinue his Viſitation. The holy Cardinal, who had Art enough to ſuit his Zeal to the Peace of the State, complied with all the Governor's Deſires. Thus the *Switzers* were appeas'd, and all Things continued peaceable.

FROM this Example it appears, that an ill-guided Zeal may ſometimes occaſion great Diſorders; conſequently that 'tis the Duty of every Prince, who has the Peace and Tranquillity of his Subjects at Heart, to have a watchful Eye over all Things, and particularly ſuch wherein Religion is concern'd, ſince theſe naturally make a greater Impreſſion on the Mind, and are more eaſily abuſed.

THE Inquiſition is likewiſe ſettled in *Sicily* and *Sardinia*; but as this has been only ſince the uniting of theſe two Iſlands to the Crown of *Spain*, 'tis ſubject to the Inquiſitor-General of that Kingdom, and is no way dependent on the Inquiſition of *Rome*.

AFTER the Inquiſition had been thus eſtabliſhed in *Italy*, the Court of *Rome*, who were deſirous of introducing it into all the States of Chriſtendom, attempted to eſtabliſh it in *Germany*; but the exceſſive Rigour of that Tribunal not ſuiting the generous Temper of the *Germans*, they oppoſed it with ſo much Bravery, that the Pope was obliged to lay aſide his Deſign. However, the Court of *Rome* were perſuaded, that Time, and the Artifices which might be uſed, would at laſt give Succeſs to their Endeavours. But Time only taught them, that the *Germans* would never ſubmit to ſuch a Yoke; and of this they had the ſtrongeſt Proof, by the Inquiſition's being baniſhed out of ſeveral Cities, where the utmoſt Pains had been taken to ſet it up, notwithſtanding that the Inquiſitors had treated the Inhabitants with much greater Lenity than they had ever exerciſed before in any other Place.

HAVING therefore loſt all Hopes of eſtabliſhing it in *Germany*, they attempted to ſettle it in *France*, and ſucceeded therein in Part; for it was received in *Languedoc*, and ſome of the neighbouring Provinces, upon account of the *Vaudois* and the *Albigenſes*, whom they imagin'd this Tribunal only could extirpate. But they likewiſe found, that the free Temper of the *French*, ſo abhorrent of Violence and Conſtraint, would no more ſubmit to the Yoke than the *Germans* had done. Accordingly the Inquiſition was baniſhed out of ſome Cities by popular Inſurrections, and the Inquiſitors left ſeveral others for want of Employment; or rather becauſe they, ſo far from meeting with Reſpect, which they are ſo vaſtly fond of, were, on the contrary, univerſally hated and abhorred, and juſtly ſuppoſed it would be impoſſible for them ever to overcome the Averſion of thoſe People.

THE Houſes of the Inquiſition at *Carcaſſone* and at *Toulouſe* are ſtanding to this Day; and there are ſome *Dominican* Friars in thoſe Cities, who ſtill enjoy the Title of Inquiſitors; but then indeed it is no more than a mere Title, nor have they any Buſineſs. They nevertheleſs pretend, that in caſe a new Sect of Heretics were to ariſe, to whom Liberty of Conſcience had not been granted, they would have a Right to proſecute them; but it does not appear on what this Right is founded, ſince the Biſhops in *France* have an incontroulable Power of judging Heretics, and the civil Magiſtrates that of condemning them, and putting their Sentence in Execution.

BE this as it will, theſe are the only Footſteps now remaining in *France* of the Inquiſition; and there is not the leaſt Reaſon to believe it will be ever re-admitted into that

Kingdom, ſince both King and People have an equal Abhorrence of Violence and Conſtraint; not to mention that they have other Expedients to preſerve and reſtore the Purity of Faith in that Kingdom. Theſe Expedients, though of a more gentle Nature, and better ſuited to the Genius of the Nation, and the Spirit of the primitive Church, are not leſs efficacious upon that Account.

CHAP. V.

The Eſtabliſhment of the INQUISITION *in* Spain.

AT laſt the Inquiſition being baniſhed *France*, recovered more in *Spain* than it had loſt in that Kingdom. The Kings of *Arragon* received it, and eſtabliſhed it in the ſeveral Dominions ſubject to that Crown. This Example, contrary to the Pontiff's Expectation, was not followed. Attempts were made to get it received in the other States of this weſtern Part of *Europe*, but to no Purpoſe. It was oppoſed in all Places with a Reſolution, which, though agreeable to the Genius of the Nation, was not in the leaſt expected. But it did not long preſerve its Authority in *Arragon*, but became, as in *France*, the Object of the Contempt and Averſion of the Grandees and People; and in all Probability would ſoon have been drove out of that Kingdom with as much Ignominy, had not *Ferdinand* of *Arragon*, and *Iſabella* of *Caſtile*, who had united almoſt all the States of *Spain* under one Monarchy, reſtored it to its priſtine Authority in *Arragon*, and afterwards in all Parts of *Spain*, *Portugal* excepted. Thus, properly ſpeaking, *Spain* was not wholly ſubject to the Inquiſition till about the Year 1484.

WE may with Juſtice affirm, that its Eſtabliſhment here was entirely owing to *John de Torquemada*, a *Dominican*, Confeſſor to Queen *Iſabella*, and afterwards Cardinal. He had obliged that Princeſs to promiſe him, before ſhe came to the Crown, that in caſe Heaven ſhould think fit to raiſe her to the Throne, ſhe would do all that poſſibly lay in her Power to extirpate Heretics and Infidels; and indeed ſhe afterwards ſucceeded to the Crown of *Caſtile*, which ſhe brought to *Ferdinand* King of *Arragon* for her Dowry.

SUCH an Increaſe of Power made theſe Princes reſolve upon the Conqueſt of the Kingdom of *Granada*, and to oblige the *Moors*, who had ſo often made *Spain* tremble, and had conquered the greateſt Part of it, to return back into *Africa*.

THIS Deſign met with better Succeſs than had been even hoped for. The *Moors* were ſubdued, were diſpoſſeſſed of every Thing they held in *Spain*, and were at laſt obliged to ſubmit themſelves, or to croſs back again into *Africa*. And ever ſince that Time they have been ſo taken up either with foreign or inteſtine Wars, as has prevented them from ever being able to return again into *Europe*.

NEVERTHELESS, although the greateſt Part of the *Moors* had been forced back into *Africa*, yet great Numbers of them remained ſtill in *Spain*. What detained them in that Kingdom, was either the Marriages they had contracted, the various Settlements they had in theſe Kingdoms, their Trade, or laſtly, the landed Eſtates they poſſeſſed therein, which it was impoſſible for them to tranſport into any other Country.

FERDINAND

FERDINAND and *Iſabella*, who plainly ſaw they could not force them out of *Spain*, without depopulating the Dominions they had lately conquered, conſented to their ſtill inhabiting it. However, they at laſt obliged both them and the *Jews*, who were very numerous in *Spain*, to renounce their Religion, and embrace Chriſtianity.

THESE unhappy People being indiſpenſibly obliged to receive whatever Laws the Conqueror ſhould ſubject them to, conſented to every Thing; that is, they turned Chriſtians in outward Appearance, though the greateſt Part of them ſtill adher'd in reality to the Religion of their Forefathers. But as it is no eaſy Matter to ſeparate the inward Senſations of Religion from the Worſhip thereof, they did not lay aſide, or refrain from the latter, whenever they judged they might do it with Impunity.

TORQUEMADA foreſeeing how prejudicial this Hypocriſy would at length prove to Religion and the Government, took occaſion from thence to ſollicit the Queen to perform the Promiſe ſhe had made him, of perſecuting the Heretics and Infidels, whenever ſhe ſhould be in a Capacity to do it.

HE repreſented to her, that ſhe was as much engaged to it from Motives of Policy as thoſe of Conſcience; that ſo long as the *Moors* and *Jews* ſhould adhere to their old Religion, they would preſerve a ſecret Inclination for their former Sovereigns; that this ſecret Inclination would at laſt be infallibly followed by their Correſpondence with foreign Powers, and inteſtine Conſpiracies, and finally break out into open Inſurrections, which would not fail to be ſupported by the *Moors* of *Africa*; that they had too much Intereſt to return back to *Spain*, not to take advantage of any Opportunity that might be favourable to it; that the Means of making them irreconcileable, would be to oblige them to change their Religion in good earneſt; that as there was no Room to hope they would ever do it by their own Impulſe, ſo on the other Side it could not be doubted but violent Methods would be neceſſary; that this indeed would leſſen the Number of her Subjects, but that it were better to have a few inviolably attach'd to her Religion and Government, than a greater Number whoſe Fidelity might be ſuſpected; that laſtly, the Union between the Church and the State was ſo great, that whoever was wanting in Affection for the one, muſt certainly have as little Value for the other.

THESE Reaſons having made an Impreſſion on the Queen's Mind, he remonſtrated to her, that the beſt Means of giving Succeſs to what he had propoſed, was to cauſe the Inquiſition to be received in all the States that were ſubject to the Crowns of *Arragon* and *Caſtile*; that this Method was indeed ſlower than an open War, but then it was ſafer; that it would be a perpetual Remedy to an Evil, which in all probability would not be brought very ſoon to a Period; that *Italy* was obliged to the Inquiſition for the Purity of its Faith. Laſtly, that the moſt glorious Circumſtance of her Reign would be, that ſhe had not only done her utmoſt Endeavours, during her Life-Time, for the Support of the true Religion, but had alſo left behind her the moſt infallible Methods of preſerving it in its utmoſt Purity, as long as the Monarchy ſhould endure.

THE Queen won by theſe Reaſons, promiſed *Torquemada* that ſhe would do all that lay in her Power to perſuade the King to eſtabliſh the Inquiſition in all his Dominions; and indeed his Reaſons wrought as much upon the King as they had before done upon the Queen; inſomuch that they jointly obtained Bulls from Pope *Sixtus* IV. in 1483. for the ſetting up of the Inquiſition in the Kingdoms of *Arragon* and *Valentia*, and the Earldom of *Catalonia*. It was afterwards erected in *Caſtile*, and in all the Dominions of *Ferdinand* and *Iſabella*. In *Portugal* it was not received before the Year 1557. by *John* II. as will be ſhewn in the Sequel.

TORQUEMADA

TORQEMADA had done too much Service in this Affair not to be rewarded for it; accordingly the Pope created him Cardinal, and their Catholic Majeſties appointed him Inquiſitor-General. He fully anſwered the Opinion the People had of him, *viz.* that there was not a Man in all *Spain* fitter for that important Employment, ſince that during his fourteen Years Adminiſtration in the Inquiſition, he had proſecuted upwards of an hundred thouſand Perſons, of whom ſix thouſand had been condemned to the Flames.

SINCE theſe Days the Inquiſition roſe with the *Spaniſh* and *Portugueſe* Names, and ſhared as it were in their Conqueſts. And indeed the *Spaniards* and *Portugueſe* having gained very conſiderable ones in both the *Indies*, they ſet up the Inquiſition in all thoſe Places, after the ſame Methods, and under the ſame Regulations that it had been erected in their Dominions in *Europe*.

GREAT BRITAIN and the *Low Countries* were now the only Places where they had not attempted to introduce the Inquiſition. As for the former, the Temper of its Inhabitants, ſtill more abhorrent of all violent Remedies, and more inclined to Inſurrections than either the *Germans* or the *French*, appeared ſo oppoſite to the Inquiſition, that they thought all Endeavours for that Purpoſe would prove ineffectual, and even that though the Pope, who had more Authority there than in the reſt of the States in Chriſtendom, ſhould have Intereſt ſufficient to get it received in that Kingdom, it yet would be impoſſible for it to maintain itſelf long therein. They therefore laid aſide all Thoughts of attempting it, but with the more Reluctance, as the *Engliſh*, being a People who love moſt to deliver their Thoughts freely and openly, and the moſt uſed to dogmatize, they were perſuaded they had ſo much the greater Occaſion for ſuch an Eſtabliſhment.

CHAP. VI.

The Attempts made to ſettle the INQUISITION *in the* Low-Countries *occaſion Wars and Inſurrections.*

AS to the *Netherlands*, the Conformity of the Temper of its Inhabitants with thoſe of the *Germans* and *French*, between whom they are ſituated, having given occaſion to conclude that either it would be impoſſible to introduce the Inquiſition among them, or that it would never be long ſupported therein, was the Cauſe that no Attempt was made for that Pnrpoſe, or that they did not carry it to any great Lengths. Thus the Biſhops continued in Poſſeſſion of the Right of judging Heretics, and the Magiſtrates in that of condemning them, and putting their Sentences in Execution.

BUT after the Riſe of the *Lutheran* Hereſy, a great Number of Heretics having ſettled in thoſe ſpacious Provinces, under Pretence of carrying on their Traffic, the Emperor *Charles* V. who was not loved by them, and who perhaps hated them in his Turn, or at leaſt was afraid of them, was apprehenſive leſt they ſhould at laſt get the upper Hand in the hereditary Countries. This Apprehenſion, added to the Negligence of the Magiſtrates, who had bern obliged to ſlacken their Proſecutions, becauſe of the great Number of Heretics that had ſhelter'd themſelves in thoſe Provinces, occaſioned his publiſhing

publiſhing an Edict in 1550. by which the Inquiſition was ordered to be eſtabliſhed in all the Provinces of the *Low-Countries*, in the ſame Manner as in *Spain*.

THIS Edict was promulgated; but *Mary* Queen of *Hungary*, Siſter to the Emperor, and Governeſs of thoſe Provinces, having remonſtrated to him, that in caſe that Edict ſhould be put in Execution, all the foreign Merchants, and great Numbers of the Natives of the Country, would immediately abandon it, in order to ſeek for Liberty of Conſcience elſewhere; and their Trade, which at that Time was the moſt flouriſhing of any in *Europe*, would infallibly be ruin'd: this prevailed with the Emperor to publiſh two Declarations, by which all Foreigners were exempted from the Juriſdiction of the Inquiſition, and the Severity of its Proſecutions very much mitigated with reſpect to the Natives of the Country.

HOWEVER, notwithſtanding the Emperor's Edict was publiſhed with theſe Reſtrictions, it yet was not put in Execution; whether it were that that Monarch, who was not always for having thoſe Things carried on, which he ſeemed, in outward Appearance, to promote, was not urgent to have it put in Execution; or that the People, the Biſhops, and Magiſtrates, whoſe Intereſt being chiefly concerned therein, did therefore foreſee the Conſequences that would reſult from it, better than any other Perſon, and who moreover were very ſenſible that the Emperor was not able to force them to ſubmit to this Yoke againſt their Wills, ſecretly oppoſed it: Be this as it will, the Inquiſition was not eſtabliſhed in the *Low-Countries* during the Reign of *Charles* V. and Things continued in their former State with reſpect to Heretics.

AFTER the Death of ihis Emperor, which happened in 1599. *Philip* II. his Son, who was now Sovereign of the *Netherlands*, attempted all Methods poſſible to ſet up, as rigorous an Inquiſition therein, as that of *Spain*. The States at firſt oppoſed it by the ſtrongeſt as well as moſt reſpectful Remonſtrances: But *Philip* II. reſolving to be obeyed, had not the leaſt regard to them; upon which the People, who could not bear to be forced in an Article of ſo extenſive and delicate a Nature as that of Religion, broke out into an open Inſurrection.

THIS Inſurrection in the *Low-Countries* gave occaſion to the Riſe and Eſtabliſhment of the Commonwealth of *Holland*. No Inſurrection ever laſted longer, or was carried on with greater Obſtinacy; for the War continued upwards of threeſcore Years with unparallelled Animoſity, but various Succeſs. The King of *Spain* had frequent Opportunities of eſtabliſhing a greater Authority in thoſe Countries than any of his Predeceſſors had ever enjoy'd; and on the other Side, the *Flemmings* were in open Rebellion, were frequently on the Point either of changing their Maſter, or of wholly recovering their Liberty, by ſetting up a popular Government, almoſt after the Model of that of antient *Rome*.

AT length both Parties grew weary of a War, which had been carried on for ſo many Years, coſt ſo much Blood, and had ſo much weakened and drained them of ſo many Sums; and thereupon a Peace was concluded; but it coſt the King of *Spain* the moſt valuable Part of the *Low-Countries*, I mean that Part of it which now forms the Commonwealth of the ſeven *United Provinces*; and he found himſelf obliged to acknowledge it a free and independent State. Nor would he have preſerved the reſt, had he not ratified and enlarged the Privileges of the Provinces, one of which was, that for the future no mention ſhould be made of ever eſtabliſhing the Inquiſition therein; and that all heretical Cauſes ſhould be judged by the antient Laws, and in the uſual Forms.

THUS ended the long War which had been carried on in the *Netherlands*, whereof the Inquiſition was either the real or pretended Cauſe. It has not made any Progreſs ſince that Time. Such Places as had received it, are ſtill ſubject to it; and thoſe where it had been refuſed, have been ſo happy as to keep it out; inſomuch that it is now confined to *Italy*, and the Dominions ſubject to the Crowns of *Spain* and *Portugal*. However, its Juriſdiction is not confined to ſuch narrow Bounds, but it ſtill flouriſhes in a greater Tract of Ground than all *Europe*.

CHAP. VII.

The INQUISITION *ſet up in* Venice.

NOTWITHSTANDING the City of *Venice* boaſts a great Antiquity, and has from its Infancy, by a particular Favour of Heaven, profeſſed the Chriſtian Faith, it yet preſerved itſelf unſullied with Hereſy, till about the Year 1232.

WE need no other Proof of this than the Inſtrument itſelf by which *James Thiepolo* was raiſed to the Dignity of Doge. We here ſee the Methods appointed to be made uſe of in the Puniſhment of Criminals; a great Number of Crimes, and of different Sorts, are there named, but no mention is made of Hereſy; a Proof that this City, and the Places in its Dependence, were at that Time wholly free from it.

IN the 1232, the above-mention'd Doge publiſh'd a Declaration on the ſame Subject, *viz.* the Puniſhments of various Crimes, among which he mentions ſeveral which indeed are very near a-kin to Hereſy, ſuch as Witchcraft and Incantations; but does not make the leaſt mention of Hereſy, which plainly proves it was not known in thoſe Days; for otherwiſe he would certainly have enacted the Puniſhments due to Hereſy, as well as other Crimes.

BUT after Pope *Innocent* IV. had quarrelled with the Emperor *Frederick* II. as has been already ſhewn in the ſecond Book of this Hiſtory, *Italy* being divided into two Factions, whereof the one ſided with the Pope, the other with the Emperor, the Heretics, under Pretence of ſiding with his Imperial Majeſty, inſinuated themſelves every where. *Venice* was more crouded with them than any other Place, and that becauſe as its Government is leſs ſevere than any other, they flattered themſelves they ſhould be indulged a greater Liberty in that City.

BUT the Doge and Senate juſtly fearing that ſo great a Concourſe of Perſons, infected with a Variety of heretical Tenets, would at laſt corrupt the Religion which they had endeavour'd for ſo many Ages to preſerve in all its Purity, they, in 1249, began to conſult upon Methods how they might beſt preſerve themſelves from ſo great an Evil.

IN purſuance of this, ſeveral Perſons of great Ability, and zealous for the Catholic Religion, were impowered to ſearch after Heretics. It was afterwards enacted, that they ſhould be impeach'd before the Patriarch of *Grado*, and the other Biſhops in the *Venetian* Territories, whoſe Right it was to judge Heretics; and that all ſuch as ſhould be found guilty of Hereſy by the Biſhops, ſhould be put into the Hands of the ſecular

tular Judge, and by Plurality of Voices be condemned to the Flames by the Doge and his Council: Theſe Statutes were made under the Adminiſtration of the Doge *Moroſini* *Anno Dom.* 1249.

BUT leſt the Proſecution of Heretics ſhould be ſuſpended by a Biſhop's Death, the Doge *James Contarini* enacted, in 1275, that the Vicar-Generals, during the Vacancy of the See, ſhould have the ſame Authority as the Biſhops in judging and condemning Heretics.

THE Statutes were executed in all the *Venetian* Territories with the utmoſt Exactneſs, eſpecially as they agreed in all Points with the civil and eccleſiaſtical Law, which had been practiſed from Time immemorial in the Empire; and each Party was by this means fully ſatisfied in all their Pretenſions, by the eccleſiaſtical Judges being impowered to take Cognizance of thoſe Matters with reſpect to Law, and the lay Judges that of the Fact, and the Condemnation of them.

BUT neither the Doge or his Counſellers have ever pretended, as we ſhall hereafter find the Court of *Rome* does, to be the mere Executors of eccleſiaſtical Sentences: This is plain from the expreſs Words of the Law enacted by the Doge *Moroſini*, *viz.* that all ſuch as have been convicted of Hereſy by the Sentence of the Biſhops, ſhall be condemned to the Flames by the Doge and his Counſellors by Plurality of Voices; but this can be ſaid only of ſuch Judges as have an active Voice, which thoſe who only execute another's Sentence cannot be ſaid to have.

THINGS did not long continue in this State, before the Court of *Rome*, who have always a watchful Eye over their Intereſts, endeavour'd to get the Inquiſition eſtabliſhed at *Venice*, as they had already done in moſt of the States of *Italy*, by the Methods above related.

BUT the *Venetians*, who are as ſenſible as any People in the World of their true Intereſt, and ſo judiciouſly foreſee the Conſequence of Things, could never be prevailed with to conſent to it: *Innocent*, *Alexander*, *Urban*, *Clement*, and the ſeven Popes their Succeſſors, ſet every Engine at Work to compaſs their Deſign; but to no Purpoſe.

THE Inquiſition did itſelf contribute to the obſtinate Reſiſtance it met with, when attempted to be ſet up in *Venice*; all Places rang with the Diſorders and Tumults occaſioned by the Sermons, as well as the fiery and imprudent Conduct of the Inquiſitors. For theſe Mock-Zealots, would, upon the firſt Whim that came into their Heads, publiſh Cruſades againſt the Heretics; and theſe new-made Cruſaders, inſtead of being ſerviceable to Religion, thought of nothing but revenging themſelves upon their Enemies, and to diſpoſſeſs a numberleſs Multitude of innocent Perſons of their Eſtates, upon Pretence of their entertaining heretical Principles, when at the ſame Time all ſuch were the fartheſt from their Thoughts.

MILAN and *Parma* had like to have been ruined by the Tumults which had been raiſed on theſe Occaſions, and all *Italy* cry'd aloud againſt the Inquiſition and its Officers. The Senate of *Venice* took Advantage of theſe Diſorders, by making it a Handle to juſtify their having always refuſed to ſuffer the Inquiſition to be erected in the Territories of *Venice*.

HOWEVER, all theſe fruitleſs Attempts could not prevail with the Popes to deſiſt from their Deſign; and *Nicholas* IV. at laſt obtained what his Predeceſſors had ſo long ſollicited in vain. The Senate, in compliance with the Requeſt of his Holineſs, reſolv'd to receive the Inquiſition; but then it was with all the Precautions neceſſary for preventing the Scandal and Diſorder it had occaſioned in almoſt all the Places where it had been hitherto received.

IT was therefore agreed, that no other Officers but thoſe of the Republic, ſhould be ſuffer'd to execute the Proſecutions of the Inquiſition; that, in order to prevent all Burdens and Impoſitions, the Revenues neceſſary for the Maintenance of that Tribunal ſhould not be raiſed by its Officers; that the Republic ſhould aſſign a Fund for that Purpoſe, and ſhould nominate a Perſon to receive the Monies ariſing therefrom; that it ſhould pay the Salaries of the Inquiſitors and their Officers, and defray all the neceſſary Expences; and that all Fines, Confiſcations, and all Profits ariſing from the Condemnation of Heretics, ſhould be put into the Hands of the Inquiſitors, for which it ſhould be accountable to the Senate, to be employ'd by them as they ſhould judge proper. All which is very different from the Practice of the Inquiſition in other Places, where all the Money goes to the Inquiſitors.

THE Senate having thus reſolved to receive the Inquiſition, an Inſtrument was immediately drawn up for that Purpoſe, in the moſt authentic manner, and ſent to the Pope. And altho' his Holineſs was not pleaſed with the Reſtrictions made by the Senate, and would have been glad the Inquiſition had been received at *Venice* without the leaſt Limitation, as in the other States of *Italy*, he nevertheleſs thought fit to agree to this Inſtrument, and accordingly confirm'd it by a Bull dated the 28th of *Auguſt*. In this manner the Tribunal of the Inquiſition was eſtabliſhed at *Venice*.

ALTHO' it was pretty much reſtrained in its Authority, nevertheleſs the Court of *Rome* thought they had done great Matters in having procured its Eſtabliſhment there; particularly as they flatter'd themſelves that they ſhould at laſt force the *Venetians* to acquieſce in all things, and to ſuffer the Inquiſition to reign as deſpotic there, as in all the other States of *Italy*.

HOWEVER, their Hopes were afterwards blaſted; for the Senate, who probably were perſuaded they had been too condeſcending in receiving the Inquiſition, tho' upon their own Terms, were firmly reſolved not to ſuffer the leaſt Innovation, and to keep Things on the ſame Foot in which they had been firſt eſtabliſhed. So far from giving their Conſent to the repealing of any of the old Statutes, they have enacted new ones from Time to Time; all which together, compoſe the thirty nine famous Chapters or Statutes, by which the Inquiſition, in all the *Venetian* Territories, is governed to this Day.

HISTORICAL MEMOIRS

Relating to the

INQUISITION.

BOOK III.

Of the Laws, Proceedings, and Magiſtrates of the INQUISITION.

CHAP. I.

A Deſcription of the INQUISITIONS *of* Rome *and* Spain.

ALL the Inquiſitions of *Italy*, thoſe of the Republic of *Venice*, and of the Land of the Church excepted, wherever ſituated, are ſubordinate to that of *Rome*, whereof the Pope is Head. It is he who nominates the Cardinals that compoſe the Congregation of the Holy Office; for by this Name the Inquiſition is called. He alſo appoints all the Inquiſitors of the ſeveral Inquiſitions in *Italy*, and the Land of the Church. Theſe Inquiſitors are liable to be turned out of their Places whenever the Pope pleaſes; and that without his being obliged to proſecute them, or ſhew Cauſe for their being diſmiſſed: However, they enjoy their Employments as long as they pleaſe, if they have but Intereſt enough to keep themſelves in.

THE Inquiſition of *Rome*, and the Congregation of the Holy Office, which is the ſame Thing, has a ſupreme Authority over all particular Inquiſitions: An Account is given to them of all Affairs of Importance: They are always conſulted upon any conſiderable Occaſion; and its Orders and Anſwers are obſerved with the utmoſt Punctuality. It regulates the Proceedings, preſcribes the Forms of judiciary Sentences, aboliſhes old Laws, and enacts new ones, whenever it judges neceſſary. As the Inquiſitors are independant one on the other, it judges all Diſputes that may ariſe between them, receives all Complaints made againſt them; and when they find it impoſſible to conceal their Faults and irregular Proceedings, it appoints condign Puniſhment, and from their Judgment lies no Appeal. In fine, the leſſer Inquiſitions are as ſo many inferior Courts, with reſpect to the ſuperior ones.

THE Inquiſition of *Rome* is compoſed of Cardinals, who ſit as Judges, and of Conſulters, moſt of whom are Doctors of the Canon Law, and Regulars or Monks; theſe are as ſo many Counſellors, whoſe Buſineſs it is to examine the Books, Tenets, Opinions, and Actions of all Perſons impeached to the Tribunal of the Inquiſition. It is from their Opinions that the Cardinal Inquiſitors form their Sentences and Decrees. There are beſides two Secretaries, and a kind of Attorney-General, who are the only Perſons known to thoſe who are impeached. There is a prodigious Number of inferior Of-

ficers; becauſe as all the Officers of the Inquiſition have very great Privileges, and can be judged by that Tribunal only, they by that Means ſecure themſelves from the ordinary Forms of Juſtice, which are very ſevere.

IN *Spain* and *Portugal* there is a ſupreme Council of the Inquiſition, which enjoys the ſame Authority as that of the Congregation of the Holy Office at *Rome*. All the leſſer Inquiſitions eſtabliſhed in the Countries ſubject to theſe two Crowns, are ſubordinate to theſe, thoſe of the Dukedom of *Milan* excepted, which are ſubject to the general Inquiſition of *Rome*.

THE ſupreme Council conſiſts of the Grand Inquiſitor, who is nominated by the King of *Spain*, and confirmed by the Pope. This is the only Right the Pontiff has over that of *Spain*; for when he has once confirmed him, he has no farther to do with that Inquiſition. The Inquiſitor-General being thus nominated and confirmed, is impowered to nominate all the Officers of the Inquiſition in the ſeveral Dominions ſubject to the King of *Spain*, and conſequently muſt be one of the moſt conſiderable Perſons in the Government.

BESIDES the Inquiſitor-General, the ſupreme Council conſiſts alſo of five Counſellors, whereof one muſt be a *Dominican* Friar, by the Privilege granted by *Philip* III. of a Fiſcal, or Attorney-General, a Secretary of the King's Chamber, two Secretaries of the Council, and an Alguazil or Sergeant-Major, or a Receiver; of two Relators, and two Qualificators: The Number of Familiars and inferior Officers is, as at *Rome*, very great; and that becauſe they enjoy ſtill greater Privileges, and are ſubject to no other Tribunal than that of the Inquiſition, which exempts them from the ordinary Forms of Juſtice, which are ſtill more ſevere in *Spain* than in *Italy*. Theſe Privileges are ſo conſiderable, that the greateſt Noblemen in *Spain* think it an Honour to be Officers of the Inquiſition.

THE ſupreme Council of the *Spaniſh* Inquiſition enjoys a plenary Authority over the reſt of the Inquiſitions, who cannot make an Act of Faith, or general Execution, without its Leave firſt obtained. Of all the Tribunals of the Inquiſition, this only has the Privilege to have no Appeals lie from its Decrees. It may enact new Laws whenever it judges them neceſſary, determines all Law-Suits of whatſoever Nature, that are carried on between the Inquiſitors, puniſhes all Miniſters and Officers of the Inquiſition, receives all Cauſes lodged by Appeal; in a word, its Authority is ſo great, that there is not a Man in all the Dominions of the King of *Spain*, but trembles at the bare Mention of its Name; nor would the King himſelf dare to interfere with its Authority; and indeed, whoever has made ſuch Attempt has always ſmarted for it.

EVERY one has heard of the Severities which Don *Carlos*, Prince of *Spain*, Don *John* of *Auſtria*, and the Prince of *Parma*, met with upon this Account: For *Philip* II. to pleaſe the Inquiſitors, was forced to keep them a very long Time from Court, tho' the firſt was his only Son, the ſecond his Brother, and Son to *Charles* V. and the laſt his Nephew, whom we ſhall have occaſion to mention in the Sequel. And when all came to all, their only Crime was their having broke out into ſome paſſionate Expreſſions againſt the Inquiſition, tho' upon a very juſt and lawful Account.

PHILIP II. was ſo ridden by the Inquiſition, as *Turquet* informs us in his *Hiſtory of Spain*, *P.* 1405, that he did not preſume to undertake any Affair without asking their Advice, never failing to follow it.

THE

THE Leſſer Inquiſitions ſubordinate to that of the ſovereign Tribunal of *Spain*, are thoſe of *Sevil*, of *Toledo*, *Granada*, *Corduba*, *Cuenca*, *Valladolid*; of *Murcia*, *Lerma*, *Longrono*, *St. James*, *Saragoſſa*; of *Valentia*, *Barcelona*, *Majorca*, *Sardinia*, *Palermo*, *Carthagena*, and *Lima*.

THESE ſeveral Inquiſitions conſiſt of three Inquiſitors, three Secretaries, an Alguazil or Sergeant-Major, and three Receivers, Qualificators, or Conſulters.

THE Leſſer Inquiſitors of *Italy*, in each conſiderable City whereof there is one, have much the ſame Officers; and indeed the Inquiſition of *Spain* was formed after the Model of that of *Italy*.

THESE Officers are an Inquiſitor, a Vicar, an Attorney-General, a Notary, ſeveral Conſulters, one or more Jailors, beſides a great Number of inferior Officers.

ALL the Officers of the Inquiſitor are obliged to give Proofs of *Caſa Limpia*, *i. e.* of their being deſcended of antient Chriſtians, and that none of their Anceſtors have fallen under the Cenſure of the Inquiſition, either for Infidelity or Hereſy. Beſides this, they are bound to obſerve an inviolable Secrecy with regard to the Tranſactions of the Inquiſition, upon any Pretence whatſoever. Neither Promiſes nor Threats are admitted as Excuſes upon this Head; and whoever tranſgreſſes in this Caſe is ſure to be obnoxious to its Rigours.

CHAP. II.

Of Caſes and Perſons ſubject to the INQUISITION.

THESE are reducible to three Heads. *Firſt*, To Caſes and Perſons ſubject to the Inquiſition. *Secondly*, Its Methods of proceeding. And, *Thirdly*, The Manner of putting its Sentences in Execution.

As to the firſt Head: There are ſix principal Caſes ſubject to the Judgment of the Inquiſition. The firſt, Hereſy; the ſecond Suſpicion of Hereſy; the third, Protection of Hereſy; the fourth, the Black Art, Witchcraft, Sorcery, and Inchantment; the fifth, Blaſphemy, which either ſuppoſes ſome Hereſy, or ſomething related to it; the ſixth and laſt, any Reſiſtance made to the Inquiſition, or to its Members or Officers, in the Execution of its Orders.

IN this manner the Inquiſition is impowered to judge ſix ſorts of Perſons: Firſt, Heretics; ſecondly, thoſe who have given any Suſpicion of Hereſy; thirdly, the Promoters, or thoſe who protect or favour them in any manner whatſoever; fourthly, Magicians, Wizards, Conjurers, and thoſe who uſe Incantations; fifthly, Blaſphemers; ſixthly and laſtly, thoſe who reſiſt the Officers of the Inquiſition, and interfere with the Juriſdiction thereof in any manner whatſoever.

ANTIENTLY [a] the Inquiſition uſed to judge of theſe ſix kind of Perſons only. But within theſe hundred Years, *Gregory* XIII. *Pius* V. *Clement* VIII. and *Gregory* XIV. have enlarged its Juriſdiction, and extended it to all *Jews*, *Mahometans*, Infidels of what Religion ſoever, and to all in general who any way prejudice the Members and Officers of the Inquiſition, either in their Perſons, Honours, Poſſeſſions, or any Thing that belongs to them, though abſtracted from the Exerciſe of their ſeveral Employments.

THESE Caſes which are ſubject to the Inquiſition, are of greater Extent than might at firſt be imagined. For in the firſt Place, as to what relates to Heretics, all are by the Inquiſition comprehended under that Name, who have either ſpoken, writ, taught, or preached any Thing contrary to the Scripture, the Apoſtles Creed, the Articles of Faith, and the Traditions of the Church. Thoſe who have alſo abjured the Chriſtian Faith for the ſake of embracing any other Religion whatſoever; or thoſe who, tho' they don't go ſo far as to change their Religion, do yet commend the Cuſtoms and Ceremonies uſed in others, or who practiſe ſome of theſe, or maintain that a Man may be ſaved in any Religion, provided he profeſſes it with a pure and ſincere Heart.

IF the Inquiſition went no farther, there would be nothing very extraordinary in all this; but as they likewiſe comprehend under the Title of Heretics all who diſapprove any Ceremony, Uſage, or Cuſtom, received not only in the univerſal Church (a Circumſtance that would juſtly merit Cenſure) but even in thoſe particular Churches where the Inquiſition is received, how difficult ſoever it would be to prove ſuch People Heretics, from the Principles of ſound Theology, they are nevertheleſs looked upon by the Inquiſition as Perſons ſuſpected of Hereſy.

THEY alſo include among theſe, all who hold, declare, or teach, any Principles contrary to thoſe received at *Rome* and in *Italy*, with reſpect to the ſovereign and unlimited Authority of the Popes, their Superiority over even General Councils, and their Power over temporal Princes; as alſo thoſe who hold, declare, teach, or write, any Thing in oppoſition to the Deciſions made by the Pope on any Subject whatever. In this Senſe there would be a great Number of Heretics in *France*; and indeed 'tis certain that moſt of the *French* and *Germans*, not excepting the very *Roman* Catholics among them, are conſider'd as *Lutherans* in thoſe Countries where the Inquiſition prevails.

THE Suſpicion of Hereſy is ſtill of greater Extent; for if a Man happens only to advance any Propoſition that offends thoſe who hear it, or even forbears to impeach thoſe who advance any ſuch, he is ſure to be obnoxious to it.

THOSE are likewiſe ſuſpected of Hereſy who abuſe the Sacraments, or any Thing of a holy Nature; who deſpiſe, inſult, or pull down Images; who read, keep, or lend to read, any Books condemned by the Inquiſition.

IT is alſo a ſufficient Handle for falling under this Suſpicion, to deviate from the common Practice of Catholics in Matters of Devotion; ſuch as ſpending a whole Year without either going to Confeſſion, or receiving the Communion, the eating Fleſh on prohibited Days, and the neglecting to go to Maſs on ſuch Days as are appointed by the Church.

THOSE alſo are ſuſpected of Hereſy, who not being Prieſts, are yet ſo wicked as to celebrate Maſs, or hear Confeſſions; or who, having that Character, celebrate Maſs

* This is not to be underſtood of the *Spaniſh* Inquiſition, ſince it was firſt immediately ſet up in oppoſition to *Jews* and *Mahometans*.

without

without conſecrating it, or repeat ſuch Sacraments as are not to be repeated; or who, after having taken holy Orders, or taken the Habit in ſome religious Order, attempt to marry; as thoſe likewiſe who marry two or more Wives.

In fine, any Perſon is ſuſpected of Hereſy who has been preſent, tho' but once, at any Sermon preach'd by a Heretic, or any other of their public Exerciſes; to neglect to appear before the Inquiſition when ſummoned, or to get one's ſelf abſolved within the Year after one has been excommunicated; to receive a Heretic into one's Friendſhip, to entertain him in one's Houſe, to make him Preſents, or even to pay him a Viſit; and above all to prevent his being impriſoned in the Inquiſition, or aſſiſt his Eſcape from thence, tho' grounded on the ſtrongeſt Motives of Friendſhip, Duty, Gratitude, Pity, Alliance or Kindred.

And to ſo great Lengths is this Matter carried in the Inquiſition, that the giving Shelter to a Heretic is not only prohibited, but a Perſon is even obliged to impeach any ſuch, tho' it were a Brother, Father, Husband or Wife, and that upon Pain of being excommunicated, or incurring on one's ſelf the Guilt of Hereſy, and being expoſed to all the Rigours of the Inquiſition, as a Fovourer of Heretics.

This is the third Head ſubject to the Judgment of this Tribunal; under this Name are comprehended all thoſe who any way favour, defend, or give Advice, or any kind of Aſſiſtance, to thoſe whom the holy Office has begun to proſecute; thoſe alſo, who knowing a Perſon to be a Heretic, or to have eſcaped from the Priſons of the Inquiſition; or, who having been ſummoned, refuſe to appear before it; who either harbour, conceal, or furniſh any Heretic with Advice or Aſſiſtance, to prevent his being taken; or who, upon his having been impriſoned, aſſiſt him in breaking out of Jail, or furniſh him with any Inſtrument for that Purpoſe, or oppoſe, either by Threats, or otherwiſe, the Officers of the Inquiſition in the Execution of their Office; or who, without perſonally oppoſing them, do yet aid and aſſiſt others in it. Thoſe likewiſe are looked upon as Fautors of Heretics, who ſpeak to ſuch as are impriſoned in the Inquiſition without Leave; or who write to them, either to adviſe them in any Matter, or merely to comfort them in their Misfortunes. Thoſe alſo who bribe the Witneſſes with Money or otherwiſe, to oblige them to hold their Tongues, or favour the Accuſed in their Depoſitions; or who either conceal, ſteal, burn or get Poſſeſſion, in any manner ſoever, of Papers relating to the Affairs of the Inquiſition.

Finally, and which is the moſt extraordinary Circumſtance, is, that all Correſpondence in general with the Heretics, tho' upon Account of Traffic, is ſufficient to incur Suſpicion of Hereſy; nor can any Perſon ſend them either Goods, Money, or any kind of thing; nor even write to, or receive any Letters from them, without falling under this Suſpicion. Nor is it poſſible for any Man to eſcape it, who knowing a Perſon to be a Heretic, or even ſuſpected of Hereſy, does not go and impeach him in the Holy Office, whatever Reaſons or Motive he may have to the contrary.

The fourth Head, which includes Magicians, Wizards, Conjurers, Southſayers, and ſuch like, is ſtill of greater Extent, particularly of *Italy*, whoſe Inhabitants are very Superſtitious, and the Female World more inquiſitive and credulous than in any other Nation: Not to mention that Perſons of the greateſt Underſtanding among them, eaſily give Credit to all the ridiculous Stories that are told of Conjurers; the Extravagancies of their nocturnal Meetings, and the great Power and Influence which the Devil is, by ſome, ſuppoſed to have over the Actions of Men. We ſhall not trouble the Reader with the ſeveral Accuſations that may be brought upon this Head; ſince, that excepting certain enormous Crimes, which, as they are the ſame in all Countries, are there-

fore well enough known; the reſt conſiſt only of certain ridiculous ſuperſtitious Practices that flow from a crazy Imagination and a groveling Credulity, rather than a depraved Will and a corrupt Heart.

ALL we ſhall obſerve, is, That of the ſeveral Caſes ſubject to the Judgment of the Inquiſition, none gives them a greater Opportunity of filling their Priſons with Women of all Conditions; and that judiciary Aſtrology, when employ'd to pry into Futurity, is alſo ſubject to it.

ALTHO' Blaſphemy, which is the fifth Head, be very common, and is one of the greateſt Crimes a Perſon can poſſibly be guilty of, yet the Inquiſition takes Cognizance of that kind of it only which comprehends ſome heretical Tenet. Of this we ſhall not quote any Inſtances, becauſe it is much better to be ignorant of theſe Things than to know them.

AND altho' *Jews*, *Mahometans*, and other Infidels, are not ſubject to the Inquiſition in a great many Reſpects, they nevertheleſs come under its Cognizance with regard to all ſuch Crimes as any way offend the Chriſtian Religion. Theſe Crimes are, firſt, ſuch as a Chriſtian may commit, as the favouring of Heretics, Blaſphemers, Conjurers, *&c.* or the oppoſing the Officers of the Inquiſition in the Execution of their Orders. All ſuch Crimes are no more tolerated in *Jews*, and other Infidels than in Chriſtians.

MOREOVER, all thoſe are likewiſe ſubject to the Inquiſition, who either publiſh, write, or advance, in what manner ſoever, any Principle that claſhes with the Articles of Faith which Chriſtians hold in common with them. Thus, were a *Jew* or a *Mahometan* to deny the Unity of God, or his Providence, the Inquiſition would call him to Account for it, and puniſh him as a Heretic.

THEY alſo are ſubject to the Inquiſition, when they hinder any of their Religion to turn Chriſtians, or perſuade or prevail with a Chriſtian to quit his Religion and embrace their Principles, or any way favour them in ſuch a Change.

THEY are alſo forbid to ſell, put off, or even keep by them, the *Talmud*, and other Books prohibited by the Inquiſition, or any which pretend to refute the Chriſtian Religion, or treat it in a contemptuous Manner.

IN a Word, the *Jews* are not allowed to have Chriſtian Nurſes, nor to perform the leaſt Action in Contempt of the Chriſtian Religion. The Inquiſition takes Cognizance of all theſe Caſes, and puniſhes them with ſo much the more Severity, as theſe unhappy Wretches are frequently prevailed with to change their Religion, in order to eſcape the Puniſhment to which they are condemned.

As one of the chief Maxims of the Inquiſition is to ſtrike Terror into all, and to make itſelf dreaded by all who are ſubject to it, it puniſhes with great Severity ſuch as offend its Agents or Officers in any manner ſoever: And in this Caſe nothing is looked upon as a ſlight Offence, but every Crime is conſider'd as capital; nor can Birth, Character, Employment, Rank, or Dignity, ſecure any Perſon from its Violence; and the leaſt Threat againſt the moſt inferior Officer of the Inquiſition, its Informers or Witneſſes, would be puniſhed with the utmoſt Rigour and Severity.

CHAP.

CHAP. III.

The Manner in which the Tribunal of the INQUISITION *proceeds againſt all Perſons impeached.*

THUS we have given in few Words, an Account of all ſuch Caſes as are ſubject to the Inquiſition. Theſe comes generally under its Cognizance by four different Methods; either by public Report, by which a Perſon is accuſed of one or more of the Crimes above-mentioned; or by the Depoſition of thoſe Witneſſes by whom he is impeach'd; or by the Diſcovery of the Spies of the Inquiſition, who are ſpread up and down in all Places; or, laſtly, by the Depoſitions of the Criminals themſelves, who, for fear others ſhould inform againſt them, and in the Hopes of meeting with leſs ſevere Treatment, ſometimes impeach themſelves of Things of which they know they might be convicted.

WHEN the Inquiſitors have diſcovered a Criminal by one of the four Methods above-mentioned, or even on a bare Suſpicion, which often is very ſlight, he is thrice ſummoned to appear with the uſual Formalities; after which, in caſe he does not come forth, he is excommunicated, and fined proviſionally in large Sums, which, however, does not exempt him from a more ſevere Puniſhment, in caſe he be catch'd again.

THE ſureſt Method is to obey the firſt Summons; for the longer this is delay'd, the greater Guilt is incurred; nay, tho' a Perſon were really innocent, yet a Refuſal to obey the Orders of the Inquiſition, is itſelf a Crime: All Delays and Put-offs on this Occaſion, only heighten the Prejudice which may be entertained againſt a Perſon impeached; and they take it for granted, they have Proofs ſufficient againſt him, and that he is diffident of the Merits of his Cauſe, from the firſt Moment he diſcovers the leaſt Reluctance to appear before his Judges. When this is the Caſe of a Perſon accuſed, he has no other way left to ſecure himſelf than by a voluntary and perpetual Baniſhment. Nothing is forgot in this Tribunal; no Crime is wiped away by Time, nor do they allow of any ſuch a Thing as Preſcription.

IT is yet no eaſy matter to ſucceed in this violent Extreme, and 'tis almoſt impoſſible to eſcape the Search of the Inquiſitors; for no ſooner has an impeached Perſon made his Eſcape, but all the Inquiſitions have ſpeedy Notice of it. They purſue him every way, and ſeldom fail to catch him again. The ſame is obſerved with regard to thoſe who break out of the Priſons of the Inquiſition; if they are catched again, they are utterly undone, and the moſt gentle Puniſhment they are to expect, is Impriſonment for Life.

IT is ſtill more difficult for a Perſon to make his eſcape in *Spain*; for, not to mention that the Inquiſition is more ſevere and exact there than in any other Country, the *Hermandad* is ſo vigilant in its Purſuits, that it is impoſſible not to fall into its Clutches. Theſe are a kind of Societies eſtabliſhed in all Parts of *Spain*, whoſe Cities, Towns, and Villages ſwarm with them. They are ſo many indefatigable Spies, who liſten, and obſerve all that paſſes; but they are chiefly employ'd in purſuing ſuch Criminals as fly from Juſtice, and for this they ſpare neither Care, Labour, nor Expence. Theſe Fellows are at the Heels of a Criminal wherever he flies; and when they find him, in caſe they are not ſtrong enough to ſeize him openly, they ſet every Engine at work in order to get him again; and for this Purpoſe they ſtrike up a Mock-Friendſhip with him, invite him frequently to Entertainments, make him Preſents, and lend him Money; they

they likewiſe aſſiſt in caſe of Sickneſs, or any other Misfortune. They diſguiſe their Sentiments, and feign to have exactly the ſame Notions with him: In a word, they ſwear a thouſand Oaths that they have the ſincereſt Frindſhip for him. Thus when they think they have work'd themſelves into his Confidence, they allure him to ſome Place, where he is immediately ſeized and hurried away, by Perſons ſuborned for that Purpoſe. If the Perſon who is thus purſued keeps, as ſometimes happens, ſo much upon his guard as to defeat all their Stratagems, they then will find ſome Opportunity to engage him inſenſibly in ſome Party of Pleaſure, either on board a Ship, a Boat, or in a Coach in the Country; when, to his great Surprize, he ſhall find, that the People of the Ship, of theBoat, or Coach, had been all bribed: And being thus enſnar'd, they immediately carry him off to *Spain*. In this manner ſeveral Perſons have been decoy'd, even from *Conſtantinople*.

ALTHO' the *Hermandad* is no way allied to the Inquiſition, it nevertheleſs employs thoſe Wretches to a very good Purpoſe, whenever any Perſon refuſes to ſubmit to the Sentence of that Tribunal, or endeavours to eſcape it by Flight. And as the Inquiſition is more eſteemed and reſpected than any other Tribunal in *Spain*, ſo the *Hermandad* are inviolably devoted to its Service.

THERE is another Body of Men, called the *Cruſade*, or *la Cruciata* in *Spaniſh*, from whom the Inquiſition receives no leſs Service. The Buſineſs of this Society is not like the above-mentioned, to purſue Criminals; but only to have an Eye over the Behaviour of all Roman Catholics, and to impeach them in caſe they omit any Duties of the Chriſtian Profeſſion. This Society is vaſtly rich, and as powerful as wealthy; for the Biſhops, the Archbiſhops, and moſt of the Grandees of *Spain*, are Members of it. Theſe are another kind of Spies, who are to be met with every where; they inſinuate themſelves into every Body's Affairs, and ſuffer nothing to eſcape them. The *Spaniards* are perſuaded, that had it not been for the Inquiſition and the Cruſade, their Kingdom would have been over-run with Heretics, who had like to have made themſelves Maſters of the other Kingdoms and States of *Europe*.

IT being therefore, as was juſt now ſaid, ſo difficult a Matter to eſcape the Claws of the Inquiſition, it is certain that no wiſe Man will ever attempt it, unleſs he is infallibly ſure of Succeſs; and that in caſe he be ſummoned, it will be beſt for him to be forthcoming as ſoon as poſſible.

IT often happens that the Inquiſitors, either when they have ſufficient Witneſſes, or that the Crime of which the Perſon impeached is accuſed, is of an enormous Nature; or, laſtly, when they are afraid of his eſcaping from them, and not ſtaying till they ſummon him in form: In theſe Caſes, I ſay, they ſhall immediately give Orders for his being arreſted whenever they ſhall meet with him. A Perſon impeached has no Aſylum nor Privilege, nor can ſuſpend the Proſecution one ſingle Moment, or mitigate the Rigour of it.

IT is ſurpriſing to conſider the forlorn Condition of a Perſon who is thus unhappy. He is ſeized in the midſt of his Friends, and in the very Boſom of his Family; a Father ſtanding by his Son's Side, a Son in the Company of his Father, and a Wife in that of her Husband, without ſo much as any one's daring to make the leaſt Reſiſtance, or even to ſtop a Minute, to ſettle any Affairs tho' of the utmoſt Conſequence, or to ſpeak one ſingle Word in favour of the Perſon impeached.

BUT

But when the Inquiſition have once got him into their Hands, he is treated in a ſtill more rigorous Manner. In this Caſe no one is allowed either to viſit him, to give him Advice, to write to, or ſolicit for him, or even to attempt to prove his Innocence. In an Inſtant he cut off from all Correſpondence, and the unhappy Wretch finds himſelf friendleſs, without Kindred, Advice, Support, or even the leaſt Conſolation; abandoned to his Judges, and to himſelf, and frequently to his greateſt Enemies, without being able to tell what will become of him. Even Innocence itſelf, in theſe Caſes, is a very weak Support, ſince nothing is eaſier than to ruin an innocent Perſon, as will be ſhewn in the Sequel.

No ſooner have the Inquiſitors got a Perſon in their Clutches, than they ſearch him very ſtrictly, in order, if poſſible, to find Something about him that may be of uſe to convict him; or for any Inſtrument, with which he may kill himſelf, in order to eſcape the Tortures of the Inquiſition. We have Inſtances of Perſons who have laid violent Hands upon themſelves on theſe Occaſions, and a great many who were impriſoned in the Inquiſition, have been drove to that Deſpair, as either to poiſon, or to kill themſelves with Stilletoes, which they had concealed in their Hair, or the moſt ſecret Parts of their Body; or daſh out their Brains againſt the Walls, when they had no other Way left to deſtroy themſelves.

The Inquiſitor, accompanied by his Officers, goes afterwards to the Houſe of the Accuſed, where a very exact Inventory is taken of his Books, Papers, Effects, and every Thing they find in it, which they annex to that they had before taken of the Things found upon him. No Perſon dares to oppoſe them therein, or conceal the leaſt Trifle. To this Inventory they often add an Attachment or Seizure of all, or Part of the Goods, to ſerve, in caſe it be needful, as a Security for the Coſts and Fines which the Perſon impeached may be condemned to pay; for it very ſeldom happens that a Perſon gets out of the Inquiſition without being half ruined, unleſs he happens to be very rich.

Things being carried on thus far, the Proſecution immediately begins, but is carried on very ſlowly; for a Criminal is frequently impriſoned for ſeveral Months, and not one Word is mentioned about carrying him to Audience.

These Priſons are dreadful, and nothing can be more capable to ſtrike a Priſoner with Terror, and diſpoſe him for appearing before the moſt dreadful Tribunal in the World, than the diſmal Dungeons into which theſe unhappy Wretches are immediately thrown.

The Dungeons are under Ground, and ſtink wretchedly; they are ſituated in Places far remote from all human Communication; the Way to them is by a great many Turnings and Windings, for fear leſt the Cries and Complaints of the miſerable Tenants of thoſe Places ſhould be heard, and move any Perſon with Compaſſion. Day-Light is for ever ſhut out from theſe gloomy Habitations, to hinder thoſe who are impriſoned therein from reading, or any Employment but the Reflection on their Puniſhment, and the ſad Thoughts of the Evils which are prepared them. In this dismal Condition they are not allowed either to ſee or ſpeak to any Perſon. And in caſe the Proximity of one Dungeon to another ſhould give the Priſoners an Opportunity of converſing together, they are abſolutely forbid to attempt it; and in caſe they happen to be over-heard, either ſpeaking to one another, or to themſelves, the Officers immediately ruſh in upon them, and whip them with the utmoſt Severity. We are told, that theſe unhappy Wretches, not daring to converſe with one another from their ſeveral Dungeons, have invented a Method of ſpeaking with their Fingers, by ſtriking a certain

Number of Times upon the Wall, according to the numerical Order of the Letter which they would expreſs in the Alphabet. As for Inſtance; ſuppoſe they had a Mind to expreſs the Word *Bread*, as the firſt Letter thereof is the ſecond Letter in the Alphabet, they ſtrike two Blows on the Wall, and in the ſame manner for the reſt. This gives them ſome Employment, for Converſation muſt neceſſarily be carried on but very ſlowly by ſuch Methods, and a conſiderable Time is taken up in expreſſing only a few Sentences. 'Tis certain, that were it in the Power of their Jailors to deprive them even of this ſad Conſolation, they would not fail to do it.

AFTER a Criminal has ſpent ſeveral Days, and ſometimes Months, in this Manner, without ſo much as knowing either the Crime of which he is accuſed, or the Witneſſes who have depoſed againſt him, the Jailor is order'd to acquaint him, that he may deſire to be admitted to Audience; but this he ſeems to do from his own proper Impulſe, and out of Compaſſion, and not by order of the Judges; for 'tis a fixed Rule in this Tribunal, that the Priſoner muſt always petition for every Thing.

THE firſt Time the Priſoner appears before his Judges, they ask him, juſt as though they did not know him, or had had the leaſt Information of his Crime, Who he is? or, What he wants? and, If he has any Thing to ſay? The ſafeſt, at leaſt the leſs dangerous Method, is for a Perſon to plead guilty, notwithſtanding his Innocence, of every Article that is laid to his Charge. A Priſoner is never put to Death the firſt Time of his being impeached to the Inquiſition. However, this ſtamps the whole Family with Infamy, and this firſt Sentence diſables all ſuch Perſons from enjoying any Employments either in Church or State.

THERE is another Method for a Perſon to get out of the Hands of the Inquiſition the firſt Time he is impeached therein, which is always to affirm he has nothing to ſay, and is not conſcious of the leaſt Guilt; for in this Caſe, if the Proofs are not very ſtrong, the Priſoner is acquitted.

BUT this generally is of little Service; for the Inquiſitors ſet two or three of their Spies, who are called *Familiars*, at his Heels. 'Tis ſcarce poſſible to expreſs how cloſe theſe Fellows will ſtick to him; they follow him wherever he goes, obſerve every Step he takes, all he ſays or does; nothing can eſcape them; and indeed they generally pretend to be his Friends, and ſet every Engine at work to inſinuate themſelves into his Confidence; nay, they are ſometimes his own Servants, or his neareſt Relations.

UPON the leaſt Hint, or the ſlighteſt Suſpicions, they again lay hold of him, when all Things are carried on as before, except that they now proſecute him with greater Rigour; then indeed it may be truly affirmed, that the unhappy Wretch is inevitably loſt; for the Inquiſition never grants a Pardon twice.

EVERY one has heard of the Treatment *Mark Anthony de Dominis* met with upon this Occaſion. This Gentleman was deſcended from a very illuſtrious Family in the *Venetian* Territories: He was firſt a Jeſuit, and was afterwards made Biſhop of *Segni*, then Archbiſhop of *Spalatro*, and Primate of *Dalmatia*. This Dignity, though very great in itſelf, was not yet what gain'd him univerſal Reſpect both in Church and the Public. *Mark Anthony de Dominis* was look'd upon as the moſt learned Man of any of his Age, particularly in Divinity and Hiſtory, both ſacred and profane. No Man in the World had read more, or forgot leſs. He was conſulted on all kinds of Subjects, and anſwered each ſingle one in ſuch a manner, as if he had never applied himſelf to any other.

YET

YET his unbounded Knowledge could not ſecure him from being tainted with the Tenets of the *Lutherans* and *Calviniſts*. He maintained them with the utmoſt Vigour in his voluminous Work of the *Eccleſiaſtical Republic*; and at the ſame Time diſcovered ſo great a Spirit of Rancour againſt the Pope and the Court of *Rome*, that it would have been impoſſible for its greateſt Enemies to write more ſharply againſt them.

THE ſtrong Deſire he had of publiſhing this Work in his Life-Time, and the little Likelihood there was of his being able to continue in *Italy* after its Publication, engaged him to withdraw into *Germany* firſt, and afterwards into *England*, whither he had been invited, with Promiſe of great Preferment, by King *James* I. As that Monarch was himſelf very learned, he employ'd all his Endeavours to engage Perſons, from every Part of *Europe*, who were famous for Genius and Learning, to come over into his Kingdom. *Dominis* met with the moſt obliging Reception from the King; he provided him an honourable Subſiſtence ſuitable to his Dignity, and did all that lay in his Power to engage him to break off intirely from *Rome* and the *Roman* Catholic Church.

ON the other Side, the Court of *Rome*, whether it were that they were reſolved not to ſuffer a Perſon of his Character to continue among their Enemies, or were unwilling to be oppoſed by a Man of his Learning and Talents; or rather, as afterwards appeared, that they were bent upon Revenge, and reſolved to make an Example of him: Be this as it will, they left no Stone unturned to make him return to his former Principles, and for that Purpoſe got all his beſt Friends and neareſt Relations in *Italy* to write to him; and at laſt *Don Diego Sarmiento de Acuna*, the *Spaniſh* Ambaſſador at the *Engliſh* Court, made him ſuch advantageous Offers, as firſt ſhook his former Reſolutions, and afterwards prevailed on him to accept them.

THIS unhappy Prelate, to his utter Ruin, forgot on this Occaſion, the Maxims he had ſo often repeated in his Works, *viz.* That whoever offends the Court of *Rome*, is ſure not to eſcape being puniſhed for it; that they don't know what it is to pardon an Affront; and that when a Man has once drawn his Sword againſt them, he muſt immediately throw the Scabbard away.

HE ſet out for *Rome* in ſpite of all the Arguments his Friends in *England* could uſe to diſſuade him from it, who were continually ſetting before his Eyes the ill Fate that would inevitably attend him, and which he ought to have foreſeen better than any Body elſe. But no ſooner was he arrived in *Italy*, than he was thoroughly ſenſible, but too late, of the Error he had committed. They did not keep their Word with him in one ſingle Circumſtance, but forced him to abjure publicly the ſeveral heretical Tenets that were ſpread up and down his Writings. However, they gave him his Liberty in outward Appearance, but at the ſame Time ſet ſo many Perſons over him, who watched him ſo narrowly, that they either really diſcovered, or pretended to have diſcovered, that he held a ſecret Correſpondence with the *Engliſh*. Upon this the Inquiſition immediately laid hold of him; but as the Proſecution of this great Man was carried on very ſlowly, he died in Priſon, either through Grief for the wrong Step he had taken, or from his Dread of the ſhameful and cruel Puniſhment he knew he could not poſſibly eſcape; or, as is the Opinion of many, by Poiſon, which had been ſent him by ſome officious Friend or Relation, who knowing he was inevitably loſt, was willing to reſcue him from the Infamy and Rigour of a Puniſhment which would attend his illuſtrious Family.

BUT to return to my Subject. When a Perſon is fallen a ſecond Time into the Clutches of the Inquiſition, after having languiſhed ſeveral Months in Priſon, in the rigo-

rigorous Manner above-mention'd, they again inſidiouſly prompt him to beg to be admitted to Audience as before, which, after ſome Days Delay, he obtains.

ALTHOUGH all the Houſes of the Inquiſition are very magnificent, and that no Coſt is ſpared either for Marble or rich Ornaments of Architecture, yet the Priſoners ſee none of theſe, and every Object they behold ſtrikes them with Terror. The ſeveral Places where they appear have an Air of dreadful Gloom; and the Inquiſitors and their Officers put on ſo ſad and ſevere a Countenance, as does not leave the Priſoner the leaſt Hopes of moving his Judges to Compaſſion.

WHEN the Priſoner is brought before the Inquiſitors, they tell him, the Jailor had informed them that he deſired to be heard. The Priſoner anſwers, he deſires to be heard, in order that he may be cleared, in caſe he be found innocent. Upon this the Inquiſitors preſs him earneſtly to confeſs his Crime. If he denies it, they remand him back to Priſon, and tell him they do ſo in order to give him Time to reflect upon it, and to recollect every Circumſtance thereof. After he has continued a long Time in this Manner, in caſe they cannot prevail with him to make any Confeſſion, they oblige him to ſwear on the Crucifix, and the holy Goſpels, that he will ſpeak the Truth to all the Queſtions that ſhall be put to him. If he refuſes to take the Oath, they immediately pronounce Sentence upon him, without any other Formality; becauſe they, by this, either ſuppoſe he is not a Chriſtian, ſince he refuſes to perform ſo authentic an Act as that of an Oath required of him by thoſe who are his lawful Judges; or, that he is afraid of forſwearing himſelf, and conſequently is guilty of all they lay to his Charge.

BUT in caſe he takes the Oath, they queſtion him in numberleſs Circumſtances of his paſt Life, from his Birth to that Time, and even that of his Anceſtors, in order to ſift out of him, whether ſome of them may not have come under the Cenſures of the Inquiſition. Though Crimes of this Nature are merely perſonal, they yet prejudice the Judges very ſtrongly againſt him; they ſuppoſe he has imbibed the Notions of his Progenitors with their Blood; and that, as he had been educated by them, it was impoſſible but he muſt have imbibed their erroneous Tenets, a Circumſtance they imagine they muſt neceſſarily have had moſt at Heart.

HITHERTO he is not ſuffered to know the Crime of which he is accuſed, nor the Perſons who have ſworn againſt him. They, as yet, are only endeavouring, by a thouſand Stratagems and artful Windings, to get Something out of him, that may ſeemingly authorize them to pronounce his Condemnation.

THIS Snare is laid with prodigious Cunning, and can hardly be eſcaped; for as on the one Side People are arreſted on vain and idle Reports, or on Proofs inſufficient to condemn them, 'tis certain that the Judges themſelves would frequently be very much puzzled, if the Priſoners did not by their own Words pronounce their Condemnation.

BUT on the other Side, as the Inquiſitors promiſe to treat them with greater Gentleneſs, and ſometimes to pardon them, if, before they are condemned, they acknowledge their Crimes, and give, by ſuch a Confeſſion, the moſt ſenſible Tokens of a ſincere Repentance, theſe unhappy People, not knowing whether they really have, or have not, Circumſtances ſufficient to convict them, and, moreover, flattered with the agreeable Hope of being ſoon ſet at Liberty, they by that means often acquaint them with more than they either do, or poſſibly could ever know, had they not made thoſe haſty and imprudent Confeſſions.

BUT

BUT in caſe the Priſoner either is innocent, or too cunning to fall into their Snares, and ſtill continues to deny what they alledge againſt him, his Accuſation, compoſed by the Inquiſitors, is delivered to him; in which they intermix a great Number of pretended Crimes, and of the moſt enormous Nature, with thoſe whereof he is juſtly accuſed.

THIS Compoſition of Truth and Falſhood, is another Trap for this unhappy Wretch; for as he ſeldom fails to exclaim againſt the horrible Crimes they lay to his Charge, they take an Occaſion from thence to conclude, that thoſe of which he makes but little Complaint are true. Although ſuch a kind of Proof is a very equivocal one, it nevertheleſs is fatally ominous to a Priſoner.

AFTER having in this Manner delivered the Accuſation to the Priſoner, they allow him a Counſellor, that is, they nominate certain Perſons to him, of one of whom he makes choice to defend his Cauſe. This Counſellor does him but very little Service; for he is not only forbid giving the Priſoner any Advice, but is not even allowed to ſpeak to him but in Preſence of the Regiſter and the Inquiſitors, or to make uſe of him to defend his Cauſe; for as all Citations in this Tribunal are perſonal, and that no one is allowed to appear by Proxy, ſo a Priſoner is forced to defend himſelf againſt unknown Accuſers; for they never tell him ſo much as the Names either of his Accuſers or Witneſſes. The Proſecutor is indeed known well enough, ſince it is always the Attorney-General of the Inquiſition; but Informers are never allowed to proſecute, becauſe they always appear as Witneſſes.

SOME Days after they have given the Priſoner a Copy of his Indictment, he is ſent for to Audience, with his Counſellor; but he might as well be without him, ſince the Counſellor is not allowed to ſpeak, or, in caſe he does ſpeak, he muſt firſt adviſe with the Inquiſitors what it will be proper for him to ſay, and only be very urgent with the Priſoner to make a Confeſſion of a Crime whereof he is often innocent.

'TIS to no Purpoſe for him to inſiſt upon knowing the Names of the Perſons who have depoſed againſt him; for they are ſure to keep him in the dark in that reſpect: All they allow him, is to gueſs if they are not ſuch and ſuch Perſons; but to this they either make no Anſwer at all, or ſuch an one as they pleaſe, but never right. They afterwards go on with the Examination; and in caſe he ſtill continues to plead not guilty, he is remanded back to Priſon.

AT laſt, after having thus carried an unhappy Wretch, for ſeveral Years together, from the Jail to Audience, and from Audience to Jail, his Trial is prepared in good Earneſt. It opens with his Appearance before the Inquiſitors: Then they give him, for the firſt Time, the true Depoſitions; (for the former Indictment which had been put into his Hands, had been drawn up by the Judges, and was made up both of true and falſe Accuſations.) Then the true Depoſitions which the Witneſſes had made, but very much curtailed, are ſhewn him; for all ſuch Circumſtances relating to Places and Perſons are ſuppreſſed, as might inform the Priſoner who thoſe were that had ſworn againſt him.

MOREOVER, in caſe there are any Circumſtances in the Depoſitions of the Witneſſes which may contribute to the Priſoners being acquitted, they indeed are not razed from the Original, but then they are not inſerted in the Copy they put into his Hands, ſo that theſe Depoſitions, ſuppoſing they were true, are after of no other Uſe but to perplex and to confound the Priſoner

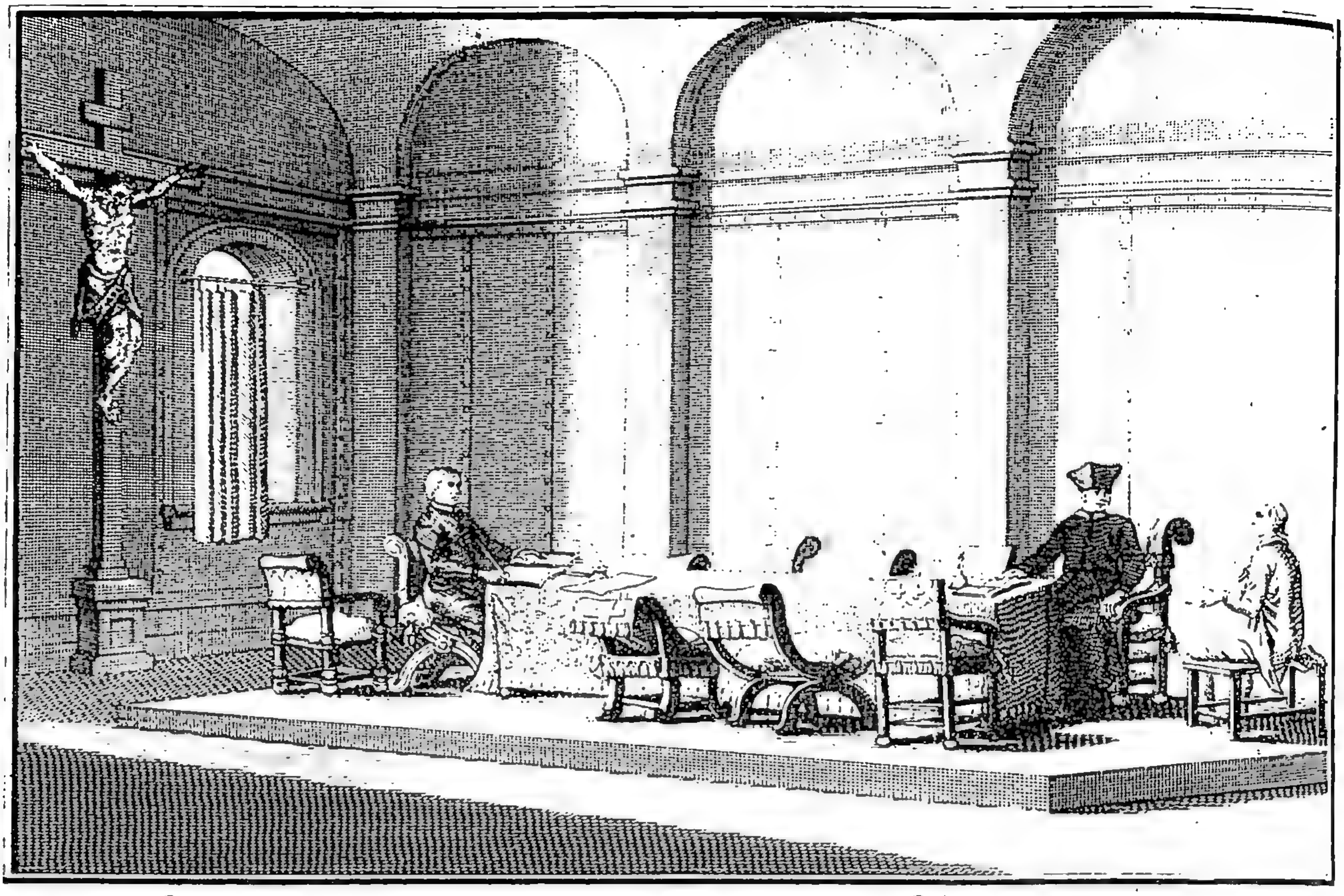
AFTER theſe Depoſitions have been thus communicated to the Priſoner, in caſe he will not, or cannot, except againſt his Witneſſes, and give in his Anſwers immediately, they allow him three or four Days to conſider of it, and remand him back to Jail.

UPON this he muſt fall a queſtioning, and endeavour to hit upon the Perſons who have been his Accuſers and Enemies; for they perſiſt in refuſing either to let him ſee them, or even to tell him their Names.

WHEN the Time which had been allowed him for challenging his Witneſſes is expired, he is recalled, and is heard in whatever he has to except againſt Perſons, whoſe Names and Qualities are equally concealed from him; conſequently, if he happens to gueſs their Names, and makes any juſt Exceptions againſt them, ſo much the better for him; but then the Judges ſhall give them what Weight they pleaſe in the Trial, and often reject them, tho' very juſt; or, to explain this farther, nothing that a Priſoner may alledge in challenging Witneſſes is of any effect, but the proving them to be profeſſed Enemies. This however does not invalidate their Depoſitions, but then it weakens them; for any Exceptions with reſpect to Crimes, tho' of the blackeſt Dye, ſignify nothing.

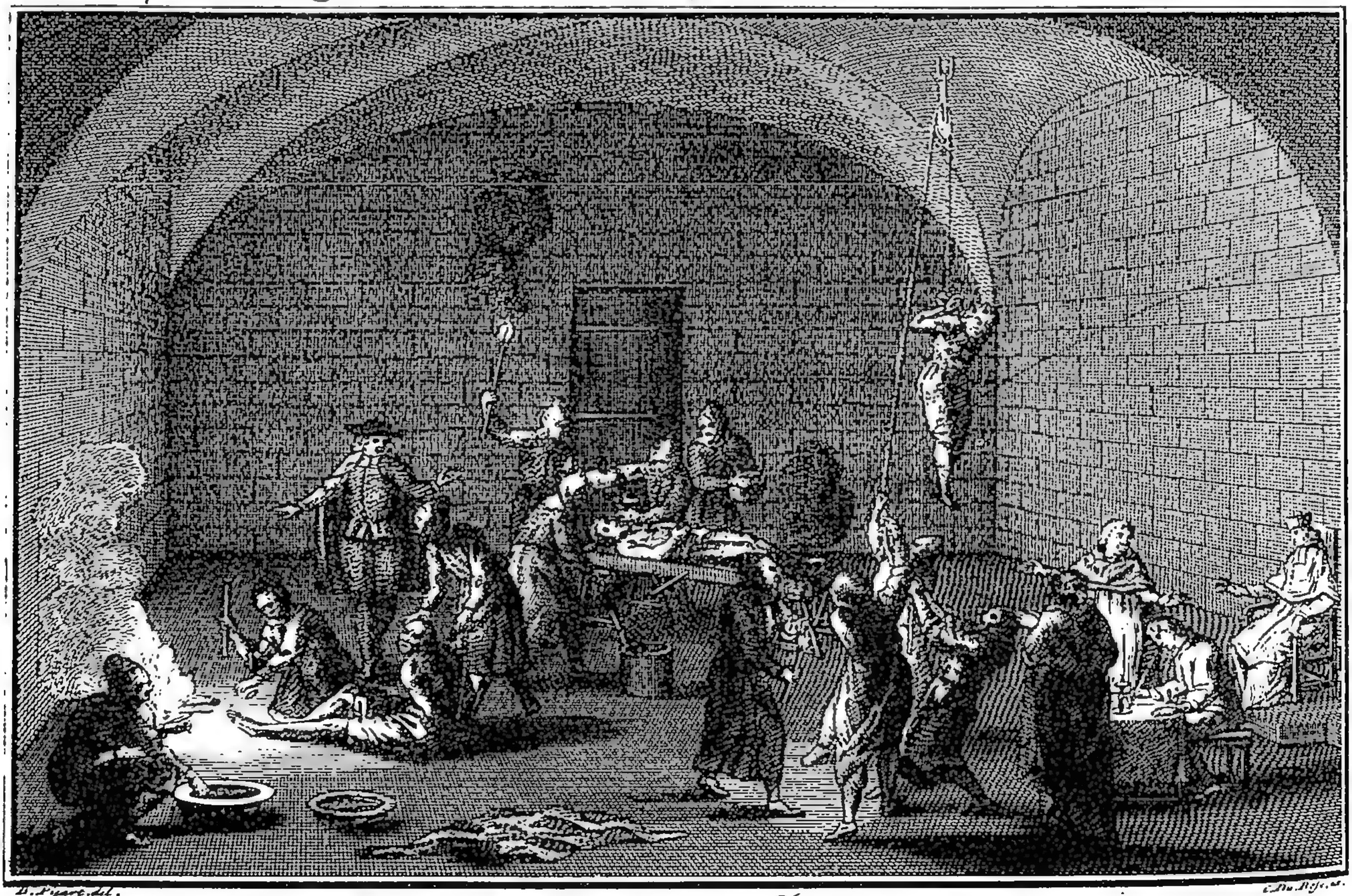
IT may not be improper to take notice of certain particular Rules with regard to Witneſſes, which are obſerved in the Inquiſition, and in no other Tribunal. 1. A Priſoner is ſeldom or never told the Names of the Witneſſes who have ſworn againſt him, which is done either to prevent his bribing or terrifying them, or to take from him the Opportunity of hitting upon the Exceptions he might otherwiſe make; or, laſtly, that the Promiſes which are always made to Witneſſes, of never having their Names divulged, may encourage Impeachments. 2. For the ſame Reaſons Witneſſes are not obliged to prove their Depoſitions. 3. For the ſame Reaſon alſo, Witneſſes are ſeldom or never confronted. 4. In this Tribunal, all Witneſſes, becauſe of the heinous Nature of Hereſy, are accepted, whence ſoever they come, and how black and ſcandalous ſoever their Characters may be; the Depoſitions of foreſworn Wretches, People of the vileſt Reputation, Heretics, *Jews*, or *Mahometans*, are all received as valid on theſe Occaſions; and the Teſtimonies of ſuch Miſcreants as theſe, though ſo unworthy of the leaſt Credit, are yet ſufficient to ruin a Man, and cauſe him to be condemned to the Flames. 5. Two Witneſſes by Hear-ſay, are equivalent to one who is both an Ear and Eye-Witneſs, and ſufficient to make a Perſon be put to the Torture, which is extremely ſevere in the Inquiſition. 6. Informers themſelves are received as Witneſſes, which is the Reaſon why they are not ſuffered to proſecute. In ſhort, a Son is allowed to appear as Evidence againſt his Father, a Father againſt his Son, a Servant againſt his Maſter, a Husband againſt his Wife, a Wife againſt her Husband; by which means the Laws are overturned, and a Door opened to a numberleſs Multitude of Actions of the moſt treacherous and revengeful Nature.

CHAP.



Great room or HALL
of the INQUISITION.

La SALE *de*
*L'*INQUISITION.



Various Methods of TORTURE
inflicted by the INQUISITOR.

Diverses Manieres dont le S.t OFFICE
fait donner la QUESTION.

CHAP. IV.

In what Manner Priſoners are put to the Torture in the INQUISITION.

AFTER a Priſoner has made his Exceptions, and given in his Anſwers, if they are not ſatisfactory, or that his Crimes be not ſufficiently proved, he is condemned to the Torture. Of theſe there are three kinds, all which are extremely ſevere and cruel. The firſt is that of the Rope, the ſecond that of Water, and the third that of Fire.

IN the Torture with the Rope, the Priſoner has his Hands bound behind him with a Rope; after which he is raiſed from the Ground to the Top of the Cieling by means of a Pulley; when, letting him hang for ſome Time in this Manner, they let him fall within half a Foot of the Ground, but with ſuch ſudden Jerks as put all his Limbs out of Joint, and force him to cry out in a moſt dreadful Manner. In this Manner he is tortured for an Hour, and ſometimes more, according as the Inquiſitors, who are preſent, think proper, or the Vigour and Strength of the unhappy Sufferer.

BUT if this kind of Torture does not prevail, they then have recourſe to that of Water, which is done in this Manner: They force the Priſoner to ſwallow down a great Quantity of Water; after which he is laid along a Form or Bench that has a Cavity in it, which ſhuts up, and ſqueezes at Pleaſure. A Stick or Piece of Wood runs croſs this Bench, which keeps the Priſoner's Body ſuſpended, as it were, and breaking his Back-Bone, puts him to incredible Pain.

BUT the moſt rigorous Torture is that of Fire: For a great Fire being lighted, the Soles of the Priſoner's Feet are rubbed with Bacon, or ſome other unctuous or eumbuſtible Subſtance; which being done, he is laid on the Ground with his Feet turned towards the Fire, and is held down in that Poſture, till ſuch Time as he has confeſſed all the Inquiſitors deſire to know. The two laſt mentioned kinds of Torture continue, as the firſt, for the Space of an Hour, and ſometimes more.

WHEN therefore a Priſoner is condemned to the Torture, he is carried to the Place appointed for that Purpoſe, which is called the Place of Torments. This is a ſubterraneous Cavern, to which one goes down by a numberleſs Multitude of Turnings and Windings, in order to prevent the dreadful Cries of thoſe miſerable Wretches from being heard. In this Place there are Seats only for the Inquiſitors, who are always preſent when any one is put to the Torture, and for the Biſhop of the Place, or his great Vicar, or his Deputy. It has no other Light than that of two Torches, which burn but faintly, but ſtrong enough to let the Priſoner ſee the Inſtruments with which he is to be tortured, and one, two, or more Executioners. Theſe Executioners wear a Habit very much like that of Penitents, *i. e.* thoſe who do Penance, being a long Robe made of black Buckram; their Heads and Faces are covered with a kind of black Cowl, having Holes in it at the Eyes, Noſe, and Mouth.

IMMEDIATEY the Priſoner is ſeiz'd by one of theſe Spectres, who ſtrips him ſtark naked, the *Pudenda* excepted. The Inquiſitors, before he is put to the Torture, ſtrongly exhort him to confeſs the Crime whereof he is accuſed. But if theſe prove ineffectual, and he perſiſts in proteſting his Innocence, he is put to the Torture to which

he

he had been condemned in one of the three Manners above-mentioned. This is ſometimes ſo violent, that it reduces the Sufferer almoſt to his laſt Gaſp; on which Occaſion they ſend for the Phyſician of the Inquiſition, to know whether it will be poſſible under for him to bear up any longer under it.

AFTER that, by the Violence of the Torments, they have forced from the Priſoner's own Mouth all they deſired to know, *i. e.* Things whereof he is wholly innocent, and others of which he is guilty, they yet do not ſtop here; for he muſt be put a ſecond Time to the Torture, in order to force him to declare the Motives which had induced him to commit the Crimes whereof he owns himſelf guilty. As for inſtance: In caſe a Man has married two Wives, or a Wife two Husbands; or a Monk, or Nun, has entred into the Marriage State, after having taken the Habit. Thus after a Criminal has, by the Violence of the Torture, owned himſelf guilty of ſome Crime, tho' it appear never ſo evident that he was excited to the Commiſſion of them, from a Deſire of gratifying ſome violent Paſſion, or out of Intereſt, he yet is put to the Torture a ſecond Time, in order to make him confeſs whether he did not believe Marriage to be a Sacrament; whether Vows are not binding; or, that it is not poſſible to lead a Life of perfect Continence. Thus after the unhappy Wretch, who generally is more actuated upon from the Violence of the Torture than Reaſon, has confeſſed more than he really knows, he is forced to ſubmit to the Torture a third Time, to force him to reveal his Accomplices, or thoſe who had either aided or aſſiſted him in his Crimes.

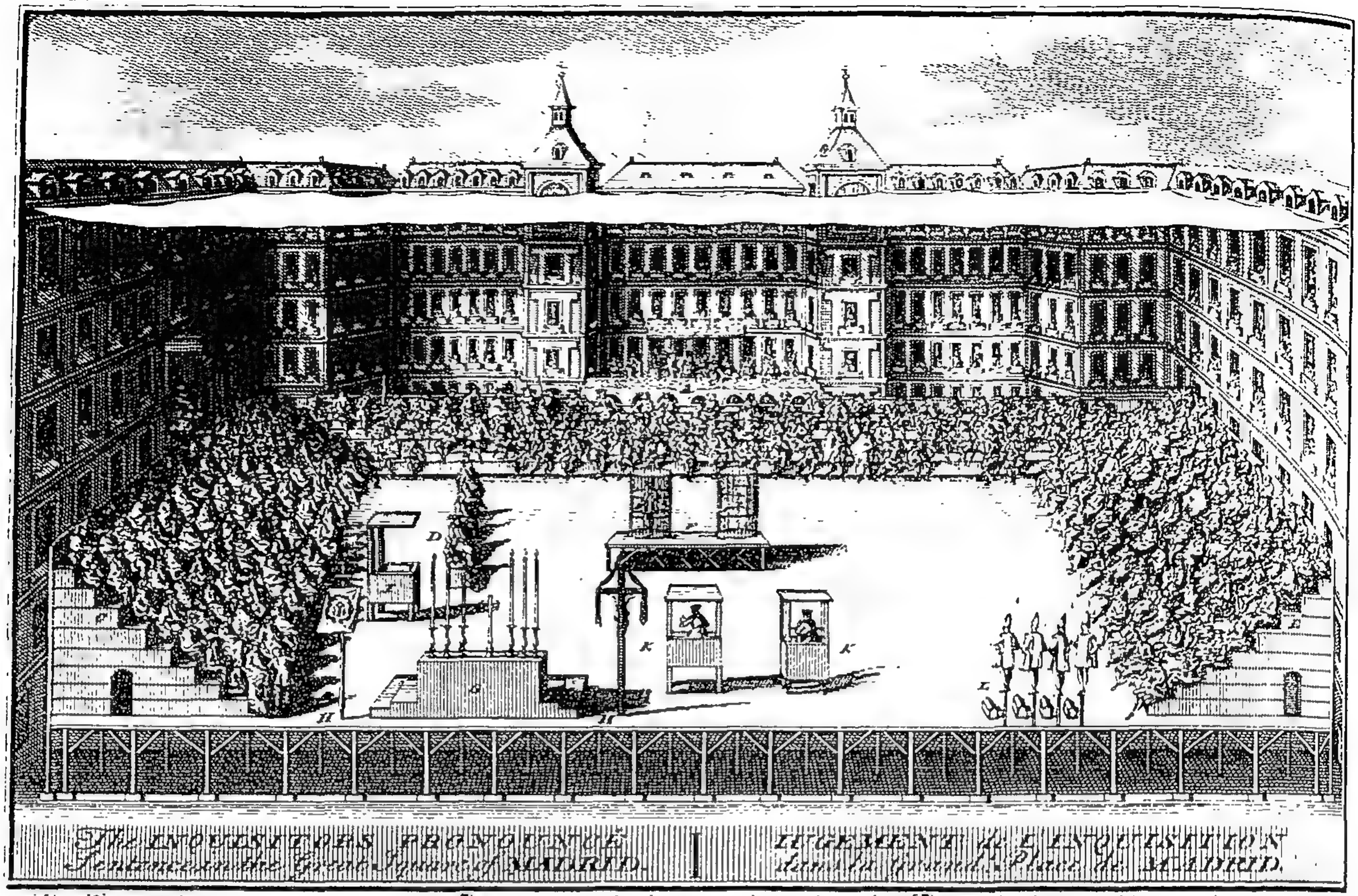
THUS, after having extorted from him all they deſire to know, the only Conſolation the poor Wretch receives, is to be carried back to thoſe horrible Dungeons we before deſcribed; where he is left a Prey to his Deſpair, and all the gloomy Reflections that may ariſe from the Pain which the Torments may have left behind them.

BUT in caſe the Violence of theſe Tortures cannot extort any Confeſſion, he is carried back to Priſon, when the Inquiſitors have recourſe to Artifices and Snares. Accordingly, ſeveral Fellows ſuborned for that Purpoſe are ſent to him, who under a Pretence of comforting and aſſiſting him, or telling him that they are Priſoners and Criminals as well as himſelf, exclaim againſt the Inquiſition, affirming it to be an inſupportable Tyranny, and the greateſt Scourge that ever God afflicted Mankind with; and by this means draw him into the Snare, which is ſo much the more unavoidable, as it is very difficult for a Perſon in Diſtreſs, to guard againſt pretended Friendſhip or Compaſſion, when masked with the Appearance of Sincerity.

THE Inquiſitors themſelves ſecond theſe inhuman Artifices to the utmoſt of their Power, by adminiſtring Conſolation to the unhappy Priſoner, and pretending to be touched with his Misfortunes; that they do not intend his Ruin, but Converſion; and that the ſmalleſt Confeſſion to them in private, which at the ſame Time they promiſe never to reveal, would ſecure him from any Torture, and reſtore him to his Liberty.

THE Reſult of all this, is, that in caſe the Priſoner ſtands convicted, either by the Sentence of the Inquiſitors, by the Depoſitions made againſt him, or by his own Confeſſion, he is condemned purſuant to the Heinouſneſs of his Guilt, either to Death, to perpetual Impriſonment, to the Gallies, to be whipped, or ſome ſuch Puniſhment.

BUT when the Inquiſitors are reſolved to put him to a cruel and ignominious Death the ſooner he ſuffers it the better, ſince the ſeveral Moments which paſs between Condemnation and Execution, are ſo many Deaths; which tho' it be only in Imagination, is yet



The PROCESSION of the INQUISITION at GOA.

La PROCESSION de L'INQUISITION à GOA.

A. The King and Queen . . .
B. The Chief Inquisitor.
C. Counsellors of the Inquisition.
D. Rows of some Grandees of Spain, who are familiars of the Inquisition.

E. Seats of the Criminals, each of whom have a familiar of the Inquisition, several priests of different orders.
F. The two carts in which the Criminals are put, whilst sentence is pronounced upon them.
G. Altar where Mass is said . . .

A. Le Roi et la Reine.
B. Le Grand Inquisiteur.
C. Les Conseillers de l'Inquisition.
D. Place de quelques Grands d'Espagne familiers de l'Inquisition.

E. Places des Criminels, chacun avec 2 familiers de l'Inquisition et plusieurs moines de différens ordres.
F. Deux charrettes où l'on met les criminels pendant la lecture de leur Sentence.
G. Autel où l'on dit la Messe . . .

III. The Standard of the Inquisition, and the guard.
I. The Preacher in pulpit.
KK. Two pulpits for those who read the Sentence.
L. Effigies of such Criminals as died in prison, and were taken out of their graves.

III. L'Etendart de l'Inquisition et la garde.
I. La chaire du prédicateur.
KK. Deux chaires pour ceux qui lisent les sentences.
L. Effigies de carton représentant ceux qui sont morts en prison, ou que se sont sauvez de prison.



A. Standard of the Inquisition.
B. The Dominican Friars.
C. Criminals who have escaped the flames by making a confession after condemnation.
D. Criminals who have escaped the flames by their confession after condemnation.

A. L'Etendart de l'Inquisition.
B. Les Dominicains.
C. Les criminels qui ont evité le feu par la confession . . .
D. Les criminels qui ont evité le feu par la confession après leur condamnation.

E. Crucifix with its back turned on the Criminals condemned to the flames.
F. Criminals to be burnt.
G. Effigies of such Criminals as died in prison . . .
H. The chief Inquisitor.

E. Crucifix que tourne le dos à ceux qui doivent être brulés.
F. Criminels qui doivent être brulés.
G. Effigies de ceux qui sont morts en prison . . .
H. Le Grand Inquisiteur.

C. Du. Ref. sc.

yet not leſs ſevere upon that Account: And for this Reaſon the moſt ſevere Tribunals have always taken care to make the Time between the Condemnation and Execution as ſhort as poſſible.

But this Indulgence, how weak ſoever it may be in its own Nature, is yet never practiſed in the Inquiſition, and the Execution ſhall often be ſuſpended a Year or more, after Sentence of Condemnation has paſſed; and the Reaſon of this Cruelty, is, that by putting to death a great Number of Criminals at the ſame Time, the Execution may be the more dreadful, and conſequently a greater Example. The Sight of ſo many Criminals condemned in this Manner to die, without any regard to Age, Sex, or Quality, is thought to confirm the People in the Roman Catholic Religion; and the Inhabitants of thoſe Countries where the Inquiſition prevails, are perſuaded, that this alone has prevented the Spreading of Hereſies among them, at a Time when they infected all other Parts of *Europe*. This is one Reaſon why that Tribunal is called the Holy Office, and has obtained ſo unbounded an Authority in all thoſe Countries where it is eſtabliſhed.

CHAP. V.

The Ceremonies uſed in executing the Sentences of the Tribunals of the INQUISITION; *extracted from a Narrative publiſhed at* Madrid *the* 3*th of* May 1680, *and executed the* 29*th of* June *of the ſaid Year; printed at* Paris, au Bureau d'Adreſſe, *the* 22*d of* Auguſt 1680.

THE general Acts of the Inquiſition, which in all other Countries are conſidered only as a mere Execution of Criminals, are, in the Places where it is eſtabliſhed, looked upon as a religious Ceremony, in which they pretend the moſt illuſtrious and public Proofs of a religious Zeal are given; and are therefore call'd *Acts of Faith*. Theſe are generally exhibited in *Spain* at the Acceſſion of their Monarchs to the Throne, at their coming to Age, upon their Marriage, at the Birth of a Succeſſor to the Crown, in order to give them a more ſolemn Air. The laſt was ſolemniſed the Year his Catholic Majeſty *Charles* II. was married, before which there had not been one ever ſince 1632, *viz.* in the Beginning of the Reign of *Philip* IV.

But as there are always Perſons condemned from Time to Time, we thence may judge how many Years theſe unhappy Wretches ſpend in the moſt miſerable Manner before their Execution. And as the Ceremonies practiſed on theſe Occaſions are pretty near the ſame in all Places, I ſhall therefore relate only thoſe of the laſt Act or general Execution of the Inquiſition, the Year that *Charles* II. of *Spain* was married.

A Month before the general Execution, the Officers of the Inquiſition, preceded by their Standard, rode with great Solemnity from the Palace of the Holy Office to the open Square, where, in the Preſence of a numberleſs Multitude of People therein aſſembled, they proclaimed, by Sound of Trumpets and Kettle-Drums, that on that Day Month, an Act of Faith or general Execution of the Inquiſition would be exhibited.

As there had not been one for fifty Years before, great Preparations were made to make theſe Ceremonies as ſolemn and magnificent as poſſible.

A SCAFFOLD fifty Foot in Length was erected in the large Square at *Madrid*, which was raiſed to the ſame Height with the Balcony made for the King to ſit in. At the End, and along the whole Breadth of this Scaffold, at the Right of the King's Balcony, an Amphitheatre was raiſed, to which they aſcended by twenty five or thirty Steps; and this was appointed for the Council of the Inquiſition, and the other Councils of *Spain*. Above theſe Steps, and under a Canopy, the Great Inquiſitor's Roſtrum was placed, that he was raiſed much higher than the King's Balcony. At the Left of the Scaffold and the Balcony, a ſecond Amphitheatre was raiſed of the ſame Extent with the former, for the Criminals to ſtand in.

IN the midſt of the great Scaffold, another very ſmall one was built, in the Shape of a long Square, which ſupported two little Places made like Cages, and open at Top, wherein the Priſoners were to be placed while Sentence was pronounced upon them.

THREE Pulpits were alſo erected on the great Scaffold, two whereof were for the Relaters, or thoſe who read the Sentence, and the third for a Preacher; and, laſtly, an Altar was raiſed not far from the Amphitheatre, where the ſeveral Councils ſat.

THE Seats on which their Catholic Majeſties ſat, were ranged in ſuch a Manner, that the Queen was at the King's Left Hand, and at the Right of the Queen-Mother. The reſt of the whole Length of the Balcony on each Side, was fill'd with the Ladies of Honour of both the Queens. Balconies were likewiſe erected for the Ambaſſadors, the Lords and Ladies of the Court, and Scaffolds for the People.

A MONTH after Proclamation had been made of the Act of Faith, the Ceremony opened with a Proceſſion, which proceeded from St. *Mary*'s Church in the following Order. The March was preceded by a hundred Coal-Merchants, all armed with Pikes and Muskets; theſe People furniſhing the Wood with which the Criminals are burnt. They were follow'd by *Dominicans*, before whom a white Croſs was carried. Then came the Duke of *Medina-Celi*, carrying the Standard of the Inquiſition, a Privilege hereditary in his Family. The Standard is of red Damask, on one Side of which is repreſented a drawn Sword in a Crown of Laurels, and the Arms of *Spain* on the other.

AFTERWARDS was brought forward a green Croſs covered with black Crape, which was followed by ſeveral Grandees and other Perſons of Quality, Familiars of the Inquiſition, with Clokes powdered with white and black Croſſes, edged with Gold Wire. The March was cloſed by fifty Halbardiers, or Guards belonging to the Inquiſition, clothed with black and white Garments, and commanded by the Marquiſs of *Pouar*, hereditary Protector of the Inquiſition in the Kingdom of *Toledo*.

THE Proceſſion having marched in this Order before the Palace, proceeded afterwards to the Square, when the Standard and the green Croſs were placed on the Scaffold, where none but the *Dominicans* ſtayed, the reſt being retired. Theſe Friars ſpent part of the Night in ſinging of Pſalms, and ſeveral Maſſes were celebrated on the Altar from Day-break to ſix in the Morning.

AN Hour after, the King and Queen of *Spain*, the Queen-Mother, and all the Ladies, appear'd in the Balconies.

AT

AT eight a Clock the Proceſſion began, in like Manner as the Day before, with the Company of Coal-Merchants, who place themſelves on the Left of the King's Balcony, his Guards ſtanding on his Right. Afterwards came thirty Men carrying Images made of Paſte-Board, as big as the Life. Some of theſe repreſented thoſe who were dead in Priſon, whoſe Bones were alſo brought in Trunks, with Flames painted round them; and the reſt of the Figures repreſented thoſe, who having eſcaped out of the Hands of the Inquiſition were outlawed. Theſe Figures were placed at one End of the Amphitheatre,

AFTER theſe came twelve Men and Women with Ropes about their Necks, and Torches in their Hands, with *Carocas*, or Paſte-Board Caps, three Foot high, on which their Crimes were either written or repreſented in different Manners.

THESE were followed by fifty others, having Torches alſo in their Hands, and clothed with a yellow San-benito, or Great-Coat without Sleeves, with a large St. *Andrew*'s Croſs, of a red Colour, before and behind. Theſe were *Jews*, who, (this being the firſt Time of their Impriſonment) had repented of their Crimes; theſe are uſually condemned either to ſome Years Impriſonment, or to wear the San-benito; each Criminal of the two Orders were led by two Familiars of the Inquiſition.

NEXT came twenty *Jews* of both Sexes, who had relapſed thrice into their former Errors, and were condemned to the Flames. Thoſe who had given ſome Tokens of Repentance were to be ſtrangled before they were burnt, according to the uſual Practice; but the reſt, for having perſiſted obſtinately in their Errors, were to be burnt alive. Theſe wore Linen San-benito's, having Devils and Flames painted on them, and Caps after the ſame Manner: Five or ſix among them, who were more obſtinate than the reſt, were gagged, to prevent their uttering any blaſphemous Tenets.

SUCH as were condemned to die, were ſurrounded, beſides the two Familiars, with four or five Monks of different Orders, who were preparing them for Death as they went along.

THESE Criminals paſſed in the Order above-mentioned, under the King of *Spain*'s Balcony; and after having walked round the Scaffold, were placed in the Amphitheatre that ſtood to the Left, and each of them ſurrounded with the Familiars and Monks who had attended upon them. Some of the Grandees who were Familiars, ſeated themſelves on two Benches, which had been prepared for them at the loweſt Part of the other Amphitheatre.

THE Clergy of St. *Martin*'s Pariſh coming forwards, placed themſelves near the Altar; the Officers of the ſupreme Councils of the Inquiſition, the Inquiſitors, the Qualificators, the Officers of all the other Councils, and ſeveral other Perſons of Diſtinction both ſecular and regular, all of them on Horſe-back, with great Solemnity arrived afterwards, and placed themſelves on the Amphitheatre towards the Right Hand, on both Sides the Roſtrum, in which the Grand Inquiſitor was to ſeat himſelf. He himſelf came laſt of all, in a purple Habit, accompanied by the Preſident of the Council of *Caſtile*; when being ſeated in his Place the Preſident withdrew.

THEN they began to celebrate Maſs, in the midſt of which the Prieſt who officiated went down from the Altar, and ſeated himſelf in a Chair which had been placed for him. The Grand Inquiſitor came down from his Seat, and having put on his Cope and ſet the Mitre on his Head, after having ſaluted the Altar, he advanced towards the King's

King's Balcony: He there went up the Steps that ſtood at the End of the Amphitheatre, together with certain Officers of the Inquiſition who carried thither their Croſs, the Goſpels, and a Book containing the Oath by which the Kings of *Spain* oblige themſelves to protect the Catholic Faith, to extirpate Hereſies, and to ſupport all the Proſecutions of the Inquiſition to the utmoſt of their Power.

THE King of *Spain*, ſtanding up and bareheaded, having on one Side of him a Grandee of *Spain* holding the Royal Sword with the Point upward, ſwore to obſerve the Oath, which a Counſellor of the Royal Council and that of the Inquiſition had juſt before read. He continued in this Poſture till ſuch Time as the Grand Inquiſitor was returned back to his Seat, where he took off his Pontifical Veſtments.

THEN one of the Secretaries of the Inquiſition aſcended a Pulpit appointed for that Purpoſe, and read an Oath in the ſame Tenor, which he adminiſtred to the ſeveral Councils and the whole Aſſembly; after which a Dominican went up into the ſame Pulpit, and preached a Sermon ſtuffed with Praiſes of the Inquiſition.

ABOUT twelve a Clock they began to read the Sentences of the condemned Criminals. That of the Criminals who died in Priſon, or were outlawed, was firſt read. Their Figures in Paſteboard were carried up on the little Scaffold, and put into the Cages. Then they went on to read the Sentence to each Criminal, who thereupon were put into the ſaid Cages one by one, in order for all Men to know them.

OF theſe twenty Perſons who had been condemned to the Flames, ſix Men and two Women could never be prevailed with to confeſs, or repent of their Errors. A young Woman was remanded back to Priſon, becauſe ſhe had always made the utmoſt Proteſtations of her Innocence, and that they thought proper to re-examine her Proſecution.

LASTLY, they read the Sentences which had been pronounced againſt thoſe who were convicted of Bigamy, of Witchcraft, of having profaned holy Things, and of ſeveral other Crimes; as likewiſe againſt the penitent *Jews*: All which laſted till nine at Night.

AFTER this they finiſhed the Celebration of the Maſs, and the Grand Inquiſitor, clothed in his pontifical Veſtments, pronounced a ſolemn Abſolution to all who ſhould repent. Then the King being withdrawn, the Criminals who had been condemned to be burnt, were delivered over to the ſecular Arm, and being mounted upon Aſſes were carried in this Manner thro' the Gate called *Foncaral*. At three hundred Paces diſtance from it, they were executed after Midnight: Thoſe who perſiſted obſtinately in their Errors were burnt alive; but ſuch as repented were ſtrangled before they were thrown into the Fire. Thoſe who had been ſentenced to be whipt, being alſo mounted on Aſſes, were the next Day carried up and down the Streets, and were whipt thro' all the chief Streets and Places of public Reſort.

BESIDES theſe general Executions of the Inquiſition, there are ſeveral other private ones yearly about the End of Lent. The Inquiſition on theſe Occaſions are accompanied by the Magiſtrates, the Officers of Juſtice, and thoſe of the King, by the Governor, the Nobility, the Biſhop, and the whole Body of the Clergy both ſecular and regular; and the whole is performed almoſt with the ſame Ceremonies.

THERE

THERE is likewiſe performed about this Time every Year, *i. e.* every *Good-Friday*, in *Spain* and *Portugal*, a Ceremony, which, for its Singularity, the Reader will permit me to mention in this Place. This is a Proceſſion of Penitents, compoſed of all the religious Orders, both regular and ſecular, and the ſeveral Pariſhes of the City, and their Fraternities; of all the Tribunals and Corporations; of the ſeveral Bodies and Companies of Tradeſmen in the City. The Players are alſo obliged to aſſiſt at it, and to bear a Part with the reſt.

THE King is alſo often preſent at it, attended with his whole Court, which is very numerous. The Penitents walk each with a Sword by his Side, and a Wax Taper in his Hand. Every Nobleman is followed by a great many Footmen with Torches in their Hands. An Air of Gloom appears in every Part of this Ceremony; the ſeveral Companies of the King's Guards have their Arms in Mourning; and the Horſes are led by the Grooms of his Stable. There are alſo Men clothed in Black, and maſked, holding various muſical Inſtruments in their Hands, ſuch as Trumpets, Drums, Flutes, *&c.* The Drums are covered with Black, and beat the dead March, as at the Death of a General, and the Trumpets ſound in mournful Notes. The Croſſes and Banners of the ſeveral Pariſhes are alſo covered with black Crape. Heavy and cumberſome Machines raiſed on Scaffolds, are drawn along, being painted with Figures repreſenting the Myſteries of our Saviour's Paſſion, At this Solemnity all the Ladies appear at their Windows and Balconies, dreſſed as on their Wedding-Day, and leaning on rich and ſumptuous Carpets. All the Penitents or Self-Scourgers of the City, never fail of making a Part in this Proceſſion. They wear on their Heads a long lawn Cap, three Foot long and ſlop'd like a Cone, on which a Piece of Linen Cloth is fix'd that falls down before and covers their Faces.

IT may indeed be ſaid, that ſome of theſe aſſiſt at this devout Exerciſe from a true Spirit of Piety; but then great Numbers of them do it only to pleaſe their Miſtreſſes which is a new Species of Gallantry unknown to other Nations. Theſe Penitents or Self-Scourgers have white Gloves and Shoes, and wear a Waiſtcoat, the Sleeves of which are faſtened on with Ribbons. One of theſe Ribbons is fixed in their Caps, and tied to their Scourges, and of the Colour which is moſt pleaſing to their Miſtreſſes. They whip themſelves in Cadence, with a Scourge made of Whip-Cord, at the End of which are ſmall round Pieces of Wax, ſtuck full of pointed Bits of Glaſs. He who ſcourges himſelf with the greateſt Courage and Dexterity, is look'd upon as the braveſt Man; and ſuch as do otherwiſe are hooted by the Women, who are ſo uſed to this cruel and bloody Spectacle, that they cannot forbear breaking out into injurious Expreſſions againſt thoſe who do not whip themſelves as ſeverely as they would have them; and theſe Penitent have ſo little Devotion in them that they generally return the Reproaches that are caſt upon them, and even inſult the Spectators as they paſs along. Whenever they obſerve a fine Woman, they are ſo dextrous at Scourging, that they ſhall make the Blood ſpirt juſt upon them; and the Ladies who are thus diſtinguiſhed, never fail to thank their Gallants for the Honour. But they carry the Joke much farther when they are got before their Miſtreſſes Houſes, for then they lay on with ſo much Violence and Fury, that they almoſt tear the Fleſh from their Backs and Shoulders; and the Lady who ſees this from her Balcony, and knows that it is all done for her Sake, is highly pleaſed with it, and is ſure never to forget the Favour. Theſe Penitents are Perſons of all Degrees and Conditions, from thoſe of the higheſt Quality to the meaneſt Plebeian; and it is obſerved, that whenever ſuch of them as have annually uſed theſe Exerciſes, lay them aſide, they ſeldom fail of falling ſick. Some of theſe Penitents practiſe Auſterities of a much more ſevere Nature than thoſe above-mentioned. Theſe go barefooted, and have a Mat tied on tight about them, which covers their Arms, and part of their Body to the Waiſt. Some of theſe draw after them a Croſs of prodigious Weight; others carry drawn Swords fixed in the Back and Arms, which make very deep Wounds

every Time they happen to ſtumble. Others being ſtript to their Shirts, have themſelves tied to a Croſs, at the Church-Doors, where they break out into long and doleful Lamentations. The Perſons who practiſe theſe Auſterities are always masked, as are the Servants who attend upon them, and who ſupport them in the Proceſſion, during which they often meet with Sweetmeats and other Refreſhments. However, whether theſe Penitents or Self-Scourgers whip themſelves from a Spirit of Penance or mere Gallantry, 'tis certain that theſe Mortifications are the Death of a great many of them every Year [a].

BUT to return to the Inquiſition: Notwithſtanding theſe Proceſſions and dreadful Executions, the Priſons are but very little thinn'd of its Tenents, but are ever ſtock'd with Perſons of both Sexes, and of all Conditions. Theſe are either ſuch whoſe Crimes could not be proved againſt them, or others who do not deſerve corporal or public Chaſtiſements. Theſe, before they are ſuffered to go out from their Priſons of the Inquiſition, are all obliged to abjure *De Levi* or *De Vehementi*, i. e. of a ſlight or ſtrong Suſpicion of Hereſy. Thoſe who after having abjured *De Vehementi*, happen to fall again under the ſame Suſpicion, are conſidered as Perſons relapſed, and are ſure to be put to Death. But ſuch as relapſe *De Levi* only, are not liable to be puniſhed capitally, tho' they ſhould again relapſe.

IN fine, all who abjure, particularly *De Vehementi*, are condemned either to wear the *San-benito*, as long as they live, or only for a certain limited Time. This is the blackeſt Mark of Infamy that Perſons, or even Families, can poſſibly be expoſed to.

THOSE who have not been quite plunder'd of their Eſtates by the Inquiſition, employ it, whenever they meet an Opportunity, to redeem themſelves from the Neceſſity of wearing ſo ſhameful a Habit.

BUT theſe kind of Diſpenſations are ſeldom granted; for, not to mention the great Difficulty there is to obtain them, they are purchaſed at an exceſſive Rate; and the leaſt Misfortune that can befal a Man who falls into the Hands of the Inquiſition, is the Confiſcation of all his Goods and Chattels; for in the firſt Place, they confiſcate all the Goods, *&c.* of thoſe who are condemned to die; and as for the reſt, as their Eſtates are ſeized the Moment they are impriſoned, the greateſt Part of them is conſumed, either by the Roguery of the Sequeſtrators, or by Fines and Confiſcations.

CHAP. VI.

Maxims of the INQUISITION *and of the Inquiſitors.*

SUCH are the Methods of Proceeding in the Inquiſition. But before we conclude, it may not be improper to take notice of ſome of its principal Maxims, by which we ſhall be as well enabled to judge of its Spirit and Conduct, as by any Thing we have before related on that Head.

[a] Extracted from the Fifth Volume of the *Delights and Curioſities of* Spain *and* Portugal, written by *Don John Alvarez de Colmenar*.

IT

It is an inviolable Maxim with the Inquiſitors, That a Heretic muſt never be diſputed with upon religious Matters, eſpecially in public; ſo that they are to be inſtructed by Compulſion, and not by Arguments. That all who either conceal, or favour, a Heretic, in what Manner, or in what Method ſoever, ought to be excommunicated, and cannot be received into the Number of Penitents, without firſt paſſing thro' the Hands of the Inquiſition. This Tribunal always conſiders ſuch Perſons as thoſe who may juſtly be ſuſpected of Hereſy, and that too in the ſtrongeſt Manner, as tho' it were impoſſible to aſſiſt a Perſon, and at the ſame Time preſerve one's ſelf from their Errors. A Heretic, though abſolved by the Pope himſelf, is nevertheleſs ſtill ſubject to the Inquiſition, and may be condemned to die. When a Heretic has been once condemned, he muſt never be ſuffered to ſpeak before the People. A Heretic, notwithſtanding he retracts his former Errors, muſt yet not be pardoned, becauſe otherwiſe there is no Heretic but would ſave himſelf by a pretended Recantation. The Inquiſitors in the Examination of a Priſoner who is impeached, muſt never interrogate him as tho' they were doubtful of his Crime, but muſt always ſuppoſe his Crime to be Matter of Fact, and examine him only with reſpect to the Circumſtances. In the Examination of a Heretic, Death muſt always be ſet before his Eyes; nor muſt they hope, nor ever attempt, to convert him, either by Scripture, or by Argument. A Promiſe muſt be made him in ambiguous Terms, that in caſe he confeſſes his Crime, he ſhall be pardoned; but they muſt not keep it after he has made his Confeſſion.

To theſe Maxims we may add the following: That the Poſſeſſions of a Heretic devolve by Right on the Inquiſition, in prejudice even of his Children, and the reſt of his Catholic Heirs.

That Death does not prevent a Criminal from being ſubject to the Inquiſition: That he muſt be proſecuted after his Death, and be executed in Effigie. That a Perſon becomes ſuſpected of Hereſy, and thereby ſubject to the Inquiſition, tho' he only happens to advance ſome heretical Tenets in a jocoſe way, or may have mimicked a Heretic merely for Jeſt Sake. That in Matters of Hereſy and Apoſtacy, there is no pleading Preſcription. That no Perſon ought to employ friendly Advice before he impeaches another to the Inquiſition. That no Conſideration, either of Kindred, Alliance, Gratitude, tho' even for having ſaved a Perſon's Life, ought to prevent a Man from impeaching a Criminal who is become ſubject to the Inquiſition. That a Perſon who is known to have favoured Heretics, ought after his Death to be denied Church-Burial.

That whoever has advanced any heretical Tenets, tho' it were thro' Ignorance, and without knowing them to be ſo, does nevertheleſs by that means become ſubject to the Inquiſition; and that, becauſe it is the Duty of every good Chriſtian to know whatever has been condemned by the Church. That the civil Magiſtrate is bound to aſſiſt the Inquiſition upon Pain of Excommunication. That in caſe a Magiſtrate, after having been excommunicated for refuſing to aſſiſt the Inquiſition, delays to get himſelf abſolved, he ſhall be condemned as a Heretic.

In a Word, the Inquiſition are perſuaded, that a mental Heretic, who does not reveal his Errors, and conſequently hurts no one but himſelf, ought to be impeached to the Inquiſition, and be condemned. That one who has relapſed, tho' he repent afterwards, ought nevertheleſs to be condemned to die. That a Heretic, who after having abjured his Errors, falls afterwards into another Hereſy, ought to be conſidered as one relapſed. That a mental Heretic, who was not looked upon as ſuch during his Life-Time, and is not diſcovered to be one till after his Death, ought to be condemned

and

and executed in Effigie. And that a Perſon impeached, who owns that he formerly embraced ſome heretical Principle, imagining it to be orthodox, ought nevertheleſs to be put to the Torture, in order to ſqueeze out of him, whether his Aſſertion be true.

IF to this we add, That the Proſecutors and Informers are allowed as Witneſſes; that they are never named, or diſcovered to the Priſoner, in order to incapacitate him from excepting againſt them; that Perſons are ſcarce ever confronted; that perjured Perſons and Miſcreants of the blackeſt Character are received as Witneſſes; that Wards and Minors, at the Age of fourteen Years, may, without the Conſent of their Guardians, or Truſtees, depoſe as Witneſſes: If theſe Things, I ſay, are conſider'd, we ſhall be forced to own, that the Inquiſition is the moſt ſevere, the moſt barbarous, and moſt ormidable Tribunal upon Earth.

THE Inquiſitors themſelves own, that the Procedure of the Inquiſition is ſuch, that it is ſcarce poſſible but a great Number of innocent Perſons muſt ſuffer along with the Guilty; but this does not once give them the leaſt Uneaſineſs; for 'tis alſo one of their chief Maxims, that it were better to put to Death an hundred Catholics of unblemiſhed Reputation, than to let one Heretic eſcape. The following Reaſon which they give for it is neither valid nor convincing, *viz.* that by putting an innocent Catholic to Death, they only aſcertain him the Joys of Paradiſe, whereas was an Heretic ſuffered to eſcape, he might infect and deſtroy a great Number of Souls.

NOR are ſuch innocent Perſons as are unjuſtly oppreſſed, allowed to complain of the Injuſtice th at may have been done to them: To do this would be a freſh Crime, which the Inquiſition would puniſh with ſo much the greater Severity, as it would be a Means of caſting a Stain upon its Reputation; not to mention that the Inquiſitors never allow themſelves to have been miſtaken in their Verdict.

THEY muſt therefore content themſelves with the Conſolation which the Directory of the Inquiſition gives them in the following Words: *Let no one ſay he has been unjuſtly condemned, or complain of the eccleſiaſtical Judges, or of the Judgment of the Church; but in caſe he be unjuſtly condemned, let him rejoice that he ſuffers for the Sake of Juſtice.*

THEY pretend that this ſaid Conſolation ought to ſatisfy a Man, though he may have been diveſted of all his Poſſeſſions, or condemned to the Gallies, to Baniſhment, to perpetual Impriſonment, or even to the moſt cruel and infamous Death. It muſt indeed be owned, that what renders it ſomething the more tolerable, is, that the wretched Condition to which theſe unhappy Perſons are reduced, does not allow them to entertain any other. However, we may juſtly ſuppoſe, that the Inquiſitors themſelves would not be ſatisfied with it, though in Occaſions of a leſs cruel Nature.

CHAP.

CHAP. VII.

The Troubles and Difficulties that are met with in the INQUISITION. *The Inhumanity, Injuſtice, and Cruelty, which this Tribunal exerciſes againſt all who are ſubject to it, not excepting their Kings.*

WE may juſtly ſuppoſe that ſo ſevere a Tribunal as that of the Inquiſition, forces the People among whom it is eſtabliſhed to live in the utmoſt Conſtraint. *Mariana*, the moſt celebrated *Spaniſh* Hiſtorian, relates, That when it was firſt ſet up in *Spain*, the Inhabitants conſidered the Freedom they were deprived of, either of Speaking or Hearing, (becauſe of the Spies called *Familiars* of the Inquiſition, who are diſperſed up and down the Cities, the Towns, and the Countries) as the greateſt Slavery.

TIME, which makes the greateſt Evils ſupportable, has not yet been able to make the People ſit eaſy under this dreadful Tribunal. They look upon thoſe Nations with Envy who are not ſubject to it; and though Religion is apt to make the ſtrongeſt Impreſſion on the Mind, 'tis nevertheleſs certain they would give all they were worth in the World to rid themſelves of it.

IT muſt be owned, that the preſerving Religion pure and unſullied is a great Happineſs, and that it is as much the Concern of Politics as Piety, to prevent the Growth of all erroneous Doctrines from ſpreading. And further, it cannot be denied but that Jealouſies, Diſtruſts, treacherous Actions, and the moſt cruel Revenge which is exerciſed under a pretended View of Zeal and Religion, and the Ruin and Deſperation of a numberleſs Multitude of Innocents, are all of them Evils which cannot be too much guarded againſt.

IT might, however, be ſaid, that theſe would be in ſome meaſure ſupportable (for the moſt holy and moſt uſeful Inſtitutions have been ſubject to ſome Inconveniencies) if at the ſame Time that Religion is preſerved from that Impurity it might otherwiſe contract, by being incorporated with pernicious Opinions, were People but better inſtructed in the Faith, and the Maxims exhibited in the Morality of the Goſpel. But Experience plainly ſhews, that there are no Country in the World where the Inhabitants live more diſſolutely, than thoſe in which the Inquiſition is eſtabliſhed, where the People are leſs inſtructed in Matters relating to Faith, where more Hypocrites are to be found, or where leſs ſincere and ſolid Piety, which is the true Characteriſtic of a Chriſtian, is met with.

IT cannot be denied, but that the Inquiſition is the Occaſion of all theſe Evils; ſince it is certain, that the Dread People are under, leſt ſome Word ſhould eſcape them that might be conſtrued in a wrong Senſe, and which would thereby give an Opportunity of impeaching them to the Inquiſition, is the Reaſon why they never diſcourſe upon any religious Topic, nor ever employ their Thoughts upon it: And the Reaſon of this is, becauſe the Connexion between the Thoughts and Expreſſions is ſo great, that it would inſenſibly engage them to diſcourſe upon it, in caſe they were to beſtow any ſerious Reflections on that Subject.

ANOTHER Circumſtance that renders the Inquiſition ſtill more formidable, is, that whereas in all other Countries, Princes, and thoſe who by their Birth, their Character, and the Enjoyment of the principal Dignities, either in Church or State, are raiſed above the common Level, and therefore exempt from all public Proſecutions; or in caſe they ever are proſecuted, 'tis always done with the utmoſt Tenderneſs and Circumſpection; this Tribunal, on the contrary, in order to render itſelf more formidable, affects to ſpare no Body, and to ſtrike at Perſons of the moſt exalted Rank, not excepting crown'd Heads.

'TIS well known that the Inquiſition of *Rome* has often condemned Cardinals, although their Character is there looked upon to be of ſo ſacred a Nature, that 'tis pretended Kings themſelves cannot condemn ſuch of their Subjects to die, as are inveſted with that Dignity. But *Henry* III. having acted otherwiſe with relation to the Cardinal *de Guiſe*, though he had the moſt cogent, as well as moſt indiſpenſable Reaſons for ſo doing, ſince he might eaſily have convicted him of High-Treaſon; nevertheleſs, *Sixtus* V. took an occaſion from hence to excommunicate and depoſe him. We before related how he treated *Mark-Anthony de Dominis*, though an Archbiſhop and a Primate, and the moſt learned Man of his Age.

THE Inquiſition of *Arragon* went much farther; for it had the Impudence to arraign *Don Carlos* Prince of *Vienna*, eldeſt Son of *John* II. King of *Arragon*.

BUT that of *Caſtile* went ſtill farther; for it attempted to arraign the Memory of *Charles* V. and to condemn his laſt Will and Teſtament to the Flames as heretical, together with all thoſe who had had the greateſt Share in his Confidence and Friendſhip.

As this is an aſtoniſhing Incident, the Reader will undoubtedly be very well pleaſed to have it at full Length; I ſhall therefore give it him on the Authority of three Writers of great Credit, *viz.* Meſſieurs *de Thou*, *Aubigné*, and *le-Labourcur*.

AMONG the ſeveral Reports which had been ſpread concerning the Abdication of the Emperor *Charles* V. the moſt ſurprizing was, that the continual Correſpondence he had held with the Proteſtants of *Germany*, had inclined him in ſome meaſure to their Tenets; and that the Motive of his concealing himſelf in that Solitude, was, in order to enjoy the Liberty of ending his Days in ſuch Exerciſes of Piety as agreed with the ſecret Diſpoſition of his Mind.

IT was ſaid, that he could not forgive himſelf for the ill Treatment of thoſe brave Princes whom he had conquered. Their Virtue, which in their Diſtreſs tarniſh'd all his Laurels, had inſenſibly engaged him to have ſome Eſteem for their Tenets.

THIS Eſteem manifeſted itſelf by the Choice he made of Perſons ſuſpected of Hereſy for his ſpiritual Guides; ſuch as Doctor *Caculla*, his Preacher; of the Archbiſhop of *Toledo*; and, above all, of *Conſtantius Pontius* Biſhop of *Dreſſe*, and his ghoſtly Father.

AFTER his Death, the Cell in which he died at St. *Juſtus*, was found hung round with Papers written with his own Hand, upon the Topics of Juſtification and Grace, and in Terms that differed very little from the Notions of the Proteſtants.

BUT

BUT nothing corroborated this Opinion ſo much as his laſt Will. He left but very few pious Legacies, or Foundations for Maſſes; and the Puport of it differed ſo widely from thoſe made by zealous Catholics, that the Inquiſition thought they might juſtly take offence at it.

HOWEVER they did not dare to diſcover their Reſentments till the Arrival of *Philip* II. his Son, becauſe they were not yet ſufficiently acquainted with his Temper, and the Spirit with which he might be actuated. But this Prince having ſignalized his Arrival in *Spain*, by putting all thoſe to Death who favour'd the new Opinions; thus emboldened'd, the Inquiſitors, by the Example he ſet them, firſt fell upon the Archbiſhop of *Toledo*, Primate of *Spain*, *Caculla*, the Emperor's Chaplain, and, at laſt, on *Conſtantius Pontius*, his ghoſtly Father.

THE King having ſuffer'd all theſe three to be caſt into Priſon, the *Spaniards* look'd upon this Inſtance of his Patience as the higheſt Teſtimony of his Zeal for Religion; but 'twas with Horror the reſt of the World ſaw the Emperor's Confeſſor, in whoſe Arms he had reſigned his Breath, and who, as it were, had received that great Soul into his own Boſom, delivered up to the moſt cruel and moſt ſhameful of all Puniſhments, and that too by the Hands of the King his Son.

AND indeed the Inquiſitors indicting theſe three great Perſonages for having had a Hand in the Emperor's Will, had afterwards the unparallel'd Arrogance to condemn both them and the laſt Will to the Flames.

THIS Sentence made ſo much Noiſe in the World, that the King began to make ſome ſerious Reflection on it. At firſt indeed the Jealouſy he had of his Father's Glory, made him take ſome Pleaſure in ſeeing his Memory thus injured; but afterwards conſidering the Conſequences of this Inſult, he prevented the Execution thereof, by the moſt gentle as well as moſt ſecret Methods; in order not to anger the Inquiſitors, or any way wound the Authority of their Tribunal.

DON CARLOS, the King's only Son, did not act with ſo much Temper; his Reſentment upon that Account roſe proportionably to the Love he bore to the Emperor his Grandfather, and the extreme Veneration he had for his Memory.

As he was too young to know, that the moſt abſolute Monarchs have no Rights ſo ſacred in the Minds of the People as thoſe of Religion, he openly blamed the King's Weakneſs, and afterwards ſpoke publicly of the Arrogance of the Inquiſition, with a Warmth natural to his Youth and intrepid Bravery, and to an Inſult which was not to be parallel'd in Hiſtory. He even threaten'd to extirpate the Inquiſition one Day or other, and the Agents of ſo cruel a Tribunal, that arrogated to itſelf the higheſt Titles. This Heat, as we ſhall afterwards ſee, proved fatal to him; and the Inquiſitors were ſo highly offended at it, that nothing would ſatiate their Revenge but the Death of that generous Prince.

HOWEVER, this mighty Quarrel was made up; *Caculla* was burnt alive, with the Paſteboard Image of *Conſtantius Pontius*, who had died ſome Days before in Priſon. The Archbiſhop of *Toledo* appealed to *Rome*, and got clear of the Inquiſition by large Sums of Money and great Friends; and this being done, there was no further Talk of the Emperor's Will.

BUT notwithſtanding that the Reſentments of the Prince were mitigated by this Reconciliation, the Inquiſitors were far from being appeaſed. As it is one of their Maxims never

never to forgive, they raiſed ſo much Uneaſineſs in the Minds of the People, that the King was obliged to ſend him from Court, as alſo Prince *John* his Brother, and the Prince of *Parma* his Nephew, who had joined with Prince *Carlos* in the juſt Indignation he had ſhewn againſt the Inquiſition.

BUT the cruel Revenge of this Tribunal did not ſtop here; for ſome Years after, making a Handle of the Troubles which had happened in the *Low-Countries*, they imputed the Compaſſion this Prince had ſhewn to theſe unhappy Wretches as a Crime. Religion, according to their uſual Cuſtom, was here brought in by Head and Shoulders, and made a Part in their Reſentments: They ſuppoſed, that as thoſe People were Heretics, 'twas impoſſible Prince *Carlos* ſhould have formed a Deſign of protecting them, without becoming an Accomplice in their Guilt. In ſhort, they had ſo great an Aſcendant over King *Philip*'s Mind, as to prevail with this unnatural Father to condemn his Son to die. The only Favour they granted him, was the Choice of what Death he would die. He choſe the hot Bath, where the Veins of his Legs and Arms being opened, Life went from him by inſenſible Degrees.

MICHAEL DE MONTSERRAT, in his Treatiſe *de*[a] *Cœna Domini*, reproaching the *Spaniſh* Inquiſitors, among other Crimes, with abuſing the Privilege of the holy Office to that Degree, as to caſt into its Priſons all ſuch Wives and Maidens as refuſed to indulge them in their criminal Paſſions, and to have the Cruelty (after having carnally abuſed thoſe innocent Victims, under a Pretence of ſaving them) to condemn them to Death, addreſſes himſelf to them as follows: *Amas eſſo mal hechores, come ne teneys verguenca ni honra, que deſpues de aver gozado las mugeres y donzellas que entran en vueſtro poder, deſpudes de averlas gozado las entregays al fuego: O impios peores que los viejos de Suſanna!* "You are worſe than the moſt wicked Criminals; are you not aſhamed to "abuſe and ſeduce all ſuch Wives and Maidens as come into your Clutches; and not "contented with this, to condemn them afterwards to the Flames! O abominable! "O impious Wretches! more wicked than the old Lechers who accuſed the chaſte *Su-*
"*ſanna!*" We meet with Words to the ſame Effect in the Works of *Cyprian de Valera*.

THESE Inſtances have ſufficiently manifeſted, that the unjuſt and arbitrary Power of the Inquiſition is almoſt unlimited: It extends not only over all the Subjects, not excepting thoſe of the moſt exalted Rank, of thoſe Princes in whoſe Dominions it is eſtabliſhed, but even over the Kings themſelves; and the following Example will ſuffice to ſhew, to how great a Pitch of Inſolence this Tribunal dared to carry its Authority. Under the Reign of *Philip* III. King of *Spain*, two *Cordeliers*, or *Franciſcan* Friars, either from a Deſign of oppoſing the new Doctrines, which then were diffuſed in ſeveral Parts of Chriſtendom, or from other Motives, having perhaps proceeded too far in the Points controverted between the Proteſtants and *Roman* Catholics, were accuſed by the Inquiſitors, with having a Deſign to leave their Order and Habit, and to turn Proteſtants, and as ſuch were ſeized and carried to the Priſons of the Inquiſition; where, after having been tried according to the uſual Cuſtom, that is, without being heard in their own Defence, they were condemned to be burnt, as being guilty of holding heretical Opinions. This Affair made a great Noiſe in the World, and the People did not think them ſo guilty as the Officers of the Inquiſition pretended them to be. The Day of *Auto da Fe*, or *Act of Faith*, being come, the Proceſſion paſſed along before the King's Palace at *Madrid*, as was the uſual Cuſtom. The two *Cordeliers*, as they were going to Execution, gave Glory to God for enabling them to ſuffer Martyrdom for the Confeſſion of his Goſpel, and ſung Pſalms and Prayers with ſo loud a Voice as reached the King's Ears. He was in his Balcony, and being melted to Compaſſion at

[a] Tableaux des Papes.

the

the Sight of them, he cried out, *Surely thoſe two Men are very unhappy, to die for a Thing of the Truth whereof they are perſuaded.* He had no ſooner uttered theſe Words, than a *Familiar* haſted and acquainted the Inquiſitors with them, who immediately ſent a Meſſenger to the King, and declared, that the Words he had repeated having given offence to ſeveral Perſons, and to the holy Office in particular, it was neceſſary he ſhould expiate this Crime by ſome exemplary Puniſhment. The King did not at firſt take much notice of it; but the Inquiſitor going up to him, told him, in a very ſerious Tone, that he muſt abſolutely ſubmit himſelf to ſome Puniſhment. They were a long Time conſidering what kind of Penance to enjoin the King, when at laſt it was agreed he ſhould ſuffer a Porringer of Blood to be taken from him, which ſhould be burnt by the Hands of the common Hangman; and accordingly it was executed in Preſence of the great Inquiſitor and his Officers. This Story is related in the *Memoirs of the Count de* Rouſſy, quoted in the *Picture* or *Hiſtory of the Popes*, printed at *Collen* in 1714. p. 335.

'Tis plain from theſe dreadful Examples, that the Inquiſition is a horrid Tribunal, and that Perſons of the greateſt Credit and Rank dread its Power as much as the meaneſt of the People. And indeed, when the Enemies of Duke *Olivarez* (who had as much Power and Authority in *Spain* as Cardinal *Richelieu* in *France)* had conſpired to deſtroy him, they thought the beſt Expedient would be to impeach him to the Inquiſition. Notwithſtanding the Favour and prodigious Credit of the firſt Miniſter of ſo formidable a Monarchy, they had the Impudence to ſeize upon his Perſon. Among the great Numbers whom he had loaded with Riches, and whoſe Intereſt was inſeparable from his, not one of them dared to make the leaſt Declaration in his Favour; inſomuch that this great Man died, after having been univerſally abandoned.

CHAP. VIII.

Conduct of the INQUISITION *with regard to Books.*

BUT as the Inquiſition is ſo rigorous againſt Perſons, 'tis no leſs ſevere with reſpect to Books this being one of the principal Branches of its Authority.

As there are always, among the Agents and Familiars of this Tribunal, a great Number of indolent lazy Fellows, the ſame as in Monaſteries, whoſe Monks are as much devoted to the Inquiſition as their own Agents, the Moment a Book is publiſhed, 'tis read and examined, but ever with the Prejudices which prevail in thoſe Places, and which frequently are received as ſound Maxims by all the World beſides. If they diſlike but the moſt trifling Circumſtance in a Book, the Inquiſition has immediate Notice of it, where 'tis examined a ſecond Time, but ſeldom without being cenſured. They are exceſſively rigorous in this Country on the Article of Books, and they often cenſure them for the moſt trifling Circumſtance.

THIS Cenſure may be conſidered under three Heads: Sometimes a Book is abſolutely condemned to all Intents and Purpoſes. At other Times it is condemned only till ſuch Time as it ſhall be corrected. Laſtly, an Extract is ſometimes made of the ſeveral Propoſitions condemned, all which are expreſly ſtigmatized.

AN Index or Table is publiſhed annually, containing a Catalogue of all the Book which have been condemned that Year. Here all the Books are met with which have been cenſured in any of the three Manners above mentioned. This Index is afterwards paſted or hung up in the moſt public Places of Reſort; after which no Perſon is allowed to keep them by him. One of the Caſes which ſubjects a Perſon to the Inquiſition, is either the reading or keeping ſuch Pieces by him; and if any Man ſhould be found to have one of theſe ſtigmatized Books, that alone would bring him into great Trouble.

HENCE we may judge what Treatment the Authors of them would meet with, were they to be diſcovered. For this Reaſon thoſe People take the utmoſt Care not to write any Thing that may be obnoxious; or in caſe a Man is over-run with the Itch of Scribbling, he never ſuffers any Perſon to be privy to it; and a Writer who cannot reſiſt the *Impulſe of his Genius, is often obliged, for his own Security, to baniſh himſelf for ever* from his own Country.

As to the Printer or Publiſher of ſuſpected Books, ſuch an one would think himſelf very happy, could he clear himſelf by a large Fine, or the Confiſcation of all the Copies. But he does not meet with the leaſt Favour on theſe Occaſions; no Compoſition is allowed, and they never leave him till they have completed his Ruin. It even often coſts him his Liberty, and he ſees himſelf reduced to ſpend a great many Years, and ſometimes his whole Life, in the Priſons of the Inquiſition.

NAY, they are ſo rigorous in the Inquiſition upon the Article of Books, that they have not even ſpared the Fathers of the Church. There are ſeveral of theſe extant, printed by the Inquiſition, wherein we find whole Pages caſtrated, becauſe they contained Sentiments or Paſſages different from thoſe which are received in the Countries where the Inquiſition is eſtabliſhed.

WE cannot comprehend what Excuſe can be brought for ſo extraordinary a Liberty, to give it the ſofteſt Name. However, we may affirm, that were it to be practiſed in thoſe Countries which are not ſubject to the Inquiſition, we ſhould thereby ſoon loſe all thoſe Proofs of Antiquity and Tradition ſo uſeful to prove Heretics guilty of Innovations in Matters of Religion; at leaſt we ſhould have none left but ſuch as might be juſtly ſuſpected. Could it be poſſible for the greateſt Enemies of the Church to give her a more dangerous Wound? Thus Zeal when unaſſiſted by Knowledge, has frequently an Effect quite different from what it propoſed to itſelf.

WE muſt own, that as nothing can be of worſe Conſequence than the Peruſal of ill Books, ſo, on the other Side, to prevent the Sale of ſuch as may corrupt either the Faith or Morals of People, cannot but be of the utmoſt Service.

ONE of the moſt eſſential Duties of all Chriſtian Princes and Magiſtrates, is, to have a watchful Eye on theſe Things; and ſuch Governments as have ſuffered themſelves to be deprived of this Branch of their Authority, have never perceived the Loſs it was to them till it was too late to remedy it.

THE Commonwealth of *Venice* is the only Republic that has ever had a juſt Notion of the Importance of this Maxim, and has not ſuffered the leaſt Diminution of its antient Rights. She ſtill aſſerts them with her uſual Spirit and Reſolution; and here Miniſters, to this Day, enjoy the Right of examining whatever Books are printed, to prevent their inſtilling any pernicious Doctrines. And as for thoſe which were formerly printed,

printed, occaſioned by the too great Remiſſneſs of the Cenſors, ſhe prevents their being reprinted, in order to put a Stop to the Evil.

SPAIN, for many Years, follow'd what is ſtill practiſed at *Venice*. The Right of examining all Books written in oppoſition to Religion and the State, was lodged in the Prince's Miniſters, who alſo uſed to cenſure them; but the Court of *Rome*, ever upon the Watch to extend the Limits of their Power, got Poſſeſſion of this Right in a very artful Manner, upon the following Occaſion. In the Beginning of the laſt Century, Cardinal *Baronius*, in order to improve upon all the Attempts which had hitherto been made to enlarge the Juriſdiction of the Court of *Rome*, writ a Letter dated the 13th of *June*, 1605. to *Philip* III. King of *Spain*, in which he complained that his Miniſters hindred the Sale of the eleventh Volume of his Annals, in his Dominions of *Naples* and *Milan*. He advances boldly in his Letter, that the Pope is the ſole lawful Judge of Books; and that Princes, and their Miniſters, have *no Power to* condemn any Book that has once had his Holineſs's Sanction.

THE King of *Spain* immediately perceived what would be the Conſequence of theſe Maxims; but as he was unwilling to condemn what his Officers had done, who had acted by his Orders, or at leaſt agreeable to his Intentions, and did not care to fall out with a Cardinal of *Baronius*'s Character, (which would inevitably have happened, had he anſwered *Baronius*'s Letter) he took a Reſolution to take no notice of it; but as his Silence in ſo important a Juncture was not ſufficient, he ſuffered the Prohibitions which his Miniſters had iſſued out to continue, and be obeyed.

THE Cardinal, vexed at the ill Succeſs his Letter had met with, and joining his particular Reſentments to the Pretenſions of the Court of *Rome*, which he had engaged himſelf to maintain, though he thereby endangered the Character he had in the World of being an able Man (a Circumſtance that affected him very much) he yet improved upon the firſt Maxims he had publiſhed in the twelve Volumes of his Annals, printed in the Year 1607. He there ſays in expreſs Terms, in a Diſcourſe written purpoſely on that Subject, that it was ſcandalous and impious, for the royal Judges (Princes) to preſume to cenſure ſuch Books as had been approved by the Pope, and to prohibit all Bookſellers in their Dominions, to vend them; that this was robbing *Peter* of thoſe Keys which Jeſus Chriſt had given him, *viz.* that of diſcerning between Good and Evil; and, laſtly, that the only Reaſon why the Miniſters of *Spain* had prohibited his Book, was, becauſe he therein reproved the unjuſt Actions and Uſurpations of their Sovereigns.

BUT if the Cardinal got no Advantage by this Diſcourſe, ſo injurious to the Dignity of all *Roman* Catholic Kings, Princes, and Chriſtian Magiſtrates, it plainly diſcovered the fiery and paſſionate Temper of the Court of *Rome*, who think they may lawfully offend crowned Heads, and, under a religious Pretext, exclaim againſt their Government in the ſharpeſt Invectives, while at the ſame Time, they will not allow thoſe Princes to prevent the Sale of ſuch Writings in their own Dominions.

BUT there is no one but ſees the Miſchiefs that would enſue, in caſe the Approbation which the Popes, for their own Advantage, indulge to Books written purpoſely to invalidate the moſt lawful Authority of Kings, ſhould oblige Sovereigns to permit the diſpoſing of them in their ſeveral Dominions.

CAN any Thing be poſſibly more unjuſt, than to pretend that a Book, in which a King is inſulted with the opprobrious Names of Uſurper and Tyrant, or the Memory of

of his Anceſtors defamed, and wherein his Subjects meet with n othing but Arguments in Favour of Diſobedience and Rebellion, ſhould be publicly read and ſold in the Territories of ſuch a Prince?

HOWEVER *Baronius* pretended to all this; who, after having written in very harſh Terms againſt ſeveral Kings of *Arragon*, and *Ferdinand* the Catholic in particular, in his Diſcourſe of the Monarchy of *Sicily*, Volume the eleventh of his eccleſiaſtical Annals, thought that *Philip* III. did him a high Injury, in prohibiting the Sale of a Work which abounded with Calumny and Reproaches againſt his Predeceſſors and Anceſtors; and who, as if all his Aſſertions had been juſt, applied to himſelf theſe Words of the Goſpel, *Bleſſed are thoſe that ſuffer for Righteouſneſs Sake*. This Conſolation, which was only in his Imagination, came very ſeaſonably; for the Kings of *Spain* have always been of Opinion, that he merited no other Conſolation.

HOWEVER, as 'tis certain that any Work relating to the Catholic Faith, which has been approved by the Pope, cannot be condemned by the Laity; ſo, on the other Side, 'tis equally certain that all ſecular Princes and Magiſtrates may prohibit any hiſtorical or political Piece, though all the Prelates in the World had approved it.

As for the Expedient propoſed by *Baronius*, *viz.* that Recourſe ſhould be had to the Biſhops, for the ſuppreſſing any Work which the Miniſters of the Prince were apprehenſive would occaſion either Diſorder or Scandal, we have already ſhewn that ſuch a Remedy would be worſe than the Diſeaſe, ſince it would hereby give the Clergy an Opportunity of ſetting up for Judges in a thouſand Things, the Cognizance whereof does not any Way belong to them.

To this we might add, that a Government that had not Authority ſufficient in itſelf, to provide for whatſoever might be neceſſary for its well-being, would ſcarce merit the Name of a Government; or ſuch an one as ſhould be obliged to wait till ſuch Time as a Remedy ſhould be adminiſtred by thoſe, whoſe Intereſt it was to protract the Evil; or who even would never provide againſt it, but in ſuch a Manner as might beſt advance their own private Views, abſtracted from the Exigencies of the State, and the particular Advantage of the Monarch.

FOR this Reaſon a Sovereign ought never to depend upon the Diligence and Care of others, in Affairs wherein the Happineſs of his Subjects is concerned, ſince God has given him the Authority, and put ſuch Methods into his Hands as are effectual for performing the ſame. And in fact, he only has a juſt Idea of what may be fitting and advantageous to his People, and therefore has no Buſineſs to borrow thoſe Things from *Rome* which he has in his own Dominions.

THIS made *John de Monluc* Biſhop of *Valentia* to ſay, ſpeaking of the Wars that had been carried on in *France* upon a religious Account, "That it was very ridiculous "when the City of *Paris* was on Fire, to wait for the Waters of *Tyber* to extinguiſh it, "when thoſe of the *Seine* were ready for that Purpoſe."

THE Policy of Kings in particular, is directly oppoſite to that of Popes: Things that are advantageous to the Territories of the Church, are not ſo for the Dominions of another Prince; and ſuppoſing they were, no one could juſtly maintain, that ſuch a Government would be obliged to conform to them: Thus a Set of Tenets might be uſeful at *Rome*, which at *Paris*, *Vienna*, *Madrid*, *Venice*, and in all other Parts of the World, would be of pernicious Conſequence. The Reaſon of this is, becauſe the Views and Intereſts of Princes are different, conſequently the Pope's Approbation could not

not deprive Princes of the Power of condemning ſuch Books as might occaſion any Troubles in their reſpective Dominions.

LET us now take notice of good Books. As the ſtudying of ſuch muſt neceſſarily be extremely uſeful, one cannot be too careful in diſtinguiſhing them from thoſe of a pernicious Tendency, nor be too cautious how we condemn them in common with bad ones.

'TIS indeed true, that to be able to pronounce juſtly on their ſeveral Merits, a Man muſt be endued with Learning, Penetration, a good Taſte, and above all, a certain Extent of Underſtanding, a Circumſtance ſeldom met with, and particularly in thoſe who are any way related to the Inquiſition. The ſeveral Members of this Tribunal have very little Notion of Learning, and are vaſtly confined in their Ideas; a good Taſte is quite out of the Queſtion; they are wholly ignorant of Antiquity; in a Word, they judge intirely from the Prejudices they have received, whether good or bad; and they boaſt of no other Learning than that of *School-Divinity*, or the new *Canon-Law*. Whatever does not agree with the Lights which theſe two laſt mention'd Branches of Knowledge are able to give, which are both confined within pretty narrow Bounds, is ſure of being diſapproved. What muſt be the Fate of a valuable Book, when ſuch Perſons as theſe are the Cenſors of it? Notwithſtanding this, the Inquiſitors pretend to be Judges in every Part of Literature; but then their Cenſure is generally advantageous to the Sale of a Book, and if it thereby becomes more ſcarce, 'tis the more valued upon that Account.

BUT of all the Countries where the *Roman* Catholic Religion is eſtabliſhed, there is none where the Cenſure of the Inquiſition againſt a Book, is leſs regarded than in *France*; nay, the *French* profeſs openly, that they will never ſubmit to it. A Book does not ſell the worſe for having been prohibited by thoſe Tyrants, nor do the Writers ſuffer in their Reputation upon that Account.

FOUR Circumſtances contribute to the little Regard that is paid to theſe kinds of Cenſures. 1. 'Tis ſaid that the Inquiſition, not excepting that of *Rome*, notwithſtanding the empty Title it aſſumes of *Univerſal*, has no manner of Authority in that Kingdom. 2. There are a great Number of Maxims in *France*, directly claſhing with thoſe of the Inquiſition; and as the *French* Maxims have been often condemned by the Inquiſitors, they have accuſtomed themſelves to deſpiſe whatever Sentences they pronounce. 3. The *French* are certain, that Policy, Intrigue, and Intereſt, are very often the chief Motives that occaſion Cenſure. And as the Politics of *France* do not always agree with thoſe of *Rome*, this is another Motive not to ſubmit to its Cenſures. 4. They are perſuaded of the bad Taſte that prevails in the Inquiſition; and the Genius and Qualities of the Members of it, are not unknown in that Kingdom. *France*, on the contrary, abounds with learned Men; the handſome Reception they there meet with, and the generous Reward that is commonly beſtowed on them, engages Perſons of all Nations to go thither. A great Penetration and a good Taſte ſeem to be ſpread univerſally in *France*. The *French* have a Value for Antiquity, they apply themſelves continually to the Search of it; and ſo far are they from caſtrating the Fathers in the above-mentioned Manner, (an Article of the moſt dangerous Conſequence,) that they enlarge them daily by new Diſcoveries, all which they communicate to the Public, and with ſo much Fidelity, that the moſt ſevere and eagle-eyed Critics have not yet been able to contradict them.

THE Liberty the *French* enjoy of ſpeaking or publiſhing their Thoughts, is as far different from the unbounded Licenſe that prevails in ſome neighbouring Countries, as

from the tyrannical Conſtraint to which Perſons ſubordinate to the Inquiſition are ſubject. It is a well regulated Liberty, which, by the Wiſdom and Vigilance of the Monarch, is kept within ſuch Bounds as prevent its being any way prejudicial to the Public. As it is a difficult Matter to form the ſame Judgment, with Qualities of ſo oppoſite a Nature, we need not wonder that what is condemned by the Inquiſition, is often approved in *France*; and on the other Side, that the *French* pay ſo little regard to its Cenſures.

CONCLUSION.

SUCH was the Riſe and Progreſs of the Inquiſition. Policy had at firſt as great a Share in its Eſtabliſhment, as a Zeal for the Preſervation of Religion in its Purity. As it owes its Original to Policy, this has always been its Support ſince that Time, and raiſed it to that Height of Power and Authority, which make it ſo formidable at this Day. The Court of *Rome* conſiders the Inquiſition as the Maſter-Piece of its Invention, and the moſt ſubſtantial Support of its Power both Spiritual and Temporal.

THERE is nothing it attends to more, than the Preſervation of its Authority in both; and indeed the Inquiſitors have brought Matters to that Paſs in thoſe Countries that ſubmit to their Authority, that tho' they offer to ſtretch their Prerogative never ſo far, every one favours their Pretenſions, or at leaſt no Man dares to contradict them. And indeed on theſe Occaſions they go what Lengths they pleaſe; nothing is able to ſtop them, but all muſt ſubmit; the moſt extravagant Maxims are looked upon as indiſputable, and the moſt ill-grounded Claims, as juſt ones: Hence Infallibility with reſpect to Actions, the Superiority of Popes over General Councils, his Right to all the Poſſeſſions of the ſeveral Churches in the World, a Power of diſpoſing of them at Pleaſure, his pretended Power over the Temporality of Sovereigns, the unwarrantable Right which he aſſumes in depoſing them, of abſolving their Subjects from their Oaths of Allegiance, and diſpoſing of their Dominions to whomſoever he thinks proper, are all Maxims, which, if any Perſon preſumes to doubt of their Validity, in thoſe Countries where the Inquiſition prevails, they yet dare not oppoſe them, ſince they would thereby expoſe themſelves to the ſevereſt Rigours of this dreadful Tribunal.

THE blind and paſſionate Attachment of the Inquiſition, for all that concerns the Intereſt of the Court of *Rome*; the Warmth and Eagerneſs with which it ſupports all their Pretenſions, and its uninterrupted Endeavours to enforce the unlimited Authority which the Popes arrogate to themſelves; to theſe it owes its prodigious Authority and Privileges; it is this has rendered it ſo formidable, as to be even dreaded by thoſe very Princes that have received it into their Dominions.

THE Court of *Rome* are paſſionately deſirous of having it received in all Places that are yet free from it, and would ſpare no Pains, had they the leaſt Hopes of ſucceeding in ſuch Attempts; and indeed, could they once bring this to bear, we might juſtly affirm their Buſineſs ſhould be done.

BUT as the World is perſuaded, that Religion is able to ſupport itſelf, as it has hitherto done, and ſtill continues to do in many Countries, without employing ſuch violent Expedients; and that ſo powerful a Body as the Inquiſition, that has ſo great a Number of Agents and Perſons in its Dependence, ſo many Maxims which may interfere with the Rights, and ſo many Engagements directly oppoſite to the Intereſts of Sovereigns, and

and which moreover binds the People with the ſtrongeſt and moſt indiſſoluble Ties, *viz.* thoſe of Religion and Conſcience, would not fail whenever Opportunity offered, to interrupt the Tranquility of a Government; all theſe Things conſidered, it is highly probable it will not make a further Progreſs.

To this it may be anſwered, that it were an eaſy Matter to preſcribe Laws to it, to limit its Authority in ſuch a Manner, and to take ſuch juſt Meaſures as to render it ſerviceable to Religion, and at the ſame Time incapable of prejudicing the State.

But Experience ſhews, that on what Condition ſoever it may be received, and whatſoever Laws may be preſcribed to it, it at laſt obtains an unlimited Power. The Court of *Rome*, whoſe Intereſt it is to have it flouriſh, never fails to ſide with it, and are ever ſure to favour the Inquiſition, in oppoſition to ſovereign Princes: The moſt wiſely eſtabliſhed *Laws*, the due Execution whereof is of ſuch mighty Conſequence to the Peace of Kingdoms, are, in the Hands of the Inquiſition, ſo many inexhauſtible Sources for Quarrels and Diviſions; and theſe they never fail to make uſe of to curb the Authority of Sovereigns.

Extract *of a Voyage to* Spain, *printed at* Paris *in* 1669, *relating to the Tribunal of the* Inquisition, *and the Prerogatives of the Familiars of the Holy Office.*

There are ten Tribunals of the Inquiſition in *Spain*, *viz.* thoſe of *Toledo*, *Granada*, *Sevil*, *Corduba*, *Murcia*, *Cuenca*, *Le Gronna*, *Lercna*, *Vallidolid*, and the Principal, which is at *Madrid*. *Mariana* in his 24th Book, Chap. 17. ſays, That when theſe Inquiſitions were firſt eſtabliſhed, they were looked upon by Multitudes as very cruel and unjuſt; and *D. Fernand del Pulgar*, a Writer of that Age, proves in his *Illuſtrious Men*, that thoſe Crimes whereof the Inquiſitors have arrogated to themſelves the Cognizance, ought not to be puniſhed with Death; but as the greateſt Part of the *Spaniards* are very illiterate, and never read either the Scriptures or the Fathers, and conſequently are uninformed with the true Faith, or a ſolid Piety, and have only a languid and hypocritical Faith, which, according to them, conſiſts wholly in the Ceremonies of the Church, and in outward Worſhip, they give the utmoſt Scope to their Imaginations and irregular Paſſions. As the Dread of the Inquiſition deprives them of all Opportunities of inſtructing themſelves fully in their Religion, it thereby becomes a very neceſſary Curb to their Paſſions; and was the Liberty now indulged them, of examining into Things, they would imitate the *Moors*, who turn Chriſtians as often as they are ſeiz'd, and return to *Mahometaniſm* the Moment they recover their Liberty; or, in other Words, they are no more able to give a Reaſon why they profeſs Chriſtianity, than the *Moors* why they are *Mahometans*: And it may be juſtly ſaid of theſe People, that the only Reaſon of their being Roman Catholicks is, becauſe their Mothers and Nurſes are ſo.

The Preſident of the Inquiſition is called *Inquiſitor General*, and the Counſellors *Inquiſidores*. And as they have nothing elſe to do but to get Information of the wicked Lives and Principles of Perſons, and that every one of theſe inhuman Wretches endeavours to make the moſt of his Place, they have their Spies in all Places. If they ſpare Foreigners, it is certain they more than make amends for it by the cruel Uſage of the Natives. The Methods they employ, and their Manner of preparing Trials, are directly contrary both to the Formalities uſually obſerved in all well-regulated Go-

Governments, and to natural Equity, as well as Laws both divine and human. When Informations have been made againſt any Man or Woman, (which I will ſuppoſe have not been given Credit to, till after they have been confirmed in the moſt authentic Manner) they are immediately ſeized; and whereas in all Crimes, of what Nature ſoever, a Priſoner is told what his Judges have to lay to his Charge, and that a Criminal who accuſes himſelf is never believed; here, on the contrary, it is expected a Priſoner ſhould declare his Guilt. And tho' he does not accuſe himſelf of any Crime, they yet keep him in Priſon, nay ſometimes torture him, and put him to Death.

As it frequently happens that the Witneſſes, who give in their Evidence, are prompted to it from a Spirit of Hatred, or ſome private Grudge, and that the Priſoners might challenge them provided they knew their Names, the utmoſt Care is taken never to mention them to him, or to have the Witneſſes confronted. By this Means a Man finds himſelf arreſted, accuſed, tortured, condemned, and burnt, without being allowed to make his Defence.

THIS cruel Treatment extends itſelf even to Children, who are puniſhed for the Diſſoluteneſs, or other pretended Crimes committed by their Parents; for all their Goods and Chattels are Confiſcated, and afterwards ſold for the Profit of the Inquiſition. Thus by depriving Children or others of their lawful Inheritances, the Inquiſition ſeizes the Goods and Chattels of whomſoever it pleaſes.

IN order to induce the Nobility to ſupport theſe horrid Proceedings, great Privileges have been beſtowed on ſuch of them, as would ſo far degrade themſelves as to become Familiars of the Inquiſition. The King himſelf is the Protector thereof, and aſſumes that Title. The Buſineſs of the Familiars is, to aid and aſſiſt in the ſeizing all ſuch Perſons as are impeached, and to carry them to Priſon; and one remarkable Circumſtance in theſe Caſes is, that a Perſon is neither fetter'd, or any way bound, when he is carried either to Priſon or Execution; but then he is ſurrounded with ſuch a Multitude of theſe officious Gentlemen, that there is no Poſſibility of his eſcaping out of their Hands.

AND indeed theſe Gentlemen who condeſcend to be Familiars of the Inquiſition, find their Account in their cruel Employments; for they are allowed to commit the moſt enormous Actions: They may kill, aſſaſſinate, debauch, *&c.* without being once reprimanded for it. In caſe they happen to be proſecuted for any ſuch Crime, they either call upon the Inquiſition to aſſiſt them, or their Cauſe is compriſed, and immediately the other Courts ſtop their Proceedings, for fear of offending the Holy Office.

IN this Caſe the Inquiſitors undertake the Perſecution, and immediately the Familiar enters himſelf as their Priſoner; after which he has the Liberty to go wherever he pleaſes, and to act in all Things as though he was free.

IN the mean Time the Proſecution is ſpun out to a great Length, purpoſely that it may be made up. Such as have Money, and have got into an ugly Scrape, think themſelves happy to continue ten Years, and ſometimes all their Lives, Priſoners of the Inquiſition, when they meet with better Treatment than the reſt, and enjoy more Liberty. This was the Caſe of a Gentleman of *Corduba*, named *Don Diego de Cabrera y ſoto Mayor*, Chevalier *del habito de Calatrava* or *de Santiago*, who tho' a Priſoner of the Holy Office, was nevertheleſs at the Expedition of *Elvas* under *D. Lewis*.

AN-

ANOTHER Gentleman, a Familiar of the Holy Office of the above-mentioned City of *Corduba*, happened to kill a Man who had great Credit at Court, and was related to Perſons of the firſt Quality: Upon which he withdrew to the Priſons of the Inquiſition. The Inquiſitors were ſollicited ſo ſtrongly againſt him, that they could not help condemning him purſuant to the Laws; but the reſt of the Gentlemen Familiars, getting a Horſe ready for him, and a Sum of Money, let him privately out of Priſon. After this he kept himſelf concealed a long Time; the Relations of the Deceaſed were addreſſed to in his Favour; and the Affair having been ſpun out for a great many Years, was at laſt made up.

ANOTHER Gentleman of a very good Family, was ſeized and impriſoned in the Inquiſition *De lo Grano*, for having diſputed on Free-Will and Grace. He had ſtudied thoſe Subjects ſo much, that he underſtood them much better than the Inquiſitors, who at laſt ſet him at Liberty, after having admoniſhed him never to argue any more upon Religion, for that otherwiſe he would certainly be reprimanded and puniſhed by the Inquiſition. It is certain, that the Study of Religion is very much neglected in thoſe Countries where the Inquiſition prevails, and all their boaſted Virtue and Goodneſs is but mere Hypocriſy; and indeed moſt of thoſe who are impriſoned in the Inquiſition are accuſed of being either *Moors* or *Jews*; and ſuch as have been convicted, are carried, after Sentence has paſſed upon them, thro' the Streets with a *Carocha* upon their Heads, which is a kind of Cap of a great Length, pointed at the Top, and made of a red and yellow Paper, whence they are called *Encarocados*. The Council and the Officers of the Inquiſition walk firſt with Slippers on their Feet, and are followed by the Familiars, having the Criminals in mdiſt of them. They are carried in this Manner to the Church of the *Dominican* Friars, where a long Sermon is preached to them. Some of theſe are whipt thro' the Streets as Heretics relapſed; others clothed in a *San-benito*, a kind of a Stole, which they wear about their Necks, whence they are called *San-benitos*. The Names of all thoſe Perſons who have been taken and publiſhed throughout the Year, are written on the Walls of the Church, and marked with a St. *Andrew*'s Croſs; and indeed moſt of the Churches are covered with them.

THERE is likewiſe another Tribunal called *Santa Cruzada*, i. e. *Of the holy Cruſade*, which is compoſed of a Commiſſioner-General, who is Preſident thereof, and of ſix Counſellors. It was firſt created in 1509, under the Pontificate of *Julius* II. The *Cruſade*, or the War which the King of *Spain* waged againſt the Infidels, was made uſe of as a Pretence for its Eſtabliſhment; and tho' the King of *Spain* is not at War with the *Turks* or the *African* Powers, he nevertheleſs takes from the Revenue of the Archbiſhopric of *Toledo*, which is very conſiderable, the Sum of fifty thouſand Ducats annually, to defray the Expences of the Gallies which are to be employed againſt the Infidels, and proportionably from all the other Benefices of his Kingdom. This Council takes an Account of all Subſidies which the Pope allows the King to levy on the Clergy and Laity, and in Conſequence thereof, allows them to eat during the whole Seaſon of *Lent*, *De la groſſura*, i. e. the Pluck, the Entrails, the Feet, Wings, and that which in *French* is called *Abatis*, of all thoſe Animals whoſe Fleſh is generally eaten.

THIS Cuſtom is authoriſed by a Bull of Pope *Julius*, and publiſhed in order to animate the *Spaniards* againſt the Infidels. It is fill'd with Indulgences, and is printed annually. It ſells prodigiouſly, every Perſon being obliged to buy it for fear of being look'd upon as a *Jew* or a Heretic, which would render him obnoxious to the Inquiſition. It is of no Value after the Year is expired, for which Reaſon an incredible Number are ſold off, all which goes to the Profit of the King, and brings in a very conſiderable Revenue. The loweſt Price it goes at, is three *Rials de Vellon*, and ſo in Proportion to the Rank or Dignity of the Purchaſer.

A BULL of the *Cruzada* granted by Pope *Calixtus*, is alſo ſold in *Spain*; and *Mariana* in the 18th Chapter of his 22d Book, relates after *Alonzo de Palencia*, that the Pope ſent this Bull at the Time that the *Spaniards* were engaged in War with the *Moors*; it was ſaid to be of prodigious Service both to the Living and the Dead. Its Virtue conſiſted in this, that whoever gave two hundred Marevedis towards carrying on the War in which the *Spaniards* were then engaged with the *Moors*, and carried that Bull about them, although they ſhould be ſeized with even a mortal Diſtemper, or that their Speech ſhould be taken from them, ſo that they could not confeſs their Sins, or, laſtly, though they were juſt expiring, they yet might be abſolved by the firſt Prieſt that ſhould come in their Way, and depend upon eſcaping the Torments of Purgatory.

HISTORICAL MEMOIRS

Relating to the

INQUISITION.

BOOK IV.

Containing the Eſtabliſhment of the INQUISITION in the Kingdom of PORTUGAL; extracted from *Dellon*'s Voyages.

CHAP. I.

The INQUISITION *is introduced into* Lisbon, *but is oppoſed by* Don John. *Its Re-eſtabliſhment after his Death, and his Excommunication pronounced by the Holy Office. His Corpſe is abſolved. Diſpute between the Parliament of* Lisbon *and the Officers of the* INQISITION; *with the Rigours and Cruelties of that Tribunal.*

THE Inquiſition was introduced in *Portugal* under the Reign of *John* III. before 1557, by a certain Monk, who, as 'tis pretended, having procured a Bull or fictitious Brief, managed Matters ſo well, that he ſucceeded in the Deſign he had formed of eſtabliſhing the formidable Tribunal of the Holy Office in that Kingdom. However, his Fraud was at laſt detected; and it is univerſally agreed that he was condemned to the Gallies for Life upon that Account; which was accordingly executed.

BUT this did not hinder the Inquiſitors from carrying on their Proceedings: However, as their Maxims and their inflexible Severity towards thoſe unhappy People called

led *Chriſtianos Novos*, or *New Chriſtians*, ſtruck the candid Part of Mankind with Horror, there were found ſome Miniſters at Court, who had ſo much Probity and Humanity, as to repreſent to their Sovereign the great Prejudice which accrued to his Subjects from this unprecedented Tribunal, and its frequent and bloody Executions.

THE King after having juſtly reflected on theſe Remonſtrances, procured privately a Brief from *Rome*, by which his Holineſs granted a general Pardon to all the Perſons accuſed of Judaiſm, with Orders to the Inquiſitors to ſet open their Priſons, and to diſmiſs all ſuch as ſhould be confined in them, without the leaſt Exception.

THE Officers of the Inquiſition were obliged to ſubmit to this Command; however they ſoon found a Pretext to ſet their Engines at work again, by which Means the Priſons of the Inquiſition were as much crouded as they had been before the Injunction.

THE Duke of *Braganza* being raiſed to the Throne of *Portugal* by the Name of *John* IV. would undoubtedly have aboliſhed the Inquiſition in his Dominions, had he either enjoyed a longer or more peaceable Reign. This judicious Prince was thoroughly ſenſible of the Abuſes which were committed under the Shadow of the inviolable Secrecy that is obſerved in the Holy Office: Beſides, he knew that the Inquiſitors were biaſſed by Pride and Avarice, inſtead of following the Dictates of Piety and Juſtice; and knowing that of the numberleſs Confiſcations which were made by the Inquiſition, but a very trifling Share came into his Treaſure, the Overplus being diſtributed among the Officers of the Inquiſition, he ordered that the Goods and Chattels of thoſe who ſhould be taken up, ſhould not be confiſcated for the future.

THIS Declaration aſtoniſhed and alarmed the Inquiſitors, as it took from them the moſt conſiderable Advantages of their Employments. This made them have Recourſe to every Expedient, in order to ſet Things upon their former Footing; and they play'd their Cards ſo well, that they at laſt obtained a Brief from the Pope unknown to the King, by which his Holineſs ordained, that all Confiſcations ſhould be made to the Benefit of the Inquiſition, in the ſame Manner as before the King's Declaration was publiſhed, upon Pain of Excommunication to be incurred by all ſuch as ſhould oppoſe the Execution of this Brief.

THE Inquiſitors having prevailed thus far, waited in a Body upon the King, as he was juſt returning from receiving the Paſchal Communion; when one of them in the Name of the reſt, beſought him to give them Leave to read his Holineſs's Brief before his Majeſty, and in the Preſence of his whole Court.

DON JOHN having liſtened to them with great Attention, immediately enquired, Who was to have the Benefit that would ariſe from the ſeveral Confiſcations? The Anſwer was, Himſelf. Since 'tis ſo, replied the King, and that there is no room to doubt but I may diſpoſe of my own in what Manner I ſhall judge proper, as a Teſtimony of my Obedience to the Pope's Orders, and the great Reſpect I have for his Commands, I conſent that you confiſcate the Goods and Chattels of thoſe who ſhall be ſeized by Order of your Tribunal; provided, however, that an exact Inventory be taken of ſuch Seizures: But I declare from this Inſtant, that I freely beſtow all ſuch confiſcated Effects on the Perſons ſo ſeized, and their Families; and my Will and Pleaſure is, that they ſhall be reſtored to them with the utmoſt Fidelity and Care, to what Puniſhment ſoever you may condemn them.

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THO' the Inquiſitors were enraged at this Order, they nevertheleſs were obliged to ſubmit to it; and ſo long as *Don John* reigned, all Goods and Chattels confiſcated, were either reſtored to the Perſons to whom they belonged, or their lawful Heirs.

BUT no ſooner was the King dead, than the Heads of the Inquiſition repreſented to the Queen his Widow, that as the late King her Conſort had acted in direct Oppoſition to the Pope's Orders, he had thereby incurred the Sentence of Excommunication, with which all ſuch were threatened in the Pope's Brief, who ſhould oppoſe the Execution of it. This Princeſs, who was not informed with ſo much Reſolution as the King her Conſort, was ſo weak as to conſent that the Inquiſitors, clothed in their ſacerdotal Veſtments, ſhould perform the Ceremony of abſolving the dead Body of *Don John* from the pretended Excommunication, and that too in Preſence of *Don Alphonſo* and *Don Pedro*, her Sons.

THE Reader will eaſily ſuppoſe, that whatever was done by the Inquiſitors with regard to the Abſolution of the King's Body, was but a mere Trick, to frighten the Grandees of the Kingdom and the common People, and to ſupport the Authority of the Holy Office with all its Train of Terrors: For *Don John* had paid the utmoſt Submiſſion to the Pope's Briefs; and the generous Reſolution he had taken while it was read, to remit to his Subjects all ſuch of their Goods and Chattels as ſhould be confiſcated to his Uſe, as he had really given Orders, ſo far from deſerving ſo ignominious a Puniſhment as was inflicted on him after his Death, ought rather to have procured him the everlaſting Thanks of all his Subjects, and have made the Cruelty of the Inquiſition odious to the whole World.

BUT the Inquiſitors, encouraged by the Impunity they met with upon this Occaſion, continued to exerciſe their Rigours, or rather Cruelties, under the Reign of *Don Alphonſo*, and part of that of *Don Pedro*; in whoſe Regency, about *Anno* 1672, one of the Churches in *Lisbon* was robbed. The Thieves ſtole away the Pyx, and the reſt of the ſacred Veſſels, and ſcattered the conſecrated Wafers up and down.

THIS horrid Sacrilege was ſcarce known in the Morning, but the People flock'd in Crouds to the Church, and there was ſcarce one of the old Chriſtians but was firmly perſuaded that the new Chriſtians had committed this execrable Action.

THE Lords of the *Relacam*, or Parliament of *Lisbon*, immediately iſſued out an Order for ſearching the Houſes of all ſuch as could be ſuſpected of Guilt on this Occaſion; and this Order was executed with ſo much Severity, that they would know where all Perſons had been who had lain out of their Houſes that Night, the Reaſons they had to abſent themſelves, and the Company they had been in. A numberleſs Multitude of People of both Sexes, and of all Ages, were ſeized upon the moſt trifling Suſpicion, inſomuch that the Priſons of the Parliament were crouded. Theſe Perſons were examined with the utmoſt Strictneſs. However all their Care was ineffectual, and they found it impoſſible to diſcover who had perpetrated this horrid Action.

BUT the Inquiſitors were very much exaſperated againſt the ſecular Judges for taking Cognizance of this Affair; very lucky for the new Chriſtians, who would undoubtedly have ſuffered infinitely more, had the Inquiſitors carried on the Proſecution.

SUCH as hated the new Chriſtians, made this a freſh Handle to raiſe the Averſion of the People againſt them, who were before but too much prompted to hate and perſe-

cute

cute them. This Diſorder was carried to that Height, that ſcarce one of thoſe unhappy Perſons dared to appear in Public; nay, it was debated in Council before the King, whether it would not be proper to baniſh at once all the new Chriſtians out of the Kingdom.

In this Juncture, the Inquiſitors, who are the profeſſed Perſecutors of all thoſe who are called new Chriſtians, ſeemed to have ſuddenly ſuppreſſed their hatred and mock Zeal; inſomuch that they, ſo far from voting for their Baniſhment, oppoſed it as much as poſſible.

The Reaſon they gave for this extraordinary Behaviour, which ſurprized every one, was, that they could not in Conſcience ſend into foreign Countries, where every Man lives as he thinks proper, Perſons who are weak and unſtable in their Faith; who, as they would have no farther Curb to keep them in their Duty, would ſoon quit the Chriſtian *Profeſſion*.

However, all Men of Senſe plainly perceived that the Heads of the Inquiſition would not have acted in this Manner, had they not apprehended their Power would have ſunk, in caſe the new Chriſtians were drove out of the Kingdom; and that they would thereby have loſt the Opportunity of ſatiating their abominable Avarice; theſe unhappy Wretches being their moſt uſual Prey, and almoſt the ſole Object of their Perſecutions.

Be this as it will, the Inquiſitors gained their Ends, ſo that there was no farther mention made of the Expulſion of the pretended *Jews*. They ſatisfied themſelves with impriſoning a great Number of them daily, and examining them with the utmoſt Rigour.

Whilst the Parliament was thus employ'd in ſearching out the Wretch who had perpetrated the Crime above-mentioned, a Thief, one of the old Chriſtians, was ſurprized as he was robbing in a Village near *Lisbon*. He was immediately impriſoned in the City, and ſearching him, they found upon him the Crucifix of the Pyx which had been ſtolen ſome Months before. He was examined about the Theft, when the miſerable Wretch confeſſed that he only was guilty of it; that he had broke open the Pyx, of which he had only kept the Crucifix, and that as he had always carried it about him, it had by that means diſcovered him.

This ſacrilegious Wretch being thus diſcovered, at a Time when it was leaſt expected, he was tried, and puniſhed in a Manner ſuitable to his Guilt. Immediately all the new Chriſtians, who had been impriſoned by the Parliament upon that Account, were releaſed; whereby one would have concluded, that this Accident would have ſuſpended for ſome Time the Perſecution which had been carried on againſt them. But as this Incident had almoſt cured the People of the Prejudice which they entertained againſt the new Chriſtians, and that the Averſion they had hitherto bore to them now diminiſhed, the Inquiſitors, who had pretended to act in their Favour, when it was debated in Council whether they ſhould be baniſhed the Kingdom, now finding they had no Reaſon to apprehend any Thing of that Nature, they therefore began to perſecute them more than ever.

Those whom the Parliament had ſet at Liberty, and declared innocent, were firſt expoſed to the Fury of the Inquiſitors, inſomuch that theſe unhappy Wretches ſeemed to have got out of *Scylla* into *Charybdis*.

THE Cruelty and Rigour of the Inquiſitors, prompted ſeveral of the prime Nobility, as well as many Perſons of the greateſt Virtue about the Court, who were greatly concerned to ſee the new Chriſtians perſecuted with ſo high a Hand, to make their moſt humble Remonſtrances to Don *Pedro* upon that Account.

THESE were chiefly the Marquiſſes *de Gonca*, and *de Marialva*, Don *Antonio de Mendoca*, then Archbiſhop of *Lisbon*, Don *Chriſtopher d'Almeida*, Biſhop of the *Martyrs*, the Lord *Ruſſel*, Biſhop of *Portalegro*, the Marquiſſes of *Tavora* and *de Fontes*, Count *de Villaflor*, Don *Sanches Manoel*, and ſeveral other eminent Divines and Religious of different Orders. All theſe repreſented to the King, the irreparable Injury which the Inquiſitors did to his Subjects; and told him, that it would inevitably be followed with the utter Ruin of the Kingdom. The King was ſo ſtruck with the Reaſons they gave, that he commanded his Ambaſſador at *Rome* to ſollicit a Brief at that Court, by which the new Chriſtians ſhould have Leave granted them, to lay before his Holineſs the Reaſons they had to complain of the Proceedings of the Inquiſition. This Brief being granted, and Notice thereof given to the ſeveral Inquiſitions in *Portugal*, the Executions of that Tribunal were ſuſpended, and the new Chriſtians had leave to appoint Council to plead in their Name, both in *Rome* and in *Portugal*, and to pray his Holineſs to reduce the Formalities of the Inquiſition, to the Regulations preſcribed by the Canon and Civil Law.

ACCORDINGLY, their Council drew up ſeveral Petitions and Memorials, which they preſented to his Holineſs, praying them to order that the Originals of ſome antient Proſecutions of Perſons who had been condemned to the Flames by the Inquiſition, ſhould be ſent to *Rome*, particularly of ſuch as were put to Death by the Name of *negative Convicts*; in order that as his Holineſs would, by the Peruſal of theſe Inſtruments, be fully convinced of the Juſtice of their Complaints, he might therefore apply ſuitable Remedies.

HIS Holineſs liſtened attentively to their Grievances, and was greatly afflicted upon that Account: Whereupon he immediately gave Orders for diſpatching a Brief, by which he commanded the Inquiſitors, to ſend to him immediately the Originals of four antient Proſecutions.

THE Chief Inquiſitors plainly ſaw, that in caſe they ſhould be forced to ſend this Brief, they would inevitably be expoſed to the greateſt Danger; ſince in caſe it ſhould work its Effect, their Authority would either be loſt, or at leaſt conſiderably impaired.

IN this Dilemma, they at laſt took the Reſolution to obey the Pope's Orders: Upon which his Holineſs, by a new Brief, ſuſpended the Inquiſitor-General from his Employment, and excommunicated the reſt. He likewiſe commanded them to give up the Keys of the ſeveral Priſons of the Inquiſition into the Hands of the Ordinaries; but this they refuſed: And how urgent ſoever the Pope might be in his Demands, he was obliged, inſtead of the four Copies of Proſecutions, to be contented with thoſe which the Inquiſitors ſent him; and thoſe were ſuch as they were pleaſed to chuſe out, and as beſt ſuited their Purpoſe. However, his Holineſs abſolved them, upon their making him this ſlight Satisfaction; and tho' ſome Regulations were made, in order to ſoften the Rigours of this Tribunal, Matters have nevertheleſs always continued on the ſame Foot. Whatever is here advanced, is more than juſtified by a Brief of Pope *Innocent* XI. dated *Auguſt* 22, 1682.

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THE Methods the Inquiſitors made uſe of to divert the Storm which threaten'd them, were firſt to repreſent to his Majeſty, that the only Motive of the Court of *Rome*'s demanding the above-mentioned Copies, was to get an Opportunity thereby of aſcribing to themſelves the Cognizance of Matters relating to *Portugal*; that after the Pope had obtained ſo far, as that Appeals might be made to him from all Affairs relating to the Inquiſition, the Conſequence would be, that he thenceforwards would alſo take cognizance of all Cauſes eccleſiaſtical, and even civil; that this Procedure of the Court of *Rome* ſtruck viſibly at the Rights and Privileges of the Crown, and that it was of the utmoſt Conſequence, as well as incumbent upon him, if he had any Regard to his political Character, not to give the Pope a Handle on this Occaſion to infringe in Time to come the Rights of the Sovereign, who ought to acknowledge no other Superior but God himſelf.

DON PEDRO, who in the Beginning of his Reign had been very favourable to the new Chriſtians, but was now no longer prompted and ſupported by the Advice of thoſe faithful Miniſters who had inſpired him with Compaſſion and Tenderneſs with regard to thoſe who were oppreſſed by the Inquiſition, was now impoſed upon by theſe ſpecious Reaſons which the Inquiſitors had laid before him; and therefore, ſo far from continuing his Indulgence for that Party which he had before protected, he ſent freſh Injunctions to his Ambaſſador at *Rome*, with Orders to ſet every Engine at work, in order to hinder the Court from proceeding on the Deſign it had formed, to procure the Original of certain Proſecutions.

THE Inquiſitors, having obſerved from the very Beginning of that Affair, that the firſt Ambaſſador whom the King had nominated to ſue for Satisfaction at the Pope's Hands, with regard to the Grievances whereof his Subjects complained, acquitted himſelf very exactly of the Commiſſion with which he had been entruſted, were of Opinion, that it was abſolutely neceſſary they ſhould either bribe him to their Intereſts, or in caſe that fail'd, to get him remov'd.

IMMEDIATELY they tried to corrupt that Miniſter; but finding their Endeavours fruitleſs, they inſinuated to the King that it would be proper to recal him; which having obtained, they procured in his Room Don *Lewis de Souſa*, then Biſhop of——, afterwards Archbiſhop of *Braga*, immediately after Don *Veriſſimo d'Alencaſtro* had reſigned that eminent Dignity for that of Inquiſitor-General.

THIS new Ambaſſador, who was a Creature of the Inquiſition, pretended to ſerve his King and his Country, but in reality betrayed both; for he ſecretly oppoſed the good Reſolution the holy Father had taken, of putting a Stop to the horrid Injuſtice of the Inquiſition. He either concealed or weakened the Reaſons which the new Chriſtians alledged, gave notice to the Inquiſitors of all that was doing at *Rome*, and invented Artifices, by which they might elude whatever the Pope enjoined. In fine, they gave his Holineſs to underſtand, that ſuch of the *Portugueſe* who were Men of Honour and Honeſty, were highly offended to find that the Sanctity and Integrity of the Inquiſition in their Proſecutions, ſhould be ſo much as ſuſpected; and that in caſe the Court of *Rome* ſhould inſiſt upon ſeeing the Originals of the Proſecutions, 'twould tacitly introduce Judaiſm in the Kingdom of *Portugal*.

THAT in caſe the People ſhould mutiny, as there was but too juſt Reaſon to believe they would, the King would perhaps be forced to ſeek for ſuch a Remedy as might not be agreeable to the Court of *Rome*, ſince Matters might be brought to that Paſs, that they ſhould be obliged to create a Patriarch in *Portugal*; eſpecially ſince the Difficulty which the Pope had ſo long made, of granting his Bulls to ſuch Biſhops as were named

named by his Majeſty, had already but too much prompted the People to a Change in that Particular.

THE Ambaſſador, by theſe and ſuch like Artifices, quite traverſed the Pope's good Intentions, who therefore was obliged to remain ſatisfied with two Proſecutions, and thoſe ſuch as the Inquiſitors themſelves had made choice of, inſtead of four, which his Holineſs had deſired; inſomuch that Matters, notwithſtanding all the Pope's Endeavours, have continued upon near the ſame Foot they were before.

CHAP. II.

The Treatment thoſe Perſons meet with who are impriſoned in the Portugueſe Inquiſitions.

'TIS no eaſy Matter to diſcover the Proceedings of the Inquiſitions in *Portugal*, or the Cruelties which are inflicted on thoſe who are impriſoned in them; in a Word, 'tis vaſtly difficult to exhibit the ſeveral Circumſtances of it. The inviolable Secrecy that is obſerved in the holy Office, and which indeed is the only Support of it, prevents thoſe who are the Victims of it, from knowing exactly the ſeveral Particulars thereof. However, we ſhall ſincerely inform the Reader whatever our own unhappy Experience may have taught us in this Matter, as well as what may be reaſonably conjectured concerning that Tribunal.

WE muſt firſt obſerve, that ſuch as have undergone theſe ſad Trials, are undoubtedly beſt able to give Light into this Affair. One may naturally ſuppoſe, that whatever is ſo zealouſly concealed, muſt certainly be of a horrid Nature, and that this dreadful Secrecy which is obſerved, is the greateſt Obſtacle to thoſe Remedies which might otherwiſe be applied to ſo many Evils with which the unhappy Wretches are oppreſſed; who being by that means almoſt abſolutely deprived of knowing thoſe Methods by which they might procure their Releaſe, are ſo dreadfully confuſed, that they are obliged to proceed inceſſantly blindfold, as it were, without being ſcarce ever able to gueſs the real Cauſe of their Misfortune. We are to obſerve, that Perſons are impriſoned on the Oaths of one, two, or three Witneſſes, who diſagree intirely in their Evidence; and who, at the ſame Time, bluſh with Indignation to think that any Credit ſhould be given to their Affidavits, ſince they themſelves are Priſoners, who have no other Method to extricate themſelves, but by accuſing their pretended Accomplices; and indeed their Depoſitions are ſeldom found to agree.

WHEN a Perſon is impeached, and the Indictment drawn up againſt him is approved by the Inquiſitors, Orders are iſſued out for ſeizing him; which being done, he is immediately treated as though he were found guilty of the Crimes which are laid to his Charge; ſo that his Wife and Children, in caſe he has any, are immediately thruſt out of Doors; his Houſe is ſhut up, and an Inventory is taken of all his Effects, by which means his Family is in an Inſtant reduced to Beggary.

THOUGH a Perſon happens to be releaſed from the Priſons of the Inquiſition, he ſeldom recovers any of his Effects, or but a trifling Part of them. His Creditors loſe all their Debts; and the royal Treaſury has but a very ſmall Portion of theſe Confiſcations,

cations, the Inquiſitors having uſurped the Right of diſpoſing them as they ſhall think proper, which indeed they generally do to their own Profit.

WHEN a Man and his Wife are ſeized, their Children, in caſe they have any, are reduced to ſuch a deplorable Condition, that thoſe of not above three or four Years of Age, are ſometimes obliged to beg from Door to Door, and to ſhelter themſelves in a Church-Porch, *&c.* but the moſt melancholy Circumſtance is, that 'tis but too common for virtuous young Women, of a liberal Education, to proſtitute themſelves; forced to it either by Neceſſity, or the injurious Treatment they meet with upon theſe Occaſions. A numberleſs Multitude of married Women, of the ſtricteſt Virtue, have fallen into the ſame Guilt, after the Impriſonment of their Husbands. There are but too many Inſtances to confirm the Truth of what is here advanced, in all the Towns and Cities of the Kingdom, which it would be an eaſy Matter to name; but Humanity obliges us to conceal the Names of thoſe afflicted Perſons, that we may not be thought to inſult their Miſery, nor fill a great Number of Fathers, Mothers, and Husbands, with Confuſion.

WHEN a Familiar, who has been appointed by the Inquiſitors to ſeize a Criminal, has found him, he bids him follow him. All the Way they go, the Officer does whatever lies in his Power to perſuade the Priſoner to make an immediate Confeſſion of his Guilt, in order that he may return to his Family, and experience the Mercy which the Inquiſitors extend (as he ſays) to thoſe who diſcover the Sincerity of their Repentance by a ſpeedy and voluntary Confeſſion; but that if, on the contrary, he does not accuſe himſelf, he muſt not expect to be releaſed out of Priſon till after a very long Confinement, and then only to be burnt alive.

THE Delinquent being come to the Inquiſition, he is accoſted by the Secretary, who delivers him up to the Goaler, called in *Portugueſe Alcaide*; who, with two Followers, carries the Priſoner into the moſt retired Part of the Inquiſition, when they all exhort him a-new to make a ſpeedy Confeſſion, in caſe he expects Mercy; is deſirous of preſerving his Life, and of obtaining his Liberty.

THIS Artifice of the Officers of the Inquiſition prompts a numberleſs Multitude of innocent Perſons to accuſe themſelves of Crimes which they never committed.

THE Priſoner being come in, he is ſearched, and all the Gold and Silver he has about him is taken away, not excepting a Medal, or Image of our Saviour, or of any Saint. His Books, in caſe he has any about him, are alſo taken away; nor will they ſo much as allow a Layman to have his Prayer-Book, or a Clergyman his Breviary, purely to deprive them of every temporal and ſpiritual Conſolation. Though any of theſe unhappy Wretches, which is very often the Caſe, beg even with Tears, to get their Prayer and other holy Books reſtored to them, in order to ſooth their Affliction by the Peruſal of theſe ſpiritual Exerciſes, (it not being reaſonable, that as they are deprived of the Sacraments of Penance and the Lord's-Supper, and the Conſolation of hearing Maſs, they ſhould be denied the innocent Satisfaction of ſaying their uſual Prayers, or that they ſhould be treated like *Turks* and Infidels, when they are Chriſtians,) the only Anſwer they obtain, is, that in theſe Priſons no one has Occaſion for Books; and that ſuch as are confined in them, ought to employ their whole Time in examining their Conſciences, and revealing their Errors. That in caſe a Delinquent anſwers, that he acknowledges himſelf to be a grievous Sinner, and deſires a Confeſſor [a] may be ſent for,

[a] 'Tis almoſt incredible, that a Sinner ſhall be refuſed a Confeſſor, when he deſires one, eſpecially before he is convicted, or pronounced an Heretic; nay, though he were ſo, ſuch Treatment as this is very extraordinary.

in order that he may cleanſe his Conſcience by the Sacrament of Penance; in this caſe no Anſwer is made him, and no manner of regard is had to his Intreaties: He is never allowed to confeſs himſelf, or to receive the leaſt Inſtruction; he is deprived of every Conſolation, and is not ſuffer'd to hear Maſs, or receive the Sacrament, for ſix, eight, or ten Years; in a word, he is treated like an Infidel, and not like one who was redeemed by the precious Blood of Chriſt. 'Tis true, indeed, that when a Priſoner is dangerouſly ill, he is allowed a Confeſſor, after the Phyſician has given him over; but then the ghoſtly Father ſtays but a ſhort Time in the Cell, becauſe of its Filth and horrid Stench; beſides as the *Alcaide*, the Turnkeys, and the Priſoners, who accompany the ſick Perſon, wait at the Door, the Confeſſor cannot allow half the Time that is neceſſary for making a Confeſſion ſuitable to the Exigencies of the ſick Perſon, who frequently has ſpent many Years without once approaching the holy Table. It ſometimes happens on theſe Occaſions, that weak and ignorant Perſons confeſs themſelves guilty of ſacrilegious Crimes; fearing, that in caſe they accuſe themſelves of having confeſſed Crimes they never committed, purely to ſave their Lives, that the Confeſſor ſhould divulge it to the Inquiſitors, and that this ſhould be a Prejudice to them in caſe they ſhould recover.

I KNOW the Reader will naturally ſuppoſe, that 'tis ſcarce poſſible for a Priſoner to make a proper Confeſſion, ſince he is viſited by the Prieſt but once, and that for a very ſhort Time; beſides, the ghoſtly Father has not the Power to abſolve him from thoſe Cenſures which 'tis pretended he has incurred, unleſs he be dying; that the ſick Priſoner is not allowed a Prieſt to aſſiſt him in his dying Moments, nor is the Crucifix preſented to him to comfort him, and excite him to Contrition in his dying Moments.

NOTWITHSTANDING that theſe unhappy Wretches ſuffer ſuch dreadful Hardſhips, yet moſt of them diſcover ſo lively a Faith, that they daily draw Croſſes with a Coal on the Walls of the Dungeons in which they are confined, and when they are at their laſt Gaſp, their Companions, as they are not allowed a Prieſt, aſſiſt them as well as they can; pray fervently, and ſhed Floods of Tears, and are continually exhorting them to Contrition, and to repeat the holy Names of *Jeſus* and *Mary* till they expire. But why are not the antient Chriſtians, and all the Faithful in general, allowed Admittance into theſe dreadful Priſons upon theſe mournful Occaſions? Theſe undoubtedly would edify very much, by the Virtue and Piety of theſe unfortunate Victims of the Inquiſitors, and be fully convinced, that the greateſt Part of thoſe Perſons in *Portugal*, who are reputed *Jews*, are, in reality, zealous Chriſtians; who, after having led a ſober and religious Life, and adhered ſtrictly to the Principles of the Catholic Church, end their Days in ſuch a Manner, ſuitable to thoſe who call themſelves her dutiful Sons, and have no other Motive or Reaſon to accuſe themſelves falſly, but merely in order to free themſelves from their miſerable Captivity, and eſcape the cruel and infamous Death with which they are continually threatened.

IT may be proper to obſerve here, that theſe poor ſick Creatures who are treated with ſo much Inhumanity, are looked upon by the Inquiſitors either as *Jews* or Chriſtians. But if they look upon them as *Jews*, ſhould not Chriſtianity prompt them to convince them, if poſſible, of their Crimes? But on the other Side, if they ſuppoſe them Chriſtians, does not our Saviour forbid their being abandoned in their laſt Moments; or what is worſe than all, to be left to the Mercy of three or four *Jewiſh* Fellow-Sufferers, who in all Probability will endeavour to corrupt their Principles?

How laudable, how great would it be for an Inquiſitor, prompted with a truly apoſtolical Zeal, to perform the Office of a Paſtor, by viſiting thoſe gloomy Habitations, purely to exhort the Priſoners to finiſh their Courſe piouſly! Did thoſe Officers conduct

duct themſelves in this manner, Numbers of thoſe unfortunate Creatures would then go to Death with the utmoſt Reſignation; and in their laſt Moments, give the moſt unſuſpicious Tokens of a pure and lively Faith, and poſſibly by that means lay aſide the Prejudice they might have imbibed, ſince Death generally ſhews truly what a Man is, and is a very unfit Seaſon for Hypocriſy. Poſſibly the Inquiſitors may object, that as they judge theſe unhappy Wretches, it would derogate from their Dignity to condeſcend ſo far; but to this it may be anſwer'd, that the Quality of Judge does not exclude that of Father in an Eccleſiaſtic, whoſe ſole Aim ought to be the Converſion of Souls, and not the Deſtruction of the Body; and though it were to be allowed, that it would not be proper for them to viſit the Priſons, yet ſurely they ought to let their Priſons be viſited by pious and charitable Perſons, and ſuch as are capable of inſtructing, comforting, and ſtrengthening their Souls in Virtue.

CHAP. III.

Deſcription of the DUNGEONS. *Puniſhments inflicted on the Priſoners.*

THE Secretary of the Inquiſition having received the Priſoner from the Familiars at the Gate, he delivers him into the Cuſtody of the Alcaide and two Turnkeys, who carry him into the Dungeon. Here two ſtrong Doors are ſhut upon him, when he is confined in a Room about twelve Foot long, and ten wide. This Cell is generally very dark, the Light coming in only through a very ſmall Window at the Top of the Room. This glimmering Light is ſo unchearing to the Priſoner, that he ſpends the whole Day in wiſhing for Night, purely to enjoy the dim Light of a ſmall Lamp which the Inquiſitors allow him. However, the Expence of the Lamps, and the waſhing of their Linen, are both deducted from the five Pence *per* Day, which is allowed them for their Subſiſtence.

THE Reader will excuſe our not giving a particular Deſcription of the Naſtineſs and Stench of theſe Priſons; however, as it may be proper to give a juſt Idea of whatever is done in this Place, we ſhall be obliged to enter into a more exact Detail. The whole Furniture of theſe miſerable Dungeons is four earthen Pots to make Water in, and one larger than the reſt, to eaſe the other Neceſſities of Nature, all which are emptied but once a-Week.

FROM this Circumſtance it may be judg'd how great the Stench and how unwholſome theſe Places muſt be, as the Priſoners are obliged to ſpend Week after Week in the Midſt of ſo much Naſtineſs. And indeed the Stink is ſo horrid, that frequently, eſpecially in Summer, Worms are ſeen crawling up and down the Dungeon; and the Stench is ſo nauſeous, that 'tis next to a Miracle how theſe poor Wretches can live ſo long in the Midſt of it. Hence it is that thoſe Priſoners, who go in Proceſſion in the Acts of Faith, are generally ſo pale and wan, that their moſt intimate Acquaintance ſcarce know them; they looking like ſo many dead Bodies that are made to move with Springs, rather than living Creatures. In each of theſe Dungeons is a Bed, that fills half the Cell, on which the Priſoners lie; and theſe Cells are ſo exceſſively moiſt, that their Mats and Mattreſſes are ſoon rotted. Four or five Perſons, and ſometimes more, are generally confined together in one of them, in which Caſe ſuch of them as cannot lie upon the Bed, (it being not large enough to hold them all) are forced to ſtretch them-

themſelves upon the bare Boards in the Midſt of the Filth. How terrible muſt it be for five Perſons to be coop'd up in ſo ſmall a Place, in the Midſt of ſo many Veſſels full of Naſtineſs; for the Inquiſitors ſcarce allow the Living ſo much Ground to lie upon, as are indulged the Dead for their Graves.

WE have now deſcribed the Dungeons of the Priſons of *Coimbra* and *Evora*; but thoſe of *Lisbon* are a little larger, and not ſo dark.

SOMETIMES there is but one Priſoner in a Cell, which is crouded according to the Number of the Priſoners, or the Time ſince the ſolemnizing the Act of Faith. One cannot ſay whether the Priſoners are happier in having Company, or in being alone. If they are alone, their Solitude is dreadful, and in caſe they have Company, they are obliged to bear with their ill Humours, Infirmities, and Errors. But the moſt dangerous Companion a Priſoner can have, is a Perſon who has confeſſed himſelf; for ſuch a one is perpetually perſuading others to do the ſame, by aſſuring them they have no other Way left them to ſave their Lives, and that they ought not to be aſhamed to do what ſo many good People, and which they themſelves, who give them ſuch Advice, have done before; ſo that a Chriſtian muſt have a dreadful Time of it, ſince beſides his own Torments, his Ears are continually grated with thoſe of others. Beſides, the Priſoner himſelf has juſt Reaſon to ſuſpect whether thoſe who adviſe him in this Manner, are not his Accuſers; and whether their Depoſitions are not an Obſtacle to his Releaſe.

THUS do the moſt malicious and crafty Priſoners endeavour to perſuade ſuch of their Companions as are more ſimple, or leſs upon their Guard, to accuſe thoſe in their Confeſſions who endeavour to get out of the Clutches of the Inquiſitors; all which Accuſations or Impeachments occaſion inexpreſſible Confuſion, inaſmuch as when a Perſon who is unjuſtly impeached finds he has forfeited his Goods and Chattels, he will endeavour to make others as unhappy as himſelf.

BUT this happens becauſe the Inquiſitors do not require ſuch Witneſſes as agree in the Circumſtances of Times, Places, and Perſons; for if all who give their Depoſitions were obliged to this, few would run the Hazard of accuſing themſelves falſly, much leſs to name Accomplices, ſince it would be impoſſible for them to agree in all the Circumſtances of a pretended Crime.

WE muſt obſerve that it very often happens, when a Priſoner has juſt given in his Depoſition againſt another, who, in order to procure his Releaſe, has pleaded guilty, the Informer is confined in the ſame Cell with the Perſon againſt whom he ſwore; and when the Perſon indicted is told in the Audience, that there is a new Evidence, and a freſh Impeachment lodg'd againſt him, he immediately ſuppoſes that this additional Misfortune came from without Doors, whereas in reality 'tis the very Man who is confin'd with him under the ſame Roof, that has brought it upon him. We ſhould find numberleſs Inſtances of this Nature, did the Inquiſitors ſuffer the Trials to be inſpected.

WE are farther to obſerve, that in the Inquiſitions of *Portugal*, the Priſoners are frequently removed out of one Cell into another, and thereby frequently change their Companions. 'Twould be no eaſy Matter to gueſs why they are ſhifted in this Manner; however, 'tis certainly a Misfortune to the Innocent, becauſe as the Priſoners get acquainted with one another by this Means, they naturally ſuppoſe that their Fellow-Priſoners employ the ſame Methods to get their Diſcharge; and being in this Manner induced to think, that they are impeach'd by their Fellow-Priſoners, they thence are alſo prompted to impeach all thoſe with whom they have any Acquaintance. 'Tis aſtoniſh-

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ing to think, that ſince the Inquiſitors boaſt ſo inviolable a Secrecy, they ſhould ſuffer the Priſoners to have any Communication one with another. May we not juſtly ſuſpect that the ſole Motive of their proceeding in this Manner, is purely that they may have the better Opportunity of ruining all thoſe who fall into their Clutches?

PERSONS who are thus confined have not the ſad Conſolation allowed them of bewailing their Misfortunes; to theſe, Sighs and Tears are forbid, though they have the ſtrongeſt Reaſons for both; and if any one happens to make a little Noiſe, or ſpeak ſo as to be heard in the next Cell, he is gagg'd and whipp'd very cruelly. This is done to frighten the reſt, who, while the Priſoner is puniſhing in this Manner, hear a kind of Herald, who cries aloud, that the Priſoner is whipp'd by Order of the Lord Inquiſitors, either for having ſpoken too loud, for crying, or beating upon the Walls of his Cell, or for having quarrelled with his Comrades. Many Criminals have been whipp'd ſo cruelly for ſuch Faults, that it has thrown them into a Fit of Sickneſs for ſeveral Months, and ſome have been maimed all their Life-Time. Theſe Puniſhments are inflicted on all ſorts of Perſons, without the leaſt Diſtinction of Age, Sex, or Quality; inſomuch that they barbarouſly ſtrip married Women and Maidens of the ſtricteſt Virtue, whom their Parents had educated with the utmoſt Care. But the moſt inhuman Circumſtance is, that whenever any Priſoner happens to make the leaſt Diſturbance, all who are in the Cell with him are puniſh'd for it; the Diſturber for making the Noiſe, and the reſt for not immediately diſcovering it.

Now ſuch a Procedure as this, throws the Priſoners into the higheſt Perplexity, ſince, in caſe they don't impeach their Comrades, they are puniſh'd; and, in caſe they do, they never fail of being accuſed by them, not only in the above-mention'd Caſes, but in thoſe of a capital Nature; ſo that all thoſe poor Wretches can do, is, to ſubmit patiently to their Sufferings, and to hold their Tongues.

IT may be worthy our Conſideration, to reflect on the miſerable Condition to which a great Number of young Maidens, Nuns, and Women of the higheſt Quality and the ſtricteſt Virtue, are reduced, who are confined in the Priſons of the Inquiſition, with the moſt flagitious and moſt abandon'd Perſons of their own Sex; and on the great Number of Friars, Prieſts, and Gentlemen of the greateſt Birth, who have no other Companions but a Set of ignorant, illiterate, debauch'd, mean Wretches.

WE muſt alſo obſerve, that ſuch as are whipp'd for having ſpoke to thoſe in the next Cell to them, are frequently put into the ſame Dungeons with them a few Days after. Such Procedure as this appears vaſtly myſterious, and can be done from no other Motive, but purely to embarraſs and perplex the Priſoners.

IN caſe, as frequently happens, the Priſoners are very fervent in their Prayers, faſt certain Days in the Week, and the whole Lent, the Inquiſitors forbid their Piety and Abſtinence, pretending 'tis all Hypocriſy; but God, who ſees the Heart of Man, will one Day manifeſt whether the Judges or the Priſoners were the greateſt Hypocrites.

CHAP. IV.

How WOMEN *are treated. The Order obſerved in Proſecutions.*

WE have hitherto related but the leaſt Part of the Sufferings of thoſe who are confin'd in the Inquiſition. Words could but faintly deſcribe the Barbarities which are practiſed in theſe gloomy Habitations, eſpecially in the Cells where the Women are impriſoned; for the Inquiſitors act with infinitely more Caution with regard to that Sex, and are more ſecret in all Things which concern them; however 'tis certain, that the handſomeſt meet with the moſt gentle Treatment; and here we ſhall ſuppreſs a great Number of Particulars which it would be indecent to relate. There is now a certain Woman at *Madrid*, who happening to be engaged in a very odd Adventure in one of the *Portugueſe* Inquiſitions, was no ſooner releaſed but ſhe immediately left the Kingdom, and could never be prevailed with to return back into it.

WERE the numberleſs Multitude of unhappy Wretches, who are daily let out of theſe Priſons, at full Liberty to divulge what they have ſeen and ſuffer'd, and were they not afraid of being ſeiz'd again and burnt alive, in caſe they happen to blab, the World would ſoon have another Idea of the Sanctity of this Tribunal; but the Oath of Secrecy, which is adminiſtred to them at their Releaſe, and the dreadful Menaces which are pronounced on theſe Occaſions, Menaces enough to terrify the moſt undaunted, force them not to once open their Lips. The only Conſolation left them, is the Liberty of revealing their Thoughts to their Confeſſors; and their Confeſſions ſtrike the Prieſts to whom they are then made with the utmoſt Horror. But of what Service is this? are Families leſs diſhonour'd upon this Account, or is their Deſtruction leſs certain? The Inquiſitors, to whom Complaints are frequently made on this Account, pretend that theſe unhappy Victims of their Fury and inſatiable Avarice, impoſe upon their Confeſſors, purely to excite their Compaſſion. Might we not anſwer, that there is much more Room to doubt the Sincerity of a forced Confeſſion, made by Perſons whoſe Souls are dejected with Terror, who are oppreſſed and inhumanly treated, and perſuaded they have no other Way left to recover their Liberty and ſave their Lives than a ſacramental Confeſſion, which is made with the utmoſt Freedom, which the Perſon who makes it is firmly perſuaded will never be divulged, and from which he cannot expect the leaſt Relief? It even frequently happens, that the Dread with which ſeveral poor Penitents who have eſcaped the Clutches of the Inquiſition, are ſtruck, leſt their ghoſtly Fathers ſhould not keep an inviolable Secrecy with regard to their Confeſſions, prompts them to commit Sacrilege, and to accuſe themſelves falſly of Crimes before the Audience. For this Reaſon 'tis very neceſſary that all who hear the Confeſſions of ſuch unhappy Perſons, take great Care not to ſuffer them to aggravate the Crimes whereof they accuſe themſelves falſly.

IT might be anſwer'd in the ſecond Place, that as the Agents of the Inquiſition have reconciled, in the Acts of Faith, ſuch as have pleaded guilty before their Tribunal, they are not to ſuppoſe that they tell an Untruth in that of Penance; ſince, at that rate, one muſt conclude, that they are no leſs *Jews* or Heretics at their leaving the Inquiſition, than when they were firſt impriſon'd in it; whence it would follow, that all the Penance which they had been enjoined, all the Acts of Faith, and their ſeveral Reconciliations, would be ſo many uſeleſs Ceremonies. In fine, admit the Proceedings of the Inquiſition are as equitable as they pretend to be, why ſhould they force all Perſons at their Releaſe, to take an Oath not to reveal any Circumſtance that has happen'd? Would

Would it not be of greater Service to the Public, as well as more glorious for the holy Office, to allow their Priſoners a full Liberty of Speech, and to bind them no otherwiſe, than the obliging them to tell nothing but the Truth. This would be the only Method of making it known to every one; Priſoners would no longer complain of their being forced to obſerve an inviolable Secrecy; a Remedy would thereby be applied to the inexpreſſible Perplexity and Confuſion which occaſions ſo many Executions, and which renders the juſtifying ſo many innocent Perſons an Impoſſibility.

BUT the better to clear up this Matter, it will be proper to exhibit the Order which is obſerved in the Trials of the Inquiſitions; firſt of ſuch as die negative, and ſecondly of thoſe who plead guilty. Heaven is witneſs that I aim at nothing but the Truth in what I am going to relate, and that I am prompted by no other Motive than the Glory of God, and the Service of my Fellow-Creatures.

FIRST, the Priſoner is carried to the Audience by the Alcaide, attended by a Turnkey: He goes thither bare-headed, and at his going in he is obliged to kneel; when his Name, Country, Trade, or Profeſſion, and a thouſand trifling Particulars are ask'd him; all which are writ down, and afterwards ſigned by him.

SOME Priſoners after having been carried to the firſt Audience, are ſometimes confined two, three, or four Years, before they are call'd a ſecond Time, while others are tried with much greater Diſpatch. Theſe Delays generally occaſion a moſt horrid Circumſtance, which is, that thoſe who are laſt confined, voluntarily impeach ſuch as are confined along with them, for fear theſe ſhould have accuſed them before.

THERE is Reaſon to believe, that the Slowneſs of certain Procedures is wholly owing to the Want of a ſufficient Number of Witneſſes againſt the Priſoners, and the Hopes with which the Inquiſitors flatter themſelves, that by ſuſpending the Trial, they will thereby obtain a greater Number of Affidavits, becauſe thoſe who are newly impriſoned are perpetually impeaching others who are at Liberty, and theſe accuſe again in their Turn ſuch as were impriſon'd before them. But 'tis certain, that theſe dreadful Delays frequently reduce a Priſoner to Deſpair, who being beſides continually prompted by the Jailors and Turnkeys, is at laſt reſolved to ſue to be admitted to Audience; when in order to procure his Diſcharge, he accuſes himſelf of numberleſs Crimes whereof he is wholly innocent, and which, perhaps, no one had laid to his Charge.

WHEN a Priſoner is called a ſecond Time to Audience, called *Meſa*, or Board of the holy Office, 'tis in order to inquire into his Extraction; for not ſatisfied with taking down the Names of his Father and Mother, they alſo inquire thoſe of his Grandfathers, great Grandfathers, Brothers, Siſters, Children, Uncles, Nephews, and Couſins, to the fourth Generation: They afterwards inquire whether they are now Chriſtians; if wholly, or in Part only. Theſe Interrogatories, ſo little uſed in other Tribunals, make thoſe who are ask'd them believe, that the ſole Motive of their being thus examined with regard to their Anceſtors, is purely to ſift out whether they have failed to impeach any of them, moſt Priſoners ſuppoſing that this is the only Way to ſave their Lives.

BUT after that a Priſoner has made all theſe Declarations, he is ſtill confined; for many Crimes are laid to his Charge by Perſons unknown, whoſe Names it is conſequently very difficult for him to gueſs, which yet is the only Way left him to procure his Releaſe.

WE ſhould have a better Idea of the Cruelty, the Confuſion, and Vexation of the Inquiſitors, were they to publiſh faithfully the Trials of thoſe whom they have delivered

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up to the Executioner, merely becauſe they could not hit upon the Names of thoſe who depoſed againſt them; moſt of them at the ſame Time their Accomplices. Now ſuch as are condemned to the Flames by the Inquiſitors, becauſe they did not declare all their Accomplices and thoſe who impeached them, are called *Diminutos*, or Perſons who did not make a full Confeſſion, or for not having named all their Accomplices.

AFTER that the Names of the ſeveral Relations of the Priſoner have been taken down, he is asked, whether he is willing to confeſs his Crimes? which they tell him is the only way left to excite the uſual Clemency and Mercy of the Inquiſition. This he is exhorted to do as ſpeedily as poſſible, but without ſpecifying the Crimes he is ſuppoſed to have committed. This, in the Inquiſition, is called the firſt Information. In caſe the Priſoner anſwers, that he has always been a Member of the Chriſtian Church, and cannot accuſe himſelf of any Crime cognizable by the Inquiſitors, he is then obliged to take a freſh Oath of Secrecy; when, having ſigned his Anſwers, he is remanded back to his Cell.

BEING brought a third Time before the Board, which is the ſecond Information; after taking the uſual Oaths of Secrecy, and that he will declare nothing but Truth, he is asked, whether he is deſirous of confeſſing himſelf in order to merit Mercy? In caſe he ſtill anſwers, that he never acted any Thing againſt the Faith of Chriſt, but has conſtantly adhered thereto all his Life-Time, they then interrogate him upon divers other Articles of the Law of *Moſes*; which is generally done in the Manner following:

WHETHER he has left the Law of Chriſt to follow that of *Moſes?* or, whether he is acquainted with any Chriſtians who have acted in that Manner?——Anſwer'd in the negative.

WHETHER, in Compliance with the Laws of *Moſes*, he has abſtained from Swines Fleſh, that of Hares, of Rabbits, or of Fiſh that have no Shell? —— Anſwered in the Negative.

THESE two Queſtions ſufficiently ſhew in what Manner a Priſoner is examined with regard to his Obſervation of the *Jewiſh* Diſpenſation. At the End therefore of each Queſtion, the Words, *Anſwered in the Negative*, are only written; and no mention is made of the Proteſtations, Complaints, ſupplicating Replies of the unhappy Priſoners. Some Time ago one of theſe being asked, Whether he had not ſhifted himſelf on Saturdays? whether he had not ſwept his Houſe backwards? or had not thrown little Crumbs of Bread and Drops of Wine into Pots of Water? of which ſuperſtitious Ceremonies the new Chriſtians are accuſed. The Priſoner anſwered in this Manner: "I have already "declared to you, Gentlemen, that I was a Chriſtian, which Circumſtance alone ſuf- "ficiently ſhews, that I could never give up into ſuch ridiculous Ceremonies; therefore, "if I may preſume to adviſe, do not trifle away your precious Time in this Manner, but "rather be quick in determining the Fate of ſo many unhappy Wretches who are now "groaning in Captivity."

THERE are daily Priſoners, who, before their Examination being wholly unacquainted with the *Jewiſh* Ceremonies, get by Heart the ridiculous Particulars which are told them. When they afterwards accuſe themſelves, for fear of being puniſhed for having practiſed thoſe filthy, ſuperſtitious Cuſtoms; whereas in reality, they were firſt taught them by thoſe who are their Judges.

THE Interrogatories and Anſwers being ended, the Priſoner is remanded back to his Cell.

As there is no fixed Time for the Length of their Trials, ſome are diſpatched in a few Weeks, while others take up ſeveral Years: 'Tis in vain for a Priſoner to beg and intreat, for the Inquiſitors are deaf to his Cries, and ſeldom or never admit him to Audience but when they judge proper. And if it happen that they are wrought upon by his Supplications, and he is accordingly brought before them, yet, if he has nothing to alledge but his Innocence and the Miſery he ſuffers, he is immediately remanded back to Priſon, when he is reproached for having ſo vilely abuſed the Lenity of the Inquiſitors; and to heighten his Affliction, he is barbarouſly uſed by the Turnkeys, who upbraid him for begging to be admitted to Audience, ſince he, at the ſame Time, did not intend to acknowledge his Guilt.

HOWEVER, ſome Time after, that is, whenever the Inquiſitors think proper, the Priſoner is ſent for; and being now at the third and laſt Information, he is urged by all the Motives which are moſt apt to inſpire him with Terror, to confeſs his Crimes: If he refuſes, he is terribly menaced; and if he ſtill perſiſts in what they call his Obſtinacy, the Proctor appears to declare to him his Concluſions, otherwiſe called *the Declaration of Juſtice.*

THEN the Proctor of the Inquiſition, holding a Paper in his Hand, reads the following Words out of it:

1. THAT the Priſoner, who was baptiſed a Chriſtian, has abandoned the Faith, and profeſſed the Law of *Moſes*, in hopes that he might be ſaved in the Practice of the *Jewiſh* Ceremonies.

2. THAT the ſaid Priſoner, being ſome Time ſince in a certain Place with Perſons of the ſame Extraction with himſelf, that is, with new Chriſtians, the Perſons then aſſembled, declared to each other, that they lived in a ſtrict Obedience to the *Jewiſh* Law, and therefore never eat of thoſe Things which were forbidden by the ſaid Law, ſuch as Swines Fleſh, *&c.*

3. THAT the ſaid Priſoner being in a certain Place, with certain Perſons, who like himſelf were new Chriſtians, one of the Company affirmed, that he had eat Part of a Ham, to whom the Priſoner anſwered, that he never eat any. To this ſome Perſon then preſent ſaid that he did very right, if he were prompted thereto from a Reſolution of obeying the Law of *Moſes*. That this Subject being purſued farther, all the Company had declared themſelves Followers of the ſaid Law, in Obedience to which they ſhifted every Saturday.

4. THAT the Priſoner at the Bar, happening to meet in a certain Place with other new Chriſtians, had told them he intended to purchaſe a conſiderable Poſt; to which one of the Company replied, that if he might adviſe, he ſhould not buy it, ſince as he was a new Chriſtian he might be prevented from doing it. But that another of the Company had told him, that this Conſideration ought not to divert him from purchaſing the ſaid Employment, ſince others of the ſame Extraction as himſelf had acted in ſuch; and that all the Company had declared in favour of the *Jewiſh* Law, purely to procure to themſelves Riches and Honour: That it was in View of fulfilling this Law that they all ſaid the *Pater*, and abſtained from eating certain Meats prohibited by the *Moſaic* Law.

AND inſomuch as the ſaid Priſoner is ſufficiently convicted of the above-mentioned Crimes, the ſaid Proctor concludes that he ſhall be delivered over to the ſecular Arm, as an Heretic and Apoſtate.

SUCH is pretty near the Inſtrument call'd by the Inquiſitors *The Proctor's Declaration*; which being read, the Priſoner is asked, whether the whole Purport of it be not true? And in caſe he anſwers, (as generally happens) that it is abſolutely falſe, he then is remanded back to his Cell.

CHAP. V.

SEQUEL *of the* PROSECUTIONS.

SOME Time after this horrid Declaration has been made, which is whenever the Inquiſitors think proper, the Priſoner is called to the Board, when a Counſellor is ſent for, called in *Portugueſe*, *Letrado*, to undertake his Defence; tho', to ſpeak the Truth, theſe Counſellors are rather Spies ſet over him, than his Advocates.

THEN the Inquiſitors ſay to the Counſellor: The Priſoner at the Bar having deſired Counſel, we grant you leave to undertake his Defence, and to make ſuch Petitions, Obſervations, and Remonſtrances, as you ſhall think proper; but with this Proviſo, that in caſe you perceive that the Priſoner is for employing the leaſt Fraud or Malice in his Defence, you are ſtrictly enjoin'd to inform the Court of it.

THIS Declaration ended, the Priſoner and his *Letrado* are put into another Room, but a third Perſon comes to them, and ſtays all the Time they diſcourſe together, in order to prevent any Juggle between them.

THE Counſellor and the Spy ſeat themſelves in Chairs, and tho' the Priſoner is a Perſon of the firſt Quality, or a Dignitary of the Church, he yet is forced to ſit upon a Stool. Then the Counſellor reads the Declaration which was given him, containing the ſeveral Matters laid to his Charge, as delivered by the Proctor; which being done, he asks the Priſoner whether he has any Thing to ſay in his Defence. The Priſoner anſwers, that he is a Chriſtian; that he has never done any Thing in Oppoſition to the Chriſtian Faith; and that the Purport of the Declaration is abſolutely falſe. Then the *Letrado* takes the Pen into his Hand, and draws up the Objections, which are generally as follows:

THAT it would be a very eaſy Matter to prove, that the Priſoner was baptized a Chriſtian; that he has fulfilled the ſeveral Duties enjoined him in his Baptiſm; that he has led a very exemplary Life, has been duly preſent at Maſs and Sermons, has frequently approached the Sacraments of Penance and the Euchariſt, and beſtowed Alms liberally on the Poor, and on religious Houſes.

FURTHERMORE, that he has done the moſt ſignal Service to the Churches and Fraternities to which he belonged; that he has employ'd a great Part of his Subſtance in Works of Piety; that no Perſon can ſay he ever committed an Action contrary to the Religion he profeſſes; ſo far from it, that he has always diſcovered the higheſt Love, as well as Awe, of the Divine Being, and the utmoſt Love and Charity for his Neighbour.

THAT it can be as clearly proved, he never ſhifted himſelf on Saturdays; that he has frequently been ſeen eating Swines Fleſh, Hare, Rabbits, and all ſorts of Fiſh, whether Shell-Fiſh or otherwiſe, without making the leaſt Diſtinction with regard to Meats, except in conformity to the holy *Roman* Church. That his Servants may be examined on theſe Articles, and his moſt intimate Acquaintance, above all his Confeſſor, and the Rector of the Pariſh where he lived; and that all theſe will not ſcruple to make Oath, that in whatever concerns Religion his Conduct was always irreproachable.

SUCH is the uſual Form of the *Objections*, which the Counſellors make who are appointed on theſe Occaſions to plead the Cauſe of Criminals. Being ſigned by the *Letrado* and the Priſoner, the former goes to the *Meſa* in order to give an Account of what he has done, and the latter is remanded back to Priſon.

SOME Time after, *viz.* whenever the Judges think fitting, they ſend for the Priſoner before them, in order for his calling ſuch Perſons as may prove the Particulars of his *Objections*. The Law requires that there be three Witneſſes at leaſt for each Article, and indeed there are few Priſoners but clearly prove what they had alledged in their own Juſtification. However, this is of very little Service to them, tho' in juſtice they ought to invalidate the Teſtimony of a ſingle Perſon, which at the ſame Time is generally trifling and inconſiſtent. The Priſoner having done, he is ſent back to Priſon.

SOME Time after this, he is again ſent for, when he is urged afreſh to confeſs his Guilt. In caſe he perſiſts in declaring his Innocence, he is asked, whether he conſents that the Proctor ſhould make a new Declaration of the Proofs found againſt him, immediately after which the Secretary begins to read in theſe or the like Words.

The legal Declaration of the Affidavits given in againſt the Priſoner at the Bar.

AN Evidence, whom we will call [a] *Richard*, has depoſed, That about ten Years ago, he heard and ſaw the Priſoner at the Bar, whoſe Name is *Lewis*, being in a certain Place (ſuppoſe *Coimbra)* with Perſons of the ſame Extraction with himſelf, they declared to each other, that both of them lived in Conformity to the Law of *Moſes*.

[b] ANOTHER Evidence, whom we will call *John*, has alſo depoſed that the ſaid *Lewis* being in a certain Place (ſuppoſe *Caſtelbraco)* about fifteen Years ago, in Company with other new Chriſtians, whom we will call *Francis* and *John*, one of the Company having obſerved that he uſed to eat Pork, was anſwered by the Priſoner at the Bar, whoſe Name is *Lewis*, that he never eat any; to which another, whom we will call *Francis*, ſaid, that *Lewis* did very well, provided it was in Obedience to the Law; and that the whole Company on that Occaſion affirmed, they ſquared their Conduct according to the Principles of the *Moſaical* Inſtitution.

A THIRD Witneſs, ſuppoſe his Name [c] *William*, has legally depoſed, that the abovementioned *Lewis* being about ſix Years ago in a certain Place, *Coimbra* for inſtance,

[a] This Evidence, whom we call *Richard*, ſeems here to have been the only Witneſs with *Lewis*. Compare this with the Declaration of the ſaid *Lewis* hereafter mentioned.

[b] This Witneſs, whom we call *John*, has impeached *Lewis* and *Francis*. Tho' there are but three Perſons mentioned in this Indictment, there are nevertheleſs ſometimes eight, who are all enſnared by the Inquiſitors. The Reader is deſired to beſtow ſome Reflection on theſe Depoſitions, in order to compare them with thoſe of the Priſoner.

[c] The Reader will eaſily obſerve that the Evidence is very different from the Defence made by the Priſoner, which is a plain Proof that the whole is but a Trick.

with Perſons of the ſame Extraction with himſelf, whom we will ſuppoſe to be *Emanuel* and *William*, the ſaid *Lewis* told the Evidence then preſent, that he intended to purchaſe a conſiderable Employment; that one of the ſaid Witneſſes, *Emanuel* for inſtance, told him it would not be proper for him to buy it, becauſe being a new Chriſtian it was very probable ſome Perſon or other might traverſe his Deſign; to which another of the Company, ſuppoſe *William*, anſwered, that this ought not to prevent his purchaſing it, ſince Perſons of the ſame Extraction with himſelf had exerciſed ſuch Employments; and that all the Company then preſent, profeſſed their living in Obedience to the Injunctions of the Law of *Moſes*.

THIS is pretty near the Form of the Declarations of the Proofs which the Inquiſitors pretend to have againſt their Priſoners.

THOSE of the Priſoner, whom we will call *Lewis*, conſiſt only of three Witneſſes, whoſe Evidence is far from agreeing; however, theſe are conſidered by the Inquiſitors as ſufficiently valid to cauſe any Perſon to be ſeized! nay, ſometimes a Perſon is impriſoned tho' there are but two ſuch Evidences, who, as they are commonly perjured, can hardly agree in the Particulars they depoſe. If the Inquiſitors would allow the Trials to be publiſh'd, it would then be found, that ſcarce two Witneſſes in a thouſand agree in all Circumſtances, unleſs Matters were ſo managed, that having impeached a Perſon before themſelves were taken up, they had concerted and agreed together upon their Depoſition beforehand.

THE Declaration is read to the Priſoner, when he is asked, whether he allows the Charge to be true? But as we will ſuppoſe *Lewis* to be innocent, he conſequently denies ever Article of it; upon which he is immediately remanded back to Priſon.

THE Inquiſitors do not permit the Counſellor to have any Conference with the Priſoner for ſome Time afterwards; but this is of little Prejudice to him, ſince he really has only the ſpecious Name of his Counſellor. And to ſay the Truth, he is not allowed to ſupplicate or alledge any Thing in Favour of the Priſoner, but what the Inquiſitors think proper. The Counſellor is never ſhewn either the Trial or the Proceedings; and as he is not informed of the ſeveral Circumſtances of the Affair, it would be ſcarce poſſible for him to make a ſuitable Defence, ſince he is nominated to this Employment by the moſt zealous Familiars of the Inquiſition, who very often are ſurpriſingly illiterate. In fine, as theſe Counſellors are Retainers to the holy Office, they always ſet the Caſe of thoſe Priſoners whoſe Cauſe they pretend to plead, in the worſt Light. And inaſmuch as the Inquiſitors and Familiars, are prejudiced againſt all thoſe who in *Portugal* are diſtinguiſhed by the Name of new Chriſtians, their Counſellors always think the worſt of their Priſoners. Now if theſe happen to ſpeak their real Sentiments at the Board, and that theſe prove to be againſt the Priſoner, they are of great Prejudice to the latter; whereas tho' this Advocate judge never favourably of him, it is of very little Service to him.

THE Proctor is the chief Man in the Secret, and may, whenever he pleaſes, peruſe the whole Proceſs, in order that he may be the better enabled to perplex the Priſoner; whereas the Counſellor having but a very ſuperficial Knowledge of the whole Affair, cannot poſſily make any ſuitable Defence. Hence it is, that great Numbers of theſe unhappy Creatures die undefended; conſtrained either to periſh miſerably in the Flames, or to caſt the blackeſt Stain on their Families, by accuſing themſelves of *Judaiſm*, or ſeveral other Crimes, whereof they are wholly innocent.

SOME Time after, whenever the Inquiſitors think proper, the Advocate is allow'd Acceſs to the Priſoner, when he reads to him the above-mention'd Declaration of Proofs which had before been ſignified to him at the Board, and drawn up in pretty near the Form before exhibited. This Inſtrument excludes indeed a Variery of Depoſitions; but how numerous ſoever they be, they always differ both in Subſtance and Circumſtances.

THIS Inſtrument being read, the *Letrado* asks the Priſoner what he has to alledge againſt the Charge. In caſe he anſwers, that the whole is a mere Rhapſody of Lyes; that he is innocent of all that is laid to his Charge, and that he earneſtly beſeeches the Counſellor to undertake his Defence, then the *Letrado* changing his Note, begins to act the Part of an Inquiſitor; employs all his Rhetoric to prevail upon his Client to make an open Confeſſion; repreſents to him, that it will be impoſſible for him to extricate himſelf by any other Means; and that, in caſe he continue obſtinate, he will run the riſque of continuing ſeveral Years in Priſon, or of being put to Death.

A LITTLE Reflection on theſe Occaſions has the Effect which ſuch Advice given by a Counſellor muſt naturally produce in weak Minds, ſuch as thoſe of Women and others; and indeed, theſe falſe Advocates generally perſuade their Clients to accuſe themſelves, though in never ſo ſcandalous a Manner.

THAT in caſe the Priſoner ſtill perſiſts in declaring his Innocence, then the *Letrado* never fails to addreſs him as follows: What Anſwers can you make to the Crimes which the Proctor has laid to your Charge, and which he affirms to be ſufficiently proved? It muſt be confeſs'd, that a Priſoner is very much to be pitied on theſe Occaſions; for what Succour or Conſolation can ſuch a pretended Advocate adminiſter? Is it not plain that the Whole is a mere Juggle? Were the *Letrado* to do his Duty, ought he not to except againſt all the Witneſſes, ſince either they differ in their Depoſitions, are moſt of them Priſoners, or were forced by Threats and Violence to give ſuch Evidence as the Inquiſitors think proper? In Lay-Tribunals a ſingle Witneſs goes for nothing, though it were in caſe of High-Treaſon; and ſuch muſt be Men of unſullied Characters. But the Inquiſitors, on the contrary, receive all kind of Witneſſes; and the Depoſitions of Perſons ſuborn'd and forc'd, and who have been confin'd ſeveral Years in Priſon, and had no other Way of ſaving their Lives, are receiv'd as valid. Was an Offer of Liberty made to thoſe who are confin'd in our different Priſons, upon condition that they would depoſe againſt others, without their being oblig'd to agree with the Depoſitions of the other Witneſſes, there is hardly one but would endeavour to procure his Liberty at ſo eaſy a Rate. Are not the Priſoners who are confin'd in the Priſons of the Inquiſition human Creatures as well as thoſe who are confin'd in ſecular Goals? Does not the Horrors of ſo dreadful a Confinement, and the Fear of a cruel Death, make as ſtrong an Impreſſion upon them, eſpecially on Women? There is no Room to doubt, but as theſe unhappy Creatures confeſs themſelves falſly to be *Jews* when it is extorted from them, they would alſo accuſe themſelves to be *Mahometans* were Threats and Menaces employ'd.

HOWEVER, the Counſellors have not the leaſt Scruple upon theſe Occaſions, but are very eaſy in their Minds, and have not the leaſt Qualm of Conſcience, though they are anſwerable to Heaven for the Life, the Wealth, and Honour of thoſe whoſe Cauſe they undertake. And if it happens, which is but too often the Caſe, that a Priſoner accuſes others falſly by the Advice of his Counſellor, into what Guilt does this latter plunge himſelf! and can we ſuppoſe he can ever atone for it?

IN fine, the *Letrado* having ask'd the Priſoner whether he has any ſolid Exceptions to make againſt his Witneſſes? the latter anſwers, That 'twill be impoſſible for him to hit upon any, ſince they are all unknown to him. Then the Advocate draws up ſeveral againſt the Witneſſes in general, and at the ſame Time engages the Priſoner to diſcloſe to him, without the leaſt Reſerve, whatever he may have to alledge againſt all Perſons with whom he may have had any Difference, in order that in ſo great a Number, he may include thoſe who depoſed againſt him. Nevertheleſs, as the Priſoner is not only often unacquainted with his Accuſers, but never ſo much as once heard their Names, the Conſequence is, that though he excepts againſt an hundred, he has not the good Luck to hit upon thoſe whom only it concerned him to name. Another Inconveniency which ariſes from the Priſoner's Perplexity is, that as he, by his Counſellor, excepts againſt all the Perſons he can poſſibly think of, who perhaps never once thought to do him the leaſt Prejudice, he thereby makes a general Confeſſion of his whole Life to the *Letrado*; diſcovers to him all the Intrigues or Scenes of Gallantry in which he may have been engaged, and thereby ruins the Reputation of ſeveral Women, and thoſe perhaps of Diſtinction, by diſcloſing what ought to have been buried in eternal Oblivion. Such is the wretched Perplexity of thoſe who are impriſon'd by the Inquiſitors, who have no Refuge left but to make vain and empty Challenges, by ſaying for inſtance, that ſuch a one is their Enemy, becauſe they either debauch'd his Wife, his Daughter, or his Siſter. On which we are to obſerve, that the Inquiſitors pay no manner of Regard to ſuch Exceptions, if it can be proved that the Perſon who makes them, either ſpoke afterwards, or was reconcil'd to the Perſon whom he challenges, as though the *Portugueſe* did not frequently conceal their Revenge, under the moſt ſpecious Appearance of Friendſhip.

ANOTHER Method by which the Priſoners of the holy Office ſometimes recover their Liberty, is by proving their being in another Place, which in *Portugueſe* is called [a] *Coarctato*, that is, the proving the Priſoner was in a different Place from that ſworn to in the Indictment; as for inſtance, to ſhew that he was in *Liſbon*, when 'twas pretended he was in *Coimbra*.

FOR the Validity of every Challenge or Exception, the Priſoner muſt bring three Witneſſes at leaſt, of an unſullied Character, all of them old Chriſtians; but the Advocate is not told their Names. We are to obſerve, that the Witneſſes who are ſubpæna'd by the Priſoner on theſe Occaſions, are always under ſuch dreadful Apprehenſions, leſt the Inquiſitors ſhould ſuſpect their favouring the Priſoner, that this Conſideration frequently prevents their making ſuch Depoſitions as might be of Advantage to the Priſoner, or at leaſt making them very imperfectly. We are farther to obſerve, that none but Priſoners of Experience or Underſtanding, fly for Refuge to the *Coarctato*; and if the Priſoner himſelf does not hit upon it, his Advocate never puts it into his Head. The better to illuſtrate this Matter, the Reader is to know, that the Priſoner is never told the Places directly which the Witneſſes ſwore to, unleſs he deſires to be told their Names in order to clear himſelf by the *Coarctato*; but that in the Declarations which are read to the Priſoner, they always make uſe of the Words, *In a certain Place*, without ſpecifying any particular one, as we have ſhewn in the above-mention'd Examples. Now moſt Priſoners finding thoſe Places are not pointed out, ſeldom have the Senſe to require their being named, in order to clear themſelves by the *Coarctato*. Beſides, this Expedient is generally of no Service to Women, young Perſons, and even to Perſons of certain Conditions; ſuch being too ignorant to think of it themſelves, and are never prompted to it by their Advocates, though bound in duty to do all that lies in their

[a] The Plea of *Coarctato* can be alledged by none but Travellers, and is ſcarce ever allow'd to Women.

Power

Power for thoſe whoſe Cauſe they undertake. But ſo unhappy is the Lot of all who are ſeized by the Inquiſitors, that every Thing ſeems to conſpire their Ruin; and whenever their Defence is to be undertaken, numberleſs Difficulties ariſe, and thoſe for the moſt Part unſurmountable.

CHAP. VI.

SEQUEL *of the Proceedings againſt ſuch Men as are impeach'd; and againſt Women.*

ALL that the Priſoner and his Advocate can do for their Advantage conſiſts in theſe kinds of Challenges. Some Time after the Priſoner is called to Audience, but only to inquire of him the Names of thoſe Witneſſes he had mentioned in his Challenges or Exceptions. Having done this, he is remanded back to Priſon, and not a Word is mention'd to him of his Cauſe. If he has been ſo happy, when he made his Exceptions, as to hit on the Names of thoſe who depoſed againſt him, then the Witneſſes he calls upon, are examined with regard to theſe Exceptions, otherwiſe no farther Mention is made of them, and the Cauſe continues at a ſtand.

SUPPOSE that the Priſoner, whom we will call *Lewis*, was taken up in *January* 1700. no Mention is made to him of his Trial till two Years after his Impriſonment. If the Reader thinks this a long Time, he is to know that ſeveral Priſoners have been confined three Years, before a Word has been ſaid to them of it. Two Years being elapſed, all the Proceedings we before took notice of are concluded in two Months, ſo that *Lewis* flatters himſelf he ſhall be ſet at Liberty in the firſt Act of Faith; but he is miſtaken; for the Act of Faith is ſolemnized, but no notice is taken of him. How bitter muſt the Reflection be, when a poor Priſoner conſiders that it would be impoſſible for him to procure his Liberty before another Act of Faith, which will be two Years at leaſt! In vain does he torture his Mind, to gueſs at the Reaſons why he ſhould be detained in this Manner; for this it will be impoſſible for him to gueſs.

AT laſt, about a Year after, he is called to Audience, when he is again exhorted to confeſs his Crime. In caſe he anſwers as he did before, that he is wholly innocent, and is not conſcious to himſelf of having committed any Crime, he is remanded back till a little before the next Act of Faith, when he (ſuppoſe *Lewis*) is put to the Torture, where at the ſame Time that all his Bones are diſlocated in a dreadful Manner, he is earneſtly conjured (nor are the moſt terrible Menaces omitted on theſe Occaſions) to make a general Confeſſion of all his Crimes, in order that he may be ſet at Liberty.

'TIS indeed ſurprizing, how it can be poſſible for any of theſe unhappy Wretches to bear up againſt ſuch a Crowd of Sufferings; but in order to give the Reader ſome Idea of this Matter, and the Effect which this Torture generally produces, we ſhall here inſtance an Example, which is that of *Mary of the Conception*, a Native of *Villa-Eſtremos*, and Daughter to *Emanuel Soares*.

THIS young Woman, who afterwards lived with one of her Brothers, named *Alvares Pinto*, was taken up, and alſo two of her Siſters. Theſe three young Women, after having

having been long impriſon'd, were at laſt ſet at Liberty in the Act of Faith ſolemnized at *Evora* in *April* 1660. *Mary of the Conception*, after having conſtantly perſiſted in declaring her Innocence, was at laſt put to the Torture. She bore it very couragiouſly till 'twas pretty near ended; but at laſt, overcome with the Torments, ſhe accuſed herſelf. Upon this ſhe was unbound, and was ſuffered to put on her Clothes in order to make her Confeſſion. But now, inſtead of perſiſting in what ſhe had before declared, ſhe proteſted that all ſhe had ſpoke when upon the Rack, was abſolutely falſe; that ſhe was a Chriſtian, and that the Dread of dying under her Torments, was the ſole Motive why ſhe accuſed herſelf of Judaiſm. Upon this ſhe was remanded back to Priſon, and a few Days after was put a ſecond Time to the Torture, when ſhe again accuſed herſelf; which was no ſooner done than ſhe was unlooſed, when being carried to the Audience, ſhe now perſiſted in her Innocence, and told her Judges, that 'twould be to no Purpoſe for them to put her a third Time to the Torture, ſince ſhe ſhould always accuſe herſelf falſly, though ſhe were rack'd an hundred Times. However, ſhe was again put upon the Rack; but as Heaven then indued her with uncommon Reſolution, ſhe went through it continually, perſiſting in her Innocence. What is here related was publiſhed with her Sentence; and 'twas for refuſing to ratify what ſhe had confeſs'd in the two firſt Tortures, that ſhe was condemned to be whipp'd publickly through the Streets, and afterwards baniſhed for ten Years.

IN the ſame Act of Faith there appeared to be reconciled *Andrao Franciſco Tendeiro*, born in *Villa-Vicioſa*, who hearing this young Woman's Sentence pronounced, and having ſaid to thoſe who ſtood near him, that he thought it a very ſevere one, he was called to the Audience, when the Inquiſitors, after having ſharply reprimanded him, told him, he might look upon it as a great Happineſs, that they had been ſo indulgent as not to confine him; that though they, out of their great Goodneſs and Charity permitted him to enjoy his Liberty, he yet ſhould take the utmoſt Care not to blab ſo inconſiderately another Time.

WHEN Women are put to the Torture, they are undreſſed to their Shifts, which are of coarſe Cloth; then they are put upon the Rack in a very indecent Manner, before a large Company of Men; ſo that as moſt of them are terrified by the Torture they undergo, they confeſs or deny whatever is required from them, in order to be freed from the Torments they are made to ſuffer.

LET us nevertheleſs ſuppoſe, that *Lewis* has had ſo much Reſolution as to bear up under the Torments, without confeſſing any Thing; that the next Act of Faith (or Goal-Delivery) he is ſet at Liberty; that is, is not condemned to die, for want of ſufficient Evidence, the three above-mentioned being not enough; ſuppoſing, I ſay, he is clear'd on this Occaſion, is it not ſurprizing that a poor Creature ſhould be tortured in this Manner upon ſo trifling a Matter? that he ſhall be made to ſuffer ſo many Torments upon ſuch ſlight Evidence? that a Trial which might have been diſpatch'd in a few Days, ſhall be ſpun out to ſo many Years? and that a Man's Health and Buſineſs muſt be ruin'd, becauſe, forſooth, he muſt be obliged to wait till the next Goal-Delivery? Is not all this unjuſt and barbarous?

LEWIS being thus releas'd, is carried to a public School, where he is confin'd a Month, in order to learn his Catechiſm. But of what Service is this? And if he already knows all he can be taught, why is he confin'd in this manner? The Reaſon is certainly, becauſe the Inquiſitors would thereby perſuade the Vulgar, that he is ignorant of the very Elements of the Chriſtian Religion.

AT

At laſt *Lewis* is completely ſet at Liberty, becauſe of the Happineſs he had in his ill Fortune, *viz.* that there were no more than three Witneſſes appear'd againſt him. But let us now ſuppoſe there are ten, all Perſons of the Character we juſt now deſcrib'd; which, according to the Maxims of the Inquiſition, is ſufficient to cauſe a Perſon to be deliver'd over to the ſecular Arm, as manifeſtly convicted. A little before the Goal-Delivery, *Lewis* is call'd to Audience, when it is inſinuated to him, that he muſt prepare to hear his Sentence, which is to be pronounc'd in the next Act of Faith that is to be ſolemniz'd on a Day they name to him. This is the Notice which is given to all ſuch as are to be condemn'd, that fatal Day being carefully conceal'd from the reſt of the Priſoners till the Moment it is to be ſolemniz'd. In what a dreadful Situation is the Mind of ſuch an unhappy Wretch, who is revolving continually the horrid Barbarities which are preparing, unaſſiſted with a Confeſſor, or any Conſolation; and at the ſame Time abſolutely reſolv'd to ſuffer Death, rather than accuſe himſelf or any other Perſon falſly. In fine, the Friday immediately preceding the Sunday of the Act of Faith, *Lewis*'s Hands are tied very early in the Morning; and the ſame Inſtant a Jeſuit is ſent to him, in order to receive his Confeſſion, and aſſiſt him during thoſe laſt three Days.

The Moment the Confeſſor is come in, the Priſoner makes his Confeſſion to him as one who is ſoon to leave the World, being reſolv'd not to preſerve his Life, when Truth and his own Honour are to be the Sacrifice. Sunday being come, he walks in the Proceſſion, hears Sentence of Death publicly pronounc'd upon himſelf; when he declares aloud that he dies a good Chriſtian, and has always liv'd ſo; that he is innocent of all the Crimes which are laid to his Charge; that notwithſtanding this, he ſtill reſigns himſelf to Puniſhment and Death, in hopes of obtaining from Chriſt Jeſus the Pardon of thoſe Sins whereof he is really guilty. Nevertheleſs, we daily ſee a great Number of Priſoners, who, terrify'd with the Approaches of Death, either prevent Sentence of Condemnation from paſſing upon them, or, who after Sentence has paſs'd, agree to all the Queſtions which are put to them, and confeſs themſelves guilty of Things whereof they are wholly innocent.

As ſoon as *Lewis* has heard his Sentence pronounc'd, he is deliver'd over to the ſecular Arm, when he is carried before the Parliament, where, without once inquiring into his Trial, he is condemn'd to the Flames. Before he is deliver'd up to the Executioners, he is asked, What Religion he is deſirous of dying in? To which not only *Lewis*, but all thoſe unhappy Perſons who are in his Circumſtances, anſwer, That they die as they have lived, in the Principles of the *Roman* Catholic Religion; that they deteſt all Sects and Hereſies, as alſo the *Jewiſh* Law; acknowledging Chriſt Jeſus for their only Saviour, in whoſe Merits they put their whole Truſt.

Lewis being at laſt brought to the Stake, perſiſts in his Sentiments to the laſt; and in this Manner do all reſign their Breath who are condemn'd to the Flames by the Inquiſitors, and are by them called *Convitto negativo*, or negative Convicts.

We will now ſee, in what Manner thoſe extricate themſelves, who are reconciled and condemned to Baniſhment, for having deferred their Confeſſion till Sentence of Death had paſſed upon them.

Let us ſuppoſe therefore that the above-mention'd *Lewis* is accuſed by fifteen or twenty Perſons, who diſagree in all the Circumſtances of their ſeveral Depoſitions. *Lewis* finds his Ruin unavoidable, becauſe of the Impoſſibility to except againſt ſuch a Number of Witneſſes with whom he is wholly unacquainted. If nevertheleſs the Dread of Puniſhment in the Condition he is in, at laſt inclines him to accuſe himſelf

of Things whereof he is wholly innocent, he undoubtedly argues with himſelf in theſe or ſuch like Words: How will it be poſſible for me to hit upon the Names of ſuch Witneſſes? And tho' I ſhould be ſo fortunate as to gueſs them all, how will it be poſſible for me to name exactly the Time, the Place, and the Occaſion of the ſeveral Conferences, which 'tis pretended I had with them? This, methinks, is what I ſhall never be able to do. However, I know by Experience, that ſome Perſons have procur'd their Liberty, by confeſſing themſelves guilty of ſeveral Crimes whereof they are as innocent as I am. It therefore will be enough, if I hit upon the Names of thoſe who have ſworn againſt me, though I ſhould not have the good Fortune to gueſs the other Circumſtances. But then, how can I poſſibly gueſs the Names of twenty People? Conſequently the only Method by which I can do this, will be to impeach all the new Chriſtians in general, with whom I have the leaſt Acquaintance, at leaſt all thoſe with whom I have any Intimacy, ſince 'tis the only Way left me to ſave my Life.

LEWIS having taken this Reſolution, revolves in his Mind all the Perſons whom he has the leaſt Room to ſuſpect are his Adverſaries: Upon this he deſires to be admitted to Audience, where, as he frequently cannot exactly hit upon the Names of thoſe whom he imagines to be his Accuſers, he points them out to the Inquiſitors, by ſaying the Son, Daughter, or Wife, of Mr. Such-a-one; and in order that he may be ſure of naming the twenty who have ſworn againſt him, he ſometimes accuſes two hundred, and at laſt perhaps does not gueſs the Perſons who impeach'd him.

SEVERAL Priſoners begin by naming their Fathers, Children, Brothers, from an Opinion that their Judges (ſince they did not ſpare their neareſt Relations) will excuſe them, as ſuppoſing it may be owing to their bad Memory, in caſe they cannot hit upon all the Names of thoſe who impeach'd them. Other Priſoners, in order not to expoſe their Relations, forbear to name them, and mention none but indifferent Perſons. But to return to *Lewis:* He flatters himſelf, that now he has made ſo ample a Confeſſion, he will ſoon recover his Liberty; but alas! he is in a greater Perplexity than ever, in caſe he could not gueſs the Names of all who ſwore againſt him, becauſe the Inquiſitors always declare to him on theſe Occaſions, that in caſe he does not complete his Confeſſion, the Proctor will give in his Petition, praying that he may be tried as a *Diminuto*, *i. e.* one who has maliciouſly ſuppreſſed Part of his Accomplices, and made an imperfect Confeſſion.

THIS unfortunate Wretch, who has gone ſo far as to accuſe himſelf falſly in order to ſave his Life, ſeeing himſelf in danger of forfeiting it, notwithſtanding the horrid Confeſſion he has made, rambles in his Mind all over his own Country and thoſe adjacent to it. Nothing eludes his Reflections, for he revolves the Names of all the new Chriſtians with whom he has the leaſt Acquaintance, not ſparing even Prieſts or Monks; and if *Portugal* is not found ſufficient, he travels into *Spain*, *Italy*, *France*, in order to hit upon Perſons whom he may accuſe. But if he is told that all this is not yet ſufficient, he then rakes into the Aſhes of the Dead, who, as was before obſerv'd, are no leſs exempt from the Proſecutions of the Inquiſitors, than the Living.

IN fine, if *Lewis* has had the good Luck to find out all the Names requir'd, he then comes out at the Goal-Delivery among the Reconcil'd, when he is baniſh'd for five Years either to *Braſil*, or ſome other Country. 'Tis by this means that ſuch as accuſe themſelves after their Trial, are diſtinguiſh'd from thoſe who have prevented their Condemnation; the latter being never ſent into Baniſhment.

CHAP.

CHAP. VII.

The Confeſſion of the Priſoner compared with the Depoſitions of his Accuſers.

WE have juſt before ſeen, in what Manner the Priſoner, whom we called *Lewis*, got his Liberty; we are now going to examine what Relation there is between thoſe Particulars he has confeſſed, and the Depoſitions we before ſuppoſed to have been made againſt him. By this it will manifeſtly appear, that all theſe pretended Confeſſions are ſo many Traps laid for the Innocent; and that all the Depoſitions which are made before the Inquiſitors, are very near in the ſame Strain. Perhaps the Reader may think me guilty of Tautology; however, the Neceſſity I was under of giving a perfect Knowledge of theſe Matters, was the Reaſon of my being ſo Prolix.

LEWIS therefore, as was before obſerved, had made a Confeſſion, and in order to gueſs the Names of the twenty Perſons who depoſed againſt him, has accuſed two hundred. He named ſuch a Number of them, that he had the good luck to hit upon thoſe which were for his Purpoſe.

LET us now give an Inſtance in thoſe Things which happened to *Lewis*, on which Occaſion we are to remember, that all Priſoners of the Inquiſition, who are accuſed of *Judaiſm*, make pretty near the ſame Confeſſion.

LEWIS [a] has made Oath, that about ſix Years ago, being at *Gologan* Fair, and ſupping in an Inn with *Richard*, *Bernard*, and *Giles*, a Piece of Pork was brought upon the Table; that thereupon, *Giles* ſaid he never eat of that Fleſh; that *Bernard* ſaid the ſame, and added, that it always made him ſick; that then *Richard* ſaid, he was perſuaded he did not refrain from eating Swine-Fleſh, but only becauſe it was prohibited by the Law of *Moſes*. That this Deponent, *Lewis*, confeſſed that what he ſaid was true; ſo that at laſt they all had profeſſed their Obedience to the Law of *Moſes*.

LEWIS [b] has declared upon Oath, that being about five Years ſince in Company with *John*, in the Convent of *Bajulo* three Leagues from *Coimbra*, that there *John* told him he had the higheſt Veneration for the Religious of that Monaſtery, who are *Carmelites*, becauſe they had been founded by *Elias*, the Prophet of the antient Law; and that this Diſcourſe had inſenſibly engaged them to declare themſelves *Jews*.

LEWIS [c] has declared upon Oath, that engaging in Diſcourſe about twelve Years ſince at one of the Gates of *Coimbra*, with *William*, *Sylveſter*, and *Laurence*, a Peaſant came up to them, and asked whether they would buy two Books he had in his Hand: To which *Laurence* replied, No. Upon which, the Countryman going away, *William* ſaid to the reſt, that they might ſpeak their Thoughts freely, ſince they all profeſſed the ſame Religion. Whereupon they all declared their Attachment to the Law of *Moſes*; and that they would have made a more open Declaration, had not ſome Perſons come up to them as they were diſcourſing.

[a] The Reader may obſerve, how much theſe Depoſitions differ from thoſe of *Richard* above-mentioned.

[b] Compare this Depoſition with that of *John* above mentioned, and obſerve how they differ.

[c] What Affinity or Relation is there between this Depoſition with that of *Francis* above-mentioned, who has declared *John* to be an Accomplice? Were the Trials publiſhed, we ſhould meet with many Contradictions of the ſame Nature.

LEWIS

LEWIS has declared upon Oath, that being at *Coimbra* about nine Years ago, in *Francis*'s Houſe, in Company with *Leonora*, Wife to the ſaid *Francis*, they had mutually diſcover'd themſelves to be Followers of the *Jewiſh* Faith.

I BEG the Reader to reflect a little how eaſily the Confeſſions of Perſons impeach'd are received, provided they only name thoſe who have depoſed againſt them; and that they never conſider whether it agrees with the ſaid Depoſitions in Time, Place, Occaſion, and ſuch-like eſſential Circumſtances. That in caſe *Lewis*'s Declaration is genuine and ſincere, ought it not to agree in every Particular, with the Depoſitions of the Accuſers? Nevertheleſs, if the Inquiſitors were to allow the Trials to be publiſh'd, we ſhould ſcarce ever find that the Declarations of the Perſons impeach'd and their Accuſers, agreed exactly in Particulars; whereas, if the Inquiſitors were to require, that all the Parties ſhould agree together in Circumſtances, we then ſhould not ſee Chriſtians daily accuſing one another of *Judaiſm*; it being almoſt impoſſible for Perſons to agree in Facts when they are entirely falſe. If it ſhould happen that ſome one of the Priſoners ſhould be really found a *Jew*, the Witneſſes who had depoſed againſt him, would not fail of agreeing together in all the Circumſtances, ſince the Allegations would be juſt.

PERHAPS it will be asked, why ſo may Priſoners who accuſe themſelves, are given over to the ſecular Arm, upon pretence that they have concealed ſome of their Accomplices, who are therefore called *Diminutos*, i. e. whoſe Confeſſions are defective and imperfect.

As this is a very delicate Article, it may be proper to dwell a little upon it. In order therefore to ſay no more than what they know to be true, we are to diſtinguiſh three kinds of *Diminutos*, who as ſuch come out condemn'd to die.

THE firſt are thoſe who having accuſed themſelves after their being impriſon'd, or at leaſt before Sentence of Condemnation had paſſed upon them, have conſequently had all the Time requiſite to examine themſelves, and make a complete Declaration.

THE ſecond are ſuch as have not confeſſed till after Sentence of Condemnation had paſſed upon them. Theſe are put to the Torture, in order thereby to force them to complete their Confeſſions, and by that Means ſave their Lives; which is looked upon by the Inquiſitors as an extraordinary Act of Clemency and Mercy, inaſmuch as in Conſideration of the Torture, the Priſoners are not required to make ſo exact a Declaration, the Torture making up for the Inſufficiency of their Confeſſion. This ſecond kind of *Diminutos* are allowed Time to anſwer what is required of them, till the Friday immediately preceding the Sunday of the Act of Faith.

THE third are ſuch as do not make a Confeſſion till they are hand-cuffed, and are given up to the Confeſſors. The Condition of theſe is worſe than thoſe above-mentioned, becauſe they are never after put to the Torture; and that the only way to clear themſelves, is to name all thoſe who have accuſed them, without ſo much as excepting one ſingle Perſon.

IT is in order to gueſs them all, that ſuch Priſoners are induced not to ſpare their neareſt Relations, and Strangers. And becauſe theſe unhappy Wretches, who are brought to the Brink of Deſpair by the Dread of an ignominious and cruel Death, name a great Number of Perſons whom they never knew, and by that Means put a great many People in the Danger whence they endeavour to extricate themſelves, the *Portugueſe* ſay proverbially, *Maôs atados, terras abraladas:* i. e. the Moment a Priſoner is hand-cuffed, the Country is on Fire.

IT

It is very probable, that moſt of thoſe who come out condemned as *Diminutos*, after having accuſed themſelves, and ſeveral Perſons, of the ſame Crimes whereof they declared themſelves guilty, have willingly ſpared their Wives, their Children, Fathers, or Brothers. Now as there is no room to preſume that they acted in this Manner from a Defect of Memory, it is not thought neceſſary to put them to the Torture to force them to name ſuch Perſons. It is for this Inſincerity that the Inquiſitors cauſe them to be burnt as *Diminutos*. Nevertheleſs, it ſometimes happens that Perſons, though they impeach all their Relations, are nevertheleſs delivered over to the ſecular Arm as *Diminutos*, merely for omitting the Names of Perſons with whom they had the ſlighteſt Acquaintance. As for inſtance:

George Francis Mela, Inhabitant of *Villa-Vicioſa*, having been ſeized by the Inquiſitors of *Devora*, made a voluntary Accuſation a little Time after his Impriſonment, in hopes of ſoon obtaining his Liberty by that Means. In his Confeſſion he impeached all the Perſons he could poſſibly think of, as well his own Countrymen as Foreigners; inſomuch that he named upwards of five hundred. He had a Daughter, who at five Years of Age had been put into the Convent *Della Speranza*, of the ſame City, where ſhe had been educated by the Nuns of that Houſe, who were antient Chriſtians. This young Woman being grown up to Years of Maturity, had taken the Veil, and led a moſt exemplary Life. Her Father, whenever he came to ſee his Daughter, never diſcourſed her but in the Preſence of ſome of the Nuns. The unfortunate Father being reſolved to get out of Priſon at any rate, accuſes his Wife, his Brothers and Children, and among the reſt the Nun in queſtion; but notwithſtanding his going theſe horrid Lengths, yet he could not ſatisfy the Inquiſitors, who condemned him as a *Diminuto*. Thus unhappily undeceived, and reduced to the deepeſt Deſpair, when he found that notwithſtanding all his Confeſſions he ſtill muſt ſuffer, he diſowned all he had before affirmed, declared aloud that all he had depoſed, either againſt himſelf or others, was abſolutely falſe, and that he had only made thoſe Depoſitions purely to ſave his Life. In his Sentence he was called *Diminuto Revogante*, i. e. who has confeſſed ſome Part, and afterwards denied it all.

Maria Mendez, native of *Fronteira*, living in *Elvas*, Relict of *Gaſper Gomez Jacinthus*, having been ſeized by Order of the Inquiſitors, at firſt made a Confeſſion, in which ſhe accuſed her Children, Grand-Children, Relations, and all her Friends and Acquaintance, making in all near ſix hundred Perſons; and yet ſhe was ſentenced to die as a *Diminuta*. Finding herſelf reduced to this deſperate Condition, notwithſtanding the ample Confeſſions ſhe had made, ſhe denied all ſhe had before affirmed, and proteſted the only Motive of her declaring ſo many Falſities, was in order to ſave her Life. At laſt, coming out in the Act of Faith, in all her dreadful Geer, in order to go to the Stake, one of her Daughters ſeeing her paſs by, named ſome of their Relations aloud, fearing ſhe had either omitted or forgot them, and hoping that in caſe ſhe declared them to the Inquiſiters, ſhe might eſcape the Flames: But her unfortunate Mother anſwered, I did not omit thoſe you juſt now named, and have rambled over *Portugal* and *Caſtile*, but all to no Purpoſe.

CHAP. VIII.

Punishment of NEGATIVE CONVICTS.

IT is manifeſt, from what we have juſt now obſerved, that not only all ſuch are condemned as *Diminutos* who have endeavoured to ſpare their Relations, but alſo moſt of thoſe who could not poſſibly gueſs the Names of the ſeveral Perſons who are ſuppoſed to have been their Accomplices. 'Tis certainly a moſt melancholy Spectacle, to ſee Perſons thus carried to Execution, who, after having accuſed themſelves, have ſworn againſt their own Fathers, Brothers, and Children.

IT will perhaps be asked, why certain Priſoners, after having impeach'd a great Number of Perſons, chuſe rather to die than depoſe in this Manner againſt their Relations. To this it was anſwered, that the Tenderneſs one naturally breathes for Perſons who are ſo nearly related, and ſo dearly beloved, prompts thoſe unhappy Wretches to loſe their own Lives, rather than to reduce their Relations, whom they know to be innocent, to the ſame deſperate Condition with themſelves.

IT may be asked, whence it is that ſome *Diminutos*, and even certain negative Criminals, after having deferred Matters to the very laſt, do yet make a Confeſſion, when there is no other way left of ſaving their Lives; and that many Priſoners have a very good Gueſs, and name all the Perſons who have depoſed againſt them. It is anſwered, that ſuch Perſons have been informed by ſome other Means; or elſe by deep Reflection, have at laſt hit upon the Names of thoſe who had impeached them; or, that in caſe they ſo long deferred the making their Declaration, from a Principle of Conſcience, in order that they might not expoſe the Lives of innocent Perſons by accuſing them falſly, that nevertheleſs the Fear of Death has afterwards forced them, as it were againſt their Wills, to act in this Manner. But ſince we have mentioned negative Criminals, we ſhall inſtance ſome of them, in order to ſhew the Fate of thoſe to whom the Inquiſitors give that Name.

JAMES DE MELLO, a Native of *Lisbon*, a Gentleman of ſome Conſideration, and Knight of the Order of Chriſt, had ſerved ſeveral Years in Quality of Captain of the Horſe, with great Honour and Diſtinction. This *Mello* was partly a new Chriſtian, as alſo his Wife and two Sons. It had frequently happened, that when he ſaw any new Chriſtian arreſted by order of the Inquiſitors, he had diſcovered the greateſt Joy upon that Account, as well as Zeal for the Inquiſition, in order that he might not be ſuſpected of favouring the *Jewiſh* Tenets.

NOTWITHSTANDING this, it happened, whether out of Revenge or otherwiſe, that one of thoſe whoſe Misfortune this Gentleman ſeem'd to have inſulted, accuſed him, with his two Sons and his Wife; whereupon they were all thrown into Priſon together. As his Wife and the Children had been brought up very tenderly, and wholly unacquainted with Adverſity, they ſoon grew very uneaſy under their Confinement; whereupon they reſolved to make an immediate Confeſſion, to which they probably had been prompted by the Exhortations of their Gaolers or their Fellow-Priſoners. Deluded by their Advice, they all three accuſed the poor Gentleman, and thereupon were releaſed a little after. The Captain himſelf came out alſo in the next Act of Faith; but it was in order to be burnt as a negative Convict, notwithſtanding all the Proteſtations he

he made of his being a Chriſtian, and his invoking the Name of Chriſt with his laſt Breath.

ALPHONSE NOBRE, born in *Villa-Vicioſa*, one of the principal Gentlemen of that City, whereof he had been Mayor, and the Prior of the Mercy, was caſt into the Priſon of *Coimbra*, upon the Suppoſition that he was partly a new Chriſtian. Some Time after his Son and Daughter were ſeized; who, prompted by wicked Advice, or terrified by Threats, firſt accuſed themſelves, and afterwards their Father, who came out in the Act of Faith, condemned as a negative Convict. As the old Gentleman was walking in the Proceſſion, it happened that he paſſed cloſe by his Son, who, ſtruck with Horror at his Father's ill Fate, beſought him to forgive him, and to indulge him his Bleſſing. I pardon you, replied his Father, for having brought me into this Condition through your Baſeneſs, becauſe I hope that Heaven will pardon me; but I ſhall not give you my Bleſſing. He would not look upon him as his Son, who had brought ſo much Diſhonour upon himſelf; ſo that he conſented to paſs for a *Jew*, tho' he was really a Chriſtian. I beſeech God, ſays the old Man, to convert and pardon you. Having ſaid theſe Words, he went to Death with the utmoſt Conſtancy; which, added to the Demonſtrations he gave of a ſincere and ſolid Piety, very much raiſed the Admiration of the Spectators.

HERE follows another Inſtance of Perſons of leſs Condition.

JOHN OF SEQUEIRA, and his Brother, Natives of *Torres Alvas*, Sons of a Laundreſs, were ſeized at *Lisbon* about thirty-five Years ago. At the ſame Time was arreſted *John Travaſſos de Coſta*, who for ſeveral Years had been Vicar-General to the Archiepiſcopal See of *Lisbon*. The two Brothers reſolutely aſſerted their Innocence; but as a great Number of Witneſſes had ſworn againſt them, they were condemned. The great Vicar *Travaſſos*, who, in Conſideration of his Dignity, had been frequently admitted to Audience, and knew how difficult it is for a Perſon who is once ſeized by the Inquiſitors to get out of their Clutches, felt a ſudden Damp upon his Spirits, confeſſed whatever was required of him, and impeached a great Number of Perſons; among whom were *John de Sequeira*, and his Brother, who in all probability were told by their Fellow-Priſoners that *Travaſſos* had depoſed againſt them. Now one of the Brothers being at an Audience, ſaid to the Inquiſitors, Gentlemen, how can it poſſibly enter into your Thoughts, that a Vicar-General ſhould have revealed his Secrets to me; who being no more than the Son of a Laundreſs, ſhould have thought it Honour ſufficient to have been his Footman? In caſe *Travaſſos* has depoſed againſt me, 'twas undoubtedly becauſe he imagined I ſhould play him the ſame Trick; however, I heartily forgive him, as I hope Forgiveneſs from Almighty God: But I proteſt, I am not guilty of one of theſe Articles whereof I am now accuſed. Were I really a *Jew*, as you pretend me to be, why ſhould I ſcruple to own my ſelf ſuch to ſave my Life, ſince I have no Eſtate to loſe? But I dare flatter myſelf that Heaven preſents me this Opportunity of working out my Salvation by the Torments I am to ſuffer in this World, and I am firmly reſolved not to loſe it. The two Brothers were burnt as negative Convicts, and to the laſt Gaſp gave the moſt lively Teſtimonies of their Faith in Chriſt. In the ſame Act of Faith the Grand Vicar walk'd, clothed with the Sanbenito, and lived ever after in a miſerable Manner. 'Twas even reported, that he declared, in his dying Moments, that all he had depoſed before the Inquiſitors, either againſt himſelf or others, was intirely falſe: But the holy Office has no manner of regard to ſuch Declarations.

WERE the old Chriſtians as much baited by the Inquiſitors as the new ones, and were they not skreened from all theſe Proſecutions and Grievances by the bare Privilege of their Birth, there is no doubt but they would alſo accuſe themſelves of the

the ſame Crimes. This we may preſume, becauſe ſince the Statute which ordained that the Depoſitions of the new Chriſtians againſt the old ones ſhould be of no Force, the latter have frequently been in the ſame Caſe; and that from 1535 to 1600, when this Statute was made, ſeveral antient Chriſtians were impeached, and accuſed themſelves of Judaiſm; inſomuch that one of theſe confeſſed he went to a Place near a Well, at a little Diſtance from the City, where he expected to ſee the *Meſſias* riding upon a Goat.

BUT ſince, by the Statute above-mentioned, it has been enacted that no new Chriſtian ſhould be allowed to depoſe againſt the old ones. Whenever any of theſe are taken up by the Inquiſitors, they have no more to do but to declare their Extraction, which alone is looked upon as a very conſiderable Defence; and the new Chriſtians, who either from Inadvertency or otherwiſe, accuſe any of the old Chriſtians, are looked upon as forſworn Wretches, and as ſuch are obliged to wear the *Carocha* in the Act of Faith, and afterwards are whipt and ſent to the Gallies.

BAPTIST FANGUEIRO CABROS, born in *Elvas*, of the principal Nobility of the Country, was ſeized, and declared a new Chriſtian in the eighth Degree: Accordingly he was tried and condemned. He afterwards confeſſed, being already hand-cuffed, when he could no more be put to the Torture, or conſequently make up by this cruel Method for the Defects of his Confeſſion. However, being reſolutely determined to ſave his Life if poſſible, he impeached all the Perſons he could poſſibly think of; and among the reſt a Female *Mulatto*, who was related to the Family of one of his Uncles, on that Side by which he was ſaid to be partly a new Chriſtian. He therefore came out in the Act of Faith, clothed with the *San Benito de Fogo Revolto*, and was ſent to the Gallies. Not long after the *Mulatto* above-mentioned was arreſted, who made no other Defence than that ſhe was an old Chriſtian; and this being proved, *Fangueiro* was remanded back to Priſon, whence he came out a ſecond Time with the *Carocha* on, was again whipt, and ſent to the Gallies for five Years. And inaſmuch as the Captain of the Galley had favoured him becauſe of his Quality, and therefore diſpenſed with his doing the ſervile and painful Duty to which the other Slaves are condemned, the Captain was ſent to the Inquiſition, and ſeverely reprimanded for his Indulgence. It may not be improper to obſerve, that *Fangueiro* had depoſed againſt the *Mulatto*, when, as he was hand-cuffed, he could not, as was before obſerved, make up the Defects of his Confeſſion by Torture; he therefore could not eſcape Death any other way than by accuſing the *Mulatto*, who was included in the Number of his Accomplices; and nevertheleſs he was whipt and condemned to the Gallies, for only hahaving impeached her.

CHAP. IX.

The REASONS *why the new Chriſtians are perſecuted. Examples of old Chriſtians puniſhed.*

IN this Manner ſuch new Chriſtians as impeach old ones are convicted of Perjury; for ſince the enacting the above-mentioned Statute, the latter ſufficiently defend themſelves by only pleading the Statute, and their being antient Chriſtians.

BUT

BUT were thoſe two Expedients to fail, they undoubtedly would act as all new Chriſtians are forced to do, in order to eſcape being puniſhed capitally. If it ſhould be asked, How it comes to paſs that ſo many new Chriſtians, who have accuſed themſelves of being *Jews*, appear in the ſeveral Acts of Faith? It will be anſwered, That were they urged to confeſs themſelves *Calviniſts* or *Mahometans*, moſt of them would call themſelves ſuch, or any other Name that might be required of them; the Barbarities of the Inquiſitors being the ſole Motive which forces ſo many to accuſe themſelves of Crimes whereof they are wholly innocent.

HENCE it is, that the Sovereign, the Nobility, and the common People of *Portugal*, being impoſed upon by theſe ſpecious Appearances, look upon theſe unfortunate new Chriſtians as a Set of abominable Wretches, preſuming the horrid Things which are laid to their Charge in the Act of Faith, to be all Matter of Fact: But could one but make them comprehend the Truth of the Particulars contained in theſe *Memoirs*, their Hatred would ſoon be changed into Pity, and all of them would unanimouſly endeavour to find out Expedients for remedying an Abuſe of ſuch horrid Conſequence, which occaſions the Deſtruction of a numberleſs multitude of Chriſtians, by ſuffering them to paſs for *Jews*; a Circumſtance which at the ſame Time caſts the blackeſt Stain on the *Portugueſe* Name.

IT muſt be farther obſerved, that the ſame Man who was look'd upon as perjured when he depoſed againſt an antient Chriſtian, is looked upon as a good Witneſs when he accuſes a new one; whereas one would naturally ſuppoſe, that whoſoever depoſed falſly againſt one Perſon, would do the ſame againſt another, and conſequently ought never to be received as a Witneſs.

IT may be objected, that ſuch as are in this Manner convicted of Perjury, are not look'd upon as forſworn, merely becauſe they depoſed againſt antient Chriſtians, but alſo becauſe, after their being ſtrictly examined, they themſelves owned their Depoſition was falſe.

THIS Objection may be eaſily anſwer'd, by juſtly affirming, that many are condemn'd as perjured who did own themſelves to be ſo; and that even ſuch as ſeem to confeſs their being forſworn, were prompted to it from no other Motive than purely to get out of their cruel Confinements, to eſcape Torture, and to ſave their Lives; in the ſame Manner as they accuſe themſelves falſly to be *Jews*, they would accuſe themſelves of being *Mahometans* and Idolaters, were they urged to it, and had no other way left to get out of the Clutches of the Inquiſitors. Were the Inquiſitors as zealous in forcing their Priſoners to deny what they depoſe againſt new Chriſtians, as they are to make them contradict what they had ſworn againſt the old ones, they would retract equally in both Caſes; but ſo far from doing this, they are burnt by the Name of *Confeſſo Revogante*, i. e. one who has retracted what he had before confeſſed.

PERHAPS it will be objected, that they are ſufficiently convicted of Perjury, when they impeach thoſe Perſons for new Chriſtians who are well known to be old ones.

To this 'tis anſwer'd, that when they accuſe them of being new Chriſtians, they really thought them ſuch. And indeed, ſo much Care is at firſt taken in adviſing them not to depoſe againſt antient Chriſtians, ſince, in caſe they do ſo, they will inevitably be puniſhed with great Severity, that 'tis manifeſt a Priſoner, after having had ſuch notice given him, never pretends to impeach an old Chriſtian but unknowingly; becauſe he imagines him to be a new one, and is afraid that he had depoſed againſt him before. Had not *Fanguiero*, whom we mentioned in the preceding Chapter, been afraid of being burnt as a *Diminuto*, he would never have once thought of impeaching the *Mulatto* Woman.

WE do not think the puniſhing of Perjurers with Severity is unjuſt, but only that all ſuch who are ſo, are not puniſhed with the ſame Impartiality; and that the old Chriſtians are ſpared on this Occaſion, who being liable to the ſame Frailties with the reſt of Mankind, may ſometimes be *Jews*, and, like the new Chriſtians, ſometimes ſpeak Truth, and at other Times be guilty of Falſhood.

IN the Monaſtery of the *Franciſcans* of *Lisbon*, in *Campo do Curral*, was a Friar, a Man of great Learning, of a very good Family, and born in that City: The Name of his Houſe was *Travaſſos de Coſta*, and it is ſaid that his Father was Regiſter of the Court. This Friar, tho' an old Chriſtian, nevertheleſs gave himſelf up intirely to *Jewiſh* Principles; and ſo fond was he of his new Belief, that he inſinuated his Errors to his Brethren, and endeavoured to bring them over to his own Sentiments. The Friars after having attempted, but in vain, to bring him back to his former Belief, were at laſt *forced to impeach him to the Inquiſition.* Upon this he was ſeized, tried, condemned, and burnt; when he proteſted in his dying Moments, that he was firmly perſuaded the Law of *Moſes* was the only true one.

IN his Sentence, which was read publickly in the Act of Faith, or Jail-Delivery, he was called, *partly a new Chriſtian*; but his Relation conſidering he would thereby bring a great Scandal upon the whole Family, made their Remonſtrances to the Inquiſitors upon that Account. They owned that their Relations had been juſtly condemned and executed, ſince he had profeſſed himſelf a *Jew*; but they inſiſted, that as he was not a new Chriſtian, they ſhould not call him a *Jew*, which would preſerve his Family from the Shame and Ignominy it would otherwiſe be expoſed to. The Inquiſitors allowed them to prove what they had advanced; upon which Juſtice was done them. The Words which had been written under the Sentence of the Deceaſed were erazed, and they were recognized true antient Chriſtians. Here we ſee an antient Chriſtian turn *Jew*, and perſiſt in his Errors with his laſt Breath.

FRANCIS DE ALEVIDO CABRAS, a Native of *Elvas*, Son to *Andrew Martin Cabras*, and one of the principal Gentlemen of that City, was a ſworn Enemy to all the new Chriſtians, ſo that he never failed to perſecute them grievouſly, whenever he had the leaſt Opportunity for it. His Behaviour was the Occaſion, that when a Report having been ſpread, that his Mother had inherited, by one of her Grandfathers, ſome of the Blood of the new Chriſtians, notwithſtanding all the reſt of her Anceſtors, both by Father and Mother, had been old Chriſtians, ſome Perſons depoſed againſt *Alevido* and *Donna Britta de Sigueira* his Aunt, his Mother's Siſter; whereupon they were both ſeized. *Francis de Alevido* accuſed himſelf immediately, and appeared in the Proceſſion as reconciled; that is, clothed in the San-benito.

HE was no ſooner returned to the Houſe of his Father, whoſe Name was *Andrew Martin*, but the latter, exaſperated againſt him for the Ignominy he had brought upon himſelf and all his Family, immediately turned him out of Doors, and ſent him to *Spain*. He continued for ſome Time in that Kingdom, turned *Franciſcan* Friar, and afterwards returned to *Portugal*, where the Religious of his Order obliged him to quit the Habit, and declared his Profeſſion invalid, becauſe he had been impriſoned in the Inquiſition. Whereupon he came out from thence a *Jewiſh* Convict, as was manifeſt from his own Confeſſion; ſo that ever ſince the Concluſion of the Peace between *Spain* and *Portugal*, he reſided at *Elvas*, and wore a Lay Habit.

As for *Donna Britta de Siqueira* his Aunt, ſhe acted in a quite different Manner from what her Nephew had done. To juſtify herſelf, ſhe ſaid ſhe was an old Chriſtian, and was ſet at Liberty after her being acknowledged ſuch; whence it was manifeſt that *Francis de Alevido* was not a new Chriſtian, as he was ſuppoſed to be.

THE

THE Witneſſes who depoſed againſt *Donna Britta*, came out with Carochas, were whipt, and ſent to the Gallies. *Francis de Alevido* was again ſeized, and after having been impriſoned a conſiderabled Time, he came out with a Carocha, and was baniſhed *Portugal* for two Years; and that becauſe he, being an antient Chriſtian, had accuſed himſelf falſly of *Judaiſm*, and for his having prejudiced a great Number of People by falſe Depoſitions. Here again we ſee an old Chriſtian condemned as a *Jew* by his own Confeſſion, and afterwards convicted of accuſing himſelf and others falſly.

FRANCIS LOPES MARGALHO, a Native of *Elvas*, univerſally known to be an old Chriſtian, upon his Wife's being ſeized by the Inquiſitors, reſolved to accuſe himſelf immediately; and having a Nephew, *Emanuel Lopes Torras* by Name, he exhorted him to imitate what he had done. His Nephew anſwered he would not; becauſe, ſays he, I am an old Chriſtian: But this however did not keep his Uncle from going to the Inquiſition, as he had before reſolved. Nevertheleſs his Nephew proved his Extraction, and was not moleſted. He was Son to *Margalho*'s own Brother. We leave theſe Examples to the Reader's Conſideration.

ANTONIO GONSALVES, born at *Olivenca*, and living at *Cabanas* in the Dioceſe of *Viſeo*, known and proved an old Chriſtian, was impriſoned in the Inquiſition, and came out from thence with the San-benito in the Act of Faith in 1660.

MEYA NOITE, born in *Abrantes*, being undeniably an old Chriſtian, was the ſworn Enemy of the new Chriſtians, which was his Ruin. This Man, who might juſtly be called a Bully, always diſcovered the greateſt Joy and Satisfaction, whenever he ſaw any new Chriſtian impriſoned in the Inquiſition; when he uſed to inſult them, and often follow them to the very Gate of the Priſon, calling them *Jews*, and loading them with a thouſand Imprecations. This cruel Uſage exaſperated all the new Chriſtians to ſuch a Degree, that twelve of them conſpired together to ruin him: Theſe made a Reſolution, that in caſe they ſhould be ſeized, they would unanimouſly accuſe *Meya Noite* of judaizing in Concert with them; and agreed upon what they ſhould ſay, in order that their Depoſitions might concur in every Circumſtance. They were afterwards all ſeized, when every one in particular accuſing himſelf, ſwore, that ſuch a Day, in ſuch a Place, and on ſuch an Occaſion, the above-mentioned *Meya Noite*, with ſuch and ſuch Perſons, naming the other eleven, had mutually declared that they lived in Obedience to the *Moſaical* Inſtitutions. And upon the Inquiſitors asking each of them, in particular, Whether *Meya Noite* were a new Chriſtian? each of them, as had been before concerted, anſwered, That he knew nothing of that Matter; but that in the Indictment in Queſtion, the ſaid *Meya Noite* told them he was *Chriſtiam Novo*, and that they had believed him upon his affirming himſelf to be ſo. With this Precaution theſe twelve Evidences extricated themſelves out of the Danger, to which all ſuch (ſince this Statute) are inevitably expoſed, who have impeached an old Chriſtian of judaizing. This unhappy Man having been carried to Priſon, and finding himſelf thus accuſed by the concurrent Teſtimony of twelve Perſons (a Circumſtance that never happened in the Inquiſition, at leaſt ſuch another has never ſince occurr'd) found it impoſſible for him to invalidate them. And as he was not of a conſiderable Family, and could not tell the Name of one of his Great Grandfathers, tho' univerſally known to be an antient Chriſtian, he had the Name of *partly a new Chriſtian* given him; whereupon he was tried, condemned, and burnt, tho' he cried aloud, all the Way he went to Execution, that he was an old Chriſtian.

FROM theſe ſeveral Inſtances we may juſtly affirm, that the Inquiſitors not only forbear to employ the neceſſary Expedients for improving true Religion and ſuppreſſing *Judaiſm*, but on the contrary, ſeem by their Rigours in their Cruelties, and other Barbarities ſo oppoſite to the Maxims of Equity and Juſtice, to endeavour only to oblige thoſe to embrace the *Jewiſh* Religion, who are really Chriſtians, by forcing them to impeach themſelves and others, of Crimes they never once had Thoughts of committing.

CHAP.

CHAP. X.

The following is extracted from DELLON'S Inquiſition of *Goa. Deſcription of that* INQUISITION.

THE Priſon of the Inquiſition, called by the *Portugueſe*, *Santa Caſa*, or *Holy Houſe*, ſtands on one Side of the great Square before the Cathedral, dedicated to St. *Catharine*. 'Tis a large and magnificent Edifice. In the Front are three Gates, whereof the middle one is the largeſt, which is at the Foot of the great Stair-Caſe that leads to the great Hall to be mentioned hereafter. The two Gates on each Side lead to the Apartments of the Inquiſitors, each of which is vaſtly ſpacious. Beſides theſe there are ſeveral other Apartments for the Officers of the Priſon. Beyond theſe is a large Building, divided into ſeveral leſſer ones two Stories high, ſeparated from one another by lower Courts. On each Story is a Gallery in Form of a Dormitory, divided into ſeven or eight Cells or Dungeons, each ten Foot Square, and are about two hundred in Number.

SOME of theſe Cells are very dark, having no Window, and receiving the Light only by the Door; theſe Cells are ſmaller and lower than the reſt. One Day when I complained about that in which I myſelf was confined, I was carried to one of the above-mentioned, to ſhew me that I might have been uſed ſtill more rigorouſly in that Particular. All the other Dungeons but the laſt mentioned are ſquare, arch'd, white-waſh'd, neat, and enlightned by a Grate, to which there is no Shutter, and which ſtands ſo high, that the talleſt Man cannot reach up to it.

THE Walls of theſe Cells are five Foot thick in every Part, and each Cell has an inner and outer Door; that on the Inſide the Wall is in the Manner of a Folding-Door, is made very ſtrong with Iron Bars, and open about half Way at the lower Part, like a Grate. At the Top is a little Window (or Wicket) by which the Priſoners receive their Victuals, Linen, and ſuch Things as go thro' it. This Wicket is lock'd up, and farther ſecured by two ſtrong Bolts.

THE inner Door is not ſo ſtrong as the outward one, but is of one intire Piece, and not open in any Part. It is generally left open from ſix in the Morning till eleven, to let in the Air thro' the Grates of the other Door, in order that theſe Dungeons may be leſs noxious. This ſecond Door, like the firſt, is always ſhut all the reſt of the Day.

To each of the Priſoners is allowed an earthen Pot filled with Water for waſhing; another Water-Veſſel called *Gurguleta*, alſo filled with Water for Drinking, with a *Pucaro*, or Diſh made of a kind of red Earth commonly found in the *Indies*, which is of wonderful Uſe in keeping the Water ſweet. They have likewiſe a Broom, to ſweep their Cells; a Mat, which is ſpread on a kind of Bedſtead, on which they lie; a large Veſſel to eaſe Nature in, that is emptied every four Days; a Pot to cover it, in which they alſo throw the Duſt, *&c.* they ſweep up.

THE Priſoners eat the Food of the Country. The Blacks are fed with *Cangé* or Rice-Water, Rice, and a little fry'd Fiſh; and the Whites have the ſame Food, except that they are allowed ſome Fruit, and a little Meat every Thurſday and Sunday for

their Dinners, but not a Morſel at Supper, not even on *Eaſter-Sunday.* This Regimen is obſerved both for Thriftineſs, and to mortify the Priſoners, who are ſaid to have incurr'd the greater Excommunication; as alſo to prevent what the *Indians* call *Mordechi*, or an Indigeſtion that is but too frequent, and of the moſt dangerous Conſequence in thoſe ſultry Climates, and particularly ſince the Priſoners lead ſuch ſedentary Lives.

THIS Diſtemper generally begins by a violent Fever, which is attended with Shiverings, and purges upwards, which is ſoon followed by the Death of the Patient, in caſe a Remedy be not immediately applied. There is one which is uſually employ'd by the *Indians* on theſe Occaſions, becauſe daily Experience proves it to be a Specific, and if omitted is of the moſt dangerous Conſequence.

THEIR Remedy is the applying a Piece of red-hot Iron to the Patient's Foot, at the moſt callous Part of the Heel. A Spit or Bar is made uſe of for this Purpoſe, which is applied Croſs-wiſe, and held to the Part above-mentioned till ſuch Time as the Violence of the Burning forces the Patient to cry out. However, this does not put him to much Pain, nor prevent his walking about immediately after with the ſame Eaſe as before, unleſs he has ſome other Hurt. This Remedy, provided it be taken in Time, is generally infallible; and a Man, who in caſe had it not been applied, would have run the Hazard of his Life, is often inſtantaneouſly cured by this ſimple Remedy. We are to obſerve, that Bleeding is of a very dangerous Conſequence in theſe Diſtempers; and that a Phyſician upon his firſt coming to the *Indies*, muſt take great Care not to miſtake on theſe Occaſions, ſince it might be of the moſt pernicious Conſequence.

SOMETIMES Phyſicians and Surgeons viſit the Sick; but tho' a Priſoner be never ſo Sick, neither the *Viaticum* or Extreme Unction are adminiſtred to him, nor does he ever hear a Sermon or Maſs.

SUCH as die in Priſon are buried in it without the leaſt Ceremony; and in caſe they are judged by the Inquiſitors to have merited Death, their Bones are burnt in the next Gaol-Delivery or Act of Faith.

As it is very ſultry in the *Indies*, and the Inquiſitors don't allow the Priſoners to have Beds, they never have Fire, Candle, or any Light but that of the Sun. With regard to Beds, there are two Bedſteads in each Cell; becauſe they are ſometimes forced to confine two Priſoners in the ſame Dungeon. Beſides the Mat which is allowed to every one, the *Europeans*, and Perſons of ſome Diſtinction, have a Counterpaine, which being doubled, ſerves them inſtead of a Mattraſs; but ſeldom have Coverlets, becauſe of the violent Heat of the *Indian* Climate, unleſs it be to guard againſt a kind of Gnats, whereof there are vaſt Quantities in thoſe Countries, and which are inexpreſſibly troubleſome.

CHAP. IX.

Of the Officers of that Tribunal, and their Behaviour to the Priſoners; from DELLON.

THERE are two Inquiſitors of *Goa*, the firſt whereof, called *Inquiſidor Mor*, or the Grand Inquiſitor, is always a ſecular Prieſt; and the ſecond a *Dominican* Friar. There are other Officers of the Inquiſition, called *Deputados do ſanto officio*, who are more in Number, and are of other religious Orders. Theſe aſſiſt at the pronouncing Sentence on the Criminal, and at the Examination and Preparation of the Trial; but they never come into Court, unleſs the Inquiſitors ſend for them. There are other Officers called *Calificadores do ſanto Officio*, who examine all Books which are ſuſpected to contain any Tenets againſt the Faith. Theſe are never preſent at the pronouncing Sentence, nor ever come into Court but to give an Account of what they have tranſacted in thoſe Particulars committed to thir Chrrge.

THERE is moreover a Proctor, an Attorney, and Counſellors for ſuch Priſoners as deſire them; but theſe, inſtead of defending them, only betray and pump their Secrets out of them. And tho' there were no room to doubt of their Fidelity and Sincerity, yet their Succour and Protection would be of little Service to the Priſoners, ſince they are never allowed to ſpeak to them but in the Preſence of their Judges, or other Perſons appointed by the Inquiſitors, to give them an Account of all that paſſes.

THERE are alſo other Officers of the Inquiſition called *Familiares do ſanto Officio*, who are properly the Sergeants of the Inquiſition. People of the higheſt Quality are proud of the Employment, which is to ſeize thoſe who are impeached by the Tribunal; which generally ſends a Familiar of the ſame Quality with the Perſon who is to be arreſted. Theſe Officers have no Salary, but think the Honour of their Poſt a ſufficient Recompence. All of them wear a Badge of Honour, a Gold Medal on which the Arms of the Inquiſition are engraved. Whenever a Familiar is to ſeize a Perſon, he goes unattended; when he declares to the Priſoner that the Inquiſitors have ſent for him. At the pronouncing of theſe Words, the Priſoner is obliged to follow forthwith, ſince, were he to make the leaſt Reſiſtance, he would immediately be ſeized by an hundred Perſons.

BESIDES theſe Officers, there are alſo Secretaries, real Sergeants, called *Meirinhos*, an Alcaide or Jailor; and Turnkeys to ſecure the Priſoners, and to carry them Victuals and other Neceſſaries.

As all the Priſoners are commonly ſeparated, and that two are very ſeldom put into the ſame Cell, four Turnkeys are ſufficient to ſecure two hundred. The Priſoners are obliged to be perpetually ſilent; and did any of them preſume to complain, to cry, or even to pray with too loud a Voice, they would run the Hazard of being ſeverely beat by the Turnkeys; for the Moment theſe hear the leaſt Noiſe, they immediately run to the Place whence it comes, to demand Silence; and in caſe the Priſoner does not obey after the firſt or ſecond Notice, they open the Door of his Dungeon, and beat him moſt unmercifully. This Severity is not only of Service in puniſhing ſuch as offend, but to frighten the reſt of the Priſoners, who all hear the Cries and Blows, becauſe of the deep Silence that reigns all over the Priſon.

THE Goaler and his Turnkeys are continually in the Galleries, and lie in them.

THE Inquiſitor, attended by a Secretary and an Interpreter, viſits all the Priſoners every two Months, or thereabouts; on which Occaſion he asks them whether they want any Thing? whether their Meats are brought them at the ſtated Hours? and whether they have no Complaints to make againſt the Turnkeys? To theſe Queſtions the Secretary writes down the ſeveral Anſwers; which being done, the Door is immediately ſhut.

HOWEVER, theſe Viſitations are purely for Form ſake, and to give a ſpecious Colour to the Juſtice and Humanity of the Tribunal, but are never of the leaſt Service to ſuch Perſons who are ſo ſilly as to complain; ſo far from it, that they are treated much more cruelly upon that Account.

THE wealthy Priſoners are not better fed than the pooreſt among them, and the latter are ſubſiſted out of the Confiſcations of the former; the Inquiſitors ever confiſcating all the Goods and Chattels of their Priſoners.

CHAP. XII.

Of the Formalities obſerved in the INQUISITION.

WHEN a Perſon is ſeiz'd, his Name, Profeſſion, or Quality, and Age, are ask'd. This being done, he is charitably exhorted to diſcover his whole Subſtance; and that he may be the more willingly induced to do this, they aſſure him in the Name of Chriſt Jeſus, that in caſe he is innocent, every Thing ſhall be faithfully reſtor'd him; and on the other Side, though he ſhould be clear'd, all the Effects that ſhall be afterwards found, which he himſelf had not reveal'd, ſhall be certainly confiſcated. But as People form to themſelves the moſt advantageous Idea of the Piety and Integrity of the Judges of this Tribunal; a Priſoner who is innocent, and conſequently is fully perſuaded he ſhall be clear'd, makes no ſcruple of diſcloſing to the Inquiſitors the greateſt and moſt important Secrets of his Family and Affairs.

THE Public indeed has ſome Reaſon to be prejudic'd in favour of the Inquiſitors, ſince there is no Tribunal in the World, where Juſtice is exercis'd with ſo much Humanity; but then this is mere Shew and Outſide. Such as voluntarily accuſe themſelves, and diſcover their Repentance before their being ſeiz'd, are ſeldom impriſon'd; but on the other Side, all who do not accuſe themſelves before their Impriſonment, are reputed guilty, and condemn'd as ſuch. There muſt be ſeven Witneſſes to condemn a Man; and when a Priſoner confeſſes his Guilt, the Inquiſitors are ſatisfy'd with excommunicating his Perſon, and confiſcating his Goods and Chattels. But in caſe he is ſo unhappy as to fall a ſecond Time into their Clutches, they then give him over to the ſecular Arm, but firſt obtain a Promiſe from the ſecular Judges, that in caſe they reſolve to put the Priſoner to Death, it ſhall at leaſt be without Effuſion of Blood. Surprizing Gentleneſs and Humanity! But we muſt add ſome Circumſtances to ſhew what is to be expected from this ſpecious Humanity. The Witneſſes are never confronted; the vileſt

vileſt Wretches are receiv'd as Evidences, and even thoſe whoſe Intereſt it is to get the Priſoner executed. The Priſoner is not allow'd to challenge the moſt notorious Evidences, and ſuch as are leaſt capable of depoſing againſt him; and theſe ſeven Witneſſes are frequently reduc'd to five. Among theſe ſeven Witneſſes, the pretended Accomplices are included, whoſe Evidence is extorted from them by the Rack, and have no other Way to ſave their Lives than by accuſing themſelves falſly. The Priſoner himſelf is included in the Number of Witneſſes, who, though he accuſes himſelf falſly on the Rack, is nevertheleſs admitted an Evidence againſt himſelf. Nay, theſe ſeven are frequently reduc'd to none at all, becauſe they are in reality only pretended Accomplices, who are wholly innocent of the Crimes laid to their Charge; but whom the Inquiſitors render guilty, by forcing them, either by the Rack, or Menaces of Fire, to accuſe innocent Perſons, in order to ſave their own Lives. In order to give the Reader an Idea of this Myſtery, he is to know, that of the ſeveral Crimes whereof the Inquiſitors may take Cognizance, ſome are of ſuch a Nature that one Perſon only is guilty, as for Inſtance, Blaſphemy, Impiety, *&c.* Others there are which cannot be perpetrated without one Accomplice at leaſt, as Sodomy; and others again, which cannot be committed without ſeveral Accomplices, as the having aſſiſted at the Judaical Sabbath, or the being preſent in thoſe ſuperſtitious Aſſemblies, that converted Idolaters find it ſo hard a Matter to quit, and which are look'd upon as magical and diabolical, becauſe they are held in order to diſcover Secrets, and pry into Futurity, by ſupernatural Methods.

'TIS particularly with regard to ſuch Crimes as cannot be perpetrated without one or more Accomplices, that the Inquiſitors act after a moſt extraordinary Manner.

THE *Jews* having been driven out of *Spain* by *Ferdinand* King of *Arragon*, and *Iſabella* Queen of *Caſtile*, fled to *Portugal*, where they were protected, upon condition they would turn Chriſtians. This they did, at leaſt in outward Appearance; and as their very Name is odious in all Places, the Chriſtian Families have been diſtinguiſh'd from the converted Jewiſh ever ſince that Time; inſomuch, that the People now call thoſe who are deſcended from theſe in any Degree ſoever, *Chriſtiams novos*, or new Chriſtians; and becauſe that in Proceſs of Time, ſome of theſe converted *Jews* married with antient Chriſtians, their Poſterity are every Day reproach'd with being partly new Chriſtians, which in the *Portugueſe* Language is *tem parte de Chriſtiam novo*. In this Manner theſe unhappy Wretches, though their Grandfathers and Fathers were Chriſtians, have not yet been able to get themſelves admitted among thoſe who are call'd *Chriſtiam velhos*, or old Chriſtians. And as the Families, which are thus deſcended directly or partly from thoſe *Jews*, are diſtinctly known in *Portugal*, and are deteſted and hated by the reſt, they are therefore oblig'd to unite themſelves more ſtrongly in Friendſhip, in order to do reciprocal Services, which they cannot expect from old Chriſtians; and 'tis this ſtrict Union that increaſes the Hatred and Averſion of the latter, and is uſually the Cauſe of all their Misfortunes.

CHAP.

CHAP. XIII.

Of the Injuſtice committed in the INQUISITION, *with reſpect to Perſons accuſed of* Judaiſm.

TO give the Reader a perfect Idea of this Matter, we will ſuppoſe that a new Chriſtian, who nevertheleſs is a ſincere Chriſtian, and really deſcended from the unfortunate Families above-mention'd, is ſeiz'd by order of the Inquiſitors, and not only accus'd by ſeven Witneſſes, but fifty. A Perſon, in theſe Circumſtances, who is *conſcious of his* Innocence, which he flatters himſelf to make appear, will make no ſcruple to give in to his Judges an exact Inventory of all his Goods and Chattels, not doubting but they will be faithfully reſtor'd him; but he is very much miſtaken; for the Inquiſitors have no ſooner confin'd him, but they order every Thing to be ſold by Auction, well knowing they ſhall never reſtore them to him.

AFTER the Priſoner has been confin'd for ſome Months, he is call'd to Audience, and ask'd if he knows the Reaſons why he is impriſon'd; and as he always anſwers in the negative, he is exhorted to think ſeriouſly of that Matter, and to reveal it, ſince 'tis the only Way left him to get an immediate Releaſe; upon which he is remanded to his Cell. Some Time after he is again ſent for to Audience, and examin'd ſeveral Times; when he makes the ſame Anſwer. At laſt, a little before the *Auto de fé*, the Proctor comes to him, and declares, that ſeveral Perſons have accus'd him of judaizing; that is, of having obſerv'd the Ceremonies of the *Moſaic* Law, ſuch as the abſtaining from Swine's Fleſh, Hares, *&c.* of meeting and ſolemnizing the Sabbath, and other Particulars. He is then conjur'd by the Bowels of the Mercy of Chriſt Jeſus (for theſe are the very Words) to make a voluntary Confeſſion of his Crimes, as there is no other Way left him to ſave his Life; and that the holy Office does its utmoſt to preſerve it. As we ſuppoſe the Priſoner innocent, he perſiſts in denying the Charge, whereupon he is condemn'd as a *Convicto Negativo*, or a negative Convict; that is, to the Flames.

HOWEVER, he is frequently exhorted to accuſe himſelf, and told, that in caſe he does it the Evening before the Goal-Delivery, he may eſcape the Flames; but if he perſiſts in declaring his Innocence, he is at laſt told that he is condemn'd to die; and this is done the Friday before the Sunday of his coming out. This he is told in Preſence of a Tipſtaff or Serjeant belonging to the ſecular Tribunal, who thereupon ties his Hands with a Cord, to ſhew that he takes poſſeſſion of him after his being abandon'd by the eccleſiaſtical Juſtice. At the ſame Time a Confeſſor is ſent to him, who continues with him Day and Night, and is perpetually urging him to confeſs the Crimes which are laid to his Charge, in order to ſave his Life: But a Perſon who is innocent is ſtrangely perplex'd on this Occaſion; for if he perſiſts to plead not guilty till Sunday, he then is inhumanly burnt on that Day; and in caſe he pleads guilty, he makes himſelf infamous as long as he lives. But on the other Side, if the Exhortations of the Confeſſor, and the Dread of Puniſhment, prompt him to confeſs himſelf guilty of Crimes whereof he is truly innocent, he then muſt deſire to be admitted to Audience, which Favour is ever immediately allow'd to Priſoners. As ſoon as he is come before the Judge, he muſt immediately plead guilty, and then ſue for Mercy, as well in conſideration of his Crimes, as his Obſtinacy in having ſo long denied them; and as 'tis ſuppos'd that he accuſes himſelf ſincerely, he is oblig'd to give the moſt minute Detail of all his

Crimes; and this innocent Perſon, who has been told the ſeveral Depoſitions of his Witneſſes, has no more to do, in order to ſatisfy what is requir'd of him, than to repeat what was before told him.

HE then poſſibly ſuppoſes that his Troubles are at an end, but alas! is very much miſtaken, he being oblig'd to ſubmit to many other Things, which are infinitely more ſhocking than any Thing which has been hitherto; for the Inquiſitors never fail to addreſs him as follows: If thou haſt liv'd in Obedience to the *Moſaic* Law, if thou haſt been preſent in Aſſemblies on the Sabbath, as thou confeſſeſt to have done, and thy Accuſers were there alſo, as 'tis probable they were, 'twill then be neceſſary for thee, in order to convince us of the Sincerity of thy Confeſſion, to name not only thy Accuſers, but likewiſe all who were preſent with thee in thoſe Aſſemblies.

ONE cannot eaſily diſcover the Motive which prompts the Inquiſitors to force theſe pretended *Jews* to gueſs the Names of thoſe who ſwore againſt them, unleſs it be that the Witneſſes with regard to the Sabbath are his Accomplices: But how will it be poſſible for an innocent Man to gueſs them? or ſuppoſing him guilty, what ſignifies his naming to the Inquiſitors ſuch Perſons as he knows, ſince they have receiv'd their Depoſitions, and that the Priſoner is pronounc'd guilty, merely on their Affidavits? In all other Caſes they will not permit a Criminal to know any Evidence whom he will except againſt, but on the contrary will oblige him to gueſs it. If we ſhould ſuppoſe them Accomplices, the Inquiſitors won't be better acquainted with them for his telling their Names; in caſe they have been forc'd to confeſs their Crimes in the Priſon of the Inquiſition, they either have been or are ſtill confin'd in them, and the Inquiſitors have no Intereſt to make the Priſoners gueſs their Names; he will not be more innocent, nor they leſs guilty, upon that account. The Priſoner, and thoſe who depoſe againſt him, are equally in the Power of the Inquiſitors; what therefore can be the Intereſt of thoſe Judges, unleſs it be to prevail with the Priſoner to accuſe all his Accomplices, by endeavouring to gueſs the Names of all his Accuſers? This may be of ſome Service, in caſe he be really guilty; but if he be innocent, the forcing him to gueſs the Names of People he knows nothing of, cannot but put him into a great Dilemma; and this muſt unavoidably happen; for as this poor new Chriſtian is ſaid to name Perſons with whom he is wholly unacquainted, to the Inquiſitors who know them very well, (ſince otherwiſe the confeſſing himſelf guilty of a Crime whereof he is wholly innocent, would not ſave him from the Flames) the Priſoner, I ſay, muſt neceſſarily argue as follows: None but my Relations, my Friends, or Neighbours, can poſſibly have impeach'd me; and ſome of the new Chriſtians I uſed to frequent; for the old Chriſtians are very ſeldom ſuſpected or troubled about Judaiſm; and perhaps the Perſons I hint at, have been reduc'd to the ſame unhappy Circumſtances with myſelf; I therefore muſt accuſe them all in my Turn. But as it is ſcarce poſſible for the Priſoner to gueſs the Names of all who depoſed againſt him, he is oblig'd, in order to hit upon the Names of the ſix or ſeven Perſons who depoſed againſt him, to accuſe a great Number of innocent Perſons who never ſo much as thought of him. However, he is oblig'd to ſwear againſt them, as ſoon as he has once made ſuch a Declaration; which alone is a Motive ſufficient to cauſe ſuch Perſons to be ſeiz'd, and to be confin'd in the Priſons of the Inquiſition, till ſeven Witneſſes can be ſuborn'd to accuſe them falſly, as the Perſon whom I here inſtanc'd; and frequently many unfortunate Perſons are burnt, though their Accuſations are as unjuſt as thoſe above-mention'd.

CHAP.

CHAP. XIV.

Sequel of the Formalities, and Injuſtice of the Tribunal of the INQUISITION.

IT is plain from what has been ſaid in the foregoing Chapter, that the miſerable Victims of the Inquiſition impeach one another, and conſequently that a Man may be wholly innocent, though fifty Perſons are to ſwear againſt him; nevertheleſs, this ſame unhappy Man, notwithſtanding his Innocence, upon his refuſing to accuſe himſelf, or his ill Fate in not gueſſing thoſe who ſwore againſt him, is deliver'd over to the Executioner as a Criminal who is ſuppos'd to be ſufficiently convicted. But this would happen leſs frequently, were Care taken to confront the Proſecutors, Witneſſes, and the Priſoner.

WHATEVER is practis'd with regard to Perſons ſuſpected (by Subornation) of Judaiſm, and all that has been juſt now related, is to be underſtood of Perſons ſuſpected of Incantations, becauſe ſuch are ſuppoſed to have been preſent in the ſuperſtitious Aſſemblies above-mention'd. The Difficulty of gueſſing the Names of their Evidences is ſtill greater, becauſe they have not the Opportunity, like the new Chriſtians, to ſearch for their Evidences and Accomplices, among one particular Branch of Men, but are oblig'd to gueſs at random, and to call over all their Relations, Acquaintance, Friends, and Enemies, of all Profeſſions; which throws the innocent Perſons into a ſtill greater Perplexity, becauſe they are obliged, in theſe fortuitous and forced Accuſations, to name a greater Number, in order that they may be able, among a Crowd of innocent Perſons, to gueſs thoſe Witneſſes about whom they are examin'd.

THE Goods and Chattels of ſuch as are condemn'd to die, and of thoſe who eſcape Death by a voluntary Confeſſion, are equally confiſcated, becauſe they are all reputed guilty; and as the Inquiſitors thirſt leſs after a Man's Life than his Wealth; and that purſuant to the Laws of that Tribunal, ſuch only as have relaps'd, and others who will not confeſs their Guilt, are deliver'd over to the ſecular Arm; the Judges ſet every Engine at work, in order to oblige the Priſoners to confeſs, and never fail to put them to Torture upon theſe Occaſions. They have even the Inhumanity to torture them in the ſevereſt Manner, in order to ſave their Lives, by forcing them to plead guilty. But the true Reaſon why they ſo earneſtly deſire that all Priſoners ſhould accuſe themſelves, is, becauſe when once a Man has pleaded guilty, no one can afterwards doubt but his Goods and Chattels were juſtly confiſcated; and that by pardoning thoſe pretended Criminals, they deceive the Simple and Ignorant by a ſpecious Appearance of Juſtice and Humanity, which does not a little contribute to perſuade the Public of the Sanctity and Juſtice of this Tribunal; which, were it not for this Artifice, would ſoon fall to the Ground. It may be proper to obſerve in this Place, that all who have in this manner eſcaped the Flames by a forced Confeſſion, are oblig'd to inform the World, as ſoon as they are releas'd by the Inquiſitors, that they have been treated with great Humanity and Tenderneſs, in ſparing their Lives, when they juſtly merited to die; and were a Man, after having pleaded guilty, to pretend to juſtify himſelf after his Releaſe, he would immediately be impeach'd; when he would be ſeiz'd and burnt in the next Act of Faith, without any hopes of Pardon.

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'Tis therefore certain, that many Chriſtians are put to Death merely through a falſe Accuſation, and though they were but imperfectly convicted of judaizing: This the Inquiſitors would ſoon find, would they but give themſelves the Trouble to examine Matters coolly, and without Prejudice, and recollect that of an hundred Perſons who are condemn'd to the Flames as *Jews*, ſcarce four profeſs that Faith in their dying Moments. The reſt cry out with their lateſt Breath that they are Chriſtians, have been ſo all their Life-Time; that they worſhip Chriſt as the ſole, the true God, and that their Hopes are grounded wholly on his Mercy, and the Merits of his precious Blood. But neither the Cries nor the Expoſtulations of thoſe unhappy Creatures, (if we may give that Name to Perſons who ſuffer for the Sake of Truth) make the leaſt Impreſſion on their bloody Judges, who think, that ſo clear and authentic a Confeſſion, which ſuch a Multitude of People make of their Faith, as they go to Execution, does not merit the leaſt Reflection; but, on the contrary, ſuppoſe that the bare Apprehenſion of Torments, which forces a certain Number of Witneſſes to accuſe innocent Perſons, will alone ſecure them from divine Vengeance. If ſo many Chriſtians, who are branded with Judaiſm, are unjuſtly deliver'd over to the ſecular Arm, in all the Tribunals of the Inquiſition, there is no leſs, nor leſs frequent, Injuſtice committed, with regard to ſuch as are accuſed of Magic or Incantation in the *Indies*, and are thereupon condemn'd to the Flames. And to exhibit this clearly to the Reader, we are to obſerve that the Heathens, who have a great Number of ſuperſtitious Practices, (in their inquiring, for inſtance, the Succeſs of an Affair, or of a Fit of Sickneſs? whether a Perſon loves us? who has ſtole a Thing? and ſuch like) we muſt, I ſay, obſerve that theſe Heathens can neither ſo well, or ſo ſoon lay aſide theſe Things, as not frequently to uſe them after their Baptiſm. But this will not be thought ſo particular, if we reflect that in *France*, where the Chriſtian Religion has been ſo long eſtabliſh'd, we nevertheleſs meet a great Number of Perſons who believe and practiſe impertinent Ceremonies, which ſo long a Series of Years has not been able to obliterate. We are farther to obſerve, that theſe lately-converted Heathens, have ſpent the greateſt Part of their Lives in the Pagan Religion, and that ſuch of them as live under the *Portugueſe* Government, in the *Indies*, are either Subjects or Slaves, who ſeldom change their Religion upon any other Motive, but in hopes of being better treated by their Maſters. Nevertheleſs, ſuch Faults, tho' as they are committed by unenlightned and ignorant Perſons, they ought at moſt to be puniſh'd with Whipping, are nevertheleſs expiated by Fire, in caſe they plead not guilty a ſecond Time, after having confeſs'd the firſt, or perſiſt in pleading not guilty the firſt Time. The Inquiſitors not only puniſh ſuch Chriſtians as are guilty, or pretended to be guilty of thoſe Crimes whereof they take Congnizance, but alſo *Mahometans*, Heathens, or others, of what Religion ſoever, who have perpetrated any one of theſe Crimes, or have follow'd their religious Worſhip in any of the Dominions ſubject to the King of *Portugal*. For notwithſtanding that the King allows Liberty of Conſcience, the Inquiſitors interpret their Privilege in ſuch a Manner, as to permit Foreigners to profeſs their reſpective Religions, but puniſh all thoſe who preſume to exerciſe them in any Manner. And as his *Portugueſe* Majeſty has many more *Mahometan* and Heathen Subjects than Chriſtian in his Dominions in the *Eaſt-Indies*, and that the Inquiſitors, who put to Death all Chriſtians who have relaps'd, never condemn ſuch to Death as were never baptiz'd, though they were to relapſe an hundred Times into the ſame Guilt, and are at moſt puniſh'd either with Baniſhment, Whipping, or the Gallies, the Dread of being puniſh'd with Death, hinders great Numbers from embracing the Chriſtian Religion. Thus the holy Office, ſo far from being of Advantage to the Faith in thoſe Countries, drives People from the Church, and makes them conſider it with Horror.

THE perpetual Chain of Accuſations, which muſt neceſſarily follow from the Particulars we have now related, and the Liberty which all Men have to impeach thoſe againſt

againſt whom they may have conceiv'd Malice, is the Occaſion that the Priſons of the Inquiſition are ſeldom empty. And notwithſtanding there is an Act of Faith or Goal-Delivery, every two or three Years at fartheſt, there are nevertheleſs two hundred Perſons, or more, tried every Seſſions.

CHAP. XV.

Some Particulars relating to the Officers *of the* INQUISITION.

THERE are four Inquiſitions in the whole Extent of the *Portugueſe* Dominions, *viz.* in *Portugal* thoſe of *Lisbon*, *Coimbra*, and *Evora*; and that of *Goa* in the *Eaſt-Indies*. Theſe Tribunals are all ſovereign, and have no Appeal from them. The Juriſdiction of that of *Goa* extends over the ſeveral Countries poſſeſs'd by the King of *Portugal*, on the other Side the *Cape of Good Hope*. Beſides theſe four Tribunals, there is alſo the great Council of the Inquiſition, in which the Inquiſitor-General preſides. This Tribunal is the principal, and it is made acquainted with whatever is done in all other Places. Beſides the Honour, the unbounded Authority, and the Salaries annex'd to the Employments of Inquiſitors, there are alſo two Circumſtances that are vaſtly beneficial to them. The firſt is, whenever they expoſe the Effects of any Priſoner to Sale by Auction, if there is any precious Jewel, or any ſuch Thing among them, which they are deſirous of, they have no more to do but to ſend one of their Servants to bid, and no Body will preſume to outbid them; by which means they often purchaſe very valuable Things for a Trifle. The ſecond Method by which they make a great Advantage is, that as the Sums ariſing from the Confiſcations are put into the King's Treaſury, they are empower'd to draw a Warrant upon it for whatſoever Sums, and at what Time ſoever they pleaſe, to defray the Expences and private Exigencies of the Inquiſition. This Money is paid at Sight, nor does any Perſon preſume to inquire what thoſe private Exigencies are, by which means they get the greateſt Part of the Monies ariſing from Confiſcations.

THE King nominates all the Inquiſitors, who are confirm'd by the Pope, and from him they receive all their Bulls. The Inquiſitor of *Goa* only aſſumes the Privilege of being carried in a Chair, and he is much more reſpected than either the Archbiſhop or the Viceroy. He has Juriſdiction over all Perſons, both eccleſiaſtical and ſecular, the Archbiſhop, his great Vicar, who is commonly a Biſhop, the Viceroy, and the Governor when the Viceroy is dead, excepted. But he has the Power of arreſting any of theſe, after having firſt given notice thereof to the Court of *Portugal*, and receiv'd ſecret Orders for that Purpoſe from the ſupreme Council of *Lisbon*, call'd *Conſelho Supremo*. This ſovereign Tribunal meets every Fortnight, except upon extraordinary Occaſions, when they meet oftner; whereas the ordinary Councils meet twice every Day, *viz.* from eight in the Morning till eleven, and from two till four, ſometimes later in the Afternoon, eſpecially when the Acts of Faith draw near; for on thoſe Occaſions the Audience is frequently continued till after ten at Night.

WHEN Cauſes are tried, beſides the *Deputados* who aſſiſt, the Archbiſhops or Biſhops of the ſeveral Places where the Inquiſition is eſtabliſh'd, have the Privilege of being preſent in them, and to preſide in all the Sentences pronounc'd againſt them.

THE Priſon of the Inquiſition of *Goa* is a moſt dark, dirty, ſtinking, dreadful Place, and it is impoſſible for Imagination to form a worſe; 'tis call'd *Aljouvar* by the *Portugueſe*, and is a kind of Cellar, at which the Light enters only by a ſmall Hole, into which the Sun-Beams never enter. It caſts a dreadful Stench; nor have the Priſoners any other Place to eaſe Nature in, than a great Hole like a Well, level with the Ground, and in the Midſt of the Cavern; whence it is, that Part of the Filth lies round the Hole; for which Reaſon moſt of the Priſoners eaſe themſelves in different Parts of the Cavern.

HERE follows the Manner in which *Dellon* tells us he was brought to Audience.

WHEN I found, ſays he, that I was kept a whole Day and Night in the *Aljouvar*, without being examin'd, I began to flatter myſelf that I might continue in it till my Affair was concluded; but all my Hopes vaniſh'd, when an Officer of the Inquiſition came the 16th of *January* at eight in the Morning, and brought Orders for carrying us to the *Santa Caſa*, which was immediately executed.

THE Irons with which I was loaded, made walking very painful to me; however, we were oblig'd to walk on Foot thus fetter'd, from the *Aljouvar* to the Inquiſition. I was helped in going up the Stairs, when I entered with my Companions the great Hall, where ſeveral Smiths knock'd off our Irons; which being done, I was firſt call'd to Audience.

AFTER having croſs'd the Hall, I went into an Anti-Chamber, and from thence into another Apartment, where I found my Judge. This Place is call'd by the *Portugueſe Meſa do Santo Officio*, *i. e.* the Table or Tribunal of the holy Office. It was hung with blue and yellow Taffety. At one End of it is a large Crucifix in Relievo, placed againſt the Hangings, and reaching up almoſt to the Cieling. In the Middle of the Chamber is a large Alcove, on which is fixed a Table near fifteen Foot long, and four over. There was alſo over the Alcove, two eaſy Chairs, and ſeveral other Seats round the Table, and at the End, on one Side of the Crucifix, was the Secretary ſeated on a folding Chair. I was placed at the other End, oppoſite to the Secretary; very near me, and at my Right Hand, was ſeated, in one of theſe eaſy Chairs, the great Inquiſitor of the *Indies*, *Franciſco Delgado e Matos*, a ſecular Prieſt, about forty. He was alone, becauſe then, of the two Inquiſitors who are generally in *Goa*, the ſecond, who is always a *Dominican* Friar, was embark'd for *Portugal* a little while before, and the King had not yet nominated any Perſon to ſucceed him.

AT my coming into the Hall of Audience, I threw myſelf at the Feet of my Judge, imagining the ſuppliant Poſture I was in, would move him to Compaſſion; but he would not ſuffer me to continue in it, and therefore immediately order'd me to riſe. Then having ask'd me my Name and my Profeſſion, he ask'd me whether I knew the Reaſon why I had been impriſon'd? whereupon he exhorted me to declare it immediately, as it was the only means left me to recover my Liberty inſtantly. After having anſwer'd theſe two firſt Queſtions, I told him, that I believ'd I knew the Reaſon for my being impriſon'd, and that in caſe he would be pleaſed to hear me, I would immediately accuſe myſelf. I mingled Tears with my Entreaties, and thereupon I threw myſelf a ſecond Time at his Feet; but my Judge told me with great Coolneſs, that

I might

I might take my Time, for that Matters were not urgent; that he had Affairs upon his Hands of much greater Conſequence than mine; that he would give me notice at a proper Seaſon, when immediately he rang a little Bell for the Alcaide, or Turnkey of the Priſon. This Officer came into the Hall, and conducted me to a long Gallery not far diſtant from it, whither we were followed by the Secretary.

HERE my Trunk was brought, which was opened before me; upon which I was ſearched very narrowly, and every Thing I had about me was taken away to the very Buttons of my Sleeves, and a Ring which I wore on my Finger; inſomuch that they left me nothing but my Beads, my Handkerchief, and a few Pieces of Gold which I had ſewed up in a Ribbon, and were lodged between Leg and Stocking, which they happened to overlook. A pretty exact Inventory was immediately drawn up of all the reſt; but all this was of no manner of Service to me, ſince nothing of Value was afterwards reſtored to me, notwithſtanding that the Secretary aſſured me, and the Inquiſitor alſo, that all I had would be faithfully reſtored to me the Inſtant I ſhould be releaſed.

THE Inventory being drawn up, the Alcaide took me by the Hand, and carried me to a Dungeon ten Foot Square, where I was confined alone, nor ever ſaw a living Soul till the Evening, when the Supper was brought me. As I had not eat any Thing either that or the preceding Day, I eat what was given me very heartily, and ſlept better upon it. The Turnkey coming the next Morning with my Breakfaſt, I deſired to have my Books and Combs; but they told me, that Priſoners are never allowed to have Books, not even a Prieſt to have his Breviary, tho' he be obliged to repeat Divine Service; and that as for my Combs, I ſhould not want them; and indeed this was very true, for they immediately cut off my Hair, a Cuſtom obſerved with regard to both Women and Men, tho' of the greateſt Quality, the firſt or ſecond Day at fartheſt, of their Impriſonment.

I HAD been told, when I was firſt impriſoned, that when I ſhall want any Thing, I need do no more than knock gently at the Door, in order to call the Turnkeys, or to ask for what I wanted at Meal-Time: And that when I was deſirous of going to the Audience, I need only addreſs myſelf to the Alcaide, who, as the Turnkeys, never ſpeaks to the Priſoners without having ſame Perſon along with them. I had alſo been flatter'd with the Hopes, that I ſhould be ſet at Liberty immediately after my Confeſſion, which made me continually importune my Officers to let me be carried before my Judges; but notwithſtanding all my Tears and Intreaties, I was not indulged it, till the laſt Day of *January* 1674.

THE Alcaide, accompanied with a Turnkey, came to me for that Purpoſe about two in the Afternoon. I dreſſed as he ordered me, and came out of my Dungeon bare-legged and bare-footed, the Jailor going before, and the Turnkey after me. In this Order we walked to the Gate of the Chamber where Audience is given. Here the Alcaide advancing a little forward, and making a low Bow, came out again, upon which I went in. Here I found the Inquiſitor and Secretary, as before. Immediately I fell upon my Knees, but was ordered to riſe and ſeat myſelf, upon which I ſat down upon a Bench which was placed at the End of the Table, on the Side where the Judges ſat. Juſt by me, and at the End of the Table; was a Maſs-Book, on which I was firſt ordered to lay my Hand, and to promiſe that I would ſwear to the Truth, and to keep inviolable Secrecy, which are the two Oaths required of all who appear before this Tribunal, whether they come to give in their Depoſitions or to receive any Orders.

I WAS afterwards asked, Whether I knew the Reaſon of my being impriſoned, and if I were reſolved to declare it? to which I anſwered, That I was fully determined to do

do ſo. Upon which I made an exact Declaration of all I had before related with regard to Baptiſm and the Worſhip of Images; but did not mention any Thing I had ſaid with reſpect to the Inquiſition, they not occuring at that Time to my Memory. The Judge having again asked me, whether I had any more to ſay? and being told, that I could not think of any Thing elſe, was ſo far from ſetting me at Liberty, as I had flattered myſelf I ſhould be, that he concluded the Audience with theſe very Words:

THAT I had done very well to accuſe myſelf voluntarily, and that he exhorted me in the Name of our Lord Jeſus Chriſt, to declare immediately the Remainder of my Informations, in order that I might experience the Goodneſs and Mercy which that Tribunal indulges to all who prove the Sincerity of their Repentance by a genuine and voluntary *Confeſſion*.

MY Declaration and the Exhortation being ended and written down, it was read to me, and I ſigned it; which being done, the Inquiſitor rang a little Bell to call the Alcaide, who came, and carried me back to Priſon in the ſame Order I came.

I WAS carried a ſecond Time before the Judge, without my deſiring it, on the 15th of *February*, which made me ſuppoſe that he intended to ſet me at Liberty. Being come, I was again asked whether I had any more to ſay? I was exhorted not to diſguiſe any Circumſtance, but on the contrary to make a ſincere Confeſſion of my Faults. I anſwered, that after a very ſerious Self-Examination, I could not think of any freſh Particulars. I then was asked my Name, thoſe of my Father, my Mother, Brothers, Grandfathers and Grandmothers, Godfathers and Godmothers, whether I were *Chriſtam de octo dies?* that is, a Chriſtian of eight Days ſtanding; becauſe Children are not baptized in *Portugal* till the eighth Day after their Birth, nor are Childbed-Women churched till the fortieth Day after their Lying-in, tho' they had never ſo eaſy a Delivery. The Judge ſeemed to be ſurpriſed, when I told him that the Cuſtom of deferring the Baptiſm of Children a whole Week, was not practiſed in *France*; but that on the contrary, they were always chriſtened as ſoon as Conveniency would permit. 'Tis pretty evident by the Obſervance of theſe *Moſaic* Ceremonies, that notwithſtanding the *Portugueſe* pretend to have the *Jews* in ſo much Abhorrence, they yet are not ſo good Chriſtians as they ought to be. But this is not the greateſt Evil which flows from the Obſervance of theſe Jewiſh Inſtitutions; for from the former, it happens but too frequently, that Children die without being regenerated by the Sacrament of Baptiſm, and are by that Means excluded Heaven for ever; and in order not to violate the Ceremony of Purification, which ought to ceaſe after the Goſpel Diſpenſation, the *Portugueſe* Women do not in the leaſt ſcruple to act in Contempt to an Injunction of the Church, which obliges all Chriſtians to aſſiſt every Sunday and every Feſtival at the holy Sacrifice of the Maſs, unleſs they happened to be prevented from ſo doing by ſome lawful Cauſe.

I WAS further asked the Name of the Perſon who baptized me, in what Dioceſe, what City, and laſtly, whether I had ever been confirmed, and by what Biſhop? Having anſwered theſe ſeveral Queſtions, I was ordered to kneel down, to make a Sign of the Croſs, to repeat the *Pater Noſter*, the *Ave Maria*, the Creed, the Commandments of God and the Church, and the *Salve Regina*. In fine, he concluded as before, with exhorting me by the Bowels of *Jeſus*, to confeſs immediately the ſeveral Crimes and Errors I had not yet revealed; which being written down, and read before me, and ſigned by myſelf, I was remanded back to Priſon.

FROM the first Moment of my Confinement, I had always been in the deepeſt Affliction, and ſhed inceſſant Tears; but at my Return from the ſecond Audience, I abandoned myſelf entirely to Grief, when I found that I was required to confeſs ſuch Things as to me appeared impoſſible, ſince I could not recollect any ſuch Circumſtances as I was ordered to confeſs. I therefore endeavoured to ſtarve myſelf; not but I took all the Suſtenance that was brought me, becauſe, in caſe I had refuſed it, I ſhould have been beat by the Turnkeys, who always examine very carefully, upon their taking the Plates back, whether the Priſoners eat enough to ſupport Nature; but my Deſpair ſuggeſted Methods to elude their Vigilance in this Particular. I ſpent whole Days without taking a Morſel, and uſed to throw Part of what was given me into the Baſon, to prevent its being ſeen. This ſevere Abſtinence entirely prevented my Sleeping, and now I did nothing but macerate my Body in this Manner, and ſhed Floods of Tears. However, in theſe Days of Sorrow and Lamentation, I revolved in my Mind all the Errors of my paſt Life, and confeſt that all my Miſery was a Judgment from Heaven upon me: I even perſuaded myſelf, that God perhaps had employed theſe ſevere but ſalutary Methods to call me to himſelf; when being a little revived and comforted with theſe Reflections, I ſincerely implored the Aſſiſtance of the holy Virgin, who is equally the Comforter of the Afflicted, and the Refuge and Aſylum of Sinners; and indeed I have had ſo viſible a Demonſtration of her Protection, as well during my Impriſonment, as on ſeveral other Occaſions, that I cannot forbear making this public Teſtimony thereof.

IN fine, after having made a more exact, or more happy Recollection of all I had ſaid or done during my Reſidence at *Daman*, I remembered the ſeveral Expreſſions I had uſed touching the Inquiſition and the Integrity thereof: Upon which I immediately deſired to be admitted to Audience; but this however was not granted me till the 16th of *March* following.

I MADE no doubt, upon my Appearance this Time before the Judge, but that I ſhould then put an End to my unhappy Affair, and after the Confeſſion I was going to make, be immediately ſet at Liberty; but when I thought my Wiſhes upon the Point of being accompliſhed, I ſaw myſelf immediately fall from my moſt ſanguine Hopes; becauſe that when I had declared every Thing I had to ſay with regard to the Inquiſition, I was told that this was not what was expected from me; and having nothing elſe to ſay, I was immediately remanded back, nor would they ſo much as write down my Confeſſion.

DESPAIR having prompted M. *Dellon* to make away with himſelf, advice thereof was given to the Inquiſitors, who ordered him to be brought to Audience; but he was ſo weak, that he was forced to be carried thither. I there, continues he, was laid along the Floor, my extreme Weakneſs not allowing me either to ſit or ſtand.

THEN the Inquiſitor reproached me ſeveral Times; gave Orders for my being carried away, and Handcuffs to be put upon me, to prevent my forcing off the Chains with which I was bound. This was immediately executed, and I was not only handcuffed, but an iron Machine was clapt about my Neck, which held to the Handcuffs, and was lock'd with a Padlock; ſo that now it was impoſſible for me to ſtir my Arms. But this Treatment only exaſperated me the more: I threw myſelf on the Ground, and ſtruck my Head againſt the Floor and the Walls; and had I been bound but a little longer in that Manner, I ſhould infallibly have got my Arms at Liberty, and ſhould have died with it: But as I was continually watched, they found by my Actions, that Severity was very unſeaſonable at this Time, and that it were better to employ gentle Methods.

UPON this my Irons were knocked off, Endeavours were made to comfort me with deluſive Hopes, I was put into another Cell, and had again a Companion given me, who was ordered to watch me narrowly. This Priſoner was a *Black*, but much more unſociable than my former Companion. Nevertheleſs Heaven, who had preſerved me from ſo great an Evil, baniſhed the Deſpair which ſat brooding over me, a Circumſtance in which I was more happy then many others, who frequently make away themſelves in their Confinement in theſe Dungeons, where no Conſolation is ever allowed to enter. This Companion continued about two Months with me; for as ſoon as I appear'd to be eaſier in my Mind he was taken from me, notwithſtanding my Weakneſs was ſo great, that I could ſcarce walk from my Bed to the Door of my Cell, when Victuals were brought me. In fine, after having ſpent almoſt a Year in this Manner, I was ſeaſoned to Affliction, and Providence afterwards endued me with ſo much Patience, that I never made any more Attempts upon my own Life.

I HAD been about eighteen Months in this Confinement, when the Judges being informed that I was in a Condition to ſpeak, ſent for me the fourth Time to Audience, where I was asked, Whether I was not reſolved to anſwer what was required of me? Having replied, that I could not recollect a ſingle Circumſtance more, the Proctor of the Inquiſition appeared with his Declaration, in order to ſignify to me the ſeveral Informations which had been exhibited againſt me.

IN all the other Examinations I had accuſed myſelf, and they were contented with hearing my Depoſition without deſcending to Particulars, and had remanded me back to my Cell the Inſtant I proteſted I had no more to declare againſt myſelf; but in this fourth Examination I was accuſed, and was allowed to defend myſelf. They read to me, in the Informations which were exhibited againſt me, the ſeveral Things wherewith I had accuſed myſelf. Theſe Facts were true, and I had confeſſed them by my own proper Impulſe, conſequently I had nothing to object againſt theſe Facts; but then I flattered my ſelf, that I could prove to the Judges they were not ſo criminal as they were thought to be. I therefore anſwered, with regard to what I had advanced on Baptiſm, that I did not any ways intend to oppoſe the Doctrine of the Church; but that the Paſſage, *Niſi quis renatus fuerit ex aqua & ſpiritu ſancto, non poteſt introire in regnum Dei*, having appeared very expreſs to me, I deſired an Explication of it. The chief Inquiſitor ſeem'd ſurpriz'd, that I ſhould mention a Paſſage that every one knows by Heart, and his Surprize raiſed my Aſtoniſhment. He asked me where that Paſſage was to be found; I anſwered in the Goſpel according to St. *John*, Chapter iii. Verſe 5. He then ordered the New Teſtament to be brought, looked out the Place, read it, but did not explain it to me. However, he was very glad to inform me, that it was ſufficiently explained by Tradition; becauſe the Church has always looked upon as baptized, not only all thoſe who died for our Lord Jeſus Chriſt, without having received the ordinary Form of Baptiſm, but alſo thoſe who deſiring to be baptized, and repenting of their Sins, have died ſuddenly unbaptized.

With reſpect to the Worſhip of Images, I ſaid I had advanced nothing but what was borrowed from the holy Council of *Trent*, and repeated to him the Paſſage following, from the 25th Seſſion, *De invocatione ſanctorum & ſacris imaginibus. Imagines Chriſti, Deiparæ virginis, & aliorum ſanctorum, retinendas, iiſque debitum honorem, & venerationem impertiendam; ita ut per imagines, coram quibus procumbimus, Chriſtum adoremus, & ſanctos, quorum illæ ſimilitudinem gerunt, veneremur.*

THE Judge ſeemed more ſurprized to hear of this Quotation, than he had been at my repeating the former; and looking into the Council of *Trent*, he ſhut the Book without explaining the Paſſage.

IT

IT is ſurpriſing to think, that Perſons who are eſtabliſhed Judges over others in Matters of Faith, ſhould be ſo profoundly ignorant; and I muſt confeſs, that I could ſcarce believe this Circumſtance myſelf, tho' I had been an Eye-Witneſs to it, and have it perfectly freſh in my Memory, had I not found in *Tavernier*'s Voyages, that how reſerved ſoever Father *Ephraim* of *Nevers* may be on Matters relating to the Inquiſitors, who tortured him ſo cruelly, he yet breaks out into the following Expreſſion: That nothing ſhocked him ſo much as the ſtupid Ignorance of thoſe Inquiſitors.

THE Proctor, when he read the Informations, had ſaid, that beſides what I myſelf had confeſſed, I was moreover accuſed and clearly convicted of having ſpoke with Contempt of the Inquiſition and its Miniſters, and of having ſpoke with great Diſreſpect of the Pope and his Authority. He concluded, that the Stubbornneſs I had hitherto ſhewn in ſlighting ſo much charitable Advice which had been given me, being a manifeſt Proof that I concealed very pernicious Deſigns; and that having deſigned to teach and foment Hereſy, I conſequently was become obnoxious to the major Excommunication; that my Goods and Chattels ought to be forfeited to the King, and myſelf delivered over to the Executioner in order to be conſumed in the Flames.

I LEAVE the Reader to judge the Tortures which theſe Concluſions of the Proctor raiſed in my Breaſt; notwithſtanding, I can truly affirm, that how dreadful ſoever thoſe Words may be, yet Death would have been more welcome than Impriſonment. Thus in ſpight of the Terror with which I was ſeized, I yet had Spirits enough left to anſwer the Accuſations which were then exhibited againſt me, in ſaying that I never had harboured any ſiniſter Intentions; that I had ever continued a true Catholic; that all thoſe I had converſed with in *India*, would vouch the Truth thereof, particularly Father *Ambroſe* and Father *Ives*, both *French Capuchins*, who had frequently heard my Confeſſions. (I knew after I was ſet at Liberty, that Father *Ives* was actually at *Goa* at the very Time when I called upon his Teſtimony.) That I had ſometimes gone fifty Miles to celebrate *Eaſter*; that if I had been any ways inclined to entertain heretical Principles, I might eaſily have ſettled in thoſe Countries in the *Indies*, where a full Liberty of ſpeaking is allowed; and conſequently, that I ſhould not, had Matters ſtood thus, have ſettled in the Dominions of the King of *Portugal*; that ſo far from diſputing againſt Religion, I had, on the contrary, frequently argued with Heretics in defence of it; that indeed I remembered I had ſpoke with too much Freedom, when I was before the Inquiſitor; but that I was greatly ſurprized they would impute that very Thing to me as a heinous Crime, which they had looked upon as a Trifle, when I offered to declare it about a Year and a Half ago: That as to the Particulars which related to his Holineſs, I could not recollect that I had expreſſed myſelf in the Manner laid to my Charge; that nevertheleſs, if they would pleaſe to deſcend to Particulars, I would ſincerely confeſs the Truth.

THEN the Inquiſitor told me, that I was allowed Time to conſider of thoſe Articles which related to his Holineſs; but that he could not ſufficiently admire my Impudence, in affirming that I had made my Confeſſion with regard to the Inquiſition, ſince 'twas very certain that I had not once opened my Mouth upon that Head; and that in caſe I had made my Declaration upon that Article, when I ſaid I had done it, I ſhould not have been kept ſo long in Priſon.

I REMEMBRED ſo perfectly every Thing I had advanced, and the Anſwers that had been made me, and was ſo tranſported with Rage to ſee myſelf mocked in that Manner, that if I had not been immediately ordered to withdraw, upon the ſigning of my De-

Depoſition, it would have been impoſſible for me to refrain from opprobrious Expreſſions before the Judge: And had I had Strength and Liberty equal to the Courage with which my Paſſion fired me, I perhaps ſhould have gone farther than injurious Terms.

I WAS called three or four Times to Audience in a Month, where I was urged to confeſs thoſe Particulars I had advanced with reſpect to the Pope. A new Proof was then declared to me, which the Proctor pretended was drawn up againſt me on that Head, but which did not differ in a ſingle Circumſtance from what had before been urged againſt me. But a Proof that the whole was a falſe Accuſation, and invented merely to force me to ſpeak, is, that they would not declare to me the Particulars which they pretended I had advanced. At laſt, finding they could get no more out of me, they ſaid no more; and this Article was not inſerted in my Indictment, when it was read publickly in the Act of Faith.

THEY therefore attempted again in theſe laſt Audiences, to oblige me to confeſs, that in the ſeveral Facts I agreed upon, I really intended to defend Hereſy; but this I was reſolved never to own, ſince it was a Falſhood.

DURING *November* and *December*, my Ears were wounded with the Cries of Priſoners who were put to the Torture, which is ſo ſevere that I have known ſeveral Perſons of both Sexes, who were lame all their Life-Time after, and among the reſt, the firſt Companion I had in my Confinement.

IN this holy Tribunal no regard is had to Age, Sex, or Condition; but all are treated with the ſame Severity, and they are indiſcriminately tortured, and ſtript almoſt naked, whenever the bloody-minded Inquiſitors are pleaſed to order it.

I REMEMBRED I had heard before my Impriſonment, that the *Auto de Fe* was generally ſolemnized the firſt Sunday in Advent, becauſe that Paſſage of Scripture which relates to the laſt Judgment is read on that Day in Churches, the Inquiſitors then pretending to exhibit a lively Repreſentation thereof. I moreover obſerved, that there were a great Number of Perſons confined in that Priſon; the deep Silence which reigns in that Houſe giving me an Opportunity to count the Number of Doors which were daily opened at the ſtated Times of eating. I was beſides almoſt ſure that a new Archbiſhop arrived at *Goa* in *October*, the See having been before vacant for almoſt thirty Years. At leaſt I thought ſo, becauſe the Bells of the Cathedral had rung in an extraordinary Manner for nine Days together, at a Time when neither the univerſal Church, nor that of *Goa* in particular, ſolemnize any remarkable Feſtival. I knew that this Prelate was expected even before my Confinement.

THESE ſeveral Reaſons made me flatter myſelf, that I might gain my Liberty in the Beginning of *December*; but when I found the firſt and ſecond Sunday in Advent were paſt, I did not doubt but either my Liberty or Confinement was poſtponed for at leaſt twelve Months.

As I fancied that the Act of Faith was never ſolemnized but in the Beginning of the Month of *December*, finding it elapſe without the leaſt Sign of any Preparation for that dreadful Ceremony, I reſolved to ſubmit another Year to my Afflictions; nevertheleſs, I found at a Time when I leaſt expected it, that I was likely to be ſet at Liberty.

I OB-

I OBSERVED that Saturday the 11th of *January*, 1676. intending after Dinner to give my Linen to the Turnkeys in order to get it waſhed, as was the Cuſtom, they refuſed to take it, and put it off till the next Day.

I COULD not but revolve a thouſand Thoughts upon the Occaſion of this extraordinary Refuſal, but not finding one ſatisfactory, I at laſt concluded, that poſſibly the Act of Faith might be ſolemniz'd the next Day; but I was more ſtrongly confirmed in my Opinion, or rather look'd upon it as certain, when after hearing the ringing for Veſpers at the Cathedral, Matins were rung immediately after, which had never been done ſince my Confinement, the Eve of the Feaſt of *Corpus Chriſti* excepted, which is always ſolemniz'd in *India*, the Thurſday immediately following Low-Sunday, becauſe of the continual Rains which fall at the Time of its Celebration in *Europe*. One would have thought that my Heart was going to be fill'd with Joy, ſince I thought I ſhould be ſoon ſet at Liberty, and that I ſhould come out of the Grave, as it were, in which I had been buried for near two Years; nevertheleſs the Dread with which the fatal Concluſion of the Proctor had fill'd me, and the Uncertainty of my Deſtiny, heightened my Affliction to that Degree, that I ſpent the Remainder of that Day, and Part of the Night, in ſuch a Condition as would have moved the hardeſt Heart, thoſe excepted under whoſe Cruelty I ſuffer'd.

SUPPER was brought me, which I refuſed, and contrary to Cuſtom it was not urged upon me; but no ſooner were the Doors ſhut, but I gave myſelf up to Grief and Deſpair. At laſt, after having deplored my hard Fate with Sighs and Tears, oppreſſed with the moſt piercing Anguiſh, I began to doze about Eleven at Night.

I HAD not been long aſleep, when I was on a ſudden awaked by the Noiſe which the Turnkeys made in opening the Doors of my Cell; and as this was unuſual, I was ſurprized to ſee People enter it with a Light; and my Fears were not a little increaſed by the Lateneſs of the Hour.

THEN the Alcaide gave me Clothes, which he ordered me to put on, and to be ready to leave my Cell when he ſhould call me for that Purpoſe; then he went away, leaving a lighted Lamp in the Dungeon. I now had neither Strength enough to riſe, nor to anſwer; and the Moment the Turnkeys left me, I was ſeized with ſuch a Trembling, that for above an Hour I could not ſo much as caſt my Eyes upon the Clothes which were left me. At laſt I roſe, and falling proſtrate upon the Earth before a Croſs which I had drawn upon a Wall, I recommended myſelf to Heaven, and reſigned myſelf wholly to Providence; after which I put on the Sute, which conſiſted in a Waiſtcoat, the Sleeves whereof reached to the Wriſt, and a Pair of Drawers that reached to the Heels; the whole made of a black and white ſtriped Linen.

I DID not wait long after the Dreſs was brought me, for the Turnkeys came about Two in the Morning into my Cell, whence I was carried into a long Gallery, where I found a great Number of my Fellow-Sufferers ſtanding againſt the Walls. Here I placed myſelf, and ſeveral did the ſame after me. Notwithſtanding there were upwards of two hundred more in this Gallery, yet as all of them were gloomily ſilent, that there were not above a dozen Whites among them, who could ſcarce be diſtinguiſhed from the reſt, and that all were clothed in the ſame Dreſs with myſelf, they might eaſily have been taken for ſo many Statues fixed againſt the Wall, had not the Motion of their Eyes, which was the only Liberty allow'd them, ſhewed them to be living Creatures.

THE Gallery in which we ſtood had ſo few Lamps in it, and the Light of them was ſo very faint and weak, that this Circumſtance added to the Crowd of black and ſorrowful Objects, ſeemed to make the whole like a Burial.

THE Women, who were clothed in the ſame Linen as the Men, were placed in an adjacent Gallery, where we could ſee them; but I obſerved, that in a Dormitory not far from the Place where we ſtood, there were alſo Priſoners clothed in a black Sute, which deſcended very low, who walked up and down from Time to Time. I did not then know what this meant, but was inform'd a few Hours after, that they were thoſe who were to be burnt, and were walking up and down with their Confeſſors.

As I was unacquainted with the Formalities of the holy Office, how heartily ſoever I might formerly have wiſhed to die, I then was under dreadful Apprehenſions leſt I ſhould be one of thoſe who were condemned to the Flames. However, I cheer'd myſelf a little, when I conſider'd my Dreſs was not different from the reſt, and that 'twas not likely ſuch a Number of People would be burnt as were there preſent.

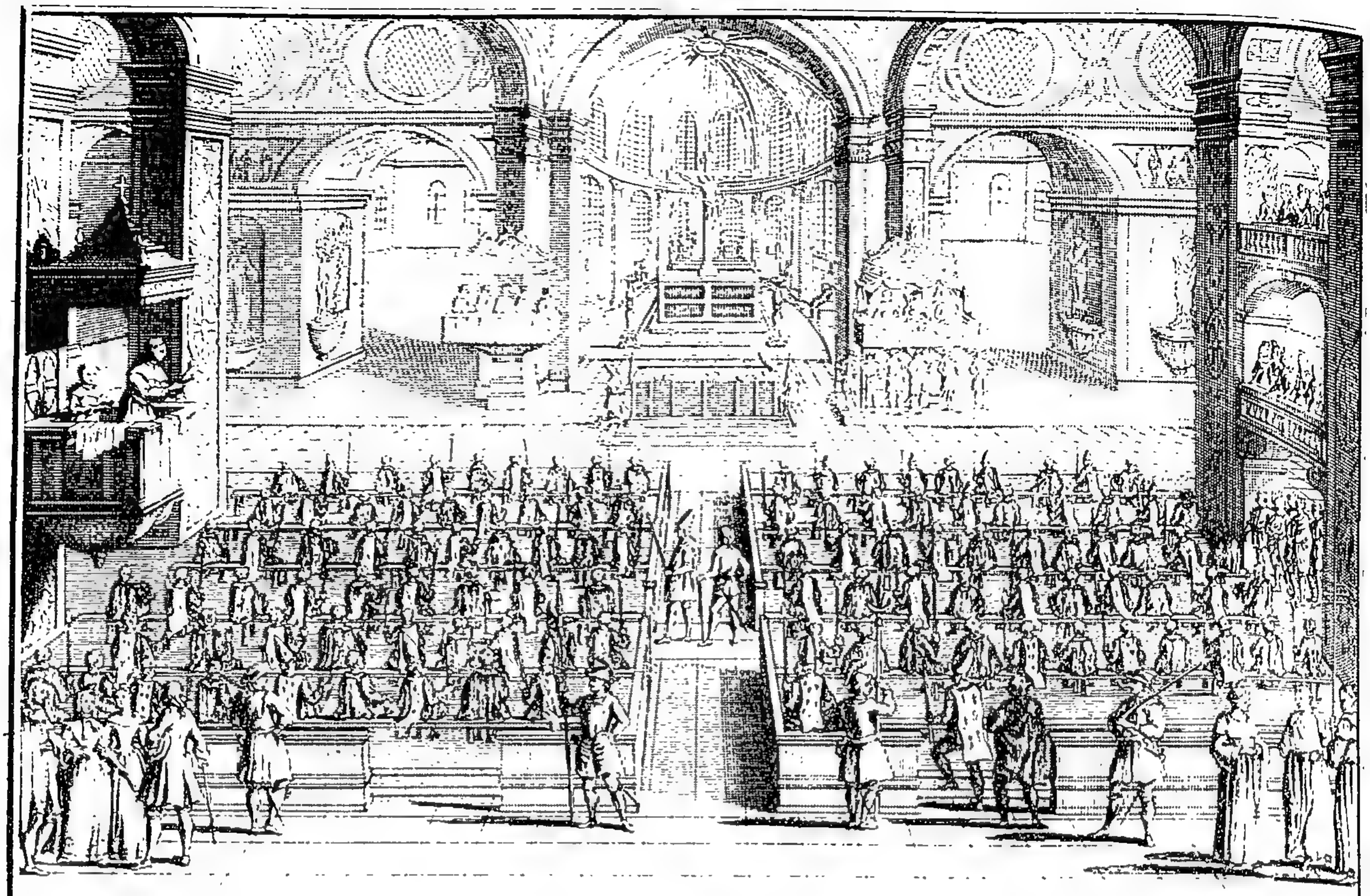
AFTER we were all placed againſt the Wall, a yellow Wax-Taper was given to each of us; after which Clothes were brought us made like Tunics, or large Scapularies: They were of yellow Cloth, with red St. *Andrew*'s Croſſes painted before and behind. Such as are branded with theſe Stigmas, are thoſe who have been guilty, or ſuppoſed to be guilty, of Crimes againſt the Faith of Chriſt, whether they be *Jews*, *Mahometans*, Wizards, or Heretics, who have left the Catholic Religion. Theſe large Scapularies with large St. *Andrew*'s Croſſes are call'd *San-benitos*.

THESE who were look'd upon as convict, and perſiſt in declaring their Innocence, or have relapſed, wore another kind of Scapulary call'd *Samarra*, the Ground whereof is grey; the Criminal is drawn thereon, both before and behind, ſtanding on Fire-Brands, with Flames mounting upwards, and Devils around them. At the Bottom of the Portrait the Crime and Name of the Priſoner are written. But ſuch as accuſe themſelves after Sentence has been pronounc'd upon them before their Releaſe, and have not relapſed, have Flames pointing downwards painted on their *Samarra's*, and this is call'd *Fogo Revolto*, or reverſed Fire.

SAN-BENITOS were given to twenty Blacks accuſed of Magic, and to a *Portugueſe* convicted of the ſame Crime, and who was moreover a new Chriſtian; and as they were reſolved not to revenge themſelves by Halves, but to inſult me to the utmoſt, they forced me to put on a Dreſs like to that of the Wizards and Heretics, though I had always confeſſed the Catholic Religion. This the Judges might eaſily have known from a great many People, both *Frenchmen* and others, with whom I had lived in ſeveral Parts of *India*. My Terror was increaſed when I ſaw myſelf in this Habit, becauſe I thought that as there were not, among ſo great a Number of Criminals, but twenty-two Perſons who were dreſſed with theſe ignominious *San-benitos*, 'twas very poſſible that theſe only were thoſe who were not to be pardoned.

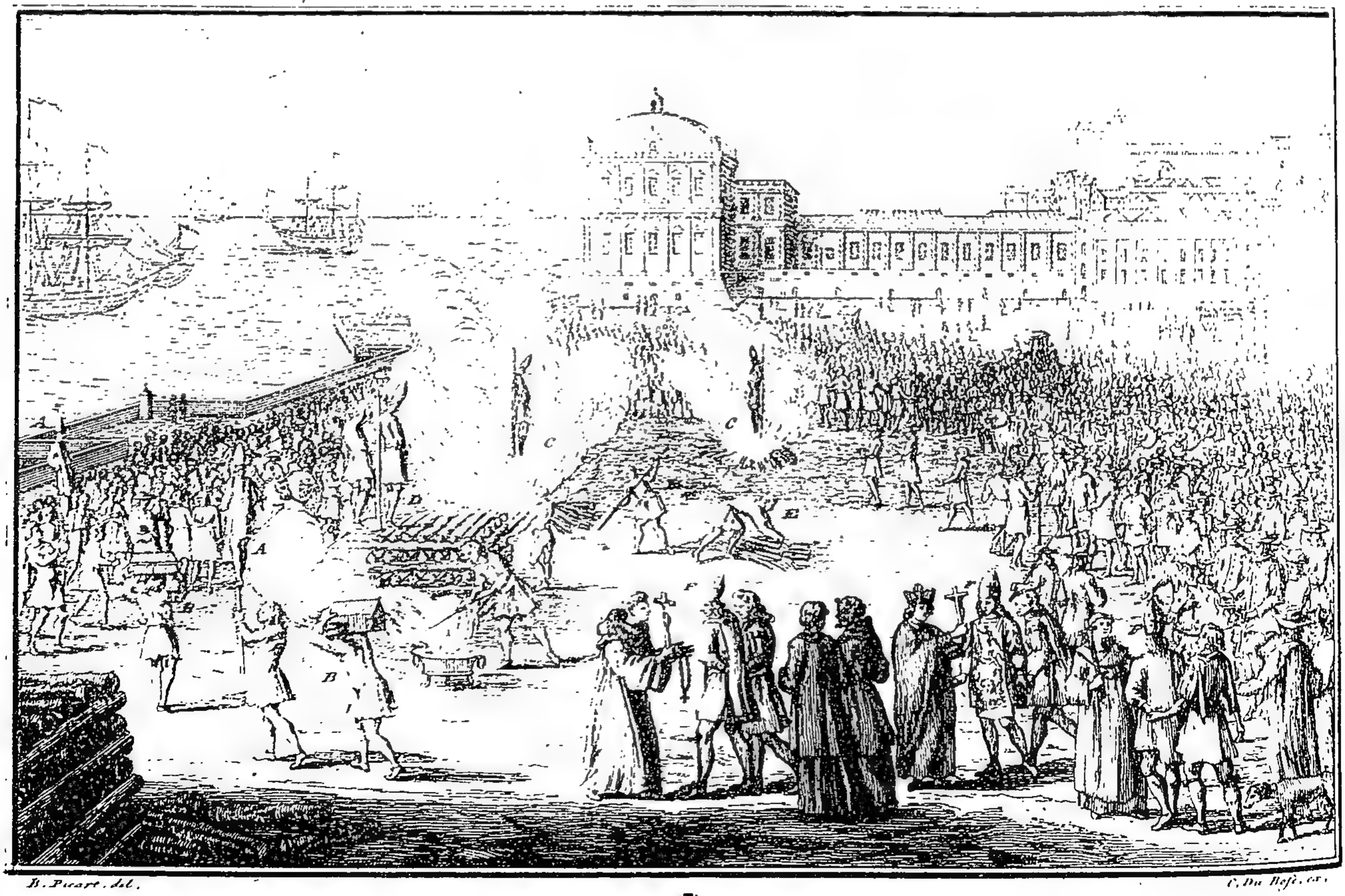
AFTER the *San-benitos*, five Paſteboard Caps were brought, ſhaped like a Sugar-Loaf, having Devils and Flames painted on them, with the Word *Feiticero*, *i. e.* Wizard, round them. Theſe Caps are called *Carochas*, and were put on the Heads of the five moſt guilty of the Criminals, among thoſe who were accuſed of Magic; and as they ſtood pretty near me, I expected to have one alſo; however I was miſtaken. I then almoſt doubted no more but that theſe miſerable Wretches were to be really burnt, and as they were not better acquainted than myſelf with the Formalities of the Inquiſition, they have ſince told me, that they thought their Ruin inevitable.

EVERY



The AUTO-DA-FE or Act of Faith.

L'AUTO-DA-FE, ou l'Acte de Foi.



B. Picart. del. *C. Du Bosc. sc.*

The EXECUTIONS.

Supplice des Condamnez.

EVERY one being habited according to his imputed Crime, we were allow'd to ſit upon the Ground till farther Orders.

ABOUT Four in the Morning, ſeveral Domeſtics belonging to the Priſon came after the Turnkeys, to give Bread and Figs to ſuch as would eat; but for my Part, though I had not ſupped the Night before, I had ſo little Appetite, that I ſhould have taken nothing, had not one of the Turnkeys come up to me and ſaid, Take the Bread that is offered you; and if you can't eat it now, put it into your Pocket, for depend upon't you'll be hungry before you come back.

THESE Words gave me the higheſt Conſolation, and diſpelled all my Fears, ſince he talked of my returning back, which made me take his Advice.

AT laſt, after having long waited, Day began to break about Five, when one might plainly behold in the Faces of all the Priſoners, the various Impulſes of Shame, Grief, and Fear, as thoſe different Paſſions raged in their Boſoms; for notwithſtanding that they were all fluſhed with Joy, when they found they were going to be deliver'd from their dreadful and inſupportable Captivity, yet the Uncertainty of their Fate very much diminiſh'd their Tranſports.

CHAP. XVI.

Order of the PROCESSION *in the Act of Faith, and the Ceremonies which are obſerved in the Place where it is ſolemnized.*

THE largeſt Bell of the Cathedral began to ring a little before Sun-Riſe, to give notice to the People of the Solemnization of the Act of Faith, which is, as it were, the Triumph of the holy Office. We at firſt marched out one by one. I obſerved in paſſing out of the Gallery into the great Hall, that the Inquiſitor was ſitting at the Door, having a Secretary ſtanding near him; that the Hall was crowded with the Inhabitants of *Goa*, whoſe Names were written in a Liſt which the Secretary held in his Hand; and that at the ſame Time that a Priſoner was ordered out, he named one of thoſe Gentlemen who were in the Hall, who immediately went up to the Priſoner, and attended him, in order to ſtand Godfather to him in the Act of Faith.

THESE Godfathers anſwer for the Perſons they attend upon, and repreſent them when the Feſtival is ended. The Inquiſitors pretend that 'tis a great Honour for a Perſon to be choſen Godfather on theſe Occaſions.

THE General of the *Portugueſe* Ships in *India* was my Godfather, and therefore I came out along with him; and being got into the Street, I found that the Proceſſion opened with the *Dominicans*, who enjoy this Privilege becauſe St. *Dominic* their Founder inſtituted the Inquiſition. Before them, the Standard of the holy Office was carried, in which the Image of the Founder was wrought in very rich Embroidery, holding

holding a Sword in one Hand, and an Olive Branch in the other, with this Inſcription, *Juſtitia & Miſericordia.*

AFTER theſe Friars follow the Priſoners, walking one after another, with each his Godfather by his Side, and a Wax-Taper in his Hand. The leaſt guilty walk'd firſt, and as I was not looked upon to be very innocent, above an hundred Priſoners walk'd before me. Men and Women walk'd together, for there was no other Diſtinction than that of Crimes. I, like the reſt, was bare-headed and bare-footed, but I ſuffer'd very much in the March, which laſted above an Hour, becauſe of the little Flints with which the Streets of *Goa* are fill'd, ſo that my Feet were all bloody.

WE were carried through the principal Streets, expoſed to the Sight of innumerable Spectators, who were come from all Parts of *India*, and lined the Way as we walk'd; Care being taken to give notice of the Act of Faith in Sermon Time, in the moſt diſtant Churches, a long Time before its Solemnization.

AT laſt, oppreſſed with Shame and Confuſion, and vaſtly fatigued with the March, we arrived at St. *Francis*'s Church, which was then appointed to prepare the Celebration of the Act of Faith.

THE high Altar was covered with Black, and had on it ſix ſilver Candleſtics, in which were ſix lighted white Wax-Tapers. On each Side of the Altar two Seats like Thrones were raiſed; that to the Right for the Inquiſitor and his Council, and the other for the Viceroy and his Court.

AT ſome Diſtance from them, and oppoſite to the high Altar, a little towards the Door, another Altar had been raiſed, on which two Maſs-Books lay open. From them to the Church-Gate a Gallery was built about three Foot wide, railed in on each Side; and on each Side Forms were placed for the Criminals to ſit on, with their reſpective Godfathers, who ſat down as they came into the Church, ſo that thoſe who came firſt into it, ſat neareſt to the Altar. Being ſeated in my Place, I began to conſider the Order which thoſe who came after me were made to obſerve. I found that thoſe who wore the dreadful *Carrochas* above-mentioned, walked laſt in the Proceſſion; that immediately a large Crucifix was carried, the Face of which was turned to thoſe who walked before it, and which was followed by two Perſons and four Statues, that were carried, big as the Life, and repreſenting ſo many Men, each of them fixed upon a long Pole, and accompanied with ſo many Boxes, each carried by a Man, which Boxes were filled with the Bones of thoſe whom thoſe Statues repreſented.

BY the Face of the Crucifix turned towards thoſe who preceded it, the Mercy that had been ſhewn them is denoted, by ſparing their Lives, though they had juſtly deſerved to die; and by the ſaid Crucifix's being turned behind to thoſe who follow'd it, is denoted, that thoſe unhappy Wretches are now loſt to all Hope; thus every Thing that relates to the Inquiſition has a myſterious Signification.

THE Dreſs of theſe unhappy Perſons inſpired equal Horror and Pity. The living Criminals, and the Statues, were clothed in *Samarras*, made of grey Linen, painted full of Devils, Flames, and Firebrands, on which the Criminal's Head was painted, both before and behind, with the Sentence written below, containing in few Words, and in large Letters, his Name, that of his Country, and the Crime for which he was to ſuffer. They alſo wore *Carrochas*, which, like the Habit, were filled with Flames and Devils.

THE

THE little Trunks in which the Bones of thoſe who died were laid, and who had been proſecuted before or after their Deceaſe, before or after their Impriſonment, in order that their Goods and Chattels might be confiſcated, were alſo painted black, and covered with Demons and Flames.

WE are here to obſerve, that the Inquiſitors do not confine their Juriſdiction over the Living only, or ſuch as die in Priſon; but that they frequently proſecute People ſeveral Years after their Death, whenever they may then be impeached of any conſiderable Crime. In this Caſe theirBodies are dug up, and if they are found guilty, their Bones are burnt in the Act of Faith; all their Goods and Chattels are confiſcated, which are forcibly taken away from their Heirs. I advance nothing in this Place but what I myſelf know to be true; for among the Statues that were carried in the Act of Faith, one of them repreſented a Man dead many Years before, who had been lately proſecuted, his Bones dug up, his Goods confiſcated, and Bones burnt, or perhaps thoſe of ſome other Perſon who had been buried in the ſame Place.

THESE unhappy Wretches being entred in the gloomy Manner above deſcribed, and ſeated in the Places appointed them near the Church Door, the Inquiſitor came, attended by his Officers, and went and ſeated himſelf on the Bench that ſtood to the Right of the Altar, during which, the Viceroy and his Court ſeated themſelves on the Left.

THE Crucifix was placed on the Altar betwixt the ſix Candleſticks, when every one being ſeated in his Place, and the Church crouded with People, the Provincial of the *Auſtin* Friars went up into the Pulpit, and preached for half an Hour. Notwithſtanding my great Anguiſh of Heart, I obſerved he compared the Inquiſition to *Noah*'s Ark; but nevertheleſs that he found this Difference between them, *viz.* That the Beaſts who entered into the Ark, came from thence after the Flood with the very identical Inclinations they had carried into it; but that the Inquiſition had this admirable Property, to make ſo great a Change with regard to thoſe who were impriſoned in it, that many who were cruel as Lions and Tygers at their going in, came out from thence as meek and gentle as Lambs.

SERMON being ended, two Readers went alternately into the Pulpit, where they read in public the Trial of the ſeveral Criminals, and alſo their reſpective Sentences.

THE Priſoner whoſe Sentence was read, was, while that was doing, conducted by the Alcaide to the Middle of the Gallery, where he ſtood, with a lighted Wax Taper in his Hand, till his Sentence was read. And as all the Priſoners are ſuppoſed to have incurred the Penalty of the greater Excommunication, after their Trial and Sentence have been read, the Priſoner is carried to the Foot of the high Altar, on which the Maſs-Books are laid; and here being ordered to kneel, he lays his Hands on the Book, and continues in that Poſture till every Criminal has a Maſs-Book before him.

THEN the Reader laying aſide the Trials, read aloud the Confeſſion of Faith, having firſt briefly exhorted the Priſoners to repeat it after him with their Hearts as well as their Mouths; and this being done, each Priſoner returned back to his Place, and the Trials were again read.

I WAS called in my Turn, when I found my Impeachment conſiſted of three Heads: The firſt, for having aſſerted the Invalidity of Baptiſm *Flaminis*; the ſecond, for having ſaid that Images are not to be worſhipped, and for having blaſphemed a Crucifix,

by ſaying, that one of Ivory, was no more than a Piece of Ivory; and thirdly, for having ſpoke with Contempt of the Inquiſition and its Miniſters; but above all, for the Blackneſs of my Intentions when I affirmed theſe ſeveral Things: In conſideration whereof I was declared excommunicate; and for Reparation, my Goods and Chattels were confiſcated to the King's Uſe, and myſelf baniſhed from the *Indies*, and condemn'd to row in the *Portugueſe* Gallies for five Years, and alſo to fulfil the other Penances which ſhould be particularly enjoin'd me by the Inquiſitors.

OF theſe Puniſhments, none was ſo grievous to me as my being forced to leave the *Indies*, where I had made a Reſolution of travelling ſeveral Years longer: However, this Reflection was ſweetened, when I conſidered that I was going to be releaſed out of the Clutches of the Inquiſitors.

MY Confeſſion of Faith being read, I returned to my Place, and made my Advantage of the Advice my Turnkey had given me, not to refuſe the Bread which was offered me; for as the Ceremony laſted the whole Day, none of the Criminals eat any Thing that Day but in the Church.

CHAP. XVII.

ABSOLUTION *of the Excommunicated, and what is obſerved with regard to thoſe who are condemned to the Flames.*

AFTER the Trials of thoſe who were pardoned were read, the Inquiſitor left his Seat, in order to put on the Albe and the Stole; when being accompanied with about twenty Prieſts, each having a Switch in his Hand, he came into the Middle of the Church, where, after having ſaid ſeveral Prayers, we were abſolved from the Excommunication, which it was pretended we had incurr'd, by Virtue of a Stroke on the Back, which theſe Prieſts gave to each of us with the Switch.

I CANNOT forbear relating a Circumſtance, to ſhew how groſly ſuperſtitious the *Portugueſe* are with regard to every Thing which relates to the Inquiſition; which is, that during the Proceſſion, and all the Time I continued in the Church, my Godfather would never anſwer me, tho' I ſpoke ſeveral Times to him, and beſought him to give me a Pinch of Snuff, which he refuſed me for fear of being involved in the ſame Cenſure with myſelf; but as ſoon as I was abſolved, he embraced me, gave me Snuff, and told me he then looked upon me as his Brother, ſince the Church had looſed me.

THIS Ceremony being ended, and the Inquiſitor returned to his Seat, the Priſoners who were to be burnt were made to advance forward. There were a Man, a Woman, and the Images of four Men deceaſed, with the Boxes in which their Bones were laid: The Man and Woman were black *Indians*, and Chriſtians, accuſed of Magic, and condemned as relapſed; but in reality were no more Wizards than thoſe who condemned them.

OF

Of the four Images, two repreſented Men convicted of Magic, and the other two, two Men, both new Chriſtians, accuſed of turning *Jews*; one whereof died in the Inquiſition, and the other in his own Houſe, and had been buried many Years before in his Pariſh Church. However, being accuſed after his Death of embracing the Jewiſh Principles, as he died very rich, the Inquiſitors had cauſed his Body to be taken out of the Grave, in order to burn his Bones in the Act of Faith. Hence 'tis plain, that the Inquiſitors, like our Saviour himſelf, exerciſe a Power over the Living and the Dead.

The Trials of theſe unhappy Perſons were read, which all ended with theſe Words, *viz.* That it not being in the Power of the holy Office to pardon them, becauſe of their relapſing into their Errors or their Impenitence, and being indiſpenſably obliged to puniſh them in the utmoſt Rigour of the Laws, they therefore delivered them over to the Flames.

While theſe laſt Words were pronouncing, a Sergeant from the ſecular Powers advanced forward, and took Poſſeſſion of theſe unfortunate Perſons, who before had been ſtruck gently on the Breaſt by the Alcaide, to ſhew they were abandoned by the Inquiſitors.

In this Manner the Act of Faith ended, and whilſt the condemned Criminals were carried to the River Side, where the Viceroy and his Court were aſſembled, and where the Piles on which they were to be burnt, had been prepared the Day before; while theſe Things, I ſay, were doing, we were carried back to Priſon, but without obſerving any Order as we walked.

Tho' I did not ſee them executed, yet, as I had a full Account of it from Perſons who had been preſent at ſeveral of theſe Executions, I ſhall give a Deſcription thereof in few Words.

When the condemned Priſoners are coming to the Place where the Lay-Judges are aſſembled, they are asked, What Religion they chuſe to profeſs at leaving the World? But they don't make the leaſt mention of their Trial, which is ſuppoſed to have been fair, and that they were juſtly condemned, the Inquiſition being looked upon as infallible.

Having anſwered this only Queſtion that is asked them, the Executioner lays hold of them, and ties them to Stakes; where they are firſt ſtrangled, in caſe they die Chriſtians; but in caſe they perſiſt in profeſſing Judaiſm or Hereſy, they then are burnt alive: However, this happens ſo rarely, that there is ſcarce one Inſtance of it in four Acts of Faith, tho' ſeveral Perſons generally ſuffer on thoſe Occaſions.

The Day after the Execution, the Pictures of the executed Criminals are carried into the Church of the *Dominicans*. Their Heads only are to be repreſented to the Life, with Firebrands under them, with their Names, thoſe of their Fathers, and their Country, and the Crime for which they ſuffered, with the Day of the Month and Year of their Execution.

In caſe the Criminal had relapſed into his Guilt, the following Words are writ under his Picture, *Morreo queimado por Hereje relapſo*, i. e. That he was burnt as an Heretic relapſed. If he perſevered in his Error, after having been accuſed but once, the Words *Por Hereje contumas*, are written under his Picture; but there are very few of theſe. In fine, if after having been accuſed but once, by a ſufficient Number of Witneſſes,

neſſes, he perſiſts in aſſerting his Innocence, and dies in profeſſing the Chriſtian Religion, then there is under his Picture, *Morreo queimado por Hereje convitto negativo*, i. e. He was burnt as a Heretic convict, but did not confeſs. And of the latter there are great Numbers. Now it is certain, that out of an hundred who die as Negatives, ninety-nine are not only innocent of the Crime imputed to them, but chuſe to die, rather than falſly confeſs themſelves guilty of a Crime. For it is not natural to ſuppoſe, that was a Man ſure to be pardoned in caſe he would confeſs, that he would perſiſt in his Innocence, and chuſe rather to be burnt than to own a Truth, the Confeſſion of which would ſave him.

THESE terrible Portraits are hung up in the Nave, and over the great Gate of the Church, as ſo many illuſtrious Trophies ſacred to the Glory of the holy Office; and when this Side of the Church is filled, they alſo croud the Wings near the Gate with them. In the great Church of the *Dominicans* at *Lisbon*, which is not far from the Inquiſition, there are ſeveral hundreds of theſe melancholy Paintings.

CHAP. XVIII.

M. DELLON *is releaſed out of the* INQUISITION; *is carried to a Houſe, in order to be inſtructed; when he is brought back to the* INQUISITION, *there to receive the Penance inflicted upon him.*

I WAS ſo wearied and dejected at my Return from the Act of Faith, that I was almoſt as deſirous of going back to my Cell, as I had been a little before to come out of it.

MY Godfather accompanied me to the Hall, and the Alcaide having carried me into the Gallery, I went and ſhut myſelf up whilſt he was looking after the reſt. Being got in, I threw myſelf upon the Bed till my Supper ſhould be brought me, which conſiſted only of Bread and Figs, the Hurry of the Day not allowing the Officers to get any Thing elſe. I ſlept however much better this Night than I had done for a conſiderable Time before, but the Moment Day appeared, I was impatient to know my Fate. About ſix, the Alcaide bid me give him back the Dreſs I had worn in the Proceſſion, which I willingly returned him; and at the ſame Time offered him the San-benito, but he would not receive it, I being to wear it on all Sundays and Feſtivals till I had completed my Sentence.

ABOUT Seven, Breakfaſt was brought me, and a little after I was ordered to pack up my Things, and to be in Readineſs againſt my being called out. I obey'd this laſt Order with all poſſible Care and Diſpatch; when about Nine a Turnkey opened my Door, order'd me to take up my Bundle upon my Shoulders, and to follow him to the great Hall, whither the greateſt Part of the Priſoners were already come.

HAVING ſtaid ſome Time here, I ſaw about twenty of my Fellow-Priſoners, who had been ſentenced to be whipt the Day before, which had juſt then been executed upon them by the Hands of the Common Hangman, thro' all the Streets of the City. Being

thus aſſembled, the Inquiſitor came in, when we all fell on our Knees to receive his Bleſſing, after having kiſs'd the Ground he walked upon. Orders were afterwards given to ſuch Blacks as had few or no Clothes, to carry thoſe of the Whites. Such of the Priſoners as were not Chriſtians, were immediately ſent to the Places whither they had been condemned; ſome of them into Baniſhment, others to the Gallies, or the Houſe where Powder is made, called *Caſa da Polvera*; and the Chriſtians, whether Blacks or Whites, were carried to a Houſe hired for that Purpoſe in the City, there to be inſtructed for ſome Time.

THE Blacks lay in the Parlours and Galleries, and the Whites were put into a ſeparate Apartment, where we were confined all Night, but had Liberty to range the whole Houſe over in the Day-Time, and to ſpeak with any Body. The Whites and Blacks were catechiſed ſeparately every Day, and Maſs was daily celebrated, at which we all aſſiſted, as alſo at Morning and Evening Prayer.

DURING my Stay in this Houſe, I was viſited by a religious *Dominican*, my Friend, whom I had known at *Daman*, where he was Prior. The good Father, who was oppreſſed with Years and Sickneſs, no ſooner heard of my being ſet at Liberty, but he immediately viſited me in a Sedan. He bewailed my ill Fate with Tears and Embraces, telling me that he had been in great Terror for my Sake; that he had frequently inquired into the State of my Health, and my Affairs, of the Father Procurator of the Priſoners, his Friend, and of the ſame Order; that he could obtain no Anſwer for a conſiderable Time; and that at laſt, after many Entreaties, all he could get out of him, was, that I was ſtill alive.

THE Sight of this good Friar gave me great Conſolation, and the Neceſſity I was under of leaving the *Indies* was a Trouble to us both. He had the Humanity to viſit me ſeveral Times, when he requeſted me to return to the *Indies* as ſoon as I ſhould be ſet at Liberty, and ſent me Proviſions of various Kinds for a Voyage, which otherwiſe I could never have procured.

AFTER I had lived in this Houſe till the 23d of *January*, we were again conducted into the Hall of the Inquiſition, when each of us was called in his Turn to the Board of the holy Office, there to receive from the Hands of the Inquiſitor, a Paper containing the Penances to which we were reſpectively ſentenced. I went thither in my Turn, when laying my Hands on the Goſpels, I was ordered to kneel down, and to promiſe not to reveal any of thoſe Particulars, which had happened in the Inquiſition during my Impriſonment.

THE Judge afterwards gave me a Paper ſigned by himſelf, containing the Penance enjoined; and as it was ſhort I ſhall tranſcribe it Word for Word.

Liſt of the Penances enjoin'd, &c.

1. DURING the three Years to come, he ſhall confeſs and communicate: The firſt Year, every Month; and the two following, at *Eaſter*, *Whitſontide*, *Chriſtmas*, and the *Aſſumption of our Lady*.

2. He ſhall aſſiſt at Maſs and Sermons all Sundays and Feſtivals, in caſe he has Opportunity for ſo doing.

3. DURING the ſaid three Years, he ſhall daily repeat five Times the *Pater Noſter* and *Ave Maria*, in honour of the five Wounds of our Saviour Chriſt.

4. He ſhall not engage in Friendſhip with Heretics, or Perſons whoſe Faith is in the leaſt ſuſpected, which may in any Manner prejudice his Salvation.

5. He ſhall keep inviolably ſecret, all he has either ſeen, ſaid, or heard; as alſo whatever has been tranſacted with himſelf, either at the Board, or other Places of the holy Office.

Franciſco Delgado e Matos.

CHAP. XIX.

Deſcription of the Galley, or Priſon of the INQUISITION *in* LISBON.

THE Galley is ſo called, becauſe as there are no Gallies in *Portugal*, all who are condemned to them by the Inquiſitors or the ſecular Magiſtrate, are ſent to this Place.

IN this Galley all the Priſoners are chained in Couples by one Foot only; the Chain is about eight Foot long, and each Priſoner has an iron Hook at his Girdle to hang it on, in ſuch a Manner, that there is about three Foot in Length of it between both of them.

THESE Slaves work daily in the King's Ship-Yards, and are employ'd in carrying Wood to the Carpenters, in unlading Veſſels, fetching Stones and Sand to ballaſt them, and Proviſions to victual them; they make the Tow, and, in ſhort, do whatever the King's Officers think proper to order them, tho never ſo mean, laborious, and ſlaviſh.

THIS Galley is alſo a Houſe of Correction for fugitive or incorrigible Slaves: There are alſo a great many *Turks* in it, who were taken on Board the Corſairs of *Barbary*; and all theſe Perſons, of what Quality and Condition ſoever, are indifferently employ'd in ſervile and laborious Work, unleſs they have Money to fee the Officers that ſuperintended them, who otherwiſe treat them with the utmoſt Inhumanity. This Galley, as it is called, ſtands on the Bank of the River, and conſiſts of two very large Rooms, one above the other, both of which are generally full; and the Slaves lie on Bedſteads covered with Mats.

THEIR Head and Beards are ſhaved once a Month, and they wear blue Cloth Coats and Caps. They have likewiſe a Garment of grey Serge, which they uſe as a Cloak in the Day, and a Coverlet in the Night; theſe, and two coarſe Shirts, is all the Kings allows them every ſix Months.

EACH Slave has a Pound and a Half of black Biſcuit daily, ſix Pound of ſalt Meat a Month, with a Buſhel of Peas, Lentils, or Beans, which they may diſpoſe of as they pleaſe. Thoſe who are aſſiſted by Friends, generally ſell their Allowance, in order to buy ſomething elſe with it. They are carried very early every Morning, all Feſtivals excepted, to the Yard, which is about a Mile and a Half from the Priſon. There they are forced to work continually till Eleven, at whatſoever their Task-Maſters think proper to employ them in; they then leave off work till One, and during that Interval are allowed to eat or ſleep. At one a-Clock they again begin to work, which they continue till Night, when they return back to Priſon.

In this Priſon there is a Chapel, in which Maſs is ſaid on Sundays and Feſtivals, and whither ſeveral charitable Clergymen come frequently to cathechiſe, and preach to the Galley Slaves. Beſides the King's Allowance to the Priſoners, they receive frequent Alms; ſo that none of them can be in real Want. When any of them are ſick, they are carefully viſited by Phyſicians and Surgeons, and if very ſick, the Sacraments are duly adminiſtred to them, and they never want ſpiritual Conſolation at thoſe Seaſons. When a Slave commits ſome egregious Fault, he is whipt very cruelly; being extended at full Length, with his Belly towards the Ground, and being held in this Manner by two Men, a third whips him ſo ſeverely on the Buttocks, with a Rope, that it generally takes away the Fleſh with the Blow. *Dellon* tells us, that he has ſeen ſome, who, after being whipt, the ſuffering Parts have mortified in ſuch a Manner, that they were obliged to have deep Inciſions made in them; and that theſe often ulcerated in ſuch a Manner, that the unhappy Wretches could not work for a conſiderable Time.

When a Slave has any Buſineſs that abſolutely requires his Preſence, he is allowed to go about the City without his Companion, provided he pays a Man, who is obliged to follow him every where. He then drags his Chain alone, and, as it is very long, he puts it over his Shoulders, when it hangs either before or behind, as he thinks proper.

ILLUSTRATION

OF THE

HISTORICAL MEMOIRS

Relating to the

INQUISITION.

THE Inquiſition is a Subject of ſo particular a Nature, that any one who attempts to write upon it with Impartiality, will find he has undertaken a very difficult Province.

If we conſider it with regard to its Origin, we ſhall find ſo many Perſons of the greateſt Character for their Holineſs, and the Practice of all the Chriſtian Virtues among its Founders, that we can ſcarce look upon this Work of theirs as a Myſtery of Iniquity, and calculated wholly for the Ruin of the Virtuous. If we reflect farther, that the wiſeſt and moſt politic Kings have ſtrenuouſly endeavoured to eſtabliſh it in all Parts of their Dominions, tho' it leſſened their Authority at the ſame Time, it will induce us to think, that they were prompted to it from no other Motives, than the Advantage they thought would accrue to true Religion. Not to mention, that many of thoſe who preſide over it, are Perſons of the moſt illuſtrious Birth, and of ſo unſullied a Reputation, that it is almoſt impoſſible we ſhould ſuſpect they could ever commit the vile and unjuſt Actions, which this Tribunal is generally ſaid to be guilty of.

But

BUT then, if we view the ſame Object in another Light, and inquire into its tyrannical Proceedings, we muſt neceſſarily have the utmoſt Deteſtation for an Inſtitution, which, upon the ſpecious Pretext of imploying its Severities againſt Error, does at the ſame Time undermine the very Foundation of that Religion, for whoſe Sake it ſeems to have been eſtabliſhed. Such a Cloud of Witneſſes have given in their Evidence with reſpect to the Barbarity and Cruelty that is exerciſed therein, that it is impoſſible to challenge or except againſt them all. Beſides, a Perſon who is ever ſo little converſant in antient Church-Hiſtory, cannot but exclaim againſt an Order of Monks, who, laying aſide all Humility and Repentance, which ought to be their peculiar Characteriſticks, arrogate to themſelves a Power, not only over Kings, (who indeed as Laymen, are as much expoſed to the Cenſures of the Church with regard to Spirituals, as the meaneſt of their Subjects) but alſo over Biſhops, who cannot with Juſtice be judged by any but their Equals, in Matters relating to Doctrine. 'Tis impoſſible but we muſt be ſeized with the moſt melancholly Reflections, when we ſee the Succeſſors of the Apoſtles, obliged to ſubmit to a vile Set of Monks, or expoſed to the Ignominy of being loaded with Irons, and conſtrained to anſwer, like ſo many Criminals, to ſuch Wretches as God never appointed them for Judges. The Inquiſition, when conſidered in this Light, loſes all that Appearance of Piety which renders it ſo venerable in the Eyes of a few, and that Authority which aſtoniſhes the greateſt Part of Mankind. We then perceive plainly, that all thoſe Princes who have endeavoured to eſtabliſh it in their Dominions, have been ſecretly prompted to it by Perſons whoſe Intereſt it was to adviſe them thereto, and to diſguiſe the Conſequences which would reſult from it; that they had been rewarded upon that Account, with the Patronage and Favour of the Court of *Rome*, which at that Time they ſtood in need of; in a Word, that human Motives had as much Share in it, as Zeal for the Purity of the Faith.

A GREAT Number of Authors have employ'd their Pens againſt this Inſtitution. Some in writing the Hiſtory of the *Albigenſes* and *Waldenſes*, have ſet forth the Eſtabliſhment of the Juriſdiction of the holy Office, in Colours conformable to the Prejudices of the Religion they had imbibed; others again have written Books expreſly on this Subject. We may affirm in general, that none but the Flatterers of the Court of *Rome*, have praiſed, with any Pleaſure, the bloody Zeal of thoſe Wretches, that offered the Blood of Heretics to a God, who deſires only their Converſion, who holds it in his Hand, and who ſuffers Hereſy to ſubſiſt, purely to draw Good from it. M. *de Limborch*, a famous Divine among the *Remonſtrants*, having recovered ſome Acts of the Inquiſition of *Toulouſe*, being the Sentences which had been pronounced in the Beginning of the fourteenth Century, againſt thoſe Perſons who had been either ſuſpected or convicted of adhering to the Party and the Religion of the *Albigenſes*, thought he ſhould do the Proteſtants no little Service in making them public. It muſt be owned that they reflect no little Diſhonour on thoſe who were concerned in them.

THE principal Deſign of the Editor, was, to ſhew that the *Roman* Catholic Religion ſupports itſelf by no other Methods than thoſe of Cruelty and Perſecution; but the bare Collection of theſe Sentences was not ſufficient. The Neceſſity there was of publiſhing them in the ſame Style, and with the ſame Orthography uſed in the Original Inſtruments, for fear leaſt they ſhould be looked upon as Counterfeits, made the Peruſal of them very harſh and unpleaſant, not to mention that they were unintelligible to a great many Readers. However, M. *de Limborch* removed this Difficulty, by annexing to it a Hiſtory of the Inquiſition, which he treated at large, and with much more Coolneſs and Moderation than could have been expected from a Proteſtant Divine. His Work was publiſhed at *Amſterdam* in 1692. The Subject was of too important a Nature not to be treated in the *French* Tongue; accordingly the Year following, a Book was publiſhed under the Title of *The Hiſtory of the Inquiſition and its Origin*. This Work, which

which was pretended to be printed at *Colen*, conſiders the Inquiſition as the principal Strength of the See of *Rome*. And notwithſtanding that the Author has extracted Part of his Book from the Treatiſe above-mentioned, nevertheleſs, from ſeveral Paſſages in it, we may conclude it was written by a *Roman* Catholic. About ſix Years before the Publication of the two above-cited Treatiſes, M. *Dellon*, a *French* Phyſician, printed a Narrative of his Sufferings in the Inquiſition of *Goa*, which ſold prodigiouſly; and indeed the Public is very fond of ſuch Relations.

THE Memoirs relating to the Hiſtory of the Inquiſition abound with very curious Particulars. 'Tis Pity the Author was not ſomething more methodical; did not always handle his Subject with a due Copiouſneſs; and had not, in his frequent verbal Tranſcripts from the *French* Writer on the Inquiſition, omitted ſeveral eſſential Particulars which he might eaſily have copied. He writes with ſo much Freedom, that I have ſometimes doubted whether his Work had really been printed at *Paris* with Permiſſion. 'Tis ſcarce credible, that it could have been ſtamped with the *Imprimatur* of the royal Cenſors, eſpecially that they would have let it paſs with ſo many judicious Reflections, which reflect ſo much upon the Court of *Rome*, and ſome other Sovereigns, when we conſider, that the ſame Cenſors ſhall frequently boggle ſo much at the wrong Interpretation, which may ſometimes be given to a very innocent Word, and ſhall, upon ſo trifling a Motive, force an Author to new model an entire Chapter, and frequently his whole Work. If ſo myſterious a Conduct be not contradictory, at leaſt we may affirm, 'tis very imprudent in them to ſuffer ſuch Books to be printed, as are purpoſely calculated to render a Yoke odious, which they are inſenſibly endeavouring to eſtabliſh in the Kingdom.

PAGE 199. The Author of *the Memoirs* aſſerts very juſtly, that Force, Violence, Tortures, and ſuch like Methods, were never employ'd in the primitive Times, to bring back Heretics into the Boſom of the Church. M. *Limborch*, and the Author of *the Hiſtory of the Inquiſition*, carry the Parallel between the antient and the modern Church, in that reſpect, much farther; and notwithſtanding that there have been in all Ages, Men who were for perſecuting their Fellow-Creatures, and that the Orthodox Church has not always been ſufficiently free from this Leaven, we may nevertheleſs affirm, that nothing which could be compared with the Inquiſition, had appeared till the twelfth Century, notwithſtanding there were always, in the different Ages of Chriſtianity, ſome Churchmen who made a holy and ſalutary Uſe of Perſecution. *Tertullian*, in the ſecond Chapter of his Apology, addreſſing himſelf to the Heathens, ſays as follows: Since we cannot meet with any Man, who is deſirous of being honoured by Force, much leſs ought we to think that God delights in an involuntary Homage [a]. Man has a natural Right and a Power to worſhip what Object ſoever he thinks fit; and the Religion of one Man does neither Good nor Harm to that of another. To oblige a Perſon to embrace a Religion againſt his Will, does not merit the Name of Religion; it muſt be receiv'd voluntarily, and not by Compulſion, *&c.* St. *Cyprian* likewiſe condemns all Conſtraint in poſitive Terms, and even points out this Difference between the Church under the antient Diſpenſation, and that under the new, [b] *viz.* that whilſt the Circumciſion of the Fleſh ſubſiſted, all ſuch as diſobey'd the Prieſts were killed with the Sword; whereas ſince the Time of the ſpiritual Circumciſion, the Proud and Refractory were killed only by the ſpiritual Sword, whenever they were cut off from the Church. Cardinal *Bellarmine*, who quotes this Saint as though he had adviſed the putting Heretics to Death, had better not have made ſo unjuſt an Application of a Paſſage, wherein St. *Cyprian* exhorts Sinners to ſuffer Martyrdom for the Expiation of their

[a] *Ad Scapulam, Cap.* II.
[b] *Epiſt.* 51. & 62.

Sins. This Cardinal, by the way, was intirely devoted to the Opinions of the *Italians*; and his Prejudice made him turn ſeveral Paſſages of the Fathers and the Scriptures, in ſuch a Senſe as ſeemed favourable to the Court of *Rome*: But were thoſe Paſſages to be read in the Original, they would be found to bear a quite different Senſe. *Lactantius* carries this Matter much farther, as we find by the twentieth Chapter of his fifth Book. The Church was always actuated with this Spirit of Peace and Gentleneſs, till ſuch Time as the Emperors having embraced the Chriſtian Religion, the Biſhops began to employ inſenſibly the Authority which Kings and Princes had given them, to oppreſs all ſuch as refuſed to ſubmit to the Juriſdiction of the Church; and the Moment they ceaſed to be perſecuted, they themſelves became Perſecutors. At firſt the moſt ſevere Puniſhment they inflicted upon Heretics, was to ſend them into Baniſhment; and [a] *Socrates* relates in his Hiſtory, that the Biſhops of the *Nicene* Council only pronounced Anathema againſt *Arius* and his Followers; and that the Emperor *Conſtantine* baniſhed *Arius*, *Euſebius* of *Nicomedia*, and *Theognis* of *Nice*. However, the above-mentioned Emperor afterwards acted with great Severity, as may be ſeen in his Letter to the Biſhops and the People, wherein he ſays, *Whoſoever ſhall be found guilty of having concealed one of* Arius's *Books, inſtead of throwing it into the Fire, ſhall himſelf be put to Death.*

PAGE 200. *According to the Precept of St.* Paul, *&c.* This Paſſage which is taken from the Epiſtle to *Titus*, Chap. iii. Ver. 10. is as follows: *A Man that is an Heretic, after the firſt and ſecond Admonition reject.*

IBID. *And an antient Writer, who though the owns*, &c. [b] *Sulpitius Severus*, not *Severus Sulpitius*, as our Author has it, not only condemns the Procedure of thoſe Biſhops who prompted the Emperor to put *Priſcillian* to Death, but adds two Circumſtances that are not very favourable to the Inquiſition. Firſt, that the putting this Man to Death, inſtead of ſuppreſſing his Hereſy, did, on the contrary, ſtrengthen it, and made it ſpread the more; for now his Followers, who had honoured him as a Saint in his Life-Time, began to revere him as a Martyr after his Death. Secondly, that St. *Martin*, ſo far from entertaining any ſuch Sentiments, had been always urgent with *Ithacius* to withdraw his Charge, and beſought *Maximus* not to ſhed the Blood of that unhappy Perſon. This holy Biſhop, as the above cited Hiſtorian relates, thought it ſufficient to drive all ſuch Heretics out of the Church as had been condemned by an eccleſiaſtical Sentence; but that it was A NEW AND UNHEARD-OF CRIME for a ſecular Judge to *take Cognizance of any Cauſes relating to the Church.* The Reader might probably think, that he employ'd theſe Words merely to favour eccleſiaſtical Juriſdiction, and to inveſt the Biſhops with ſuch an Authority, as the Emperor himſelf ought not to have aſſumed; but this holy Man had no ſuch Thoughts. The Emperor in thus perſecuting the Heretics, did no more than execute the Sentence of a great Number of Biſhops; and St. *Martin* was an utter Enemy to Compulſion. During his Reſidence at *Triers*, he ſtopt all Proſecutions wherein Life was concerned, and would not leave it till *Maximus* had promiſed him not to ſhed the Blood of the Guilty. However, this Prince having been afterwards corrupted by *Magnus* and *Rufus* the Biſhops, and diſſuaded from theſe gentle Methods, referred the Cauſe to *Euodius* the Prefect, who put to Death *Priſcillian*, *Feliciſſimus*, *Armenius*, *Latronianus*, and *Euchrochia*, contrary to the Promiſe he had made the holy Biſhops. Some others alſo ſuffered Death; and 'tis on this Occaſion that the Hiſtorian makes uſe of thoſe Words quoted by our Author. We ſhall ſhew in one of the following Remarks, in what Manner St. *Martin* diſcovered his Deteſtation of ſo cruel an Action.

[a] Book I.
[b] *Hiſt. Sacr. Lib.* II. *Cap.* 51.

IBID.

IBID. *The Cauſes for which Heretics may be puniſhed are reduced chiefly to four*, &c. The firſt which our Author mentions is drawn from a political Motive, *viz.* of preſerving the State in Peace. 'Tis certain that this ought to be the grand Object of Policy, and that all ſuch Methods as tend to it are allowable, when it is impoſſible to obtain it by any other Means; *Salus populi ſuprema lex eſto.* All Laws ought to center there. But among Heretics, ſuch are to be diſtinguiſhed, whoſe Opinions or Actions are a Prejudice to the public Tranquillity. There is no Room to doubt but the civil Magiſtrate may puniſh ſuch as theſe, without being ſollicited by the Church to do it. Thus when the Anabaptiſts took up Arms, ſeized upon *Munſter*, and ſet up a Kingdom in that Place in oppoſition to the lawful Sovereign, they became guilty, and merited the Havock that was made among them; not for their erroneous Principles, but for having been found in Arms, and for endeavouring to diſturb the Tranquillity of the Government. But when this Sect, laying aſide their enthuſiaſtic Fury, contented themſelves with worſhipping God in ſuch a Manner as they thought would be moſt agreeable to him; obſerving at the ſame Time to live in obedience to the Laws of the Country, and confining themſelves to the Cares of their reſpective Families; the Authority of puniſhing an Anabaptiſt for his private Opinions immediately ceaſed, and the true Church has no farther Power over them, than to employ Exhortation, kind Arguments, or, at moſt, Excommunication.

THE ſecond Reaſon which the Author gives, agrees very ill with the practical Doctrine of St. *Martin.* The ſame Hiſtorian, who informs us how much that Saint oppoſed the putting of *Priſcillian* to Death, and who applauds him for it, does nevertheleſs take notice at the ſame Time, that this Hereſiarch was found guilty of Sorcery in two Examinations; that he did not deny his having imbibed impure Doctrines; that he had held nocturnal Aſſemblies, in which ſeveral lewd Women were preſent; and that he had ſaid Prayers in it, being ſtark naked[a]. Nothing could poſſibly be more oppoſite to that Purity, which the Goſpel requires in all who receive it; and according to the Rule laid down in the Memoirs, *Maximus* was oblig'd to puniſh ſuch as abuſed Religion in this Manner, and made it a Cloke to their ignominious Paſſions. And yet we ſee here at the ſame Time, an illuſtrious Saint, the Apoſtle of *France*, ſtanding between the Emperor and them, and oppoſing their Puniſhment.

THE third Reaſon is ſpecious indeed; nevertheleſs upon this Pretence of preventing the Creator's being diſhonoured by blaſphemous Tenets, we thereby open a Door to infinite Perſecutions. The Fathers of the *Nicene* Council treated *Arius* as a Blaſphemer, becauſe he denied the Conſubſtantiality of the Word. He, on the other Side, accuſed them of believing in three Gods, and in deſtroying the Unity of the Godhead, which certainly would be Blaſphemy. Now, according to the Maxim of the Memoirs, *Conſtantine* had Authority to puniſh the *Arians*, who denied the Divinity of our Saviour; but then, when one of his Succeſſors declared for *Arius*, if he did this with Sincerity, he muſt neceſſarily think that the Conſubſtantialiſts committed Blaſphemy, and that he was bound in Duty to puniſh them. This Duty muſt naturally reſult from the Opinion he had of his being in the right. When *Julian* was for reſtoring Heatheniſm, he[b] undoubtedly believed that 'twas a more pure kind of Worſhip than that of our Saviour; and was it juſt he ſhould therefore force the whole Univerſe to return back to Paganiſm? Shall it be aſſerted that ſuch a Zeal is lawful in thoſe only who defend the Truth? But the Anſwer to this is, that every one thinks himſelf in the right. The Moment you allow it to be lawful to put Heretics to Death, you acquieſce in the Condemnation of all who do not think juſt as they do. The Word

[a] *Hiſt. Sacr. Lib.* II. *Cap.* 50.
[b] This may be doubted.

HERETIC is ſo much abuſed, that it is made to ſignify nothing at all. The moſt extravagant Sectaries look upon all as Heretics who do not allow of their idle Dreams; and in conſequence of this, have a Right to perſecute ſuch as do not favour their Tenets. If the Prince is allowed to treat ſuch of his Subjects ill as he thinks Heretics, and that only becauſe they entertain certain Opinions with reſpect to Religion that claſh with his, he himſelf is as much a Heretic with regard to them; and a People who are thus prejudiced, will eaſily prefer to him another Prince, who is of the ſame Principles with themſelves. Nor will they fail to do it, if at the ſame Time that he differs from them in Opinion, he perſecutes them with Severity.

THE laſt Reaſon is as weak as the reſt. I am even afraid, that the Author of theſe Memoirs underſtands the Meaning of theſe Words as little as I myſelf do. Heretics may be proceeded againſt with Rigour: *Not*, ſays he, *to compel them, but in order to incline them, by the Fear and Dread of the Laws, to return to the Church which they had left.* I don't perceive the Difference he finds between forcing and inclining a Perſon to any Thing, by the Dread of Laws and Puniſhments. We have already ſeen by the Execution of *Priſcillian*, as related by *Sulpitius Severus*, that it is not fitting to employ Severity and Rigour to extirpate Hereſies. No Perſon is induced to enlighten his Mind by the Dread of the Laws; ſo far from it, that we find that in all thoſe Countries where the Inquiſition is eſtabliſhed, every one is afraid of knowing too much. There, when a Layman is ſeen to inquire aſſiduouſly into his Religion, he becomes immediately ſuſpected; and as it is of dangerous Conſequence to a Perſon to be knowing, in caſe they have but the leaſt Suſpicion that he has imbibed fewer Prejudices than the common People, the Conſequence of this will be, that this Man, to preſerve himſelf from Ruin, ſhall act the Part of a Hypocrite, and mask himſelf, but will immediately throw it off the Moment he thinks himſelf out of the Reach of the Inquiſitors. When once an *Italian* gets ſafe to *London*, *Florence*, *Paris*, *Lisbon*, or *Amſterdam*, he becomes quite another Creature. This wretched Policy has produced a great Number of Atheiſts, who look upon Religion as no other than a mere Contrivance of the Court of *Rome*; and who, for fear of being one Day convicted of Unbelief, write, in order to ſcreen themſelves, upon the Immortality of the Soul, and on other Subjects which they believe nothing of; and all this only (in caſe they ſhould happen to be proſecuted upon that Account) that they may make uſe of this as a Handle, in order to prove that they have done their utmoſt to demonſtrate thoſe very Things, which they are accuſed of denying. The Parallel between the Practice of the antient Church, and that of the Inquiſitors, with reſpect to Heretics, is one of the beſt Articles in theſe Memoirs; 'tis ſcandalous for the Inquiſition to diſpenſe with thoſe Laws, which Juſtice, Humanity, and the Principles of Chriſtianity, have preſcribed to all Tribunals in general. But this Parallel was already drawn in *the Hiſtory of the Inquiſition, and its Origin*, in Page 92. *&* *ſeq.* of the Edition printed in 1693.

BOOK II. This abounds with faithful Extracts, copied *verbatim* from the Treatiſe above-mentioned; but the Reader would have been more obliged to the Epitomizer, had he given him the Particulars of the Inquiſition of *Venice*. As this wiſe Republic has reſtrained the ambitious Tyranny of Prieſts, ſhe is thereby leſs ſubject to the Caprices of the Inquiſitors, than thoſe Nations among whom it is eſtabliſhed. This Difference is ſo great, that it deſerves to be ſhewn more at large than the Author of the Memoirs has done, who has only given us a few indigeſted Hints on that Head. To ſupply this Defect, we ſhall preſent the Reader with the thirty nine Chapters or Statutes, extracted from the ſame Work, and compared with the *Italian* of Father *Paul*.

STATUTES

STATUTES *to be obſerved by the* INQUISITION *at* Venice.

I.

THREE Senators ſhall be always deputed to aſſiſt in *Venice*, in all the Judgments, Actions, and Proceedings of the Inquiſition; and as the ſeveral Cities which are ſubject to it muſt regulate themſelves after the Example of the capital City; in all ſuch Places where the Inquiſition is eſtabliſhed, inſtead of the three Senators, the Rectors of the ſeveral Cities ſhall aſſiſt at all the Judgments of the Inquiſition, by virtue of their Office. Beſides the Confirmation of this Statute by antient Cuſtom, and ſeveral Decrees of the Senate, the Senate has expreſly agreed to the ſame by a Concordate made between *Julian* III. and the Republic, *Anno* 1551.

II.

In caſe that in thoſe Cities ſubject to the Capital, any Rector is prevented from aſſiſting at the judicatory Proceedings of the Inquiſition, then the Podeſtat's Vicar ſhall be preſent in their Stead; and in caſe this latter cannot be there, the Rector ſhall be oblig'd to depute a Counſellor or ſome other Magiſtrate to aſſiſt therein. Decreed in the Council of Ten, the 29th of *November*, *Anno* 1548.

III.

In caſe an Aſſiſtant has any Affair or Tranſaction with the Court of *Rome*, wherein his Intereſt is concerned, ſuch Aſſiſtant is forbid to intermeddle with the Affairs of the Inquiſition in any Manner whatſoever; in this Caſe it devolves on his Collegue, or to the ſenior great Chamberlain, in caſe there happens to be but one Rector in the City, and that he had any Tranſaction with the Court of *Rome*. Thus decreed in the Council of Ten, the 9th of *June* 1574.

IV.

The Perſons appointed to aſſiſt in the judiciary Proceedings of the Inquiſitions, are forbid to intermeddle in any Manner whatſoever, either with preparing the Trials or Sentences which are pronounced, but are only to attend very carefully to every Thing tranſacted therein, and are only to act on four different Occaſions.

1. When the Affair is of ſo important a Nature as to affect the Honour of God, the Good of the Church, the Extirpation of Hereſy, or the Puniſhment of ſome very heinous Crime; in theſe Caſes they are commanded immediately to ſee that the Sentences pronounced by the Inquiſitors be put in Execution, and be aſſiſtant therein to the utmoſt of their Power.

2. In caſe that the Inquiſitors, upon pretence of performing the Duties of their Employment, and of puniſhing ſuch Crimes as fall under their Cognizance, ſhould do any Thing that may be prejudicial to the Authority of the civil Magiſtrate, and the public Peace; or that may tend to the Scandal and Oppreſſion of the Subjects of the Republic; ſuch as aſſiſt in their Proſecutions in her Name, muſt bring them to Reaſon, and oblige them to act conformable to the Rules of Juſtice and Equity; but in caſe their Endeavours herein happen to be fruſtrated, they muſt put a ſtop to the Execution,

till ſuch Time as the Prince has had notice of all that has been tranſacted, and has ſent his Orders how they are to proceed.

3. If they ſhould debate upon any Subject, which they ſuſpect may tend to leſſen the Authority of the State, or the Oppreſſion of the People, they muſt ſo order Matters, as to get the Execution thereof ſuſpended, till ſuch Time as they have informed the Prince of it, and received his Anſwer.

4. If it ſo happen, that the Inquiſitors ſhould be negligent in the Exerciſe of their Functions, and proceed too ſlowly in the Puniſhment of Heretics, ſo that they may have Reaſon to fear, it would thereby give them an Opportunity of growing more numerous, the Aſſiſtants are bound in Duty to admoniſh the Inquiſitors to perform theirs; and in caſe it ſhould not proceed from Want of Inclination, but Power, they muſt inform the Prince thereof, and procure his Orders for that Purpoſe, and in caſe it be neceſſary, greater Services than uſual.

V.

Whoever aſſiſts, in the Name of the Republic, at the judiciary Proceedings of the Inquiſition, is forbid to take an Oath of Fidelity; of Secrecy, or of what Nature ſoever to the Inquiſitors, or any other eccleſiaſtical Judge, though they are obliged to both, but by virtue of that Secrecy and Fidelity they owe their Prince. Thus decreed in the Senate the 5th of *September*, 1609.

VI.

In conſequence of the foregoing Statute, they, in quality of Officers of the Republic, are obliged to give the Senate an Account from Time to Time, of whatſoever important Matters are tranſacted in the Inquiſition. Thus decreed in the Senate the 22d of *April*, 1643.

VII.

When any Inquiſitor dies, or any Removal is to be made among them, they ſhall immediately give Advice thereof to the Prince, and the Ambaſſador of the Republic at *Rome*, to the End that he may exclude all ſuſpected Perſons from being elected Inquiſitors. Thus reſolved in the Senate the 18th of *October*, 1612.

VIII.

No new Inquiſitor ſhall be admitted, without the Approbation of the Prince, and producing a Patent to that Effect. Thus decreed in the Senate the Day and Year above-mentioned.

IX.

The Aſſiſtants muſt be preſent at all the Proſecutions which are carried on by the Inquiſition, as well againſt the Laity as the Clergy, both ſecular and regular, from what Place ſoever the Informations may have been ſent, and before whomſoever they may have been depoſed. This was firſt decreed by the Council of Ten, the 30th of *June*, 1568. and by the Senate the 1ſt of *September*, 1609. and the 9th of *Auguſt*, 1613.

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X.

The Assistants must be present, not only at the Sentences of all Prosecutions, but at every Thing that may any way relate to them, such as Summons, Writs for Seizure, Imprisonment, Hearing of Witnesses, Torturing, Abjuration, Absolution, and in general, at whatever is transacted from the Time of the Impeachment to the passing Sentence. Thus resolved in the Senate the 9th of *August* 1603, and the 5th of *September* 1609.

XI.

The Assistants cannot absent themselves from any Proceedings of the Inquisition, upon any Pretence soever, tho' they appear to them of never so little Consequence; nor can they give leave to have any Thing transacted in their Absence. The Senate has declared, that to grant any Thing of this Nature, would exceed the Bounds of their Authority. Thus decreed the 5th of *September* 1609.

XII.

That if any Prosecution shall be prepared, or any other Proceedings carried on in their Absence, they shall look upon the whole as null, and put a Stop to the Execution of them. All they can promise, is, that the whole Process may be begun again in their Presence. Thus determined in the Senate the 18th of *January* 1591, and signified to the Pope's Nuncio the 8th of *June* 1591.

XIII.

They shall not suffer any Informations to be made in their Defence, that relate to any Trial out of the *Venetian* Territories. The Pope desiring this Article might be granted him, was refused by the Senate the 9th of *March* 1560.

XIV.

They shall not only refuse to permit the carrying on of any Suit, of what kind soever, in their Absence; but shall take care that the Form of Words following be inserted at the Beginning of all the Acts; *the most illustrious and most excellent Lords* N. N. *being present and assistant.* This is an express Article of the Concordate made between *Julius* II. and the Republic *Anno* 1551.

XV.

The Assistants shall not suffer the Inquisitors to insert any Statutes made out of the Dominions of the State, in their Prosecutions. But in case there come from *Rome*, or any other Place, any good Statute, which does not interfere with the Authority of the Republic, the Inquisitors of the State may put such Statute in Execution, provided they proceed therein according to the usual Form and Custom of the Country, by drawing up the new Decree in the Name of the Inquisitors of the Place, in Presence of the public Assistants, and without once mentioning that the Decree came from *Rome*, no otherwise than if the Inquisitors of the Place had drawn it up themselves. This was decreed in the Senate the 7th of *September* 1590.

XVI.

They shall prevent all Prosecutions and Prisoners from being carried out of the Dominions of the State, tho' their Accomplices should be in such Places, without first giving

giving an Account thereof to the Prince, and having his Orders for it. Thus decreed with Relation to Priſoners by the Council of Ten, the 27th of *June* 1567; and with reſpect to Proſecutions, by the Senate the 8th of *July* 1589.

XVII.

No Aſſiſtant can be a Conſulter of the Inquiſition, thoſe Employments being incompatible.

XVIII.

The Aſſiſtant cannot allow the Inquiſitors to grant Writs for ſeizing any Perſon ſoever; unleſs it apppears by the Informations made in their Preſence, that the Crime is of ſuch a Nature as to fall under the Cognizance of the Inquiſition. Thus reſolved in the Senate the 5th of *July* 1597. If it be a dubious Caſe, they ſhall give Notice thereof to the Prince, and, in the mean Time, the Suit ſhall be ſuſpended, and ſhall wait for his Orders. Thus decreed in the Senate the 23d of *Auguſt* 1597.

XIX.

They ſhall not ſuffer the Inquiſitors to proſecute Wizards and Conjurers, unleſs they are manifeſtly guilty of Hereſy. This Statute agrees with the Cannon Law, and the expreſs Reſolution made in the Senate on this Head, the 10th of *October* 1598. If the Caſe is dubious, it ſhall be reſerved to the Ordinary Judges; which is agreeable to the Canon Law, and the Opinion of the Doctors.

XX.

The ſame ſhall be obſerved with reſpect to Inchantments and Witchcraft, of which they ſhall not allow the Inquiſitors to take Cognizance, except that ſome of the Sacraments may be thereby abuſed, and conſequently ſome Mark or Token of Hereſy given; that if over and above the Suſpicion of Hereſy, Death, Sickneſs, or Madneſs ſhould enſue to any Perſon therefrom, the Inquiſitors ſhall judge of the Suſpicion of Hereſy, and the civil Magiſtrate of the Evil which may have proceeded from the Enchantment, and the two Sentences ſhould be executed by the two Tribunals that pronounce them. Thus decreed by the great Council the 28th of *October* 1610.

XXI.

Nor ſhall the Inquiſitors take Cognizance of Blaſphemers, that being the Prerogative of the civil Magiſtrate, agreeable to the Tenor of the Laws both civil and canonical, and the Practice of all Chriſtendom. But in caſe, by the Blaſphemy utter'd, any Token or Suſpicion of Hereſy may be given, the Inquiſitors ſhall judge of the Token, and the civil Magiſtrate of the Blaſphemy. In this Manner two Sentences will be paſs'd upon the Priſoner; the one of the holy Office with reſpect to ſpiritual, and the other of the civil Magiſtrate with regard to corporal Puniſhment. Thus decreed by the Senate the 11th of *November* 1595. The ſame ſhall be obſerved with reſpect to all who ſhall ſtrike holy Images, or throw Stones at them; or ſuch as ſhall publickly ridicule holy Things. Thus decreed in the Senate the 8th and 15th of *May* 1599.

XXII.

Neither ſhall the Inquiſition take cognizance of thoſe who marry two Wives, except there be a Token or Suſpicion of Hereſy; in this Caſe the Inquiſitors ſhall judge of the Token,

Token, and the civil Magiſtrate of the Bigamy; that in caſe there be neither Token or Suſpicion of the Hereſy, the civil Magiſtrate may take cognizance of it. Thus decreed in the Senate the 8th of *June* 1591, the 8th of *Auguſt* 1592, the 31ſt of *July* 1598, and the 23d of *March*.

XXIII.

The Inquiſitors ſhall not be allowed in any Manner whatſoever to judge in Caſes of Uſury, the canon Law referring theſe Cauſes to the civil Magiſtrate.

XXIV.

Jews, and all other Infidels, ſhall not be ſubject to the Judgment of the Inquiſition; but what Crime ſoever they may be guilty of, Recourſe ſhall be had to the civil Magiſtrate, who ſhall puniſh them with more or leſs Severity, in Proportion to the Enormity of the Crime. Thus reſolved by the Senate the 28th of *January*, and the 12th of of *October* 1591, agreeable to the Decrees of the Pope.

XXV.

The Inquiſitors ſhall not be Judges over the *Greeks*, nor of any other People within the Dominions of the Republic, who have been allowed their ſeveral Prelates, and permitted to live according to their reſpective Cuſtoms. In criminal Caſes, not excepting ſuch as relate to Religion, the civil Magiſtrate only ſhall judge them; and ſhall puniſh them with more or leſs Severity in Proportion to the Enormity of their Crimes, agreeable to the conſtant Practice of the Republic, and the Anſwer which was made to the Pope's Nuncio by the Senate the 4th of *September* 1609.

XXVI.

If any Subject of the Republic ſhall have ſettled himſelf on the other Side of the Mountains, for the ſake of Trade or any other Buſineſs, and having there committed a Crime, ſhould not be informed againſt at *Rome* or elſewhere, the Aſſiſtant in ſuch caſe, ſhall not ſuffer him to be ſummoned by the public Cryer, or by an Inſtrument left at the Houſe of his Relations: But the Deciſion of it ſhall be left to the Judges of the Places where that Crime was committed. Thus reſolved in the Senate the third of *September* 1610.

XXVII.

The Goods and Chattels of all ſuch as ſhall have been condemned by the Inquiſition for Hereſy, ſhall not be confiſcated to the Profit of the ſaid Inquiſition, but ſhall be left to their Children and other lawful Heirs, with the moſt expreſs Prohibition not to give any Part of them to the Perſons condemned. Thus determined by the Council of Ten, the 5th of *November* 1568.

XXVIII.

The Inquiſitors may not publiſh the Bull of any Pope, nor any Ordinance of the Inquiſition of *Rome*, whether of antient or modern Date, without the Leave of the Prince firſt obtain'd for that Purpoſe. Thus decreed by the Senate the 2d of *Auguſt* 1607.

XXIX.

As to ſuch Books as are prohibited by the Court of *Rome*, the Aſſiſtants ſhall not allow the Inquiſitors to publiſh within the Territories of the Republic, any other Catalogue of prohibited Books, than that of the Year 1595, agreeable to the Concordate made between Pope *Clement* VIII. and the Republic, the 24th of *Auguſt* 1596.

XXX.

The Inquiſitors are not permitted to judge the Officers of the Cuſtoms, Vintners, Inn-Keepers, or Butchers who ſell Meat in *Lent*. All ſuch Perſons ſhall be judged only by the civil Magiſtrate, to whom Recourſe ſhall be had in caſe of Neceſſity. Thus reſolved in the Senate the 5th of *September* 1609.

XXXI.

By Virtue of the ſame Decree, the Inquiſitor ſhall not require an Oath of any Artificer whatever, nor puniſh him for ſuch Faults as he may have committed in his Art or Myſtery; becauſe theſe Things come under the Cognizance of the civil Magiſtrate.

XXXII.

The Inquiſitors ſhall not be permitted to draw up any Monitory againſt the ſeveral Companies of Tradeſmen, nor againſt the Magiſtrates in Affairs relating to the Adminiſtration of Juſtice; but if there be any Subject of Complaint againſt theſe, the Aſſiſtants ſhall be Judges of the ſame. Thus decreed by the Senate the 3d of *September* 1568.

XXXIII.

The Form and Tenor of the Edict, which the Inquiſitors uſually publiſh at their Entrance into their Poſts, ſhall be reduced under ſix Heads, and to theſe the Inquiſitors are not allowed to make any Addition.

1. Againſt ſuch as are Heretics, or who knowing any Perſon to be ſo, forbear to impeach them.

2. Againſt thoſe who ſet up Conferences and Aſſemblies in Prejudice of the Catholic Religion.

3. Againſt thoſe who celebrate Maſs, or who preſume to hear Confeſſions, without being duly qualified for that Purpoſe.

4. Againſt ſuch Blaſphemers as give any Suſpicion of Hereſy.

5. Againſt thoſe who prevent and interrupt the Juriſdiction of the Inquiſition; who annoy the Officers, and who, with reſpect to the Employment, either threaten or abuſe the Informers and Witneſſes upon that Account: Or, in other Caſes; ſuch, for inſtance, for having annoy'd an Officer of the Inquiſition in Caſes wherein their Employments were not concerned; this ſhall be judged by the ordinary Magiſtrate.

6. And laſt, Againſt all who either keep, print, or cauſe to be printed, any Books that treat of Hereſy, or are written in Oppoſition to the eſtabliſh'd Religion.

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In caſe the Inquiſition is for proceeding farther, and for adding any new Decree, or for inſerting any other Clauſe over and above what is expreſſed in the ſix Articles above-mentioned, the Aſſiſtants ſhall not ſuffer him to do the ſame, but ſhall give notice thereof to the Prince. Thus reſolved in the Senate with the Conſent of the holy See, the 23d of *May* 1608.

XXXIV.

If any Crime, the Cognizance whereof belongs to the Inquiſition, ſhall be committed in ſuch Caſtles and Villages where the Inquiſition is not eſtabliſhed, the Inquiſition of the City, to which the ſaid Places are ſubordinate, ſhall judge the ſaid Crime in the Preſence of the Aſſiſtants of the ſeveral Places.

XXXV.

If any Crime ſhould be committed in Places ſubject to Juriſdictions, the Spiritual whereof ſhould be ſituated in Places different from the Temporal, the Cognizance thereof ſhall belong to the Inquiſition eſtabliſhed in that Place where the ſpiritual Juſtice reſides, and the Aſſiſtant of the ſaid Place ſhall be obliged to be preſent at the Sentence. Thus decreed by the Council of Ten, the 13th of *March* 1555.

XXXVI.

If any Perſon impeached, ſhall, after Summons, obſtinately refuſe to appear before the Inquiſition; and that, according to the Practice of the holy Office, he be declared a Heretic, and delivered over to the ſecular Arm; the Magiſtrate ſhall be obliged to baniſh him, either for a Term of Years or for ever, from all the Dominions and Places belonging to the Republic. Thus reſolved by the Council of Ten, the 23d of *December* 1563.

XXXVII.

Such Perſons as having been condemned by the Inquiſition, either to a temporary or perpetual Impriſonment, ſhall have eſcaped from the Priſons of the ſame, ſhall be baniſhed by the Magiſtrate, either for a limited Term of Years or for ever, as he in Conſcience ſhall think moſt neceſſary. Thus reſolved in the Council of Ten, the 7th of *April* 1564.

XXXVIII.

Such Perſons as having been ſummoned to appear to anſwer for their heretical Tenets out of the Dominions of the Republic, ſhall have retired to ſuch Places for their own Security, ſhall be condemned by the Magiſtrates to four Years Impriſonment, and be afterwards baniſhed from all the Dominions and Places ſubject to the Republic; which however ſhall not hinder the Inquiſition from condemning them to a greater Puniſhment. Thus reſolved by the Council of Ten, the 22d of *April* 1568.

XXXIX.

The Inquiſitors are impowered to puniſh Slanderers, and ſuch Wretches as ſhall have made falſe Depoſitions before their Tribunal, provided they can be convicted of Falſhood or Untruth, by the Proceſs itſelf; but if to effect this, it be neceſſary to begin the Proſecution a-new, the Aſſiſtants ſhall not ſuffer it to be carried on by the Inquiſitors; and ſhall cauſe this freſh Proſecution to be transferred to the ordinary Judges; this being

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juſt and equitable, according to the Opinion of the Doctors, who had been conſulted upon this Article.

THESE are the thirty-nine famous Chapters or Statutes, by which the Inquiſition is now govern'd in all the Dominions of the Republic of *Venice*, and which confines its Authority to much narrower Limits than it enjoys in all other Places where it is eſtabliſhed. The Inquiſitors have frequently complained of this; have been ſupported and encouraged therein by the Court of *Rome*, and have ſet every Engine at work, in order to get all or Part of them annulled; but to no Purpoſe. As the Senate have always been perſuaded, that in caſe they ſhould make the leaſt Conceſſions on this Head, the ſpiritual Power would at laſt deſtroy the temporal, they have for that Reaſon always aſſerted and maintained, even the moſt inconſiderable of thoſe Statutes, with the utmoſt Rigour and Reſolution.

IT is however obſerved, that the Senate have neglected to add one farther Condition to them, which would certainly have been granted, had they inſiſted upon the Neceſſity of it; a Condition of ſuch mighty Conſequence, that there is juſt Room for Wonder, how ſo great a Number of Perſons, and all of them endued with the moſt conſummate Wiſdom, could have overlook'd it.

IN *Spain* the Inquiſitors are all *Spaniards*; and in the *Milaneſe* the Natives of that Country are not excluded the holy Office. Now the *Venetians* might very juſtly, and indeed ought to have inſiſted, that no Foreigner ſhould be permitted to enjoy any Employment in the Inquiſition eſtabliſhed in their Territories. They have indeed applied a Remedy to this Overſight, by obliging the Inquiſitors, who are ſent to them, to obtain from the Doge Letters Patents, directed to the ſeveral Rectors or principal Magiſtrates of the ſeveral Places, without which they cannot either be received, or perform the leaſt Function of their Employments, in any ſuch Place; for whenever the Doge does not approve of an Inquiſitor, he either wearies him out with repeated Delays, or even refuſes his Grant, without which that of the Pope is wholly uſeleſs.

BUT as the Court of *Rome* have never been able to remove the antient Boundaries which had thus been ſet to their Authority, they have in revenge excluded the Subjects of the Republic from all the Inquiſitions of *Italy* and the Pope's Territories.

IN reading theſe Articles we find, 1. That the Inquiſition of *Venice* is of a mix'd Nature, *i. e.* compoſed of Clergy and Laity; the former whereof are Judges, and the latter no more than Aſſiſtants. 2. That it is ſubordinate to the Republic and the Senate, and not to the Court of *Rome*, as the reſt, which is manifeſt from the IIId, Vth, VIth, and XVth Statutes. One remarkable Circumſtance is, that theſe Statutes were not made at once, but at different Times, according as the Senate obſerved that the Court of *Rome* incroached on the Rights of the Republic.

As the Lay-Inquiſitors are no more than Aſſiſtants, we nevertheleſs find that they are impowered to oppoſe whatever they think may interfere with the Privileges of the Republic. Pope *Julius* III. imagined he had made a complete Conqueſt, when he prevailed ſo far as to have it expreſſed in the Concordate, that the Clauſe, *The moſt illuſtrious Lords* N. N. *being preſent and aſſiſtant*, ſhould always be inſerted. Nevertheleſs the Court of *Rome* have ſince found, that what they thought a Victory was a real Detriment, and have therefore employ'd every Artifice to get this Clauſe annulled, though to no Purpoſe.

GREGORY IV. declared by a Bull, that as Hereſy was cognizable only in the eccleſiaſtical Court, the civil Magiſtrate had therefore no Buſineſs to intermeddle in it, notwithſtanding the great Number of Cuſtoms to the contrary, which even the Popes themſelves had approved. The Senate maintained, and very juſtly, that as the very Nature of a Concordate ſuppoſes the Conſent of both Parties, conſequently it cannot be made void but by the Parties contracting; and that to maintain, that an Affair which had been agreed upon between two Princes under reciprocal Obligations, ſhould nevertheleſs depend upon the Will of one of them, implied a Contradiction. However, Matters were carried no farther, and the Republic of *Venice* has been obliged to ſtand eternally upon her Guard, to employ the moſt prudent, political Maxims, and to be unſhaken in her Reſolutions, to prevent the Court of *Rome* from uſurping an abſolute Authority over the Inquiſition at *Venice*.

BOOK the third, Chap. I. II. III. *& ſeq.* This Book is tranſcribed from the Treatiſe above-mentioned, and begins in the Original at Page 166.

PAGE 238. *And though Jews, Mahometans, and other Infidels, are not ſubject to the Inquiſition*, &c. I ſhall on this Occaſion relate a Story which happened at *Rome*. A *Dutch* Anabaptiſt going to that City upon ſome Affair or other, delivered himſelf with too much Freedom on the Principles of his Religion, upon which he was impeached to the Inquiſitors, who immediately ſent their Officers to ſeize him. There was no Occaſion to employ Torture to make him confeſs he did not acknowledge the Pope's Infallibility, nor allow all thoſe Tenets which a Man is required to aſſent implicitly to at *Rome*. They were juſt going to put him to Death, when one of the Inquiſitors taking Pity on his Youth, reſolved to ſave him. In one of the Examinations the Priſoner was asked, Whether or no he believed in ſeveral Articles of Faith then mentioned? To which he anſwered in the Negative. Whereupon the Inquiſitor who was prejudiced in his Favour, thought proper to ask him, Whether he had ever been baptized? To which he alſo anſwered, No. His Friend the Inquiſitor hearing this, cauſed him to be declared a Heathen, and as ſuch, not ſubject to the Inquiſition; ſo that our *Dutchman* got off by ſubmitting to the Ceremony of Baptiſm, and the being catechized.

PAGE 240. *'Tis ſurprizing to conſider the forlorn Condition of a Perſon who falls under this Misfortune*, &c. This can proceed from nothing but a Dread of the Barbarities of the Inquiſitors. In all other Tribunals, the Relations and Friends of the Priſoner are allowed to uſe their utmoſt Endeavours to ſerve him, and to ſet every Engine at work, either to prove his Innocence, or extenuate his Crime. 'Tis ſcandalous to conſider that Prieſts, who ought to be ſo many Angels of Peace, have leſs Humanity than the Laity, and ſhould be leſs indulgent than the Pagans, who never deprived the Unfortunate of this Recourſe, eſpecially till after they were found guilty, and Sentence was pronounced againſt them. We have already ſeen in the foregoing Remarks, that St. *Martin* oppoſed the Puniſhment of *Priſcillian*. 'Twas to no Purpoſe that *Ithacius* the Biſhop, who had impeached this Hereſiarch, and others who had contributed to his Condemnation, implored the Protection of *Maximus*. In vain an Aſſembly of Biſhops ſeemed to give a Sanction to this Perſecutor, by ſtill joining in Communion with him. They had but juſt before extorted from the Emperor (a Man of too eaſy and calm a Temper, by the Advice of the Prieſts, to make uſe of the Expreſſion of [a] *Sulpitius Severus*) a Decree, by which a Number of armed Men were impowered to go over into *Spain* in ſearch for Heretics, and to deprive them of their Lives and Poſſeſſions; but the Arrival of St. *Martin* at *Triers* threw them into the utmoſt Conſternation; they

[a] See his 3, 11, 12, and 15 Dialogues.

foreſaw that he would certainly cenſure their Proceedings, and condemn them abſolutely. To prevent this, they endeavour'd to procure an Order to forbid his Entrance into that City; they employ'd the vileſt Artifices to prevent *Maximus* from giving them a Hearing, well knowing it would be to their Prejudice; however St. *Martin* refuſed to join in Communion with them, notwithſtanding the Synod had juſtified the Conduct of *Ithacius*. 'Tis true, indeed, that being terrified, becauſe *Maximus*, upon finding him inflexible, would have put two Officers to Death, in whoſe Favour St. *Martin* interceded, he conſented to join in Communion with *Ithacius* and his Accomplices, upon condition that the Lives of thoſe two Officers ſhould be ſpared, and that the Tribunes who had been ſent into *Spain* ſhould be recalled; all which was granted him. On the Morrow he was preſent at the Conſecration of *Felix* the Biſhop, and communicated that Day with the Followers of *Ithacius*; but being required to confirm this Communion in Writing, he refuſed to do it, and looked upon the Complaiſance he had ſhewed only for two Hours, as a great Crime, which afflicted him ſo much, that he was reſolved to break off all farther Correſpondence with that Party. Let us make a Reflection or two on this Incident, which is found in an Author of undoubted Credit, and afterwards compare it with the Maxims of the Inquiſition; we then ſhall find, that *Ithacius*, according to the modern Principles, was an illuſtrious Biſhop, and zealous for the Purity of Faith; and that in an Age like ours, he would infallibly have been made a Cardinal, and become a worthy Member of the Congregation of the holy Office. But for poor St. *Martin*, he, as a Favourer of Heretics, would have immediately been confined in the Dungeons of the Inquiſition, and would never have come out from thence, but in order to go to Execution. And as we may probably ſuppoſe that this Saint, who was not to be wrought upon either by the Favours or Threats of *Maximus*, nor drawn away by the Authority of a corrupted Synod, would have aſſerted his Opinion to the laſt, he conſequently would not have been allowed the Favour of *fuego revolto*, but have been treated as a hardened and impenitent Heretic. 'Tis well that the Inquiſitors confine their Studies to the Caſuiſts and ſuch like Authors; for the Hiſtory of the Church would often force a Bluſh from them, were they to examine their Conſciences, though ever ſo ſlightly, by the Light thereof.

BOOK III. *Chap.* 3. The Author of the Memoirs here furniſhes us with ſeveral very curious Particulars. But as M. *de Vayrac* has attempted to give us the Proceedings of the *Spaniſh* Inquiſition, and even to juſtify them, it may not be improper to quote what he ſays upon that Head, as we find it in his *Preſent State of* Spain, Book IV.

" I HAVE not yet made the leaſt Mention of the Inquiſition, and feel myſelf oppreſſed, " as it were, with the Weight of the Subject I am going to handle. On one Side I " am thoroughly ſenſible of the Danger to which I expoſe myſelf, in caſe I ſhould, " through Inadvertency, let drop any Expreſſion that might give never ſo little Offence " to this formidable Tribunal; a Tribunal which commands ſo much Awe and Reſpect, that Mankind think they can expreſs it by no other Manner, than a religious " and myſterious Silence. But on the other Side, as I am to give my Readers a com- " plete Idea of the preſent State of *Spain*, I am thereby indiſpenſably obliged to inform " him equally, in whatever relates to the eccleſiaſtical, no leſs than the civil Govern- " ment; and here, in what Manner muſt I begin, in order to invalidate the Calumny " which has ſo frequently been thrown upon an awful Tribunal? a Tribunal that claims " the Veneration of all good Chriſtians, and which the ſovereign Pontiffs, and the " Catholic Kings, have always conſidered as the Shield and Defence of the Chriſtian " Religion.

" I MUST

" I MUST own, that were thoſe who exclaim againſt it, to conſider the Quality of " the Members of it, they would entertain quite other Notions of it. They would " find it headed by a Cardinal, at leaſt a Prelate of the higheſt Rank; that its Mem- " bers were Perſons of the higheſt Character in the Adminiſtration, both eccleſiaſtical " and civil; when probably they would not have the Boldneſs to deſcribe them as a " Company of barbarous and implacable Judges, inclined rather to puniſh the Inno- " cent, than pardon the Guilty; greedy of poſſeſſing the Wealth of ſuch unhappy Per- " ſons as fall into their Hands, rather than zealous for their Salvation, and more in- " clined to keep up a groteſque fantaſtic Devotion, than to diffuſe a Spirit of ſolid " Piety. They would not always repreſent them, as is their Cuſtom, with an Arm up- " lifted, ready to hurl the Thunder on the Heads of thoſe unhappy Creatures. They " would ſay in themſelves, 'tis impoſſible to conceive how, in a State governed by " Laws, and in which the Chriſtian Religion is profeſſed, a Tribunal could poſſibly " have been erected, whoſe Proſecutions, according to them, are directly levelled at " the Deſtruction of Mankind, and calculated to overturn all Order, Law, Juſtice, and " Humanity. But from an unaccountable Fatality, whether it be that the Writers on " this Subject have copied from unfaithful Memoirs, or have confounded a holy and " ſalutary Severity with a Barbarity of the moſt criminal Nature, 'tis certain they de- " ſcribe the holy Office as a Place where there is no Safety for Riches or Innocence, " becauſe of the crying Injuſtice that is committed therein. But the moſt deplorable " Circumſtance is this: Prejudice has taken ſo deep Root, that I almoſt deſpair of ever " making my Countrymen acknowledge, that an Inquiſitor is diſtinguiſhed by Cir- " cumſpection, Wiſdom, Juſtice, Integrity, and ſuch-like Virtues. I yet will endea- " vour to make this appear; and to effect it, believe it will be proper to treat upon the " Inſtitution of the holy Office, the Judges which compoſe it, and the Methods of " its Proceedings.

" KING *Ferdinand the Catholic*, and *Iſabella* his Conſort, having manifeſt Proofs that " the *Moors*, by a feigned Converſion, and the *Jews*, from the moſt execrable Policy " and a ſordid Spirit of Intereſt, pretended to live as Chriſtians in outward Appearance, " though at the ſame Time the former ſecretly adhered to the deteſtable Tenets of " *Mahomet*, and the latter followed the Principles of the *Jewiſh* Law, both to the great " Scandal of Believers; who by not guarding ſufficiently againſt the ſecret Enemies of " the Faith and Doctrine of Chriſt Jeſus, did themſelves fall into the moſt dreadful " Diſorders by their Communication with them: Theſe Monarchs, I ſay, reſolved to " check the Progreſs of ſuch a Multitude of Abominations, by ſetting up an Inquiſi- " tion in their Dominions, (as had been practiſed in *France* in the Time of the *Albi- " genſes)* in order to revive the holy Severity, which the eccleſiaſtical Laws have enacted " againſt Heretics, *Moors*, *Jews*, Apoſtates, Atheiſts, impious and ſuperſtitious " Wretches. For this Purpoſe they declared to his Holineſs, the urgent Neceſſity there " was of puniſhing theſe Prevaricators ſeverely, in order to prevent the ill Example " they gave, from corrupting any longer the Purity of the Faith of ſuch as publicly " profeſſed the Doctrine of the Church of *Rome*; and the Pope having granted them " leave to erect an Inquiſition in *Spain*, they laid the Foundation thereof in 1478. " And on this the ſovereign Pontiffs have, by different Bulls, devolved all their Power " and Authority in whatever relates to the Catholic Faith, and alſo that there ſhould " lie no Appeal from its Sentence: And on the other Side, Kings have, in its Favour, " given up all their Authority in whatever relates to the judging of the Confiſcations " of all ſuch as are convicted of Hereſy, Idolatry, Judaiſm, Apoſtacy, Atheiſm, Irre- " ligion, Superſtition, *&c.*

" THIS

" THIS Tribunal is compoſed of a Preſident, with the Stile and Title of Inquiſitor-
" General, and Lieutenant of the *Roman* Pontiff in *Spain*; of ſix Counſellors, by the
" Stile and Title of Apoſtolical Inquiſitors; of one Fiſcal, or Attorney-General; one
" Secretary of the Chamber, two Secretaries of the Council, one Alguaſil-Major, a
" Receiver, two Reporters, four Porters, Uſhers, or Door-Keepers; a Sollicitor; and
" of ſeveral Qualificators and Conſultors, whoſe Number is not fixed, there being ſome-
" times more, and ſometimes leſs, one whereof is by Right and Title to be of the
" Order of St. *Dominic*, by virtue of a Decree of *Philip* III. of the 16th of *December*,
" 1618. by which that Privilege is granted to that Order, but not the abſolute Govern-
" ment of the Council, as ſome ſpurious Writers have affirmed, and which indeed the
" Generality of People take to be Fact, grounded upon a fabulous Tradition.

" THE Poſt of Inquiſitor-General is ſo eminent a Dignity, that if one of the King's
" Sons was to be a Clergyman, he would not think it beneath him to fill that Place.
" This is ſo true, that I have been aſſured *Philip* IV. having given one of his Subjects
" the Choice either of the Archbiſhopric of *Toledo*, or the Employment of Inquiſitor-
" General, and finding he preferred the former, he ſaid, *I have been miſtaken in my*
" *Opinion of the Capacity and Talents of this Man, ſince he has choſe rather to be Arch-*
" *biſhop of* Toledo, *than Inquiſitor-General.* And indeed his Power is ſo abſolute and
" unlimited, that his Catholic Majeſty cannot boaſt of having one Subject in his Do-
" minions who is exempt from it. He only, in conjunction with his Majeſty, has the
" filling up of Vacancies which happen among the Inquiſitors, and the latter can never
" confer them without his Holineſs's Conſent. 'Tis he who nominates, with the
" Conſent of the Council, to the ſeveral Poſts of ſuch Tribunals of the Inquiſition as
" are ſubordinate to the ſupreme Council, which are eſtabliſhed at *Sevil*, *Toledo*, *Gra-*
" *nada*, *Corduba*, *Cuenca*, *Validdolid*, *Murcia*, *Llerada*, *Logreno*, *St. Jago*, *Saragoſſa*,
" *Valentia*, *Barcelona*, *Majorca*, *Sardinia*, the *Canary-Iſlands*, *Mexico*, *Cartagena*, and
" *Lima*.

" EACH ſubaltern Tribunal conſiſts of three Inquiſitors, two Secretaries, one Al-
" guaſil, one Receiver, a certain Number of Qualificators and Conſultors, with whom
" the Inquiſitors adviſe upon any Affairs that happen, deſcribe or characterize Pro-
" poſitions, examine and correct ſuch Books as are printed either in *Spain* or
" Abroad.

" ALL the Officers of the ſupreme Council, and of the other Tribunals of the In-
" quiſition, are obliged to give authentic Teſtimonies of their good Life, Capacity, and
" the Pureneſs of their Blood, *i. e.* to prove that none of their Families were ever Here-
" tics, *Moors*, or *Jews*.

" I HAVE indeed been ſometimes ſurprized, that the Inquiſitors ſhould ſeize upon
" Perſons on a bare Information, or on Signs and Tokens; but I was no longer ſo,
" when I was informed that the holy Office never proceeded to that Act of Severity,
" without having firſt made the moſt diligent Enquiry into the Character of the In-
" former, and taken the utmoſt Care that the Informations made, were not the Reſult
" of Hatred or Revenge; and indeed they frequently give notice to one who is im-
" peach'd, either to reform his Conduct in caſe he be guilty, or clear himſelf if he be
" innocent. Beſides, we are to obſerve, that the Law of Retaliation is made uſe of
" againſt the Informer; but unluckily ſuch as follow this Trade take great Care to
" conceal their Names.

" IT

" IT may be proper to acquaint the Reader, by the Way, that thoſe who affirm that " ſuch Perſons as are impriſoned by the holy Office are obliged to gueſs at the Crime " whereof they are accuſed, aſperſe that Tribunal unjuſtly; ſince 'tis notorious, that the " Moment a Priſoner is ſeized, they begin to prepare his Trial, and ſend him a Coun- " ſellor and an Attorney to defend his Cauſe. I muſt indeed own, that they ſuf- " fer a great deal in their Impriſonment; but on the other Side, as they are never " ſeized but for the moſt flagrant Crimes, we muſt not wonder if they are kept under a " very ſtrict Confinement.

" WE are to obſerve, that the Subaltern Tribunals cannot impriſon Prieſts either " religious or ſecular; any Knights of the military Orders, or any of the Nobility, " without firſt giving notice thereof to the ſupreme Council. They are likewiſe " bound to give the ſaid Council an Account monthly of the State of ſuch Goods and " Chattels as have been confiſcated; and are obliged to make a faithful Report an- " nually of all the Cauſes they have heard, and alſo give in a Liſt of their Priſoners. " As thoſe of *Majorca*, *Sardinia*, the *Canary Iſlands*, and the *Indies*, cannot maintain a " frequent Correſpondence with the above-mentioned ſupreme Council, becauſe of their " great Diſtance from it, they never give an Account of their ſeveral Tranſactions " but once a Year. No inferior Tribunal is allow'd to ſolemnize an Act of Faith, with- " out firſt obtaining the expreſs Leave of the ſupreme Council for that Purpoſe, who, " to make it the more ſolemn, generally ſends a Counſellor thither.

" THE political Conduct both of the ſupreme Council and of the other Tribunals of " the Inquiſition, is ſurprizing and wonderful; and the moſt inviolable Secrecy is there- " in obſerved with regard to Obedience and the Exactneſs of the ſeveral Proſecutions. " The Inquiſitors, Qualificators, Conſultors, Commiſſioners, Receivers, Familiars, and " Algauſils belonging to the ſupreme Council, make an almoſt numberleſs Multitude. " They reckon upwards of 20000 Familiars in *Spain* only: Theſe are diſperſed up and " down the ſeveral Provinces of that Kingdom, and they accept of this Poſt rather in " a View to make a Figure in the World, and command Awe and Reſpect, than from " any intereſted Motives; which is the Reaſon why in ſo great a Number there are " ſcarce 2000 of them in actual Employments. Theſe Familiars are as ſo many Exempts, " appointed to ſuper-intend the Actions of all above them, and to ſeize upon ſuch as " are impeached.

" TO conclude, the moſt fatal Circumſtance attending thoſe who have been im- " peached to this Tribunal, is, that though they ſhould be wholly innocent, it yet " throws a blemiſh upon their Character as long as they live; and that ſuch as are con- " victed, are thereby diſqualified for ever from holding any Poſt under the Govern- " ment."

UNLUCKILY for the Inquiſition, its Apologiſt has been forced to lay aſide the Simplicity of the hiſtorical Style, and to employ the higheſt Strains of Rhetoric, in order to juſtify it. This Manner of ſetting out, plainly diſcovers the Difficulty of the Attempt; the Author ſhews he is ſenſible of it; and the Arguments he employs, in order to deſtroy the Prejudice the World entertains againſt the Inquiſition, ſeem to be a more full Juſtification than any we meet with in his Book. However, as he profeſſes a greater Love to Truth, than Reſpect to the Inquiſition, his Sincerity extorts ſuch Confeſſions from him as do no way juſtify this Tribunal. We have obſerved that he contradicts himſelf, when he ſays that the holy Office never give Orders for the ſeizing of any Perſon, *without firſt making the moſt diligent Enquiry into the Character of the Informer, and taking the utmoſt Care his Depoſitions are not the Reſult of Hatred and Revenge;*

venge: And a little after he owns, that *unluckily ſuch as follow this Trade, take great Care to conceal their Names.* Nor is there leſs Contradiction when he ſays, that *as Perſons are never ſeized but for the moſt flagrant Crimes, we muſt not wonder that they are kept under a very ſtrict Confinement*; Expreſſions which claſh very much with thoſe we find at the Concluſion of the ſame Chapter. *The moſt fatal Circumſtance*, ſays he, *attending ſuch as have been impeached to this Tribunal, is, that altho' they ſhould be wholly Innocent, it yet throws a blemiſh upon their Character as long as they live; and that ſuch as are guilty, are thereby diſqualified for ever from holding any Poſt under the Government.* In the whole, I do not believe this Author is ſooner to be believed, than the Writer of *The Hiſtory of the Inquiſition*, who has given us the Particulars of the Proceedings of that Tribunal, and who relates that the Priſoners are confined ſeveral Years before they are called to a Trial. Whoever reads the third Chapter of the third Book of the Memoirs, muſt look with Horror and Deteſtation on a Set of Eccleſiaſtics, for keeping an unhappy Wretch many Years in Suſpence, which muſt infallibly raiſe the moſt gloomy Ideas in his Mind, becauſe he is ignorant what Fate his Enemies are preparing for him.

EXPLANATION *of the* FIRST FIGURE.

THE firſt Plate repreſents the Hall whither the Priſoner is carried in order for Examination.

A *The Inquiſitor who examines the Priſoner.*

B *The Secretary taking down all his Anſwers.*

C *The Priſoner ſitting on the Stool, with his Face turned towards a large Crucifix, and the Inquiſitor's Table.*

D *The Goſpel, on which he is obliged to ſwear that he will truly anſwer to every Article that ſhall be put to him.*

EEE *Seats for the abſent Officers.*

THE fourth Chapter of theſe Memoirs muſt ſtrike all who have the leaſt Senſe of Humanity with Horror. A [a] Chriſtian Philoſopher of our Age ſaid, That *Torture* is a wonderful Invention, perfectly well adapted to ruin innocent Perſons of weak Conſtitutions; and to ſave the Guilty, provided they are but ſtrong and vigorous. Several learned Lawyers have thought that theſe Rigours were the Source of numberleſs Abuſes; and indeed the moſt notorious Criminals have been found to bear up under the Tortures, both ordinary and extraordinary, without making the leaſt Confeſſion; and on the other Side, ſeveral innocent Perſons have confeſſed themſelves guilty of Crimes, which, after their Deaths, were found to have been perpetrated by others. In the mean Time, as the Juſtice of all Tribunals conſiſts in judging conformable to the Laws, we cannot blame the civil Magiſtrate for not aboliſhing it after it is once eſtabliſhed; but it is ſurpriſing to conſider, that ſo ſoft and gentle a Miniſtry as that of the Goſpel, has not diverted Prieſts from adopting an Uſage which owes its Original to Paganiſm. The three kinds of Torture, which the Inquiſitors employ to extort Confeſſions, are all repreſented in the ſame Plate.

[a] *La Bruyere.*

Ex-

Explication of the Second FIGURE.

THE ſecond Plate repreſents à ſubterraneous Grotto, called the Place of Torments, where the Torture is given in three different Manners.

A *The Inquiſitor preſent at the Torture, who puts a ſtop to it, after it has laſted an Hour, or otherwiſe when he thinks proper.*

B B *Two Aſſiſtants.*

D D *A Priſoner who ſuffers a kind of Strapado.*

E E E *The Tormentors raiſing the Priſoner to the Top of the Cieling, and afterwards letting him down with a Jerk within half a Foot of the Ground; by which Means his Arms are put out of Joint.*

F *The Bench on which the Criminal is laid, in order to ſuffer the Torture of Water.*

G *A Criminal in whoſe Mouth Water is poured thro' a Funnel.*

H H H *Servants belonging to the Inquiſition, who prepare the Water, that is to be poured thro' a Funnel.*

I *The Torture by Fire. The Criminal whoſe Feet are broiled in order to extort a Confeſſion from him.*

K *One of the Tormentors rubbing his Feet with Bacon, to make his Torments more exquiſite.*

L *The Phyſician of the Inquiſition, who commands the Tormentors to ſtop, when there is any Danger of the Criminal's dying under the Torture.*

All the Servants who are employ'd in this dreadful Office, are muffled up in ſuch a Manner that it is impoſſible to know them again, and look like ſo many Apparitions, rather than Men.

CHAPTER the fifth of the above-mentioned Book.— The ſame Ceremonies are not always obſerved at the Reading of Proſecutions and Sentences. We may obſerve, that here it is made on a great Theatre or Scaffold, erected for that Purpoſe in *Madrid*, and we read in the Inquiſition of *Goa*, that the *Auto de Fe* thereof, deſcribed by *Dellon*, who was ſo unhappy as to be a very near Spectator of it, was celebrated in the Church of St. *Francis*. A learned *Engliſh* Gentleman, who after his Return from *Italy* publiſhed three Letters, printed in 1688, informs us, that the Condemnation of *Molinos* was ſolemnized in the Church of *Minerva* at *Rome*. The Dreſſes the Criminals appear in, are pretty near the ſame in all Countries; and we ſhall not make any mention of them in this Place, becauſe all the reſt of the Figures are relative to the Inquiſition of *Goa*. I ſhall only relate in what Manner *Molinos* made his laſt Appearance in Public.

" CURIOSITY had drawn a prodigious Concourſe of People to the Church of *Mi-*
" *nerva*——— but Piety was always made to bear a Part in this Ceremony; for his
" Holineſs had granted a plenary Indulgence to all who ſhould aſſiſt at it.———
" *Molines* appeared in a very neat Dreſs, with his Beard newly trimmed; in his ſa-
" cerdotal Habit; with a ſmiling Countenance, which his Enemies ſaid had all the
" Charms that recommend a Man to the Fair Sex. He was brought out of Priſon in
" an open Coach, with a *Jacobin* along with him. He was brought at firſt, for ſome
" Time, in one of the Galleries of the *Minerva*, and looked freely on all the Spec-
" tators, and returned a Bow to all who ſaluted him." (Such ſalutes to a Victim of the Inquiſition, are very remarkable, as we have ſeen) " And all he was heard to ſay,
" was, that they ſaw a Man who was defamed, but that he was a Penitent; *Infama-*
" *to, ma pentito.* After this he was carried to Dinner; and indeed he had a very good
" one provided for him, becauſe 'twas to be his laſt good Meal. Dinner being end-
" ed, he was carried to Church in a triumphant Manner, in an open Chair, on the
" Shoulders of the *Sbirri.* Being ſeated in his Place, he made a very ſubmiſſive Bow
" to the Cardinals, and did not, in any one Action, give the leaſt Token of Fear or
" Shame. He was chained, and had a Wax Taper in his Hand, when two luſty
" Friars read his Proſecution aloud; and Orders had been given that the Multitude
" ſhould cry, *to the Fire, to the Fire*, at the reading of every Article. Being brought
" back into Priſon, he enter'd his Cell with the utmoſt Compoſure, calling it his
" Cloſet; and in his taking leave of the Prieſt who attended him, pronounced theſe
" Words: *Farewel, my good Father, we ſhall ſee one another again at the Day of Judgment,*
" *when it will appear, whether Truth is on your Side or mine.* He was confined in this
" Place till he died."

IT may be proper to obſerve, that this was a very particular Caſe. For the Inquiſitors being deſirous of cruſhing a Sect that attempted to aboliſh a numberleſs Multitude of pious Exerciſes, which brought great Sums to the Prieſts, gained a conſiderable Advantage, in forcing the Leader of it to make a public Recantation. *Molinos* had a great Number of Admirers, not only in the ſeveral Provinces of *Spain* and *Italy*, but alſo in the Congregation of the holy Office; and if we may give Credit to the *Engliſh* Author above cited, the Pope himſelf being ſuſpected to favour *Molinos*, was obliged to give an Account of his Faith to the Commiſſioners of the Inquiſition, who were appointed to examine him in private for that Purpoſe. *Petruci*, who had imbibed the ſame Sentiments with *Molinos*, and had aſſiſted him in the ſpreading them, being raiſed to the Dignity of Cardinal, had rid out the Storm, which gave occaſion to the following *Latin* Diſtich:

Crimine ſunt ſimiles ambo, ſed diſpare ſorte;
Oſtrum Petrucius, *vincla* Molinos *habet.*

That is,

They both were guilty of the ſame Crime, but met with a very different Fate, for Petruci *was raiſed to the Purple, but poor* Molinos *was thrown into Priſon.*

THE above-mentioned *Engliſh* Writer afterwards gives an Inſtance of the great Temper and Moderation of an Inquiſitor, a Temper which one would ſcarce imagine them to be capable of. He tells us in *pag.* 128. " That one of *Molinos*'s Diſciples had the
" Courage to tell the Inquiſitors to their Faces, that they were a Society of unjuſt,
" cruel, and heretical Wretches; and compared their Treatment of him, to that of the
" *Jews* to our Saviour; notwithſtanding which, adds the ſame Writer, we are told that
" they afterwards releaſed him upon his Recantation."

CHAPTER

CHAPTER the ſeventh, *Michael de Montſarratte.* That which follows to theſe Words; *after ſuch dreadful Examples,* &c. is not to be found in *the Hiſtory of the Inquiſition and its Original,* but is tranſcribed from a Book that was printed many Years after. But after this Quotation, the Author of the Memoirs again tranſcribes a great many Things from *the Hiſtory of the Inquiſition.* The ſharp Reproaches that are afterwards thrown on the Inquiſitors, are juſtly grounded, and we find in the [a] original Treatiſe, whence theſe Memoirs are chiefly extracted, three ſtrong Proofs of the ill Uſe which the Inquiſitors make of the exceſſive Power and Authority that they aſſume. The firſt is the irrefragable Teſtimony of *Clement* V. who in the Council held at *Vienna,* made grievous Complaints againſt the Adminiſtration of the Inquiſitors, for carrying their Authority to very undue Lengths. He owns that Complaints had been often juſtly made to him upon that Acconnt, and ſaid farther, that if Things were ſuffered to go on in that Manner, it would follow, that what had at firſt been eſtabliſhed for the Good of the Church, would in the End turn to its Prejudice, and added, that the only Method to put a ſtop to theſe unjuſt Proceedings, would be to draw up good Statutes, which being duly executed, would effectually remove all Subject of Complaint. This was accordingly done, and they are ſtill found in the Body of the Canon Law.

SECONDLY, Pope *Clement* VI. gave a particular Commiſſion to *Bernard,* Cardinal of St. *Mark,* and his Legate in the Dominions of his Holineſs, which impowered him to take Cognizance of the Cruelties which the Inquiſitors committed, and to do Juſtice to all who ſhould complain of their Oppreſſion.

THESE two Inſtances are more than ſufficient to prove, that the Inquiſitors are capable of exerciſing ſuch Cruelties as ought to be reſtrained for the Good of Mankind.

HERE follows a third. In 1518. a great Number of Wizards were diſcovered in the Province of *Breſcia.* The Magiſtrates in thoſe Parts, either through Negligence, or from the Perſuaſion that the Cognizance of their Crime belong'd properly to the ſpiritual Magiſtrate, ſurrender'd them up to them; but the Extortion and Oppreſſion which reſulted from hence were ſo flagrant, that the Council of Ten found themſelves obliged to annul all their Proceedings; to ſummon the grand Vicars of the ſeveral Biſhops and Inquiſitors, who had been guilty of the above-mentioned male Practices, to appear at *Venice*; and to appoint other Judges, who, in conjunction with the ordinary Aſſiſtants, ſhould reviſe the ſeveral Proſecutions, and do Juſtice to all thoſe who ſhould offer up any Complaints againſt the Inquiſitors. And notwithſtanding that all this was done, continues the above-mentioned Hiſtorian, they yet were ſcarce able to keep the People from making an Inſurrection.

THE Inhabitants of *Rome* have not yet forgot the dangerous Seditions which broke out in that City after the Death of Pope *Paul* IV. who had carried the Cruelty of the Inquiſition to a very great Height. The Statues which had been erected in his Honour were thrown down, and dragged ignominiouſly up and down the City for ſeveral Days together; the People who were particularly exaſperated againſt the Inquiſition, forced open its Priſons, and ſet at Liberty all ſuch Perſons as were impriſoned in them; they afterwards ſet fire to the Palace of the holy Office, and did not give over their Fury till they had plundered and burnt all the Writings belonging to it. *Anno* 1568. *Mantua* had like to have been deſtroy'd by another Sedition of the ſame Nature, which had been raiſed upon account of the Inquiſition.

[a] Vide Page 292.

CHAPTER the eighth of the ſame Book. The Author of the Memoirs has extracted from the ſo-often-mentioned Work, all the Particulars he relates concerning the Authority which the Inquiſitors aſſumes with reſpect to Books. It muſt be confeſſed, that much Venom is contracted by Reading, and that many People would have preſerved a Purity, both as to Faith and Manners, had they not unhappily met with Books that depraved their Underſtandings, and taught them to take a greater Delight in committing Vice. Nothing can be of ſuch bad Conſequence in this Caſe as the Works of the Caſuiſts; but then the Inquiſitors never attack theſe Authors, but on the contrary, ſpend all their Fury againſt ſuch Pieces as have met with the moſt univerſal Approbation. The New Teſtament of *Mons*, the Reflections of Father *Queſnel*, *Baillet*'s Lives of the Saints, St. *Auſtin*'s Works, publiſhed by the Congregation of St. *Maur*; theſe are the Books which the Inquiſitors commit to the Flames; at the ſame Time that they ſhall ſuffer ſuch Books as the following to be ſold at *Rome*, *viz.* *Ragionamenti d'Aretino*, *de Matrimonio* by *Sanchez*, and other infamous Writings of the ſame Stamp; and alſo canonize the Writings of Cardinal *Sfondrato*, notwithſtanding they had been unanimouſly proſcribed by a kind of national Council, compoſed of the moſt learned Body of Clergy in the World.

BAYLE has juſtly obſerved in his Dictionary, that theſe very Inquiſitors who exerciſe ſo much Severity againſt the moſt edifying Pieces, have not taken the leaſt Notice of the frantic Notions of *Beata Maria d'Agreda*, who, having a crazy Imagination, arifing from an ill-grounded Devotion, wrote Things injurious to the Majeſty of the Creator. We don't find that they have cenſured the ſcandalous Tax of the Datary, or Chancery, at *Rome*, a Book which is juſtly conſidered as the greateſt Ignominy and Reproach of the Court of *Rome*; or in caſe they prohibit the Reading of it, 'tis upon Pretence that it has been corrupted by Heretics, *i. e.* publiſhed with Reflections which laid open the Scene of Knavery contained in it.

AND yet there was found a Man who either through Want of Judgment, or Modeſty, was ſo ſilly as to write an hiſtorical Elogium of the Inquiſition. The Perſon I mean is Father *Macedo*, a *Franciſcan* Friar, who in the *Schema ſacræ congregationis ſancti officii Romani*, printed at *Padua* in 1676. had the Impudence to make the Seat of its Inſtitution in the terreſtial Paradiſe, or Garden of *Eden*. This learned Hiſtorian pretends, that God began to execute the Office of Inquiſitor in that Place, and that he continued it out of *Eden* againſt *Cain*, and thoſe who built the Tower of *Babel*; that St. *Peter* acted in the ſame Quality againſt *Ananias* and *Saphira*, and devolved that Power on the Popes, who inveſted St. *Dominic* and his Succeſſors therewith. 'Tis ſurprizing that the Inquiſitors ſhould not be afraid of becoming the Laughing-Stock and Contempt of the World, in ſuffering ſuch Books to be printed. Before I leave this idle Prattle, I ſhall take occaſion from St. *Dominic* and his Order, to obſerve, that in a very waggiſh little Poem, entitled the *Arriere-ban (i. e.* Aſſembly of the Vaſſals) *of the Church Militant*, written on occaſion of the Siege of *Candia*; the Poet ſuppoſes that the Pope raiſes an Army of Prieſts and Monks, in order to force the Enemies to leave that Place, and gives to each Order ſuch a Poſt as is ſuitable to his Habit and his Manners. And as for the *Dominican* Friars, he gives them the Employment following:

Les Jacobins *inquiſiteurs,*
Feront punis les deſerteurs.

That is,

The Poſt beſt ſuited to St. Dominic's *Fry's*
To puniſh ſuch as from their Colours fly.

THE



A Man condemn'd to the flames but escapes them by confessing his guilt.

HOMME Condamné au Feu, mais qui l'a évité par sa Confession.



A Maid who has escaped the flames by acknowledging herself guilty after condemnation

FILLE qui a évité le Feu, en avouant après son jugement.



A Married woman sentenced by the Inquisitors to be burnt Alive ...

FEMME Condamné par L'INQUISITION à être Brulé vive

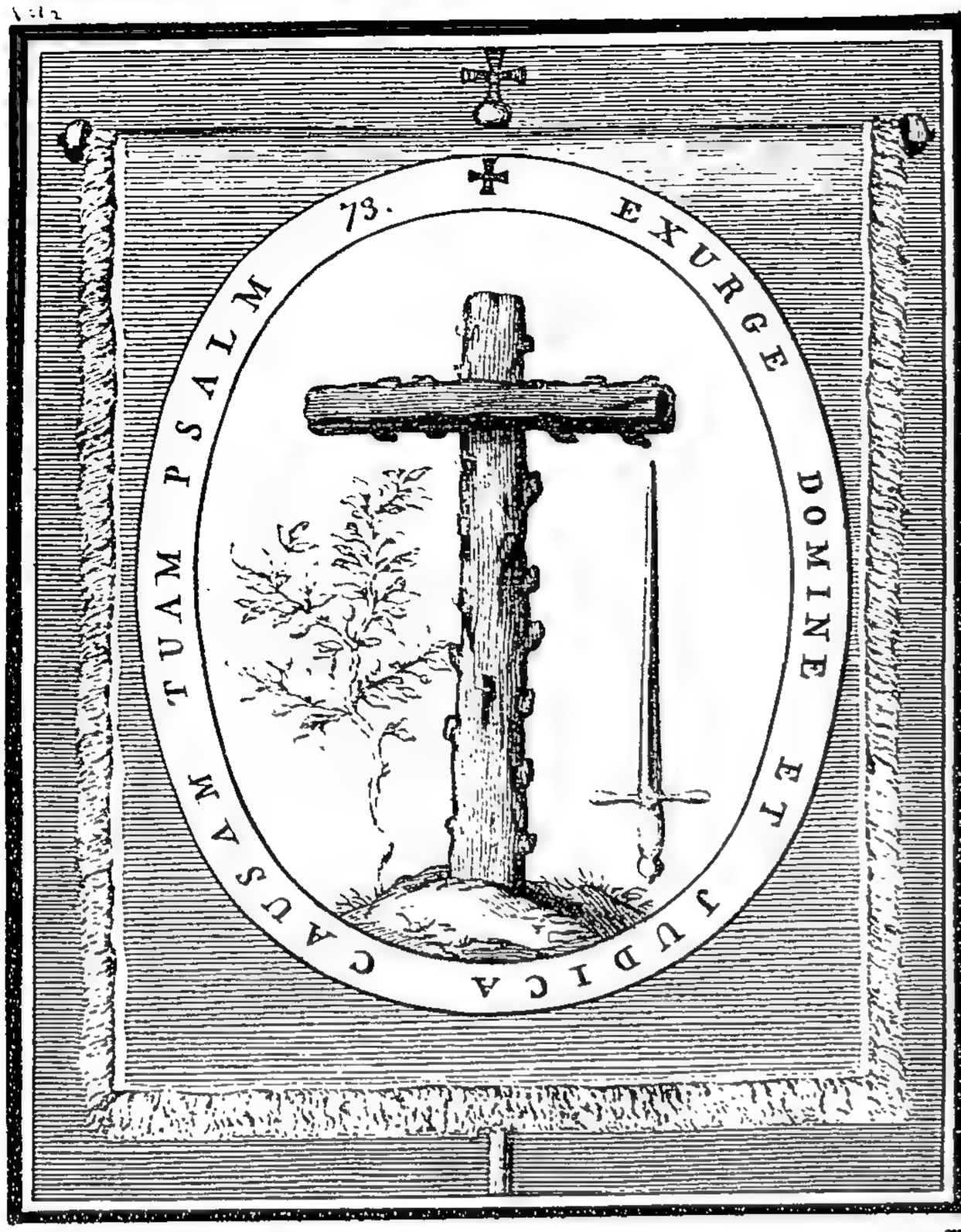


A MAN going to the FLAMES by the Sentence of the Inquisitors ...

HOMME qui va être Brulé par arrest de L'INQUISITION ...

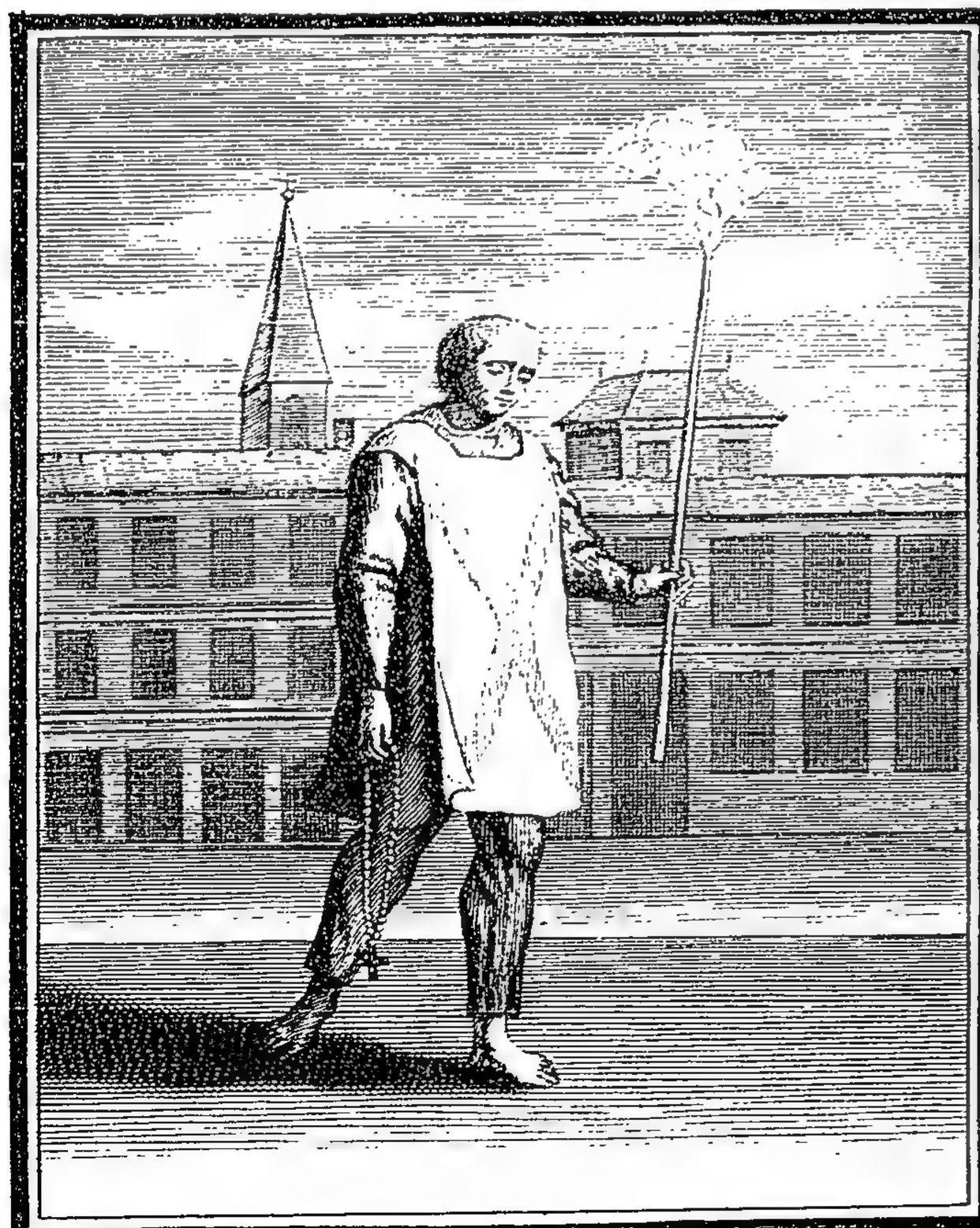
B. Picart. del.

C. Du Bosc exc.





STANDARD of the SPANISH INQUISITION. | *BANNIERE de L'INQUISITION D'ESPAGNE.* | *STANDARD of the INQUISITION of GOA.* | *BANNIERE de L'INQUISITION de GOA.*





B. Picart Delin. C. du Bosc Sc.

A MAN convicted of HERESY, who pleads guilty before he is tried | *HOMME convaincu D'HERESIE qui s'est accusé lui même avant que d'etre jugé* | *A NUN who has escap'd the flames by pleading guilty before she is tried.* | *RELIGIEUSE, qui a evité d'être brûlée en confessant avant que d'etre jugé.*

THE Motive which occaſioned this Order to have the Preference in this Employment has been ſhewn before. The Founder of the *Dominican* Friars, or *Jacobins;* having alſo founded the Inquiſition, is the Reaſon why St. *Dominic* is repreſented in the Standard of the Inquiſition, with his proper Characteriſtic, namely, a Dog carrying a Torch near a Globe; becauſe when his Mother was with Child of him, ſhe dreamt ſhe ſaw a Dog lighting the World with a Torch. In his Right-Hand is a Branch of Olive, as a Token of the Peace he will make with ſuch as ſhall declare themſelves good Catholics; and in his Left, a Sword, to denote the War he makes with Heretics, with this Motto, *Juſtitia & Miſericordia.* See what has been ſaid on this Head in *the Memoirs*, and the fourth Compartment.

BUT the Standard of the *Spaniſh* Inquiſition is different, it being a wooden Croſs full of Knots, with a Sword and an Olive Branch, as repreſented in the third Compartment. This Standard has been deſcribed in a very different Manner in theſe Memoirs.

Explication *of the* FIGURES *repreſenting the Habits of the Criminals condemned by the* INQUISITION.

THE fifth Compartment repreſents a Priſoner whom the Inquiſitors have found too guilty to be acquitted, and yet not criminal enough to be condemned. He is clothed in a *San-benito*, which is a ſleeveleſs Coat of a yellow Colour, with a great red St. *Andrew*'s Croſs before and behind. Theſe are generally Perſons who readily accuſe themſelves, gueſs their Accuſers, and diſcover a Sorrow for the Crimes they have committed. See what has already been ſaid in theſe *Memoirs*. The male Priſoners have a Waiſtcoat under their *San-benito*, the Sleeves whereof deſcend to the Wriſt, and a Pair of Drawers which reach to their Heels, both made of black Linen ſtrip'd; but the Women wear their own peculiar Habits under the *San-benito*, as we ſee in the ſixth Compartment, repreſenting a Nun condemned by the Inquiſitors, and clothed in the Habit of her Order, with the *San-benito* over it; and in the eighth and ninth Compartments, obſerve that thoſe Men who wear the *San-benito* are bare-headed.

IN Compartments ſeven and eight, a Man and a Woman are repreſented, who having been condemned to the Flames, have eſcaped them by making a Confeſſion in the very critical Minute, after their Sentence had been read, and before they are taken out of Priſon, provided nevertheleſs that they are not ruled. Their under Dreſs is the ſame with the above-mentioned, with the Difference only of the Paſteboard Cap, ſhaped like a Cone, which is worn by Men as well as Women. Theſe Caps are called *Carrochas*. Their Scapulary called *Sammaria*, differs from the *San-benito* in this; the Ground of it is grey, with Flames painted upon it, and the Points turned downward, and is called *Fuego Revolto*, to denote that they, by their Confeſſion, have thrown down the Pile on which they were to have been burnt.

THE ninth and tenth Compartments repreſent a Man and Woman who have no Hopes of Pardon left. Theſe, in like Manner as thoſe above, wear the *Carrocha* and the *Sammaria*, but then the Points of the Flames are pointed upwards, and have alſo Devils painted on them armed with Hooks. At the Bottom of the *Sammaria* is a Figure repreſenting the condemned Criminal.

OBSERVE

OBSERVE firſt, that in the eighth and ninth Compartments, the Engraver has repreſented the Women in their Hair, whereas it was before ſaid, that all Priſoners of both Sexes, and of what Condition ſoever, have their Hair cut off; and as this is done to prevent their harbouring Lice, we may reaſonably ſuppoſe that they cut it from Time to Time.

SECONDLY, That he has repreſented the Women with their Shoes and Stockings on, a Diſtinction not taken notice of by the *Memoirs*, where we find, on the contrary, that in the Proceſſion they all go bare-footed, and that the Priſoners are not ranked according to their Sex, but the Crimes they have committed.

THE eleventh Plate is ſo accurately deſcribed in the ſixteenth Chapter of the fourth Book, that it were needleſs to give an Explication thereof in this Place.

THE laſt Plate repreſents the Place of Execution.

A A *Repreſents ſuch as are condemned by the Inquiſitors after their Death.*

B B *Their Bones carried in little Trunks, in order to be burnt.*

C C *Two Criminals condemned to the Flames.*

D *Another who is ſtrangled before he is burnt; a Favour indulged to thoſe who repent before they die.*

E E E *Coalmen who furniſh the Wood for the Fire, and light the ſeveral Piles.*

F F F *More unhappy Creatures who are going to ſuffer the ſame Puniſhment, and ſurrounded with Confeſſors, exhorting them to renounce* Judaiſm. *After Sentence of Condemnation has paſſed upon them, and their Delivery over to the ſecular Arm, they are carried to the Place of Execution, mounted on Mules, as is the Cuſtom in* Spain *and* Portugal.

THE Reader is to take notice, that in ſome Places the Piles are not raiſed from the Ground as in this Plate, but a very wide and deep Hole is dug, in which a great Fire is made over Night, ſo that it is full of live Coals, by that Time the Priſoners get to it. If they are *Jews* who perſiſt obſtinately in their Principles, they are carried thrice round this dreadful Grave, when if they ſtill perſiſt in their Opinions, they are thrown into it. In *Spain*, not many Years ſince, a beautiful *Jew* of about eighteen, being greatly importuned by a Monk to abjure her Religion, was ſo much offended at it, that ſhe threw herſelf into the Flames, which conſumed her Body in a very little Time.

Tantum Religio potuit ſuadere malorum!

IN order to complete the Relation of the Proceedings of the Inquiſition, we ſhall preſent the Reader with the following *Auto de Fe*, or *Act of Faith*, as it was ſolemnized at *Liſbon* in 1707.

The ACT OF FAITH, *as it was publicly ſolemnized in the* Rocio, *or great Square in* Lisbon, *on* Sunday *the 6th of* November, 1707. *under the Inquiſitor-General, Don* Nuno da Cunha de Ataide, *Counſellor of State, and High-Almoner to his Majeſty.*

MEN.

PERSON dead in Priſon, and abſolved with the Abſolution called [a] *Da inſtantia.*	*N°.*	*Age.*
Michael Lopez Montezinos, a [b] new Chriſtian and a Merchant, unmarried, Son of *Rodriguez Lopez Montezinos*, a Merchant, born and living in this City, whoſe Anceſtors came originally from the Kingdom of *Caſtile.*	I.	30.

Abjuration called de Leve.

Anthony Gonſalves Cazeiro, Son to *Bartholomew Gonſalves Cazeiro*, a Seaman, of *Ribeyra Doura*, born in the Village of *Senharis*, in the Pariſh of *Our Lady of the Roſary*, within the Juriſdiction of the Town of *Chaves*, of the Archbiſhopric of *Braga*, reſiding in the Town of *Arcs*, in the Biſhopric of *Portalegra*, and ſometimes reſiding at *Abrantes* in the Biſhopric of *Guarda*, for having married a ſecond Time, his firſt and lawful Wife being ſtill living. [*Whipt, and ſent to the Gallies for five Years.*]	II.	40.
Francis Lopez da Sylva, Shoemaker, a Batchelor, natural Son of *Francis Lopes da Sylva*, Diſtributor, born and living in *Santarem*, a City in this Archbiſhopric, for having made uſe of a magical Purſe, in order to render himſelf invulnerable, and ſuſpected to have made a Contract with the Devil; moreover, for having been guilty of Sodomy, as Agent in that Crime, and for having endeavoured to intimidate the Witneſſes of the holy Office, purpoſely to extort from them the ſeveral Depoſitions they had made. [*Whipt, and ſent ten Years to the Gallies.*]	III.	25.

[a] That is, diſcharged of all Proſecution againſt his Body.
[b] Whoſe Father and Mother were both *Jews*, or a *Jew* that is turned Chriſtian.

A Perſon [a] *who does not abjure, nor wear the* [b] *Habit.*

N°. *Age.* *Gaſper Lopes Henriqueis*, a new Chriſtian, and Phyſician of *Covilham*,
IV. 69. a City in the Biſhopric of *Guarda*, living in this City, after having been reconciled by the Inquiſitors, for the Crime of *Judaiſm*, the 14th of *December*, 1667. retaken, relapſed, and guilty of the ſame Crime. [*Perpetual Impriſonment.*]

Abjuration called [c] de Vehemente, *for Judaiſm.*

V. 25. *Gaſper Mendes Caſtanho*, [d] a half-new Chriſtian, a Trader of the City of *Menjana*, of the Diſtrict of *Campo d'Origue*, in the Archbiſhopric of *Evora*, reſiding in the City. [*Priſoner at Diſcretion.*]

VI. 36. *James Mendes Sola*, [e] partly a new Chriſtian, and Captain of Horſe, of the City of *Trancozo*, of the Biſhopric of *Vizeu*, having his Dwelling in the City of *Lamego*, and reſiding in the City of *Lisbon*. [*The ſame.*]

A Perſon that does not abjure, [f] *and wears the* [g] *Habit.*

VII. 42. *John Rodriguez Ferreira*, a half-new Chriſtian, and a Merchant, of the City *Eſtremos*, in the Archbiſhopric of *Evora*, dwelling in the City of *Leyria*, reconciled by the Inquiſition, for the Crime of *Judaiſm*, in the *Act of Faith* which was publicly ſolemnized in the *Rocio* of this City the 20th of *October*, 1704. and retaken as guilty of the ſame Crimes. [*Impriſonment, and to wear the Habit for Life.*]

Firſt Abjuration in Form, for Judaiſm.

VIII. 42. *Emanuel Mendes Henriquez Montebarro de Alcanha*, a Haberdaſher of ſmall Wares, born and living in the City of *Guarda*. [*Arbitrary Priſoner, and the Habit, which is taken off in the Act itſelf.*]

[a] When there are not legal Witneſſes ſufficient againſt a Perſon, and that other Tokens are wanting, ſuch Perſon is not condemned to wear the Habit; but if notwithſtanding all this, he may have brought himſelf under great Suſpicion to the Inquiſition, he is often condemned to perpetual Impriſonment.

[b] The perpetual Impriſonment which is pronounced by the Inquiſitors, is very often no more than a Prohibition to quit the ordinary Place of their Reſidence; and even if a Perſon ſo condemned is a Merchant, he ſometimes has Leave to follow his Buſineſs in all Parts of the Dominions of the King of *Portugal*, but then he muſt be always ready to appear when called upon by the Inquiſitors.

[c] This is an expreſs Abjuration after having been duly convicted.

[d] Who is of *Jewiſh* Extraction on one Side only, *i. e.* either by the Father's or Mother's Side.

[e] Some of whoſe Family were *Jews*.

[f] Who does not abjure the Particulars of which he is accuſed, becauſe the Accuſers had not ſufficient legal Proofs; however he is condemned to wear the Habit, as being guilty in ſome other Reſpect, or ſuſpected by the Inquiſition.

[g] *L'Habito Perpetuo* is a kind of Scapulary, or rather *Camail* of Wool (an eccleſiaſtical Habit) with a red Croſs before and behind. A Perſon who has been retaken by the Inquiſition, needs only put it on when he is obliged to appear before the holy Office, or aſſiſt at the Sermons, and ſuch like, appointed for the Inſtruction of thoſe who have gone aſtray.

	Nº.	Age.
Emanuel de Santiago, a new Chriſtian, unmarried, Son of *Alexander Pereira Ourives da Prata*, Stocking-Weaver, of the City of *Braganza*, having his Habitation in the City of *Vimiozo*, and happening to be in this City. [*Ditto.*]	IX.	27.
Emanuel Mendez Brandao, a new Chriſtian, Counſellor in the City of *Monſanto*, and dwelling in that of *Covilhao*, in the Biſhopric of *Guarda*. [*Impriſonment, and to wear the Habit at Diſcretion.*]	X.	30.
Joſeph Chriſtopher da Coſta, a new Chriſtian, Haberdaſher of ſmall Wares, unmarried, Son of *Francis Emanuel Delgado*, a Farmer of the King's Revenues, born in this City, and dwelling in that of *Leyria*. [*Ditto.*]	XI.	19.
Denis Pimentel, a new Chriſtian, and Farmer of the King's Revenues, in the City of *Braganza*, in the Biſhopric of *Miranda*, and dwelling in the City of *Lisbon*. [*Impriſonment, and to wear the Habit for Life.*]	XII.	38.

Second Abjuration in Form, for Judaiſm.

Emanuel Pereira Gomes, a new Chriſtian, a Caſhier, unmarried, Son of *Emanuel Gomez Ribeiro*, a Confectioner, of the City of *Elvas*, and dwelling at *Abrantes*, a City of the Biſhopric of *Guarda*. [*Ditto.*]	XIII.	38.
Francis da Sylveira, partly a new Chriſtian, a Perſon of ſome Subſtance, born and dwelling in this City. [*Ditto.*]	XIV.	50.
James Feyo Flores, a new Chriſtian, a Perſon of ſome Fortune, a Native and Inhabitant of the City of *Celorico*, in the Biſhopric of *Guarda*. [*Ditto.*]	XV.	46.
Anthony Lopez da Sylva, a new Chriſtian, unmarried, and of no Buſineſs, Son of *Sebaſtian Dias da Sylva*, a Merchant; a Native and Inhabitant of this City. [*Ditto.*]	XVI.	27.
Simon Carvalho Chaves, a new Chriſtian, living on his Eſtate, a Native and Inhabitant of the Village of *Fundao*, in the Diſtrict of the City of *Covilhao*, in the Biſhopric of *Guarda*. [*Ditto.*]	XVII.	29.
Henry Hebre da Cruz, a new Chriſtian, and a Merchant, unmarried, Son of *Ignaco Franco*, Merchant, born and dwelling in this City. [*Ditto.*]	XVIII.	25.

Third Abjuration in Form, for Judaiſm.

Anthony Rodriguez Leal, partly a new Chriſtian, a Merchant, in the City of *Almeyda*, in the Biſhopric of *Lamego*, and living in the Village of *Fundao*, the Diſtrict of *Covilhao*, in the Biſhopric of *Guarda*. [*Ditto.*]	XIX.	51.

Nº	*Age.*	
XX.	31.	*Lewis Ferreire de Matos*, a half new Christian, Merchant of *Estremos* in the Archbishopric of *Evora*, and living in the City of *Porto de Mos*, of the Archbishopric of *Leyria*. [*Ditto.*]
XXI.	38.	*Christopher da Paz*, a new Christian, Clerk of the Wines, of the City of *Braganza*, in the Bishopric of *Miranda*, and resisting at *Setuval*, a City in this Archbishopric. [*Ditto.*]
XXII.	52.	*Anthony Pimentel*, a new Christian, a Silk-Throwster, of the City of *Braganza*, in the Bishopric of *Miranda*, and residing in this City of *Lisbon*. [*Ditto.*]
XXIII.	47.	*John Lopez Castanho*, a new Christian, a Counsellor of *Moura*, a City of the Archbishopric of *Evora*, and living in this City, who abjured *De Vehemente*, for Judaism, in the Public *Act of Faith* held in the great Square of this City the 19th of *October* 1704; seized a second Time for fresh Tokens of the same Crime. [*Ditto.*]
XXIV.	29.	*Brother Lewis dos Reys*, a new Christian, a Monk professed, of a certain Order, Son of *Melchior dos Reys*, Farmer of the King's Revenues, a Native of *Badajos* in the Kingdom of *Spain*, and dwelling in this City of *Lisbon*. [*Ditto.*]
XXV.	35.	*Alvarez Nicholas Nogueyra*, partly a new Christion, unmarried, Son of *Emanuel Rodriguez Nogueyra*, Merchant, of *Madrid* in the Kingdom of *Castile*, and living at *Lisbon*. [*Imprisonment, and to wear the Habit for Life, without any Possibility of being pardoned; to be branded with Fire, and sent five Years to the Gallies.*]

WOMEN punished or retaken in the ACT OF FAITH *solemnized in* 1707.

A Woman who does not abjure, nor wear the Habit.

Nº	*Age.*	
I.	68.	ANNE *Nunez Medalha*, a new Christian, Widow of *Francis Carvalho Chaves*, who lived on his Estate, a Native and Inhabitant of the Village of *Fundabo* in the District of the City of *Covithao*, in the Bishoprick of *Guarda*, reconciled by the Inquisition, for Judaism, the 23d of *August* 1683. Seized a second Time for relapsing, and as being guilty of the same Crimes. [*Perpetual Imprisonment.*]

Ab-

Abjuration De Vehemente, *for Judaiſm.*

	N°.	*Age.*
Britis de Marcado, a new Chriſtian, Wife of *Emanuel Henriquez de Marcado*, Merchant, born in the Village of *Coriſcada*, the Diſtrict of the City of *Marialva*, in the Biſhopric of *Lamego*, and dwelling in this City. [*Priſoner at Diſcretion.*]	II.	30.
Tiolante Pereyra, a new Chriſtian, Spinſter, born and living in this City, Daughter to *James Gomez Pereyra*, a Merchant, [*Ditto.*]	III.	21.
Jane de Lemos, a new Chriſtian, Wife to *Emanuel Rodriguez Lobo*, a Merchant, born and dwelling in this City. [*Ditto.*]	IV.	33.

A Woman who does not abjure, and wears the Habit.

Don Michaela Archangela, a half-new Chriſtian, Wife of *Emanuel Ferreira*, Merchant, born in *Setuval*, a City of that Archbiſhopric, and living in *Sardoal*, a City in the Archbiſhopric of *Guarda*, of *Caſtilian* Extraction; reconciled for Judaiſm in the Publick *Act* of *Faith* ſolemnized in the great Square of this City the 6th of *October* 1705. Seized a ſecond Time for the ſame Crimes. [*Impriſonment, and to wear the Habit for Life, without Hopes of a Pardon.*	V.	24.
Iſabella de Sa, a new Chriſtian, married to *Lewis de Mattes Lopes*, Merchant, born at *Braganza*, a City of the Biſhopric of *Miranda*, and living in this City of *Lisbon*; reconciled for Judaiſm in the Public *Act of Faith*, ſolemnized in the great Square of this City the 12th of *September* 1706. Seized a ſecond Time for the ſame Crimes. [*Ditto.*]	VI.	31.
Dona Jerome Mauritia de Mangabes, a half Chriſtian, Wife of *Anthony Javares da Coſta*, who is inſerted in the Liſt, born at *Setuval*, a City in that Archbiſhopric, and reſiding in this City; of *Caſtilian* Extraction; reconciled for Judaiſm in the Public *Act of Faith*, ſolemnized in the great Square of this City, the 12th of *September* 1706; and ſeized a ſecond Time for the ſame Crime. [*Ditto.*]	VII.	22.

Firſt Abjuration in Form, for Judaiſm.

Blanche Nunez, a new Chriſtian, Wife of *Emanuel Mendez Tavares*, Tobaconiſt, born in the City of *Guarda*, living in *Almodover*, a City in the Biſhopric of *Algarve*, and reſiding in this City. [*Priſoner at Pleaſure, and to wear the Habit, which is taken off in the Act.*]	VIII.	51
Joan Henriquez, a new Chriſtian, Spinſter, born and living in *St. Vincent de Beira*, a City of the Biſhopric of *Guarda*, Daughter of *Antao vas Ribeyro*, a Shoe-maker. [*Ditto.*]	IX.	17.

N°	*Age.*	
X.	31.	*Guiomar Henriquez*, a new Chriſtian, Spinſter, born and living in the Village of *Fundao*, Diſtrict of the City of *Cavilhao*, in the Biſhopric of *Guarda*; Daughter of *Gabriel Nuner*, Merchant. [*Impriſonment, and to wear the Habit at Pleaſure.*]
XI.	51.	*Mary Rodriguez*, a new Chriſtian, Wife of *Anthony Rodriguez*, Farmer of the royal Revenues ariſing from Hides; a Native of, and reſiding in *Monſanto*, a City of the Biſhopric of *Guarda*. [*Ditto.*]
XII.	18.	*Mary Svares Pereyra*, a new Chriſtian, (Daughter of *John Lopez Caſtanho*, Counſellor, and inſerted in the Liſt) Spinſter, born and reſiding in this City, after having made Abjuration *De Leve*, for Judaiſm, in the *Act of Faith*, ſolemnized in the Hall of the Inquiſition of this City, 30th of *October* 1704. Seized a ſecond Time, upon freſh Tokens of the ſame Crime. [*Impriſonment, and the Habit for Life.*]
XIII.	21.	*Eleonor Nunez*, a new Chriſtian, unmarried, and Daughter of *Lewis Nunez*, a Merchant, born in *Chacim*, a City in the Biſhopric of *Miranda*, and reſiding in this City, after having abjured *De Vehemente*, for Judaiſm, in the *Act of Faith*, ſolemnized publicly in the City of *Coimbre*, the 2d of *March* 1704. Seized a ſecond Time upon freſh Tokens of the ſame Crime. [*Ditto.*]

Second Abjuration in due Form, for Judaiſm.

XIV.	20.	*Dona Catharina Henriquez*, a new Chriſtian, Spinſter, born and living in this City, Daughter of *Sabaſtian Dias da Sylva*. [*Ditto.*]
XV.	42.	*Iſabella Mendez Furtada*, a new Chriſtian, Wife of *Emanuel Pinheiro Ferro*, born in *Toledo*, a City of *Caſtile*, dwelling in *Trancozo*, a City of the Biſhopric of *Vizeu*, and reſiding in this City. [*Ditto.*]
XVI.	21.	*Dona Thereſa Barreira*, a new Chriſtian, Spinſter, Daughter of *Andrew Barreira*, a Merchant, born in *Olinda*, a City in the Biſhopric of *Pernambuco* in *Braſil*, and reſiding in this City of *Lisbon*, of *Caſtilian* Extraction. [*Ditto.*]
XVII.	14.	*Eleonora Maria*, a new Chriſtian, Spinſter, born and dwelling in this City, and Daughter of *Duarte Mendez*, a Merchant. [*Ditto.*]
XVIII.	42.	*Iſabella de Moreas*, a new Chriſtian, Wife of *Francis de Santiago*, living on his Eſtate, born in the Village of *Fundao*, the Diſtrict of *Covilhao*, the Biſhopric of *Guarda*, and living in this City. [*Ditto.*]
XIX.	23.	*Dona Anna Maria Henriquez*, a new Chriſtian, Spinſter, born and living in this City, and Daughter of *Sebaſtian Dios da Sylva*, Merchant. [*Ditto.*]

Third Abjuration in Form, for Judaiſm.

	N°	Age.
Philippa Garcia, new Chriſtian, Wife of *Dominic de Coſto de Miranda*, Merchant, born in *Braganza*, a City of the Biſhopric of *Miranda*, and dwelling in this City of *Lisbon*. [*Ditto.*]	XX.	37.
Brite Carvalha, new Chriſtian, Wife of *Francis Lopes Prato*, Phyſician, born and living in the Village of *Fundao*, Diſtrict of the City of *Covilhao*, in the Biſhopric of *Guarda*. [*Ditto.*]	XXI.	37.
Philippa de Deos, new Chriſtian, Spinſter, born in *Braganza*, a City in the Biſhopric of *Miranda*, living in this City of *Lisbon*, and Daughter of *Elizeus Pimentel*. [*Ditto.*]	XXII.	21.
Anne Feiio Flores, new Chriſtian, Wife of *James di Avila de Seixas*, Merchant, born and dwelling in *Colorico*, a City of the Biſhopric of *Guarda*. [*Ditto.*]	XXIII.	33.
Mary Mendez, new Chriſtian, Widow of *Alexander de Moraes*, living on her Eſtate, born at *Braganza*, a City of the Biſhopric of *Miranda*, and dwelling in this City of *Lisbon*. [*Ditto.*]	XXIV.	35.
Anne Mendez de Veyga, new Chriſtian, Wife of *Francis Lopes Breto*, living on his Eſtate, born in the City of *Guarda*, and reſiding in the Village of *Fundao*, the Diſtrict of the City of *Covilhao*. [*Ditto.*]	XXV.	38.
Dona Jeroma Henriquez de Claves, new Chriſtian, Wife of *Gaſper Lopez Henriquez*, Phyſician, inſerted in the Liſt, born in the Village *da Fundao*, the Diſtrict of the City of *Covilhao*, in the Biſhopric of *Guarda*, and reſiding in this City, after having abjured *De Vehemente*, for Judaiſm, in the Public *Act of Faith*, ſolemnized in the great Square of this City, *October* the 20th, 1704. Seized a ſecond Time for freſh Tokens of the ſame Crime.	XXVI.	31.

Fourth Abjuration in Form, for Judaiſm.

Catherina Maria Roſa, a new Chriſtian, Spinſter, Daughter of *John Lopez Caſtanho*, Counſellor, inſerted in the Liſt, born and reſiding in this City; after having abjured *De Vehemente*, for Judaiſm, in the *Act of Faith*, ſolemnized publickly in the great Square of this City, *October* the 20th 1704. Seized a ſecond Time on freſh Suſpicion of the ſame Crime. [*Ditto.*]	XXVII.	19.
Anna Maria Rodriguez, a new Chriſtian, Widow of *Andrew de Barreyra* Merchant, born at *Madrid*, in the Kingdom of *Caſtile*, and dwelling in this City of *Lisbon*. [*Ditto.*]	XXVIII.	37.

Dona

N°. *Age.*

XXIX. 30. *Dona Guiomar Maria Henriquez*, a new Chriſtian, Spinſter, Daughter of *Sebaſtian Dias de Sylva*, Merchant, born, and reſiding in this City. [*Ditto.*]

XXX. 17. *Dona Catherina Michaela de Chaves*, a new Chriſtian, Spinſter, Daughter of *Gaſper Lopez Henriquez*, Phyſician, inſerted in the Liſt, born and dwelling in this City. [*Ditto.*]

XXXI. 22. *Cuſtodia Henriquez*, a new Chriſtian, Spinſter, Daughter to *Simon Lopez Samuda*, Phyſician, born and dwelling in this City. [*Impriſonment and Habit for Life, without Poſſibility of being pardoned, and baniſhed for three Years to* Braſil.]

Perſons releaſed in Body, that is, *burnt.*

I. 67. *Don Lewis Gabriel de Medina*, a new Chriſtian, Merchant, born in *Madrid*, Capital of the Kingdom of *Caſtile*, and reſiding in this City of *Lisbon*. Burnt for being falſe, hypocritical, diſſembling, having confeſſed his Crime, and impenitent.

II. 33. *Anthony Tavares de Coſta*, a half-new Chriſtian, Merchant, born and dwelling in this City. Guilty of the ſame Crime.

III. 26. *Maria Lopez de Sequeyra*, a new Chriſtian, Spinſter, and Daughter of *Joſeph de Sequeyra*, Farmer of the Royal Revenues, born and dwelling in this City.

IV. 54. *Dona Margucrita Correa*, a new Chriſtian, Widow of *Thomas Pinto*, Merchant, born in *Malaga*, in the Kingdom of *Caſtile*, and living in *Setuval*, a City in this Archbiſhopric.

Perſon releaſed, that is, *burnt in Effigie.*

I. 63. *Francis da Coſta Peſſoa*, a new Chriſtian, Merchant, born and living in this City; convicted, denying what is laid to his Charge, relapſed, abſent, and contumacious.

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THE

CEREMONIES

AND

RELIGIOUS CUSTOMS

OF THE

IDOLATROUS NATIONS,

VOLUME the THIRD.

THE

CEREMONIES

AND

RELIGIOUS CUSTOMS

Warren OF THE *Hastings*

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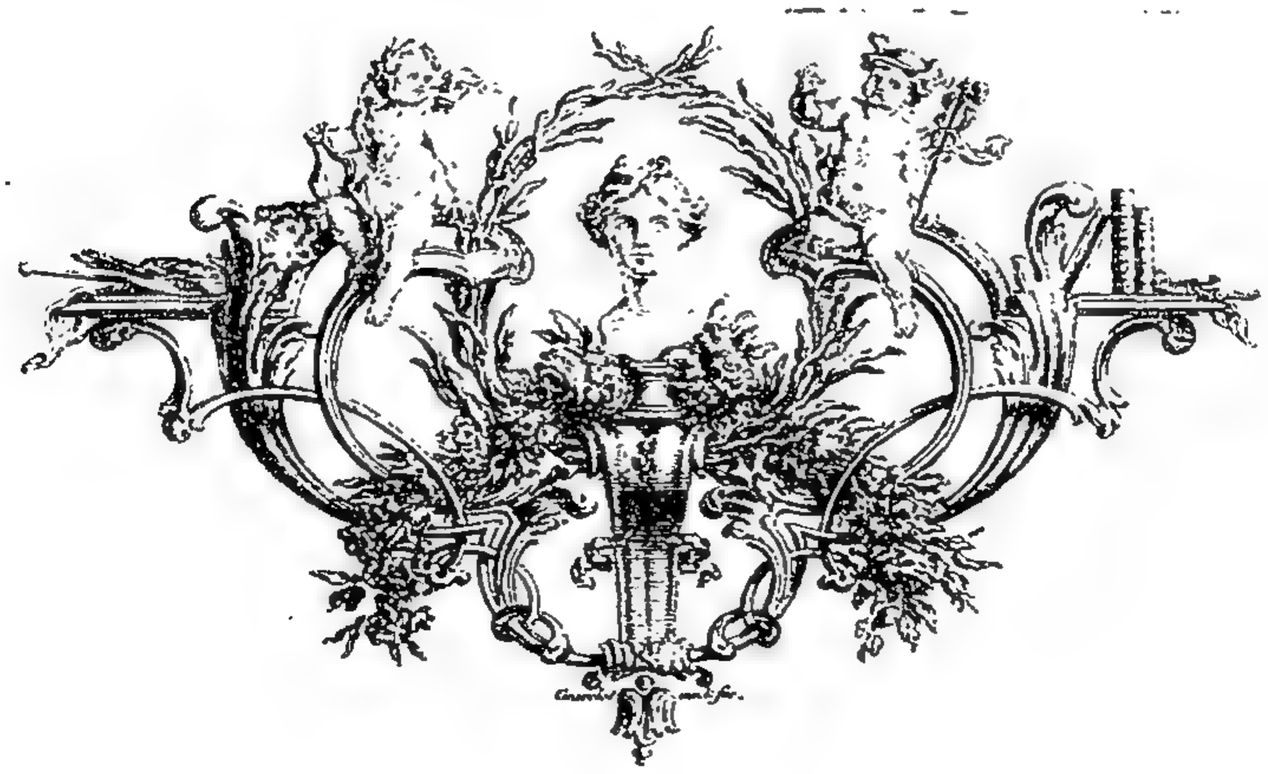
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A DISSERTATION ON THE AMERICANS, AND THE Conformity of their Customs with thoſe of other Nations, Antient and Modern.

CHAP. I.

Of the Original *of the* Americans.

IF the Antients have in any Thing excell'd the Moderns, we may boldly affirm 'tis not in Navigation: Such as have any Knowledge of Antiquity, will not offer to diſpute this Point with us. Taking it for granted, that the Antients traded to the *Indies*, and doubled the Cape of *Good-Hope*; that they knew *Iceland* under the Name of *Thulé*; that they enter'd the *Hyperborean*, or Frozen Ocean, and knew Cape *Tabin*, vaſtly beyond the River *Oby*; yet all this is not to be compar'd to the Diſcoveries of the Moderns: And ſuppoſing the former had known much more than what is generally allow'd 'em on this Head, it yet could not poſſibly have been of any great Advantage to them, becauſe of the Slowneſs and Defects in their Navigation, which is now univerſally allow'd; the little Knowledge they had of the Winds, and the Belief that

prevail'd ſo much among them with reſpect to the Torrid *Zone's* being not habitable; not to take notice of their ſmall Knowledge in Aſtronomy; all theſe Reaſons, I ſay, ſufficiently prove they were not able to make long Voyages, and conſequently that tho' they might have ſome Knowledge of Countries as far diſtant as thoſe of *America*, it muſt have been entirely owing to Chance. 'Twould be but to little Purpoſe for us to repeat what has been ſaid by different Authors on this Subject, or to dwell on an Article that would carry us to very great Lengths, were we to go through with it; ſuffice it therefore that we obſerve, there is no Probability the Antients had any regular Correſpondence with the Inhabitants of the Continent which we call *America*, or had ever form'd any Deſign of ſending Colonies thither; ſo that the Prediction of *Seneca* the tragic Writer, and what we meet with in *Ælian*, *Plato*, and ſome others, relating to unknown Lands, ought to be conſider'd no otherwiſe than as mere Conjecture, or the Product of Fancy. But how *America* was firſt peopled, and when it was ſo; how the Inhabitants happen'd to loſe their firſt Cuſtoms, and neglected a Correſpondence that might have been perpetuated from Father to Son by the Help of Tradition, is what we are ignorant of. However, we ſhall preſent the Reader with ſome Obſervations on this Subject, that will relate chiefly to the Original of the *Americans*, and afterwards make ſome others with reſpect to the Conformity of the Cuſtoms of that People with thoſe of our Hemiſphere.

PURCHAS in his Collection of Travels is of Opinion, that 'tis not many Centuries ſince *America* was firſt inhabited, and grounds his Conjecture on that Continent's not being ſo well peopled at the Time of its Diſcovery by the *Europeans*, as it muſt naturally have been, had it begun to be peopled about *Abraham*'s Time, or even about that of our Saviour. If this Continent, ſays he, has been inhabited from the Infancy of the World, whence is it that we find ſo many Deſarts in the Midſt of it? or that Countries, ſo fruitful and agreeable as theſe are, had not Colonies ſent to them, ſince they deſerve to be peopled much more than the northern Parts of *Europe* and *Aſia*? The *Mexicans*, who conſider themſelves as the moſt antient Inhabitants of *America*, and who pretend to have ſent Colonies to *Peru* and *Chili*, cannot trace a thouſand Years backwards. But theſe Reaſons are not ſolid enough. For firſt, 'tis very probable that the cruel Cuſtom of devouring one another, which is practis'd by moſt of theſe Nations, the bloody Wars they have been continually engag'd in with one another, and the inhuman [a] Sacrifices they have made of one another for many Ages, may have thinn'd the Number of the Inhabitants of theſe Countries. Secondly, 'tis true indeed, that the Hiſtories of *Mexico* and *Peru*, which are the two principal Monarchies in *America*, do not go very high into Antiquity; but can this be ſufficient to perſuade us, that thoſe two Empires remain'd deſolate and unpeopled for four or five thouſand Years? Ought we not rather to ſuppoſe, that the Ignorance of the firſt Inhabitants occaſion'd their Neglect of tranſmitting to Poſterity the Hiſtory of their Original? The Chronicles of moſt Nations of *Europe* don't go higher than the Time of the *Roman* Commonwealth; and *Odin*, the great Legiſlator of the northern Nations, can hardly go ſo far backwards into Antiquity as two thouſand Years. *Rome* and *Greece* indeed go higher; but they can hardly prove an Antiquity of above a thouſand Years over the reſt of the Nations of *Europe*; beyond this all is Fiction and Chimæra. In fine, no People in the World, the *Jews* and *Chineſe* excepted, can boaſt an hiſtorical Exiſtence of more than four thouſand Years; not to mention that we are oblig'd to allow the *Chineſe* a great Number of Incidents, which we are not able to diſpute with them, for want of a ſufficient Knowledge in their Hiſtory, and the Progreſs of their Sciences.

[a] Above thirty thouſand People had been ſacrificed to the Idols the ſame Year that the *Spaniards* firſt enter'd *Mexico*.

BESIDES, we can ſcarcely perſuade ourſelves, that the Eſtabliſhment of the different Nations in *America* did not require a long Series of Ages, if we conſider, that the *Spaniards* when they firſt diſcover'd *America*, found the Iſlands thereof as well peopled as the Continent; and likewiſe if we reflect upon the great Variety of Languages that Travellers have obſerv'd to be in uſe among 'em, which could not poſſibly have arriv'd at ſo great Perfection in ſeven or eight hundred Years. Thoſe who have ſtudied the Progreſs of the living Languages, know very well, that though it be above eight or nine hundred Years, ſince the *French*, the *Italian*, the *Engliſh*, and ſome other Dialects of the *Latin*, of the ancient *Saxon*, or *German*, were firſt form'd, they yet have not been able to loſe the ſenſible Marks of their Origin; which ſurely will ſufficiently evince the Antiquity of the *American* Languages, whoſe Variety might probably be owing to the firſt Confuſion of Tongues.

'TIS very probable, that the Colonies which firſt ſettled in *America* came thither by Land, and that if any happen'd to come by Sea, 'twas owing to Chance rather than Deſign. [a] Yet we may naturally ſuppoſe that ſome *Phœnician* or *Carthaginian* Sailors having been thrown on the Coaſt of *America* by a Storm, Neceſſity had forc'd them to ſettle there, and that they there loſt their Language and the little Knowledge they might have had of the Arts and Sciences of their Country. What makes this more probable is, that ſea-faring Men have in all Ages been very ignorant, and but a Degree above Barbarians. The *Peruvians* had antiently ſome Footſteps of thoſe involuntary Voyages. The firſt *Spaniſh* Writers who have collected the ſcatter'd Remains of their Hiſtory, make mention of certain People who came from that Part of their Country which lies toward the Sea, and that they afterwards made a Conqueſt of their Country.

[b] TRADITION made the above-mention'd Writers conſider theſe Men, whoſe Original appear'd ſo extraordinary, as ſo many Giants; and, indeed, 'tis not unlikely they were ſuch, ſince we are aſſur'd that Bones of a prodigious Size have been dug up about *Puerto Viejo*, and in the Valley of *Tumbez*. We have many learned Men in the World, who, in the Height of their Raptures for this Diſcovery, would conſider theſe Giants as the Poſterity of the Children of *Anak*, of whom mention is made in *Deuteronomy*, and would bring the Lord knows how many far-fetch'd Conjectures, to prove that the poor *Canaanites*, whom *Joſhua* drove out of their Dwellings, had fled to *Peru* for Refuge. But to be ſerious: 'Tis hardly poſſible to make a Voyage of even a few Leagues, with their *Balſes*, *Pieroques*, and Canoes; neither have the *Aſians*, the *Afri-*

[a] Several learned Men have been of Opinion, that *America* was peopled by the *Phœnicians* and *Carthaginians*. They ground their Conjecture on the long Voyages thoſe People us'd to make, who fitting out very conſiderable Fleets, us'd to ſend them beyond the Straits of *Gibraltar*, the *Canary-Iſlands*, and thoſe of *Cape-Verd*, known to the Antients, as is believ'd, under the Name of the Iſlands *Gorgades*. 'Tis true, indeed, that the Iſlands of *Cape-Verd* are the neareſt Land to *America*; but this does not prove the *Phœnicians* had viſited the *American* Coaſts. As to the Cruizings of thoſe *Phœnicians* beyond the *Gorgades*, they might probably have been made towards the South, rather than towards the Weſt. We in that Caſe ſhould therefore look into the Southern Parts of *Africa* for thoſe unknown Lands, which the Antients tell us the *Phœnicians* had diſcovered. On the other Side, if it be true that the *Antilles* were known to 'em under the Name of the Iſlands of the *Heſperides*, and that the Voyage from the *Gorgades* to the *Heſperides*, which is not now above twenty five or thirty Days Sail, might have taken them forty; which is but a ſhort Time, conſidering their little Experience; we ſhall find that no other People than the *Carthaginians* could have been able to undertake ſuch Voyages. The Situation of their Country, and the Talents they knew they had for Trade, might probably have excited them to rove up and down that great Expanſe of Waters between *Africa* and *America*, having firſt ſettled a pretty regular Correſpondence between *Cadiz* and the *Caſſiterides*, now call'd the *Azores*. If all this were true, we might probably ſuppoſe that the *Carthaginians* and the other *Phœnicians*, who were ſettled in *Spain* and *Africk*, had carried People to the *Azores*, the *Antilles*, &c. and from thence to the Continent of *America*. And then, after having ſail'd ſeveral hundred Leagues, from the Coaſts of *Africa* to the Gulph of *Mexico*, 'tis not impoſſible but that thoſe Mariners might have attempted another as far as the main Land.

[b] 'Tis very well known, that the Antients always endeavour'd to ſet the Foundations of conſiderable Cities, and the Original of great Men, &c. in the moſt conſpicuous Light; and on the other Hand, that the credulous Multitude were too fond of the agreeable and glaring Deceit, ever to be diſſuaded from the Belief of it.

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cans, or *Europeans*, ever had Courage enough to venture over a wide extended Ocean in ſuch weak Veſſels; and as on the other Side it does not appear that the *Americans* were ever acquainted with any other kind of Shipping, we may naturally ſuppoſe, that if Chance did at any Time throw ſome unhappy Wretches on a deſart Coaſt of *America*, in an Age when Mankind had little Knowledge in the Building of Ships, ſuch Perſons were ſoon forced to forget their former Cuſtoms and Manners, and to comfort themſelves for this Loſs, by the Propagation of their Species in thoſe Regions, into which Fortune had thrown them againſt their Wills.

In reality 'tis more natural to ſuppoſe that the firſt Colonies which ſettled in *America* came thither by Land; by this means we avoid the Difficulties that might be ſtarted concerning the Paſſage of wild Beaſts thither.

However, 'tis impoſſible to fix the *Æra* when this happened, which perhaps may be as old as the Flood, whereof the *Peruvians* have preſerved ſome [a] Idea: This is the only Footſtep remaining among them relating to remote Antiquity; for in all other Reſpects the *Peruvian* Annals ſcarce comprehend the Hiſtory of four Centuries; and then what are theſe Annals? only *Guappa's*, or *Quippo's*, that is, certain Strings with Knots in them to point out the ſeveral Tranſactions. Notice will be taken of them in the Sequel of this Work. But before we come to a Deciſion with reſpect to the Original of the *Americans*, it may be proper to examine whether the Affinity which ſome pretend to find between the Manners and Cuſtoms of the *Americans* and thoſe of the *Phœnicians*, may reaſonably induce us to conclude, that the former are deſcended from the latter.

We ſhall not take notice of the Affinity that has been found between the Cuſtom of living in Huts, and that of roving from Place to Place. The *Americans* in this Reſpect reſemble as much the *Nomades*, the *Arabian Scenites*, the *Scythians*, &c. as the *Phœnicians*.

The Compariſon that might be made of the Idolatry of thoſe Nations, would alſo hold with that of other Nations of our Hemiſphere. The following Affinity, could it be proved, would deſerve our Notice infinitely more; I mean that of Languages. But without affecting a great Depth of Erudition in this Place, which our Etymologiſts are generally ſo laviſh of, we ſhall content ourſelves with ſaying, that a dozen Words, whoſe Sound and Signification are the ſame in the Languages of two diſtant Nations, are hardly ſufficient to prove that they are both deſcended from the ſame Progenitors. However, if it were true that the *Carthaginians*, after their Diſcovery of the *Heſperides*, had known the Continent of *America*, they might probably have left their Language with ſome of their People behind them; and this Language might have been ſo far confounded with the *American* Tongues, as to remain only in twelve Words. Let us endeavour to maintain this kind of Paradox, though to ſpeak the Truth we are almoſt perſuaded that the *American* Settlements were firſt made by Land, and that the *Phœnicians* of *Africa* have had very little Share in it. Firſt, 'Tis certain that the *Phœnician* Language was in Proceſs of Time ſo much corrupted in *Africa*, that it degenerated to a meer Jargon, mixt with the *Lybian* and other wild Languages of the neighbouring Nations. Secondly, this Language thus degenerated, being carried into *America* by a ſmall Number of People, who [b] ſettled there, muſt naturally have been ſoon loſt, ſo that ſmall Remains of it muſt have been left.

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[a] They tell us that ſix People ſaved themſelves in an univerſal Deluge; that they reſtored Mankind, and that *Mangocapac* the firſt *Inca* deſcended from one of them, &c.

[b] *Emanuel de Moraes* is of Opinion, that the Beauty of the *American* Climate having engaged great Numbers of *Carthaginians* to go thither, the Commonwealth being afraid of loſing its Inhabitants, was obliged to forbid thoſe Voyages upon Pain of Death; ſo that the abandoned Colonies ſunk into Savages, the Families ſeparated from one

THE Reader may probably look upon this as the mere Product of our Fancy; but if it be duly conſidered, it will not appear altogether improbable. In the whole, what Man of Learning will dare to aſſert, that the Languages of thoſe Countries which lie neareſt *Africa*, are not mixed with *Punic*, with *Lybian*, or even broken *Cantabrian* Words? Who is able to boaſt his having ſo thoroughly ſtudied the Genius and Etymology of the *American* Languages, as to be able to affirm, that there are not ſome Footſteps of the *African* Idioms, and of thoſe Places the *Carthaginians* poſſeſſed in *Spain*, to be found therein? Theſe Conjectures might have been carried much farther, had not the Languages of the *Antilles* been loſt, after the *Spaniards* deſtroyed the Inhabitants of thoſe Iſlands.

SOME Authors are of Opinion, that the *Americans* owe their Original to the Diſperſion of the ten Tribes of the *Iſraëlites*. Something has already been ſaid on that Head, in the *third Diſſertation on the Jewiſh Ceremonies*. 'Tis true, indeed, that ſome Traces of the *Jewiſh* Religion had been found at *Jucatan*, and the Coaſts of the *South-Sea*; as for Inſtance, a kind of Circumciſion, which we might with great Probability impute to Neceſſity, ſo far from being forc'd to ranſack the *Jewiſh* Religion upon that Account. [a] *Emanuel de Moraes, a Portugueſe*, who had travelled many Years in *America*, has endeavoured to prove that the *Jews* and *Carthaginians* are the common Parents of the *Americans*. We have juſt now quoted his Opinion with Relation to the Migration of the *Carthaginians* into Foreign Countries. Here follows his Reaſon to prove that of the *Jews* into *Braſil*. The *Braſilians*, ſays he, marry only into their own Families, in like Manner as the *Jews* married only into their own Tribes. Both of them call their Uncles by the Name of Father, and their Aunts Mother, their Couſins Brother, *&c.* both of them paſs a Month in deep Mourning, and wear Gowns that deſcend to their Feet. But theſe Affinities are of little Weight, ſome of them being forced, and the reſt entirely falſe. But we ſhall leave the Reader to his private Opinion.

THE great *Grotius* [b] thinks that the *Americans* of *Panama* came originally from *Norway*. The *Norwegians* went firſt into *Iceland*; from *Iceland* they went into *Groenland*, by the way of *Frieſland*: From *Groenland* they ſpread themſelves into *Eſtotiſland*, which is a Part of the Main Land of *North America*, and from thence they ſent Colonies to the *Iſthmus* of *Panama*. We muſt own that there is one Circumſtance which ſeems to prove that the Inhabitants of *Panama* and *Mexico* are originally of the North, and that is the Tradition of the *Mexicans*, who formerly declared to the *Spaniards*, that their Anceſtors came from that Quarter. As to *Eſtotiſland*, we are told there is a City in that Country, that goes by the Name of *Norumbegue*, which ſtill preſerves in its Name ſome Marks of the Paſſage of the *Norwegians*. But unhappily for this Opinion there are not the leaſt Footſteps remaining of any City in the North Parts of *America*; and the Natives of the Country, if we except thoſe who live in the Cities built by the *Europeans*, form what can at moſt be called but ſmall Villages, made up only of a few Houſes. Beſides, all that *Zeni*, who firſt diſcovered *Frieſland* and *Eſtotiſland*, relates of his Diſcoveries, appears altogether romantic, and as fictitious at leaſt as the Diſcovery of the *Terra Auſtralis* by [c] *Sadeur*. *De Laat*, in his Diſſertation on the Original of the *Americans*, ſeems to have thoroughly refuted the Reaſons which *Grotius* alledges to prove that the Inhabitants of *Mexico* and *Panama* came originally from *Norway*.

As to the *Peruvians* and other Nations of the South Part of *America*, *Grotius* has pretended to prove they came originally from *China*. The ſprightly and penetrating Genius

another, and diſperſed themſelves up and down. The Language grew corrupt, new Words were coined, and in Proceſs of Time a Jargon was formed, that was neither *Carthaginian* nor *American*.

[a] Cited by *Purchas*.

[b] Quoted by *Montanus*, Author of a Deſcription of *America* in *Dutch*.

[c] Or thoſe of Capt. *Gulliver*.

of both thoſe Nations; their common idolatrous Worſhip of the Sun; the Hieroglyphic Characters of both; and above all the Voyage of *Mancocapac*, who came from beyond the Seas to people *Peru*, and made himſelf the Law-giver of its Inhabitants; all theſe, I ſay, appeared Reaſons ſufficient to this great Man, to induce him to maintain his Opinion.

To this *De Laat* anſwers, That the *Peruvians* were never ſuch skilful Artiſts as the *Chineſe*, and that the moſt excellent Pieces of Handicraft of *Peru*, are greatly inferior to thoſe of *China*; but to this we muſt juſtly anſwer, that no Conſequence can be drawn from hence, why the *Peruvians* ſhould not be deſcended from the *Chineſe*. The *Peruvians* would not have been the firſt People that had degenerated from their Anceſtors. He add, that before the coming of the *Spaniards* among them, they were wholly ignorant of the Uſe of Sailing Veſſels; and that 'tis very unlikely the *Peruvians* ſhould have wholly loſt all Remembrance of their Country, and the Art of Sailing; particularly if we conſider, that becauſe of the Winds which generally blow from the Eaſt under the Equinoctial, 'tis eaſier to go from *Peru* to *China*, than from *China* to *Peru*.

THE *Chineſe* Junks are no way able to croſs the vaſt Sea which lies between *China* and *Peru*; beſides it was much more natural for the *Chineſe* to ſend People into *Mexico*, as that Country lies much nearer to *China*. The Adoration which the *Peruvians* pay the Sun, has no manner of Affinity with the Idolatry of the *Chineſe*, who do not worſhip that Planet; whereas it is adored by ſeveral Nations of the North Parts of *America*; from whence it is very natural to believe that the *Peruvians* came by the *Iſthmus* of *Panama*. 'Tis ſurpriſing that *Grotius* ſhould tell us, that thoſe People had the Uſe of Writing, ſince the Inca *Garcilaſſo* tells us expreſly in his Hiſtory, that they were ignorant of that Art.

MANCOCAPAC was not a *Chineſe*: The *Peruvians* ſaid that he was born of a [a] Rock, which they ſhew to this Day near *Cuſco*.

IT muſt be confeſſed that the Original of the *Americans* is hid in great Obſcurity; but it would be otherwiſe, had this People been leſs barbarous and ſavage in their Infancy, or had they afterwards known the Methods which thoſe of our Hemiſphere make uſe of, to tranſmit their Hiſtory to Poſterity; but *America* does not furniſh one ſingle Monument to this Purpoſe.

THOSE People minded only the preſent Moment, and never troubled their Heads with the Time paſt, or that to come; a Cuſtom which ſtill prevails among ſuch Savages as inhabit Countries not yet frequented by the *Europeans*. But let us not be too partial in our own Behalf: Are we very certain of our own Orignal? Do we know that of the *French*, the *Spaniards*, and the *Germans*? Would it not be impoſſible to trace the Original of the firſt Inhabitant of *Europe*? All the Difference we may find between the *Americans* and our ſelves, is, that Chriſtianity has fixed the *Æra* of our Hiſtories, and has forced us as it were to leave to the Diſcuſſion of the Critics, the Fictions and Prodigies of Paganiſm that preceded it. The Ages of *European* Idolatry are an inexhauſtible Fund of Fictions and Conjectures, which the *Greeks* and *Romans* themſelves have not been free from, as has been already obſerved; ſince the true Hiſtory of the *Greeks* is not to be traced higher than the firſt Olympiad, and that of the *Romans* than the Foundation of their City. We ſhall now give our Conjectures with reſpect to the Original of the *Americans*. 'Tis very probable that *America* was as populous a few Centuries after the Deluge as it is at this Time; after which States and Kingdoms were ſoon form'd:

[a] *Coreal's* Voyage to the *Weſt-Indies*. Tom. 2. Chap. 8.

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However this was done progreſſionally, according as Families ſeparated, and that the Children themſelves becoming Parents of a numerous Progeny, were obliged to quit their native Countries.

THESE Separations gave Riſe to States, in which Ambition and a Deſire of Superiority might even in thoſe Ages have had ſome Share. Nevertheleſs 'tis probable that *Aſia* did not ſend out any Colonies, till after having been forced to drive out ſuch young People as were capable of ſubſiſting by themſelves.

BUT theſe Settlements were very eaſily made in thoſe Times: Husbandry was then the only Employment; Mankind then ſpent their Lives in leading their Flocks to Paſture; and 'tis by the Opportunities which rural Occupations gave to People whoſe Paſſions were as yet but in their Infancy, that the firſt Conqueſts were made in *Aſia*, and the ſending out of the firſt Colonies. A Shepherd, who was at the Head of a numerous Family, Maſter of ſeveral Flocks, and who found himſelf well ſettled in *Chaldea*, ſent one of his Children, or Dependants, ſeveral Leagues off, with a Detachment of Oxen, Aſſes, and Camels.

THE Flock went gently on, grazing in their Paſſage, and inſenſibly drew farther from the true Owner. In the mean Time the Detachment grew more numerous; from this Flock there ſprung another. The Shepherd, who at firſt was no more than a Deputy, became himſelf the Maſter and Father of a Family: He then alſo ſeparated Part of his Wealth, and gave it as an Inheritance to that Son whom he intended ſhould ſettle in a Foreign Country, or to ſome Dependant that was going to ſettle further off. We preſume that in this Manner an hundred Years was Time ſufficient to people *Europe*, *Aſia*, and *Africa*, very conſiderably, and an hundred more to people the Continent of *America*. Let us ſuppoſe for this Purpoſe, that at the Flood, [a] *Shem*, *Ham*, and *Japhet*, had each twelve Children, and that all theſe Children were fit for Marriage about fifteen or eighteen Years after the Flood. 'Tis very probable, that after they had been married twelve Years, they might ſee a Poſterity of four hundred and thirty two Perſons. In this manner *Noah* might have been at the Head of above five hundred Deſcendants in the Space of thirty Years; and if we then ſuppoſe that every one of *Noah*'s great Grandchildren had ten Children, theſe four hundred thirty two Perſons might have begot four thouſand three hundred and twenty Children in ten Years Time. All this might have happened in the Space of half a Century; ſo that multiplying them always by ten, and leaving an Interval of about twenty or five and twenty Years between one Generation and another, *Aſia*, *Europe*, and *Africa*, may have been peopled with four hundred thirty two Millions of Inhabitants, an hundred and fifty Years after the Flood. Methinks this could not be diſputed, were we only to have regard to the ordinary Methods of Propagation. 'Tis true, indeed, that we ſuppoſe every Head of a Family to have had ten Children, when probably ſeveral of thoſe Chiefs might not have had near ſo many. But then how many do we ſee in our Days who have more than ten, and if we conſider what Biſhop *Burnet* has told us concerning Meſſieurs *Tronchin* and *Calandrin* of [b] *Geneva*; "the former of whom at the Age of ſeventy five, had one hundred and fifteen Children, "or Perſons married to his Children, that could call him Father; and the other "at the Age of forty ſeven, had one hundred and five Perſons, who were all his Ne-"phews or Nieces by his Brothers or Siſters:" If, I ſay, we conſider theſe two Inſtances, 'twill be found that our Computation is modeſt enough, for an Age when Poverty and the Cares of Life had not yet deſtroy'd Man's Vigour, nor reduced him to the Neceſſity of refraining from Marriage, (the lawful Method of Propagation,) for fear of not being

[a] The ſacred Writings do not mention any Children that the three Sons of *Noah* had; but Silence on that Head, and the Wives which they ſay were given them, allow us to make the Suppoſition we have advanc'd in this Place.

[b] Letters.

able to ſupport his Family. But altho' the Increaſe of our Species had for one hundred and fifty Years been much leſs than we have ſuppoſed it, and that only four hundred Millions of People had come into the World; nay farther, tho' we were ſtill to ſubſtract thirty Millions from that Sum, for the immature or violent Deaths, Diſeaſes and Wars, which in all probability were not ſo bloody in thoſe Ages as they have been ſince, 'tis very natural to think that ſome Millions might detach themſelves from the remaining three hundred and ſeventy Millions in order to ſeek their Fortunes in *America*. And though we afterwards ſuppoſe that Propagation may have been very much prejudiced by Reaſon of the Fatigues they laboured under in their Voyage, and from the Change of Climate, *&c.* we ſhall nevertheleſs find that ten or twelve Millions of People may have been able to furniſh *America* with forty Millions of Souls in fifty Years Time. What is here advanced ought not to be looked upon as a Paradox, nor ſhould any Difficulties be raiſed with reſpect to our Calculation; Difficulties which are founded only on the Length of Man's Life in our Days. Mankind in thoſe Ages had not invented all thoſe pernicious Arts, which at the ſame Time that they ſhorten Life, do alſo leſſen Propagation.

THE rural Life which Mankind led in the firſt Ages; the Indolence of the *Americans*, which has been continued from Father to Son to lateſt Poſterity; and the Tranquility of that People, unperplexed with thoſe Cares which now prey upon us, were incapable of ruining Health, or of making Men grow Old before their Time. But we will not purſue any farther a Subject that would carry us to too great Lengths. 'Tis ſufficient for our Purpoſe that we have proved the Poſſibility, and even the Probability, that this Part of the World began to be peopled about an hundred and forty Years after the Flood, and ſome Years after the Confuſion of Tongues at *Babel*.

THESE Colonies paſſed over into *America* from the North of *Aſia*, by the Way of *Tartary*; there are ſeveral Reaſons which induce us to be of this Opinion. " Firſt, [a] Fa-
" ther *Hennepin* relates, that four Savages came as Embaſſadors to the *Iſſatis* and the
" *Nadoueſſans*, while he was among them. They came from a Country above five
" hundred Leagues to the Weſtward of that Place, and had been four Moons in their
" Journey. They added, ſays he, that their Country lay Weſtward, and that we lay
" Eaſtward with reſpect to their Country; that they had journey'd on continually du-
" ring all that Time, except that which they employ'd in Sleep, and in hunting for
" their Subſiſtence. Father *Hennepin* concludes from thence, that there is no ſuch
" Thing as the Straits of *Anian*; For theſe Savages aſſured us, ſays he, that they had
" not croſſed any great *Lake*, for that is the Name they give to the Sea. They told us
" further, that all the Nations with whom they were acquainted, that live to the Weſt
" and North-Weſt of the *Iſſatis*, have not any great *Lake* near their wide-extended
" Countries, but only Rivers, which coming from the North, paſs thro' the Countries
" of thoſe People who inhabit near their Confines, on that Side the great *Lake* lies,
" which in the Language of the Savages ſignifies Sea." Theſe People undoubtedly inhabit the North Part of *California*, and extend perhaps to the Frontiers of Eaſtern *Tartary*, *Japan*, and the Land of *Jeſſo*.

THIS Conjecture appears probable enough. [b] The North Part of *Japan* has not yet been diſcovered, and 'tis ſtill unknown whether it be an Iſland, or *Terra Firma*; whether it is joined to the Land of *Jeſſo*, or ſeparated from it by a Strait. The *Japaneſe* themſelves alſo are ignorant, or pretend to be ſo, in this Matter: " They tell us that the
" People who live above them, that is, to the North and North-Eaſt of them, are ſavage
" and untractable: They nevertheleſs own that theſe Countries are of a vaſt Extent;

[a] New Diſcovery in *North America*. *Edit. Utrecht.* 1697.

[b] Mr. *De Liſle's Letter in the third Volume of Collection of Voyages to the North.* Dutch *Embaſſies to* Japan. *Relation of* Japan, *in the third Volume of Collection of Voyages to the North.*

" that

" that they have gone very far up into them, without being ever able to come to the " End of them, or of finding the Extent of them by the Journeys they themſelves took, " or the Relations of the Inhabitants of the Country; that they had undertaken ſeveral " Journeys for that Purpoſe; and that the Want of Neceſſaries had forced them to re- " turn back without finiſhing their Diſcoveries, *&c.*" From all this we may conclude they had made Incurſions very far up into thoſe Countries, and that they are a little better acquainted with thoſe Countries than we are, a ſmall Part of them only being known to us under the Name of *Jeſſo*. Nevertheleſs this Country muſt neceſſarily contain a vaſt Tract of Ground, if it be true that it joins to *Aſia* on one Side, and to *America* on the other, which according to *De Liſle* is an Extent of a thouſand or twelve hundred Leagues, from [a] the Borders of *California* to thoſe of *Tartary*. Here follows a Particularity which proves that thoſe People are acquainted with Countries which extend very far to the North, North-Eaſt, and Eaſt of *Aſia*.

We read in the *Relation of the* Dutch *Embaſſies to* Japan, that a Map was ſhewn them, in which the Land of *Jeſſo* was contiguous to *Japan* on that Side towards the Province of *Occhio*. The Coaſt of that Country extended North-Eaſtward towards *America*. They did not there find the leaſt Marks of the pretended Straits of *Anian*, and conſequently no Communication between the North and South Seas. The *Japaneſe* ſhewed that Map to the *Dutch*, to prove to them the Impoſſibility of going round *Tartary* by Sea, as they were ſuppoſed to have deſigned.

2. Those who have been perfectly acquainted with the Weſtern Parts of *America*, obſerve, that they are much better peopled than the Eaſtern Parts which lie towards *Europe*; but this Proof appears to us to be of little Weight: Here follows what we think a better. *Tartary* may be called the [b] *Nurſery of all Nations*. [c] Almoſt all the old World is at this Time governed by the Northern Nations, who all came originally from *Great Tartary*, the Inhabitants whereof in all Ages, accuſtomed to a laborious and active Way of Life like the *Americans*, have but very few if any ſettled Habitations, and cannot brook the Confinement of Cities. The *Tartars*, in the ſame Manner as the Northern *Americans*, make perpetual Inroads into the Territories of their Neighbours, and are continually engaged in War. In a Word, if *Tartary* has from Time to Time overflow'd, as it were, and pour'd Numbers of its Inhabitants into *Europe* and *Aſia*, why may it not have done the ſame with reſpect to *America*?

3. Besides this Similitude in the Manner of living, we meet with another in the Face and Stature of theſe People. But here it may be objected, that this Reſemblance muſt have been loſt in a Succeſſion of ſo many Ages. Our Anſwer is, That the *Americans* may have preſerved the Air and Cuſtoms of the *Tartars* their Anceſtors, as well as the Inhabitants of *Lombardy*, who have not degenerated much from the antient *Lombards*; no more than the *Normans* of *France*, the Inhabitants of *Granada* in *Spain* deſcended from the *Moors*, or the *Turks* of *Greece* in *Europe* and *Aſia*, from their reſpective Anceſtors. The modern *Lombards* are in general remarkable at this Day for bearing the largeſt Beards of any People in *Italy*, in which they reſemble the antient *Lombards*, who are ſaid to have [d] been ſo called from their long Beards. The *Gaſcoons* and Inhabitants of *Languedoc*, have preſerved the loud and undaunted Voice and ſtern Air of the antient *Goths* their Predeceſſors. The *Spaniards* ſtill retain the cold and conceited Air of their Predeceſſors, which uniting together inſenſibly, have at length formed what has been long called the *Spaniſh Gravity*, which they carried along with them to *Naples*, and have left ſome Traces of it among the *Netherlanders*. The *Normans* retain the

[a] A Letter relating to *California*, *in the third Volume of Collection of Voyages to the North.*
[b] *Officina Gentium.*
[c] *Hueitana*, p. 130. *Edit. Amſt.* 1723.
[d] *Paul. Diacon.* Book I.

Complexion, the Flegm, and cunning Evaſions, of the Northen Nations from whom they are deſcended. The Inhabitants of *Granada*, particularly thoſe called [a] *Alpuxares*, have inherited the Dexterity of the *Moors*, and though Chriſtians, yet they abſtain from Wine in the ſame Manner as the *Mahometans*. The *Turks* have introduced part of their *Scythian* Manners, and the *Tartarian* Air, into thoſe Countries they have ſince ſettled in. On the other Side, New-Comers inſenſibly acquire the Air and Cuſtoms of thoſe Places in which they ſettle, and in Proceſs of Time form a Mixture, which may nevertheleſs be diſcovered, when ſtrictly examined into. The Phyſiognomy of antient Nations is always viſible in the Faces of their Deſcendants; and the many Revolutions in *Italy*, during which the Blood of the Natives was ſo often diverted from its true Channel, have yet not been able ſo to change the Features of the modern *Italians*, but that it plainly ſhews they are either direct or indirect Succeſſors and Deſcendants of the antient Inhabitants of *Italy*. In fine, to confirm the Opinion of thoſe who are of Opinion that the *Americans* came originally from *Tartary*, we will quote the Teſtimony of *Furbiſher*; he relates "that [b] the Savages he met with to the North-Weſt of *Eu-*
"*rope* on the *American* Coaſt, had a *Tartarian* Air, long black Hair, broad Faces,
"flat Noſes, a ſwarthy Complexion; that they roved about like the *Tartars*, and were
"divided into Hoords without any ſettled Habitation, *&c.*"

We might moreover mention ſeveral Cuſtoms, which are very well adapted to prove that the *Americans* are of *Tartarian* Extraction; with ſome of theſe we ſhall preſent the Reader. Whenever a Prince or *Cacique* among the *Tartars*, and the greateſt Part of the *Americans*, leaves the World, ſome of his Domeſtics are always buried along with him. Both have Riches, Trade, and the Sciences in Contempt; and prefer to theſe domeſtic Employments, the Diverſion of Hunting, and making Inroads, which they very often do, for above four or five hundred Leagues, from the Places where they uſually fix their Tents. The antient Inhabitants of the North Parts of *Europe* and *Aſia* painted their Bodies; as is manifeſt from what Hiſtory relates concerning the [c] *Picts*, a People of *Scythia*, who uſed to paint themſelves much after the ſame Manner as Travellers tell us the *Americans*, and particularly the Inhabitants of *Mexico* and *Florida*, do at this Time. The *Goths* alſo painted their Faces and Bodies with Vermillion. In fine, the Manner of making War by Surpriſe and Ambuſcades, ſo much practiſed by the *Tartars* and *Americans*; the irreconcileable Hatred of both towards their Enemies; their Contempt of Death; their Cuſtom of yielding to their old Men the Honour of being Counſellors, whilſt the youngeſt and moſt vigorous go to the Wars; which Cuſtom is obſerved by ſeveral *Tartars* to this Day, and was alſo for many Ages practiſed by the *Goths*, and other Nations that came from the North Parts of *Europe* and *Aſia*, and is ſtill obſerved by the *Americans*; that ſavage Temper which inſpires them with the cruel Cuſtom of drinking the Blood of their Enemies; that Subordination of their Youth to the Aged in military Affairs, and in their Councils of War; the natural Impatience of all theſe People in general, ſeems to authorize the Original we have given to the *Americans*: But after all, we don't look upon theſe Reaſons as ſo many convincing Proofs, and we willingly ſubmit them to the Conſideration of the Critics.

Before we conclude this Chapter we will produce two or three Etymologies, which [d] *Vander Myl* had form'd in his own Imagination, to prove that the antient Language of the *Tartars* differ'd but very little from the *German*, and that it ſtill ſubſiſts in a few Words on the Borders of *Tartary* and *America*. *Tenduc*, which is the laſt Province of

[a] *Vayrac*, in his *Preſent State of* Spain, Book I.
[b] Collection of Voyages to the North, Vol. 6. p. 48, 65. Edit. 1720.
[c] ——————— *Ferroque notatas,*
Perlegit exainmes Picto moriente figuras. Claudian.
[d] Deſcription of *America* by *Montanus*.

Tartary towards *America*, ſignifies, ſays he, [a] *Extremity and End: Anian*, the Name of another *Tartarian* Kingdom near *California*, ſignifies [b] *Entrance*. Near *Anian* is a great Extent of Country, which is called [c] *Bergo*; *Vander Myl* happily meets with a very remarkable hiſtorical Circumſtance therein, which is, that the *Scythians*, after having abandoned their Country, went and ſhelter'd or hid themſelves in that Country of *Bergo*. Theſe Etymologies may be put in the ſame Claſs with thoſe of [d] *Laquais* (or Footman) and *Tire-larigot*, (or to drink copiouſly) which *Menage* has obliged us with.

Goropius Becanius, who was alſo ſeiz'd with the ſame etymological Frenzy, had a long Time before deriv'd the *Hebrew* Tongue, and the Names of the antient Patriarchs, from his native *Flemiſh*. He tells us that [e] *Adam*, *Methuſelah*, and ſome other Patriarchs, diſcovered in their Names the moſt palpable Marks of their Original. The Herd of Etymologiſts may very well be put in parallel with the Makers of Anagrams. We may juſtly apply to both what *Colletet* has ſaid of the latter, and boldly affirm,

Que tous ces renverſeurs de noms,
Ont la cervelle renverſee.

He, who in *tort'ring* Words employs his Pains,
Tortures in vain his wild diſorder'd Brains.

To theſe Remarks, relating to the firſt Colonies which were ſent into *America*, and the Original of its Inhabitants, we ſhall add the Voyage that was undertaken in 1170, by one *Madoc*, of *Welch* Extraction, towards the North Parts of *America*. *Madoc*'s People being afterwards abandon'd by the *Engliſh* their Countrymen, ſoon degenerated into Savages: The only Footſteps they preſerved of their Original were a few *Welch* Words, which *David Ingram*, an *Engliſh* Mariner, obſerv'd in their Language; and the [f] Adoration of the Croſs, the Worſhip of which either themſelves or their Poſterity carried into *Cumana* and *Cozumela*. Others are of Opinion that the *Welch* went aſhore on the *Azores*. As to the pretended St. *Andrew*'s Croſs, which the *Spaniards* who firſt went into *Cumana* found there, and which, they tell us, had been long worſhipped before their Arrival there, we muſt put it in the ſame Claſs with thoſe Relations which are either doubtful, or downright falſe. The ſame may be ſaid of the Croſs, which was alſo worſhipped by the Inhabitants of *Cozumela* or *Acuzamil*, before the Arrival of the *Spaniards*. We ſhall take Notice of this Adoration in the Sequel of the Work. The above-mention'd *Spaniards* found alſo ſome *Negroes* at *Caracas*, between *Santa Martha* and *Carthagena*. 'Tis very probable ſome of them might have been carried by a Storm from the *African* Coaſts to thoſe of *America*: 'Tis not impoſſible, neither, but that ſome [g] *Indians* of the Southern Parts of *Aſia*, and the neighbouring Iſlands, might have entered *America* by the Southern Countries which lie next to *Aſia*, and from thence have convey'd Recruits to *Chili*, *Paraguay*, and *Peru*. In ſhort, it may alſo have happened, that *America* was peopled from the North Parts of *Europe*: As for Inſtance, the *Laplanders* and *Samoieds* may have been carried into *Groenland*, either on the Ice, or in their Canoes; that from thence their Poſterity might have extended themſelves to *Eſtotiſland*, and ſo further by Degrees: But however this be, it does not in the leaſt deſtroy

[a] *Tende den Hoek.*
[b] *Aangangh.*
[c] *De Berge* in *Dutch* ſignifies to hide.
[d] He deriv'd *Laquais* from *Verna*, in *Latin* a Bond-Slave; and *Tire-Larigot* from *Fiſtula*, ſignifying a Flagelet or Pipe.
[e] *Adam*, Field of Hatred, *Haatdam*. *Methuſelah*, *maakt u zalig*, ſignifying Happy.
[f] *Purchas*, p. 800. Vol. 1.
[g] *Purchas*, ibid.

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our Opinion, *viz.* that *the firſt* Americans *came into that Country by the Way of* Tartary. A Writer who ſhould entertain a Notion of *Præ-Adamites*, might eaſily ſolve all theſe Difficulties, by making the *Americans* ſpring from another *Adam*. As for themſelves they generally believe that they owe their Original to a [a] Lake, or Fountain, or that they came from certain ſubterraneous Places; in this they diſcover as much Ignorance as the antient *Barbarians* of our Hemiſphere, who included the Oaks among their Anceſtors.

CHAP. II.

Of their IDOLATRY; NOTIONS *with reſpect to the* DEITY, PARADISE, *&c. and of their* SACRIFICES.

WE do not intend to treat this Subject philoſophically, becauſe that would carry us to too great Lengths, not to mention that it would be unſuitable to our Deſign, which requires only an hiſtorical Narration of Things. There are two kinds of Idolatry, both of them as old almoſt as Mankind. The firſt occaſioned the giving to the Stars and Elements what was due to God only; the ſecond, which was much more various than the former, had Man for its Object; both roſe originally from the Pride and Fear of Man. On the one he has raiſed, if I may be allowed the Expreſſion, all the Figures, all the Characters, every Thing in general which he imagin'd might be of Uſe to make the Deity ſenſible, to his Mind; and rather than be too narrow in his Conceptions of it, he has multiply'd the Idea in a thouſand different Manners. Neither has he forgot human Nature, whoſe Dignity he has alſo endeavour'd to raiſe, by aſcribing to it all the Perfections which *Adam* and his immediate Poſterity had conceived of the Deity. On the other he has built a [b] ſumptuous Edifice in which are compriſed an infinite Number of Things he imagin'd would be agreeable to the Gods, not forgetting the leaſt Trifles or Gewgaws. From this Store-Houſe, laid open to the whole Univerſe, iſſued forth the great Number of Rites and Ceremonies which have ſpread up and down the World for ſo many Centuries; and the numberleſs whimſical Opinions that have never ceaſed ſtarting up, ever ſince the Store-Houſe was firſt opened. Whatever graceful Aſpect ſome may have appeared with more than the reſt, they yet are all in the main of the ſame Texture, becauſe they all proceed from the ſame Manufacture. 'Tis not always neceſſary that Nations ſhould have correſponded with one another, and have mutually communicated their Sentiments, to have a Similitude of Ideas and Opinions: But it would be much more difficult to give a Reaſon for the Conformity they are found to have with one another in that Reſpect, if every Country produced a different Species of Men. Are all theſe different Forms of Worſhip, all theſe romantic Notions, leſs agreeable to the Supreme Being than the Infidelity of an Atheiſt? The Matter will admit of Diſpute. The celebrated [c] *Bayle* has determined for Infidelity; but *Leſcarbot*, Author of the Hiſtory of *New-France*, had declared before him, "That he would have a "greater Eſteem for a Man, who ſhould worſhip nothing, than for one who adored "Creatures, uniformed with either Life or Senſation; for, continues the ſame "Writer, how wicked ſoever he may be, he is not yet guilty of Blaſphemy, nor "aſcribes to another the Glory due to God only: He indeed leads ſuch a Life as

[a] *Purchas*, p. 800. Vol. I.
[b] The falſe Worſhip of Heatheniſm, *&c.*
[c] In his Reflections on Comets.

"is

" is not many Removes from that of the Beaſts; but that Man is ſtill more brutiſh, " who adores an inanimate Thing, and puts his Truſt in it. A Man who has not im- " bib'd any erroneous Opinion, is much more capable of learning the true Worſhip, " than another that has; he being like the Canvas, which is ready to receive whatever " Colours may be laid on it." Such as have converted Atheiſts and Idolaters may decide the Juſtneſs of this Compariſon.

ALL the antient Idolaters had their ſubaltern Deities, whom they look'd upon as Deputies or Lieutenants to one Supreme God. This Opinion, which is leſs ſurpriſing than Atheiſm, was imbib'd amongſt the moſt ſavage Idolaters. Travellers aſſure us, that the *Canadans*, and other Savages of *North America*, ſtand in Fear of the [a] Devil, and believe there are [b] *Genii* even in inanimate Things: But they nevertheleſs believe in a [c] God, " the Creator of all Things; though they ſay that there are, beſides this God, a Son, a " Mother, and the celeſtial Sun, making four in all. God, ſay they, is above all Things. " The Son and the Planet of the Sun are good Beings; but the Mother who eats them " is good for nothing: And they cannot boaſt too much of the Father's Goodneſs." The *Virginians*, who alſo believe there are ſeveral Deities, of different Degrees, make them all ſubordinate to one ſuperior God. One would think that the *Floridans* acknowledg'd the Sun for the Supreme Being; in which Caſe their Worſhip wou'd have an Affinity to that of many antient Heathens, who conſider'd it as the greateſt and moſt powerful of all Beings. The *Zemes* of the *Indians* of *Hiſpaniola* were ſubject to a Being, eternal, unchangeable, and infinite. In fine, 'tis manifeſt, that the bare Light of Reaſon tells Mankind they ought to depend on a Power, who is greatly ſuperior to human Strength; and how diſtant ſoever the Practice of the moſt ſavage *American* Idolaters may appear from this Idea, it may nevertheleſs be obſerv'd, that many Arguments need not be employ'd to reduce them to this grand Principle.

THE little Knowledge the idolatrous *Americans* have preſerved of the Supreme Being, is abſorb'd as it were in an infinite Number of ridiculous and trifling Fictions, the natural Conſequences of the falſe Notions they entertain of his Nature and Subſtance. It would be difficult to produce any Thing that has the leaſt Shadow of Reaſon in Juſtification of the Riſe and Original of theſe idle Fictions; or to prove that the Extravagancy of their Notions ſhould reſult from any Thing but their wild and crazy Imaginations, and an habitual Ignorance.

WE ſhall make but one Remark on this Head; which is, that if we carefully examine the Idea and Character the Savages aſcribe to the Deity, we ſhall find, 1. That like Children, they form to themſelves a God, proportionable to the Strength of their own Capacities. 2. That they make him act conformable to their Practices and Inclinations. 3. That they ſuppoſe his Omnipotence to conſiſt in giving them whatever may gratify their Inclinations. 4. That the ſupreme Felicity of this Deity conſiſts in a perfect Enjoyment of whatever is the Object of the Happineſs of thoſe who adore him. 5. That

[a] They believe in one whom they call *Cudouagni*, and tell us, that he often ſpeaks to them. —— " They ſay " that whenever he is angry with them he throws Duſt in their Eyes. *Leſcarbot.*" The *Braſilians* alſo ſtand in Fear of the Devil, whom they call *Anian*. We ſhall omit the different Names that are given him by the Moderns. The greateſt Part of them aſſociate him with God, and worſhip them both equally, but they ſtand much more in Fear of the Devil. Theſe Ideas which the *American* Savages have form'd to themſelves of both God and Devil, have a pretty near Affinity to the two Eaſtern Principles, known to the antient *Perſians* under the Names of *Arimanes* and *Oramanſes*. The Worſhip of the noxious Gods and Evil Genii was eſtabliſh'd upon the ſame Foundation among the *Greeks* and *Romans*.

[b] The Savages of *New-York* are of Opinion, that the Evil Genii are the Cauſe of bodily Pains. Thoſe of *South America* aſcribe Genii to Arrows. In the main, may not this Opinion have as much Reaſon in it, as that the Antients had of the Soul of the World, and of an univerſal Spirit that pervades every Being.

Spiritus intus alit, totamque infuſa per artus,
Mens agitat molem.——————

[c] *Leſcarbot*, Book. ii. Chap. 11. mentions that of the *Canadans*.

theſe Notions are tranſmitted from Father to Son, and that there is Room to believe they have received ſeveral new Improvements ſince their Original Eſtabliſhment, which was owing to the Ignorance of the firſt *Americans*. This may be illuſtrated by frequent Practices obſervable amongſt ourſelves. Thus for inſtance, when an ignorant Father has a Mind to inſtil the Idea of a God into his Child, before he is ſcarce able to ſpeak: To which End he tells him indeed, that he is the moſt powerful of all Beings; but then he never fails to blend with this Idea a great many Qualities and Frailties incident to human Nature. If the Child loves Play, his Father will be ſure to tell him, whenever he wants to keep him within due Bounds, that in caſe he behaves himſelf well, God will give him Play-things; and all his other Threats and Promiſes are ſure to be of the ſame Stamp. His whole Diſcourſe to his Child ſhall turn wholly on ſenſual Pleaſures, Dainties, Toyings, and ſuch like Puerilities; in the midſt of which, with an Air of Serioufneſs, he will introduce this eternal Being, of whom he himſelf has but an imperfect Idea; then clothing this Being with a Body, but more beautiful and perfect than his own, he will aſcribe to him all thoſe Paſſions, by which he himſelf is actuated; and cannot forbear to blend therewith certain Errors, which through Ignorance he himſelf has always conſider'd as laudable Qualities. The Child brought up in theſe Ideas, and deſtitute of all Opportunities of acquiring a more perfect Knowledge than that he received from his Infancy, adds his own extravagant Notions to thoſe he imbib'd when he was a Child. To purſue this Matter further: Let us ſuppoſe that a Chriſtian Prince ſhould prohibit his Subjects from holding any manner of Correſpondence with their Neighbours, that he ſhould deprive them of the Uſe of Books, ſhou'd baniſh the Arts and Sciences out of his Dominions, ſhould command his People to ſpend their Lives in Hunting, in roving about the Woods, *&c.* and that his Succeſſors ſhould exactly follow his Steps, we will not ſcruple to affirm, that in two or three Centuries, this People, then become as ſavage as thoſe of *Braſil*, wou'd intermix what little remain'd in their Minds of their own Religion with the moſt extravagant Notions, and that they wou'd be as ignorant as the *Americans*. Hence we may eaſily conclude, that the *Americans* were capable of themſelves to eſtabliſh their erroneous Principles; and that, if there be any Affinity between them and the Idolaters of our Hemiſphere, with reſpect to the Idea they entertain of the Divine Being, it muſt be owing to Chance only.

THE ſame may be ſaid with regard to the Notions the *Americans* have formed to themſelves of Paradiſe and Hell. The *Canadans* believe that after Death they ſhall be tranſported into beautiful green Fields, embelliſh'd with all kind of Trees, Fruits, and Flowers. They have not forgot to give Hunting, and the bartering of Skins, a Place in their Paradiſe. [a] The *Virginians* admit none but their Fellow-Citizens into their Paradiſe: Nevertheleſs the Author quoted in the Margin, tells us, that they have retained ſome Idea of the Reſurrection of the Body, and of the Immortality of the Soul. "They "tell us, ſays he, ſome Fictions concerning the Reſurrection of certain Perſons from the "Dead —as of one— who after his Death had come near the Mouth of *Popoguſſo*, which "is their Hell; but that a God reſcued him, and gave him leave to return back to the "World, that he might tell his Friends what they ſhould do, in order to prevent their "going into that Place of Torment."

THIS *Popoguſſo*, the Hell of the *Virginians*, as we juſt now obſerved, is a great Ditch, which they place at a vaſt Diſtance to the Weſt of their Country, in which they tell us their Enemies are continually burning. The *Braſilians* who inhabit a very hot Climate, that naturally inſpires them with the Sprightlineſs and Gaiety of Temper, which Tra-

[a] They believe, that after this Life, the Good are at Reſt, and the Wicked in Miſery. Now, who are the Wicked? Their Enemies, and themſelves the Good; ſo that they are of Opinion they will all be happy after Death, particularly if they have defended their Country with Vigour, and killed a great Number of their Enemies. *Leſcarbot's* Hiſtory of *New France*.

vellers have obſerved to be in all thoſe Savages, aſſure us, [a] "That the Souls of the "Virtuous will go and meet thoſe of their Anceſtors, beyond the high Mountains; "that they will dwell with them in delightful Gardens, where they will laugh, "dance, and ſing to all Eternity. To live a Life of Virtue, is with them to make a "great Havock of their Enemies, and afterwards to devour them." The natural Bravery of this People makes them conſider all thoſe as in a State of Damnation, who have led an inglorious Life, and have not oppoſed their Enemies with Vigour; theſe they give up to the Devil, and believe he will torment them eternally. In a Word, all theſe Savages proportion the Rewards and Puniſhments of the next Life to the Ideas they have either acquired or formed to themſelves of Virtue and Vice, of the Happineſs and Unhappineſs of this Life; and in this only they agree with the antient and modern Heathens of our Hemiſphere. I believe 'twould be needleſs to purſue this Conformity; Men are apt enough of themſelves to form the moſt extravagant Abſurdities. Our Notions of the next Life are always conformable to that we may lead in this; and as a Proof of this Aſſertion, we need only reflect upon the *Elyſian* Fields and [b] *Tartarus* of the Antients, the *Surgam* and *Patalam* of the *Eaſt-Indians*, *&c.* Such Notions as theſe have inſinuated themſelves into other Religions, and have been imbib'd by Nations whom we are far from conſidering as ſavage. Of this the Paradiſe of the *Mahometans* is one Inſtance; nor can the Chriſtians themſelves forbear employing the moſt ſenſual Ideas in their Repreſentations of Hell and Paradiſe.

THE Reſult of theſe ſeveral Reflections, is, that all Nations are ſenſible of the Neceſſity they are under, of adoring one Supreme Being. This Neceſſity ſuppoſes a Dependance in Man, and conſequently what Idea ſoever we may form to ourſelves of his Being, we muſt neceſſarily repreſent him greater than ourſelves. This Dependance gives even the moſt ſavage Part of Mankind ſome Notion of Sin, and points out to them the Neceſſity of Prayer and Repentance, in order to obtain the Favour of Heaven, and reconcile themſelves to the Deity. Sin draws Puniſhment after it; but Reconciliation, which naturally ſuppoſes the Practice of Virtue, makes us hope for a Reward. The *Americans* have preſerved ſeveral Notions of this Kind which lead inſenſibly to the Immortality of the Soul, and even to the Reſurrection of the Body, whereof ſome of them have not remained wholly ignorant. The *Peruvians*, who had more Knowledge than the reſt of the *Americans*, obſerving that the *Spaniards* dug up the Bodies of their *Incas* to plunder them of the Riches that were buried with them, inſtantly beſought them not to diſperſe their Bones, for fear it ſhould prevent their Reſurrection. We muſt indeed confeſs that the *Americans* have ſullied theſe pure, theſe plain Principles, by the Mixture of the moſt ridiculous Notions; however this is not ſo great a Matter for Surprize, ſince they might juſtly reproach us, notwithſtanding all our boaſted Underſtanding, with having been guilty of the ſame Fault.

SACRIFICES and [c] perfuming with Incenſe were uſed only by the *Mexicans* and *Peruvians*. This Manner of ſerving God, eſtabliſhed among all Nations before the Birth of our Saviour, might have been preſerv'd by Tradition in *America*, ever ſince the ſettling of the firſt Colonies there. As for human Victims, whoſe Blood has been ſo plentifully ſhed on the Altars of the Nations of both Hemiſpheres, it would be very difficult to ſay any Thing that were reaſonable on that Head. One wou'd not think it poſſible find the leaſt Footſteps of Humanity in thoſe cruel Sacrifices. 'Tis however probable, to that the firſt Victims of this kind were offered up in order to appeaſe the divine Vengeance on certain Occaſions, of ſo great Importance that they thought the angry Gods could be appeas'd with nothing but human Blood. This is perhaps the moſt reaſonable Conſtruction that can be made in this Caſe; and the Original we have given to this cruel

[a] *Coreal's* Voyage to the *Weſt Indies*, Vol. i. p. 224.
[b] Hell.
[c] The *Caribees* of the *Antilles* and the *Virginians* alſo uſed Perfumings.

Cuſ-

Cuſtom, ſeems in ſome meaſure to be juſtified by the Death of the Deſcendants of King *Saul.* 'Tis moreover probable, that theſe barbarous Sacrifices might afterwards have been continued in order to perpetuate the Events which had given Birth to them; and as the Mind of Man, in all Things which relate to falſe Worſhip, is much more apt to give into Exceſs than to keep within due Bounds, Mankind could not prevail upon themſelves to quit that cruel Species of Devotion, but continued to devote to their Gods every Foreigner and Enemy to their Country. Such might have been the Motives of a Worſhip, in which Hatred, Pride, and Superſtition, were equally gratified; and which conſequently might have eſtabliſhed itſelf in *America*, without the Inhabitants borrowing the Idea of it from other Nations. 'Tis our Opinion, that the Cuſtom which the *Braſilians* and other *American* Savages have of putting their Captives to Death, ought to be ranked among theſe inhuman Sacrifices.

CHAP. III.

Of their SOUTHSAYERS, PRIESTS, *and ſome of their* PROPHECIES.

WE cannot comprehend the Reaſon why [a] *Leſcarbot* refuſes to beſtow the Title of Prieſts *on thoſe who perform the Ceremonies and Invocations of the* Demons *among the* Weſt-Indians, *but as far as they preſerve the Uſe of Sacrifices and Oblations, which they offer to their Gods.* This Notion is not very juſt. The Title of Prieſt may be beſtowed on all thoſe who are appointed to guide and inſtruct People in their religious Worſhip, of what kind ſoever it be. There are in all Men certain Ideas, which, from their Simplicity, may be called original ones. The Name of Prieſt preſents us with one of this Nature. This Word, which is derived from the *Greek*, ſignifies Antient. It therefore ſuppoſes that a Prieſt ſhould be old; and this is founded on a plain and ſimple Reaſon, which the Savages form to themſelves as well as we. For Perſons of an advanc'd Age are more prudent, more devout, and naturally more capable of reſiſting the Paſſions than young People, and conſequently fitter to preſent themſelves before God, and to offer up Prayers for Man. Having by Experince acquired a more extenſive Knowledge, they are conſequently more capable of giving Inſtruction. 'Tis therefore much more natural to commit the Adminiſtration of religious Worſhip to the Elder, than to abandon it to young People, who have generally leſs Prudence and Devotion, are over-run with Paſſions, without Experience or Underſtanding, and whoſe Character cannot be agreeable to the Supreme Being. The *Americans* have preſerv'd the Original Idea, which the Word Prieſt preſented formerly to the Mind; but we loſt it a little after the Birth of Chriſtianity. All thoſe among them who preſide in religious Worſhip, are choſen out of the Elders of the People; and this was generally the Practice in the moſt remote Antiquity.

THE *Mexican* Clergy had formerly a Superior, whom we may compare to the [b] *Pontifex Maximus* of the antient *Romans*, or to that Perſon whom the *Lutherans* of *Germany* call by the Name of *Antiſtes*, *Superintendant*, or *Chief Overſeer*; a kind of Prelate, who though he has neither the Croſier or the Mitre, has nevertheleſs a great Influence over the Eccleſiaſtical Affairs of the *Lutheran* Churches.

[a] Hiſtory of *New France.*
[b] High Prieſt.

WE

We are not ſufficiently acquainted with the eccleſiaſtical State of *Mexico*, to compare the Dean, or Chief of the Clergy of that Empire, to the Pope, or even the *Mufti* of the *Turks*. 'Tis not to be doubted but that the Prieſts of the other *American* Nations have their Superiors, who, as in other Countries, have the whole Direction of Religion and religious Worſhip. Men patiently enough ſubmit to ſuch a Dependance, as leaves thoſe who are ſubordinate the Hopes of governing one Day in their Turns.

Most of the *American* Prieſts are at the ſame Time Phyſicians. Thoſe of *Florida* always carry along with them Scrips or Wallets full of Herbs and Drugs, for the Uſe of their Patients, [a] to whom they preſcribe in the triple Quality of Prieſt, Phyſician, and Quack.

Priests are alſo Phyſicians in other Countries beſides the *Weſt-Indies*. We meet with the ſame Circumſtance in *Aſia* and *Africa*; ſo natural is the [b] Belief, that Heaven beſtows in a peculiar Manner, the healing Arts on thoſe who are the Depoſitaries of religious Worſhip. This Notion may perhaps be as old as the World. All *Pagan* Antiquity was of Opinion that the Gods were the Inventors of Phyſic, and in conſequence of this Belief, the Phyſicians were by the Heathens enrolled in the Number of their Gods. The antient Phyſicians likewiſe made uſe of Spells and Inchantments in their Art, in the ſame Manner as the *Americans* do at this Day. Whether it were, that they intended to make themſelves be conſider'd as more awful by theſe Impoſtures, which the groſs and ſuperſtitious Multitude took for Favours from Heaven; or that the People look'd upon every Thing as Magic, which they could not account for. Be that as it will, the *Europeans*, with all their Learning and Politeneſs, have not yet been able to purge themſelves entirely of that groſs Idea, which has given Riſe to a prodigious Number of pernicious Books of Secrets, whoſe Authors pretend to aſſociate Phyſic with Incantations.

But it is now no longer look'd upon as an Art that is aſſociable to the Prieſthood only; though 'tis common enough in *Germany*, to meet with Clergymen, who are [c] Phyſicians and Surgeons at the ſame Time. To conſider Things in a certain Senſe, we ſhall find that all Sciences are allied to one another, and may eaſily be conſidered in one Point of Sight. Is it not probable, that the Conjunction which the *Germans* have made of Phyſic with Theology, may owe its Original to the antient *German* Prieſts, who, in Imitation of the *Druids* among the antient *Gauls* their Neighbours, had alſo united theſe two Branches together?

The Religion and Counſel of Prieſts have the ſame Influence on civil Affairs in *America*, as among us in *Europe*. The ſame Prejudice which makes us truſt the Prieſts with the Cure of our bodily Diſtempers, gives them no little Authority in State-Affairs. They play their Parts ſo well, that they are no ways inferior to their Brethren in other Parts of the World. We have an Inſtance of this Cunning and Artifice in one of the moſt ſavage Nations of *America*. "The *Braſilians*, ſays *Leſcarbot*, have their *Caraibes*, "who go from one Village to another, and impoſe ſo far on the People, as to make

[a] *Coreal's* Voyages to the *Eaſt-Indies*, Vol. I.

[b] The Prieſthood has ever been rever'd by all Nations, on account of their being, as it were, the Mediators between God and Man. "By which Means they have frequently rid the People, and had their Souls at their De-"votion, and under that Pretext, have in many Places arrogated to themſelves a Power that could no ways be "juſtified by Reaſon. . . . . Moreover, the Man who is able to diſcover ſuch abſent Particulars as give us Uneaſineſs, "is juſtly honoured by us, and particularly when to this is added a Knowledge in ſuch Medicines as are proper "to cure bodily Diſtempers; Circumſtances highly efficacious to gain Credit and Authority among Men." *Leſcarbot's Hiſtory of New France*. There is ſo natural a Connection in theſe ſeveral Ideas, that 'tis no Wonder the Savages of *America*, as well as ſeveral other Nations, whom we look upon as *Barbarians*, have preſerved it in its primitive Simplicity.

[c] Nay, Quacks, which is ſtill worſe.

" them believe they hold a Correſpondence with [a] Spirits, by which means they are " not only able to give them Victory over their Enemies, but that the Fruitfulneſs or " Barrenneſs of the Earth is owing to their Influence." " They delude the People to " that Degree, ſays [b] *Coreal*, ſpeaking of the *Braſilian* Prieſts, as to make them be- " lieve they carry on a ſecret Intelligence with *Agnian*; and that they can invigorate " whomſoever they pleaſe with Strength and Courage ſufficient to conquer their Ene- " mies. Theſe Prieſts are the old Men among the *Aldeas*, who boaſt that to them on- " ly the Growth of Plants and Fruits is owing. They are artful enough to act the " Part of *Agnian* to the Life, and perſuade the Savages, that he torments and uſes " them ill. This they complain of particularly in the Night, becauſe that Seaſon is " moſt favourable to their Impoſture." The Prieſts of other Religions exact the ſame Confidence from their People, by aſſuring them in the ſtrongeſt Terms, that Victory, Plenty, and the reſt of the Bleſſings of Heaven, flow only from their Zeal and Prayers. We may add, that there is not one Eccleſiaſtic in any other Part of the World, who does not wiſh to be conſidered as the Agent or Ambaſſador of his God; and as this Character which he arrogates to himſelf is the moſt glorious that could poſſibly have been invented, 'twill ſcarce excite Humility in the Perſon who bears it.

THE Clergy of all Religions endeavour univerſally, in the firſt Place, to eſtabliſh their Dominion over the Minds of Men; and to effect it, they think 'tis their Buſineſs to perſuade the credulous Vulgar, that by the Virtue of certain private Secrets they obtain the Diſpoſal of the celeſtial Bleſſings. Let it not be objected, that thoſe of the *Braſilians* are contemptible; for ſince they are duly qualified to work Wonders upon thoſe Savages, 'tis ſufficient to juſtify what we have advanc'd in this Place. Though their Method be different from that of the *Bramins*, the *Derviſes*, the *Bonzes*, and the *Talapoins*, yet the Plan is not therefore leſs the ſame; and we may be aſſured that a *Boïé* who breathes Courage on an Aſſembly of Savages, reaps as much Advantage from this pretended Myſtery, as a *Bramin* does from his Water of the *Ganges*, or from an Ablution with Cow-Dung.

THE *Weſt-Indians* have their Oracles and Prophecies, as well as other Nations. Such were thoſe which gave the *Mexicans* notice of the approaching Deſcent of a foreign People, a little before the Arrival of the *Spaniards* in *America*. Theſe Prophecies are of the ſame Nature, with thoſe which the *Greek* and *Roman* Hiſtorians have tranſmitted to us. They are all of them deliver'd in equivocal Terms; are as applicable to any other Event as that to which they are pleas'd to apply them, and oftentimes made after the Events foretold by them have happened. The ſame Judgment is to be form'd of all thoſe Prodigies that accompanied the Fall of [c] *Montezuma*, which muſt have appeared trifling and contemptible, had Chance ſo order'd it, that they had met with Events of an indifferent Nature; but they had the moſt profound Regard and Reverence paid them, as they either preceded or accompanied the Revolution of *Mexico*, which Circumſtance was not a little heightened by the natural Superſtition of the *Mexicans*.

THEIR Oracles may be put in the ſame Claſs with thoſe of the antient Heathens, that is to ſay, they are always [d] doubtful, generally falſe, and ſometimes true by mere Accident,

[a] 'Tis well known that *Numa Pompilius*, taking Advantage of the Credulity and Superſtition which in his Time had ſo great an Aſcendant over the *Romans*, made uſe of a pious Fraud to complete his Intentions, by telling them, that he held a private Correſpondence with the Nymph *Egeria*, who was ſuppoſed to forward the Delivery of Children, and that all his Actions were influenced by her immediate Inſpirations.

[b] Vol. I. of his Voyages.

[c] Emperor of *Mexico*.

[d] The Deceit and Covetouſneſs of the Prieſts are not a little concern'd herein. Here follows an Inſtance, that may be put in parallel with any of thoſe we read of that kind among the antient Heathens. An *Indian* going thro' a Wood, perceived a Motion in the Trees, which he took to be ſupernatural. Frighted at the Prodigy, he addreſs'd

Accident. They, as well as we, have the Art of [a] working on the Affections of their Hearers, by certain affected Preliminaries, with ſuitable Geſtures and Poſtures, which though they appear ridiculous to us, are yet uſeful in preparing the Attention of the Auditors, and by that Means have the wiſh'd-for Effect on the Minds of thoſe who wait for the Juggler's Deciſions. We will allow that theſe Arts are not to be practis'd on any but *Americans*; nevertheleſs we muſt own, that they are founded on ſuch Prejudices as few Perſons are free from, *viz.* Firſt, That God is wonderful in all his Works: Secondly, That all kind of Simplicity is diſpleaſing to him; and, Thirdly, That he never communicates himſelf to Men, but in a Manner directly oppoſite to the common Courſe of Nature. 'Tis on theſe three Prejudices, that the antient as well as modern Heathens have founded all the ridiculous Extravagances of their Oracles; and as theſe Prejudices are univerſal, we muſt not be ſurpriz'd, that even the Chriſtian Religion itſelf is not entirely exempt from them.

DANCING and Singing are in great Vogue among the *Americans*; but notwithſtanding there may appear ſome Marks of religious Worſhip in both of them, we yet cannot ſafely determine on this Article. Probably they may dance only for Pleaſure-Sake, and to exerciſe themſelves; as to their Songs, they relate always to the illuſtrious Actions of their Anceſtors, and the Deſtruction of their Enemies.

WE muſt not omit, that the Prieſts of the moſt ſavage *Americans*, have, as in all other Countries, certain [b] Characteriſtics, peculiar to their Profeſſion. We have already taken notice of the little Bags which the *Jouanas* among the *Floridans* carry at their Girdles in Quality of Phyſicians. The *Braſilian Boïes* carry *Maracks* in their Hands, which is the Name they give to certain hollow Gourd-Bottles, adorn'd with Feathers, and filled with little Stones. They ſtalk along with theſe *Maracks* in their Hands, with as grave and haughty an Air, as a Friar hugging his Crucifix. We are likewiſe aſſur'd, that the prieſtly Dignity is [c] hereditary among the *American* Savages, and that the Secrets of the Art are tranſmitted from Father to Son to the lateſt Poſterity. 'Tis exactly the ſame in the *Eaſt-Indies*, where the *Bramins* make all their Children *Bramins*. The *Jews* excluded all but the Tribe of *Levi* from the Prieſthood: The Prieſthood was alſo hereditary among the antient *Egyptians*; but the Chriſtians have laid aſide that Cuſtom.

dreſs'd himſelf to that Tree which he fancied ſhook the moſt; but the Tree not condeſcending to confabulate with him, it ordered him to go to a *Boié*, with whom it afterwards enter'd into Converſe; commanding him to conſecrate an Image, a Temple, and Sacrifices, to the God who was afterward ador'd by thoſe *Indians*, under the Name of *Yochaxvagamaracotti*. Upon which, on the bare Word of the *Boié*, they immediately decreed divine Honours to this God. We find this Circumſtance in *Purchas*, quoted from *Jeronimo Romano*.

[a] A Bricklayer, who was almoſt tir'd with the long Exordium of the Preacher, ſaid he ſpent a long Time in raiſing his Scaffolding. See *Menagiana*.

[b] If we were better acquainted with the Prieſts of other Nations, we ſhould find in them, as well as in our own, certain Marks which cleave to the Mind, and are never effac'd. Theſe Marks among us conſiſt in certain Habits, which are contracted by inſenſible Degrees; an Air that diffuſes itſelf over the whole Countenance, certain peculiar Methods of ſaluting, a quaint Manner of Expreſſion, that inſinuates itſelf into the moſt polite and unaffected Converſations. The Eccleſiaſtic is diſtinguiſhed by his Eye, his Voice, his Geſture, his Gait, and even the Attitude of his whole Body; but we are not to think that the Clergy are the only Men who carry about 'em the peculiar Marks of their Profeſſion. Every Trade has its Characteriſtics, which are almoſt always indelible.

[c] *Jeronimo Romano*, quoted by *Purchas*, tells us in his *Commonwealth of the Indians*, that the Chief of the *Mexican* Clergy was of the royal Family, or at leaſt of one of the moſt illuſtrious Families of the Empire. Among the Quality, the eldeſt Son inherited his Father's Eſtate, and the ſecond was devoted to Religion.

CHAP.

CHAP. IV.

Of the Birth of their Children; ſome Cuſtoms of their Women in Child-Bed; their Polygamy, and Manner of educating their Children; the Love their Parents bear them, and their Manner of naming them.

MAN has but one Way of coming into the World, but his Birth has introduc'd a numberleſs Multitude of Cuſtoms, the greateſt Part of which have grown up into Ceremonies. Among theſe Cuſtoms ſome owe their Riſe to Neceſſity, and are probably the ſame in all Countries; ſuch for Inſtance are thoſe of waſhing and naming Children as ſoon as they are born. As to the Cuſtom of covering and wrapping them in Swaddling-Clothes, the Moment they come into the World, 'tis very far from being of univerſal Practice either among the Antients or Moderns. As for Inſtance, the *Cimbri* us'd antiently to [a] cover their new-born Infants with Snow, the better to inure them to cold and Labour. The *Spaniards* us'd to dip them in Rivers [b] in *Braſil*; the Men who perform the Office of Midwives to their teeming Conſorts, receive the Infant from the Mother, and fairly tear the Navel-String to Pieces; and having waſh'd the Infant, paint it with red and black. They are unacquainted with the Uſe of Swaddling-Clothes, but carry the Child, as ſoon as it is born, to the Hammock; when, if it be a Boy, the Father lays by his Child a little wooden Bow, a few ſmall Arrows, and a little Knife. The lying-in Woman does not meet with better Treatment than her new-born Infant. The Moment ſhe is disburthen'd, ſhe immediately goes and waſhes herſelf, ſets about her Work, and does not find herſelf the worſe for it. If it be ſaid, that this is owing to the Climate, 'twould be a very wrong Aſſertion, ſince the Wives of the *Livonian* Peaſants uſe the very ſame Cuſtom, both with reſpect to themſelves and their Children, as likewiſe the Savages of *North America*, according to Father [c] *Hennepin*. 'Twould be needleſs to quote all the barbarous Nations, to ſhew the Conformity of their Cuſtoms on this Article, and to prove to the *Europeans* that the Delicacy of their Complexion is much leſs owing to the Climate, than to the Effeminacy which they have inherited from their Fathers, and tranſmit to their Poſterity. The Children of poor People, notwithſtanding the Misfortunes their Parents may labour under, grow ſtrong and robuſt, and are inur'd to Labour and Fatigue, whilſt the Rich bring either weak or deform'd Children into the World, like thoſe tender Plants, the Culture of which gives inexpreſſible Trouble to the Raiſers, at the ſame Time that they are a Diſhonour to Nature.

[a] Mr. *Locke* has told us the great Advantages of this Way of hardening Children; his Words are theſe: "The "firſt Thing to be taken care of, is, that Children be not too warmly clad or cover'd, Winter or Summer. The "Face, when we are born, is no leſs tender than any other Part of the Body; 'tis Uſe alone hardens it, and "makes it more able to endure the Cold; and therefore the *Scythian* Philoſopher gave a very ſignificant Anſwer to "the *Athenian*, who wonder'd how he could go naked in Froſt and Snow. How, ſaid the *Scythian*, can you endure "your Face expos'd to the ſharp Winter Air? My Face is us'd to it, ſaid the *Athenian*. Think me all Face, re-"ply'd the *Scythian*. See his Education, Sect. 5.

[b] *Coreal*'s Voyages to the *Weſt-Indies*, Vol. I.

[c] Collection of Voyages to the North, Vol. V. That farther relates, that the Women retire to ſome private Place when the Time of their Delivery is at Hand, and return afterwards to their Work. *Cælius Rhodig.* Lib. xviii. Cap. 22. *Lection. Antiq.* relates ſomething like this, of a *Ligurian*, or *Genoeſe* Woman, and quotes *Varro*, who aſſures us that the *Illyrians* in his Time had the ſame Cuſtom.

We juſt before mention'd the Vigour of the *American* Women. In ſome Parts of *South America* they not only go to work immediately after their Delivery, but even wait upon their Husbands, who keep their Beds inſtead of the Women. [a] The antient *Spaniards*, and the *Tibarenians*, a People bordering on *Cappadocia*, had alſo this Cuſtom. One would hardly think it poſſible that Nations which lie at ſo great a Diſtance ſhould have communicated ſo odd and unjuſt a Cuſtom to one another, which is ſo far from appearing to be founded in Nature, that on the contrary, ſhe ſeems to dictate, that the Husband ought to aſſiſt his Wife, at a Juncture which is frequently fatal to our Women. It would be impoſſible to juſtify this Cuſtom, but by ſuppoſing that theſe Women have a ſurprizing Vigour, even in the Delivery of their Children. We muſt further ſuppoſe, that this Vigour aſſiſts their natural Activity, and that their Exerciſe, which is infinitely more wholeſome than an Indolence of ſeveral Weeks, like that of our Lying-in-Women, helps the *American* Women to throw off thoſe Uncleanneſſes which attend upon Delivery. As for the other Part of this Cuſtom, *viz.* the Men's lying a-Bed, I don't believe it can be accounted for in any reaſonable Manner.

These Obſervations on the *American* Women oblige us to make a few more. Travellers aſſure us, that as ſoon as theſe Women have conceiv'd, they break off all Commerce with their Husbands; [b] which ſeems ſuitable to the Dictates of Nature. They tell us farther, that menſtruous Women withdraw from Society, which agrees very well with that natural Decorum, that Men never fail to obſerve in their cooler Moments. The Deſign of Nature is to create ſound and perfect Creatures; but it is impoſſible for this to be done, during the periodical Uncleanneſs of Women. The *Jewiſh* Religion, which agrees very well with the Laws of Nature, is no leſs exact in the Obſervation of this Cuſtom. But we ſhall wave a Subject which properly belongs to the Province of the Phyſician.

'Twould be more difficult to juſtify the Conduct of the *Americans*, and their Sentiments, with reſpect to their Plurality of Wives; although at firſt Sight a very ſtrong Precedent preſents itſelf in their Favour, I mean the Polygamy of the antient *Jews*. To this Cuſtom we ſhall oppoſe an Argument, which cannot be thought trifling, *viz.* that we do not meet in Polygamy with that conſtant and uninterrupted Friendſhip, which ought to be reciprocal between Man and Wife; the Affection that ought to reign in a Family; nor the Happineſs which a good Father ought to procure his Children. 'Tis impoſſible to defend the Polygamy of the *Jews* by the divine Laws, though many Examples ſeem to favour it. The Laws of Chriſtianity are ſilent, with regard to the Plurality of Wives; it would nevertheleſs be eaſy to produce indirect Prohibitions from that Religion, founded on its Morality, and that Spirit of Juſtice and Humanity, which ſo viſibly diſtinguiſhes it. Theſe Arguments are ſufficiently cogent; but what follows as an Objection againſt Polygamy, ſeems not to bear the ſame Weight, *viz.* that ſovereign Princes ought to prohibit it, for the Good of their Subjects, and in order to prevent domeſtic Broils. This Argument, I ſay, does not appear convincing enough, ſince both theſe Things might be conſiſtent with Polygamy. The Scriptures furniſh but few Inſtances of theſe pretended domeſtic Broils; and the *Mahometans* have not experienced many more. The latter take proper Meaſures to ſecure their Inheritances, and to check the Jealouſy and Ambition of their Women; to which may be added, the unbounded Authority of Fathers and Husbands, who take care that Order be obſerved in their Families, and don't ſuffer the Members thereof to oppoſe the Will of their Maſters. A Stickler for Polygamy will ſay farther, that were we to ſuppreſs all that Nature, cor-

[a] *Celius Rhodiginus, ubi ſup.*

[b] *De la Potterie's* Hiſtory of *North America*, Vol. II. *Coreal's* Voyages, Vol. II. The *Floridans* are ſo very ſcrupulous, that they won't eat any Thing their Wives have touch'd whilſt they are big with Child.

rected by Virtue, dictates to Mankind, and whatever the Morality of the Chriſtian Religion inculcates particularly againſt Polygamy, we ſhould not however find, that either States would be overthrown, or Families ruin'd, by a Multiplicity of Wives; that provided Women were kept in a State of Slavery, and conſider'd as Objects given to Man for his Pleaſure, and the Propagation of his Species; that they were treated as Beings inform'd indeed with Souls, but with Souls greatly inferior to thoſe of Men; this would entirely prevent all domeſtic Tumults in Families. In fine, would he continue, no more ſhould be allow'd them, than ſuch a prevailing Friendſhip as a generous Maſter indulges a Servant with, who knows how to pleaſe him. This in reality is the Notion which all Nations that allow of Polygamy, have of Women. 'Twould therefore be impoſſible to juſtify Polygamy by the Principles of Religion; but let us endeavour to plead the Excuſe of thoſe who argue for it from other Principles. One would imagine it was founded in Nature, and that it allows us to compare the whole Female Sex to ſo many Fields, deſigned for Tillage. In which Caſe one [a] Man will be declared able to cultivate ſeveral at the ſame Time, allowing each of them Attendance enough to keep them in good Order, and all this without doing the leaſt Prejudice to himſelf, or the Society he is a Part of. Such is the Notion of the *Americans* [b], and ſome other Nations, on the Topic before us. But to wave theſe Reflections:

THE *American* Women nurſe their own Children, which is a Duty that Nature requires from all Mothers. The *Jews* and *Germans* were formerly Nurſes to their own Children, as alſo the antient *Greeks*, as is manifeſt from *Homer*, &c. Nevertheleſs the Cuſtom of putting Children out to nurſe, became afterwards very common in *Greece* and *Rome*. We ſhall not ranſack all Antiquity, to ſhew in what Manner Mothers us'd antiently to treat their Children, having already ſaid enough upon that Head. [c] Another remarkable Cuſtom among the *North Americans*, is their faſtening their Children to a ſmooth Board, and wrapping them up in a Beaver's Skin, without either Swathes or Bedding, (after the *European* Manner) or if they uſe any Swaddling-Clothes, they are only ſuch as are cut from large Skins, which don't any Way cramp or hurt the tender Babes. [d] The Female Savages take care to hold the Children, that are thus bundled

[a] The *Mahometan* Law ſays, that 'tis not only poſſible, but that it ought to be ſo. One would think that Chaſtity, according to their Principles, were a Sin againſt Nature. One of their ſacred Books ſays, "That in the Day "of Judgment, the Earth on which a Man, who had always liv'd in a State of Continence, was us'd to lay him-"ſelf down, ſhall riſe up againſt him, and ſay, what Crime had I been guilty of, that this Man, in Oppoſition to "the Dictates of Nature, ſhould have trod me under Foot? I who labour'd inceſſantly to the Generation and Pro-"duction of Beings." This Paſſage is too beautiful not to merit an Interpretation, as agreeable to our Paſſions, as conformable to the Intentions of Nature. The *Perſian* Doctors teach, that the Moment a Youth begins to feel any Emotions of Luſt, he muſt immediately be indulg'd in it, by giving up a Woman to his Embraces; and that to ſooth the Paſſion of Love, is a meritorious Action. In conſequence of this Principle, they don't ſcruple to give a She-Slave, or a Concubine, to the Arms of a young Lad, the Moment they diſcover in him the leaſt Tendency to Copulation; whence it may be inferr'd, that he who makes ſuch a Demand, commits no greater Indecency, than if he were to ask for Victuals when he is hungry. See *Chardin*'s Voyages, Vol. II. p. 257. *Amſterdam* Edit. 1711. A Circumſtance, continues *Chardin*, that is very particular in a Conduct ſo worthy of Nature unenlighten'd by Reaſon, is, that *Mahometans* only are indulg'd in this Privilege, and that 'tis lawful for them only to make uſe of Concubines, or to have a Plurality of Wives. This Maxim may indeed make a great Number of Converts to *Mahometaniſm*. They palliate this Prohibition, with an Argument that is rather waggiſh than ſerious. All Religions, ſay they, have their Auſterities and their Pleaſures, which are inſeparable. The *Chriſtian* Religion allows the drinking of Wine to chear the Heart, but will permit one Wife only; that of the *Mahometans* allows a Plurality of Wives, and prohibits the Uſe of Wine.

[b] "A Man that cultivates ſeveral Pieces of Ground, has a much greater Produce than if he were to plough one "Piece only. Old Women are conſider'd as Lumber, and are employ'd in the moſt ſervile Offices, as long as "they have any Strength left." Marriage among them is never the Reſult of Love, and ſeldom gives Birth to it. *Coreal*'s Voyages, Vol. II. All the *American Indians* are great Sticklers for Nature, and are of Opinion, that ſhe muſt not be ſuffer'd to lie idle, which exactly tallies with the Notion they have of the Female World.

[c] *Hennepin*'s Voyage into a Country of greater Extent than *Europe*. Collection of Voyages to the North, Vol. V. *Leſcarbot*'s Hiſtory of *New France*.

[d] Let your Sons Clothes be never made too ſtrait, eſpecially about the Breaſt. Let Nature have Scope to faſhion the Body as ſhe thinks beſt: She works of herſelf a great deal better, and exacter, than we can direct her;

dled up, in ſuch a Manner, that their Heads lie much higher than their Feet; and to prevent their Excrements from prejudicing their Health, they ſet the Rind or Shell of a Birch-Tree, which is made in the Shape of a Gutter, at a little Diſtance from them; and this they fix in ſuch a Manner, as to carry off all their filthy Evacuations. Leſs Care ſtill is taken of Children in *South America*, ſince thoſe Savages have not only no Manner of Uſe of Swaddling-Clothes, but on the contrary, they give their tender Limbs full Liberty, by laying them ſtark-naked on the Ground, or in a Hammock, till ſuch Time as they are able to go alone. Notwithſtanding this Neglect of them, we yet never meet with any of them who are either lame, crook-legg'd, or crump-back'd; ſo [a] true it is that the Simplicity of Nature, is often preferable to the Over-Fondling of a *European* Mother. It may, perhaps, be objected, that our Climate would not permit of Children's being treated after this Manner. However, it cannot be denied, but that we truſt too little to Nature.

THE Reflections we have now made, lead us naturally to the Love which Parents bear their Children. [b] We are told, that the *Americans* carry this to a much greater Height than the *Europeans*, eſpecially the *Greeks*, who us'd to expoſe theirs to the wide World; and the *Romans*, who always ſold their Children, when they were not able to maintain them. We are aſſur'd, that the *Livonian* Peaſants have the ſame Cuſtom; but then they juſtify this Uſage, which indeed at firſt Sight appears cruel and barbarous, by ſaying, *That their Children meet with a much better Fate among Strangers, being then no longer expos'd to the Tyranny of the* Livonian *Nobility*, whoſe chief Characteriſtic is Pride, and who treat their Vaſſals worſe than they do their Dogs. The *Americans* moreover love to have a great Number of Children; and though they probably may not, like the *Jews*, look upon a numerous Offspring as a peculiar Bleſſing from Heaven, they yet think it anſwers the Deſign of Nature. We may generally obſerve, that Men ſeldom doubt the Truth of this laſt Reflection; even thoſe who get Children involuntarily, and whoſe ſole Object in the Commerce they have with Women is Pleaſure, are yet oblig'd to let Nature take her own Courſe. Perſons of either Sex, who give into theſe Irregularities, rather hate than love their Children; and 'tis this that creates an eternal Struggle between Nature and Honour; a Struggle that gives riſe to numberleſs Diſorders, and which will laſt as long as the World. Nature is pleas'd that all thoſe whoſe only Aim is the Gratification of their Paſſions, ſhould meet with the Puniſhment due to their criminal Abuſe of her, by giving them Children contrary to their Expectations. Honour, which is only the Effect of that Probity that is engrav'd on the Heart of every Man, purſuant to whoſe Dictates we are, in our ſerious Reflections, oblig'd to confeſs, that every Irregularity in Life is a kind of Violence to the Laws of Nature, deſtroys Creatures which ſhe can conſider no otherwiſe than as ſo many Inſults put upon her by Mankind. We think that 'tis this gives riſe to the Cruelty of thoſe who deſtroy the Offspring of their unlawful Embraces, or ſuch as are the Fruits of the Lewdneſs of both Sexes. As Marriage among the *Americans* is a more unconfin'd State than among us, it follows, that how ſavage ſoever they may appear in our Eyes, yet they never carry their Inhumanity and Barbarity to ſuch Lengths, as to deſtroy the Fruits produc'd by the Commerce of Man and Woman. To carry this Reflection fur-

and if Women were themſelves to frame the Bodies of their Children in their Wombs, as they often endeavour to mend their Shapes when they are out, we ſhould as certainly have no perfect Children born, as we have few well-ſhap'd that are ſtrait-lac'd, or much tamper'd with. *Locke* on Education, Sect. 11.

[a] Narrow Breaſts, ſhort and ſtinking Breath, ill Lungs, and Crookedneſs, are the natural and almoſt conſtant Effects of hard Bodice, and Clothes that pinch. That Way of making ſlender Waiſts and fine Shapes, ſerves but the more effectually to ſpoil them. Nor can there indeed but be Diſproportion in the Parts, when the Nouriſhment prepar'd in the ſeveral Offices of the Body, cannot be diſtributed as Nature deſigns; and therefore what Wonder is it, if it being laid where it can, on ſome Part not ſo braced, it often makes a Shoulder, or a Hip, higher or bigger than its juſt Proportion. *Locke* on Education, Sect. 12.

[b] *Leſcarbot*'s Hiſtory of *New France*.

ther;

ther; Intereſt, and the Cares of Life, do not bear that Sway among them as with us; they put themſelves to no Manner of Pain about marrying beneath themſelves; entirely free from any ſuch troubleſome Notions, they marry when, and in what Manner they pleaſe. The Children they bring into the World are by them conſider'd as a Help, whereas we often look upon them as a Burden; ſo true it is, that in ſpite of all the boaſted Delicacy of our Manners, we in this Reſpect deviate much more from the Dictates of Nature than the *American* Savages; but this is not to be wonder'd at, when we conſider that their Occupations are much fewer than ours, their Way of Life more conformable to the Simplicity of Nature, and their Minds independant on the greateſt Part of thoſe Circumſtances in which we make our Happineſs to conſiſt. Experience juſtifies the Truth of theſe Aſſertions. We daily ſee that thoſe who are burthen'd with the feweſt Cares, are by far the moſt careful of their Families; and that ſuch as confine their Happineſs to a few Circumſtances, meet with numberleſs Charms in that Medium, with which Nature is always ſatisfied.

We ſhall dwell but very little on thoſe Exerciſes to which the *Americans* accuſtom their Children. 'Tis well known that as ſoon as they are capable of running alone, they are taught only to handle the Bow and the Arrow, or a kind of Club, with which they knock down their Enemies: They are alſo taught to run and hunt. Theſe ſeveral Exerciſes make 'em nimble and vigorous; they are very ſeldom troubled with thoſe Diſeaſes that ſeize the Nerves of the *Europeans*; and Nature, whoſe Courſe they take care not to divert, by a ſoft or ſedentary Life, which our Children are ſo much indulg'd in, takes a Pleaſure in indulging Savages that Extent of [a] Body, and Proportion of all the Limbs, which a human Creature ſhould naturally have. Beſides, 'tis certain that theſe People, who owe more to Nature than Art, have learn'd by Experience, that Exerciſe throws off numberleſs ill Humours, which by their ſtagnating in the Body, prevents the Circulation of thoſe which were deſign'd to feed it and give it Growth. No one can doubt the Truth of this Aſſertion, it being manifeſt from the Methods they employ, to cure moſt of the Diſeaſes they are ſubject to. Beſides, 'tis obſerv'd, that the Number of People, who are both deform'd and ſickly, is very great in ſome Parts of *Europe*, where the Activity of the Body is diſregarded; and that 'twould be no difficult Matter to levy whole Bodies of lame and crooked People. The antient *Greeks* alſo made frequent Uſe of bodily Exerciſes, particularly the *Lacedemonians*, who us'd to conſider all thoſe almoſt as infamous, who did not apply themſelves to gymnaſtic Exerciſes in their Youth; ſo that their Women us'd to learn to wreſtle as well as the Men. Children of five Years of Age were taught a tireſome [b] Dance, which by theſe People was thought a proper Introduction to military Exerciſes. Theſe bodily Exerciſes were not carried to the ſame Length among the *Romans*. In the Infancy of their Republic its Members were all either Soldiers or Husbandmen; but afterwards devoting all their Thoughts to the Conqueſt of the World, they ſcarce allow'd a few Hours to the Study of Arts and Sciences, which they receiv'd but late from the *Greeks*. Be that as it will, we may juſtly preſume they were more active than we are. As to the antient *Germans*, and other Nations, of whoſe Antiquity ſome Footſteps are ſtill remaining, 'tis certain they brought up their Youth much after the ſame Manner as the *Americans*.

[a] 'Tis generally known, that the Women in *China* (imagining I know not what kind of Beauty in it) by bracing and binding them hard from their Infancy, have very little Feet. I ſaw a Pair of *China* Shoes lately, exceedingly diſproportion'd to the Feet of one of the ſame Age amongſt us; their Women's Shoes would ſcarce be big enough for one of our little Girls. Beſides this 'tis obſerv'd, that their Women are alſo very little, and ſhort-liv'd, whereas the Men are of the ordinary Stature of other Men, and live to a proportionable Age. Theſe Defects in the Female Sex in that Country, are by ſome imputed to the unreaſonable binding of their Feet, whereby the free Circulation of the Blood is hinder'd, and the Growth and Health of the whole Body ſuffers, &c. *Locke* on Education, Sect. 12.

[b] The *Pyrric*; ſo call'd from *Pyrrhus*, the Inventor of it.

THIS

THIS is all the Education the above-mention'd People beſtow on their Children; they ſeldom have any Regard to the cultivating the Mind, a Circumſtance ſo neceſſary to fit Man for Reflection, and to raiſe him above the Brutes. They are wholly ignorant of the Sciences, and have no Notion of any Arts, but ſuch as owe their Invention to Neceſſity and the common Demands of Life. All thoſe ſlight Principles they have preſerv'd with reſpect to the Deity, their Original, and their Condition in the next Life; all thoſe Duties of Humanity, which they indulge only to their Friends, and generally refuſe their Enemies; all thoſe faint Glimmerings of Virtue they are obſerv'd to poſſeſs, and thoſe Notions of Equity, by whoſe Informations they ſettle pretty juſtly the proper Bounds between lawful Poſſeſſion and Uſurpation; all this reſults entirely from their Imitation of their Parents; an Effect of that natural Light, which is ſcarce ever extinguiſh'd in Man; notwithſtanding we meet with ſome People towards the Straits of *Magellan*, who appear ſuch Brutes, as would almoſt perſuade us that they were altogether deſtitute of it. But were we to ſpend but a few Months even among theſe Savages, in all Probability, we ſhould ſoon find, that they are forc'd to obſerve a certain Order, as well as thoſe Precepts, which Nature herſelf dictates to them, and which are only enlarg'd and improv'd by Education. Though we juſt now hinted, that the *Americans* neglect to cultivate the Minds of their Children, and to inſtil ſuch Principles into them as may be of Uſe in the well regulating of their Lives, we ſhall nevertheleſs meet with ſome Exceptions to this, in the Sequel, when we come to ſpeak to the *Mexicans* Cuſtom of committing their Children at about fourteen or fifteen Years of Age to the Care of their Prieſts, in order to their being inſtructed in the Knowledge of their Religion, and the Duties of civil Society; and alſo to mention the Principles of Education practiſed by the *Peruvians*, and ſome other *American* Nations.

WE ſhall borrow from *Leſcarbot*, whom we have already made uſe of in ſeveral Places, what relates to the naming their Children. [a] This Author tells us, that in *New France* the eldeſt Son goes by his Father's Name, with this Difference only, that he adds a Particle at the End of it, by way of Diminutive. As for Inſtance, ſays he, the eldeſt Son of *Membertou* will go by the Name of *Membertouchi*, which is as much as to ſay the little or young *Membertou*. The ſecond has whatever Name his Father pleaſes to beſtow on him; and if there be a third Son, he is call'd by the Name of the ſecond Son, with a Diminutive, as in the firſt; ſo that if the Name of the ſecond is *Actaudine*, that of the third will be *Actaudinech*. This Diminutive is ſo varied, as to ſuit with the Name to which it is joined. Thus in *Italian*; of *Fanciullo* a Child is made *Fanciullino* a little Child; and of *Ragazzo* a Boy, *Ragazzetto*. Whenever the Father or elder Brother dies, the ſurviving Children change their Names, in order to remove thoſe gloomy Ideas which would naturally ariſe at the Mention of the Name of the Deceaſed. We ſhall obſerve by the Way, that *Leſcarbot* cenſures thoſe who give Chriſtian Names to Savages, and declares that 'tis direct Prophanation, and to this Purpoſe inſtances *Alexander the Great*, who would not ſuffer any one to be called by his Name, whoſe virtuous Actions did not render him worthy to bear it.

THE *Braſilians* give their Children whatever Name firſt comes into their Heads, or the Name of whatever Object is moſt agreeable to them. Thoſe which the *Mexicans* and *Peruvians* give their Children are much the ſame. They have alſo ſome, by which they expreſs certain ſhining Qualities, or conſiderable Defects. We ſhall not take notice of ſuch as bear ſome Affinity to the Names of the antient *Hebrews*, which were often of Uſe to revive the Memory of ſome remarkable Event, and is obſerv'd to this Day, in the Names of the modern Eaſterns. As for the other Obſervations, they might be equally adapted to all Sorts of Names in general.

[a] Hiſtory of *New France*, Book III. Chap. ii.

CHAP. V.

Of the AMERICAN LANGUAGES, *&c.*

THE *American* Languages, in the ſame Manner as ours, have peculiar Provinces, Bounds, and Revolutions; and even the [a] Languages of different [b] Provinces vary among them, as much as with the *Europeans.* Theſe Languages muſt neceſſarily be ſubject to very ſurpriſing and ſudden Revolutions, if it be true that the *Canadans* Dictionary, or Vocabulary, compoſed by *James Quartier*, who made ſome Expeditions into that Country about *Anno* 1533. was not underſtood by the [c] *French*, that went to *Canada* in *Leſcarbot*'s Time, who made that Obſervation eighty Years after *James Quartier*'s Arrival in that Country. Theſe ſudden Revolutions muſt be aſcribed to the Corruption which the *Europeans* have introduc'd in the *American* Languages, and to the voluntary and often forced Removals of theſe People, whoſe Cantons and Villages fall always to the Share of the Strongeſt, till ſuch Time as theſe are drove out by others.

THE *Peruvians* had formerly a Language that was peculiar to the Myſteries of their Religion, and was underſtood by their Prieſts only. 'Tis the ſame with ſeveral Nations of our [a] Hemiſphere, and this Affectation extends even to thoſe Things which relate to the Sciences, the Secrets whereof they as it were lock up in a Language that is unknown to the People.

WE ſhall now preſent the Reader with ſome Obſervations on the *Canadan* Languages, which are borrow'd from *Leſcarbot.* The *Canadans* cannot pronounce certain Syllables or Letters; but whether this be owing to Inattention, or a vicious Habit, which might poſſibly be rooted out by Reflection, we cannot determine. 'Tis in this Manner, they change V into B, F into P; and when the Vowel U comes before another Vowel, they pronounce it *Ou.* To this we may add, that every Tongue has certain Difficulties in its Pronunciation, which a Foreigner can never get over, but by an habitual Attention.

THE *French* and *Dutch* cannot pronounce the *Engliſh th* clearly; nor does the *German ch* give a *Frenchman* leſs Trouble, particularly if a Conſonant follow after; and the *Germans* have no better Succeſs in pronouncing the [c] *French* Liquids *ll.* A Perſon who has even made a Foreign Language pretty familiar to him, finds it often a very difficult Matter, to keep himſelf from tranſporting, as it were, the particular Ideas, and the Turn of his native Tongue, into the Language he has learnt. But this is not all: We imprint, as it were, the peculiar Character of our own Nation, on the very Accent and Expreſſion of the Language in which we diſcourſe. The *Dutchman* ſhall tranſer the Heavineſs and Ruſticity that is natural to his Country; the *German*, the Harſhneſs and

[a] *Leſcarbot*'s Hiſtory of *New France.* Book iii. Chap. 7.

[b] *Leſcarbot* ſays, in the ſame Province. One would think that by *Province*, he means a whole Country, ſuch as *Virginia* or *Florida.* This Diverſity of Tongues muſt be much greater, if it be true that an Interpreter muſt be made uſe of, in order for People to underſtand one another at thirty Miles Diſtance. *Hennepin. Diſcov. of North America*, p. 305. *Edit. Utrecht* 1697.

[c] *Leſcarbot* obſerves in his *Hiſtory of New France*, Book III. Chap. 7. "That the Savages of *Canada*, have a particular Language that is underſtood by themſelves only; which makes me, ſays he, doubt the Truth of what I ſaid, "*viz.* that the Language which was in *Canada* in *James Quartier*'s Time is no longer uſed; for they ſpeak a Language that is more familiar to us, which is mixed with a great many *Biſcayan* Words, in order to make themſelves "the better underſtood."

[d] The Inhabitants of *Siam* and the *Chineſe.* This is generally practiſed all over the *Eaſt-Indies.*

[e] As in *Tranquille.*

Blunt-

Bluntneſs of his; the [a] *Engliſhman* the Fickleneſs, of his Nation; the *Spaniard*, his Bravadoes; the *Italian*, his Effeminacy; and the *Frenchmen*, his Haughtineſs. We may with great Probability ſuppoſe, that the ſame Genius is found in the *Weſt-Indians*.

THE *American* Languages furniſh us with two or three more Obſervations. We find by the Specimens which Travellers have given us of theſe Tongues, that the moſt unpoliſh'd are the leaſt compounded; the Reaſon of which is very natural. The *Americans* may be almoſt compar'd to Children, neither of them have Strength enough to deviate from the Simplicity of Nature; and this Want of Capacity or Experience, obliges them to reduce their Language to a ſmall Number of Terms and Expreſſions, which may repreſent to the Mind a Variety of different Ideas, according to the Object that is ſpoken of. Thus ſeveral *American* Savages give the Name of *Sun of the Night* to the *Moon*; and in like Manner the *Jews* call'd the Grave *The Houſe of the Living*. The abovementioned *Jews* have a Term which ſignifies both [b] to *open*, and *put off*, becauſe theſe two Ideas have a near Reſemblance to one another: By the ſame Rule, a Child who ſhould want his Nurſe to pull off his Gloves, or Shoes, would deſire her to open them.

THIS natural Simplicity alſo gives Riſe to thoſe Infinitives, which the *Americans* and Children often imploy inſtead of the Imperative Mood and the Preſent Tenſe. In a Word, 'tis to this Simplicity we are to impute the Want of Articles and Conjunctions, ſo common in the Languages of the Savages, and in the Expreſſions of Children who juſt begin to ſpeak.

WE muſt make another Obſervation on the radical or primitive Words and Monoſyllables, which may with Propriety enough be called, as it were, the Infancy of a Tongue. This Compariſon is manifeſt from the firſt [b] articulate Sounds form'd by Children when they firſt learn to ſpeak, which are all Monoſyllables; but no ſooner is Speech become a little more familiar to them, than they apply themſelves particularly to Words of two Syllables; but as for Polyſyllables, they are a conſiderable Time before they can be able to pronounce them.

WOU'D it be a Paradox to advance, that Children who ſhould be left to themſelves, (tho' they had before liv'd among grown People) and deſtitute of any Means of converſing together, but by the help of thoſe few Words, which they might have learnt till the Age of five or ſix Years, would of themſelves form a conciſe and ſimple Language compoſed chiefly of Words of one and two Syllables? We believe that this Remark will extend to ſeveral of the *American* Languages. Theſe Tongues have continued in a kind of

[a] The fickle Temper of the *Engliſh* is made Part of their Character, and ſome pretend to impute it to their Climate; but in my Opinion they would not appear more fickle than other People, were it not that they give themſelves leſs Pains to bridle their Tongues, and dare let the World ſee what they really are, *viz.* idle and courageous. And if it be objected that they change their Conduct with reſpect to their Princes, that may perhaps be, becauſe their Princes, tired of reigning within due Bounds, alter their Meaſures, which obliges the People to change theirs in their Turn; and this may ſometimes be the Effect of Prudence. Another Proof that the *Engliſh* are not ſo fickle as is imagined, is, that Advice never makes the leaſt Impreſſion upon them; for when once they have taken a Reſolution, which indeed they often do raſhly, they execute it in the ſame Manner. This is manifeſt from the great Number of People that lay violent Hands on themſelves, and their unequal Marriages. *Letters on the* French *and* Engliſh *Nations, by Mr.* Muralt.

[b] פיה.

[c] When a Man wants Words to expreſs a ſurpriſing Noiſe, or ſome Senſation with which he is affected, he generally endeavours to mimic the ſaid Noiſe, and to paint his Thoughts in inarticulate Sounds. Nature teaches us to deſcribe with the above-mentioned Sounds, the Noiſe of the Falling of an Houſe, the confuſed Murmurs of a tumultuous Aſſembly, the Countenance and Diſcourſe of an angry Man, and a thouſand other Circumſtances. Inſtinct teaches us to ſupply the Barrenneſs of our Tongue, or the Slowneſs of our Imagination, by theſe inarticulate Sounds. Thoſe who have been concerned in the Education of Children are ſenſible of the Care that is required to correct the Propenſity they have to uſe theſe inarticulate Sounds, which are ever look'd upon as Ill-breeding. Men of no Education, Savages, and the Common People, often make uſe of them as long as they live. *Du Bos, Critical Reflections on Poetry and Painting.* Vol. i. p. 306.

Infancy,

Infancy, which is owing to the little Correſpondence they have had with the reſt of the World. In a word, both the Simplicity of their Languages, and that of their Ideas, flow from the ſame Original.

WE don't find the *Americans* to have been acquainted with the Uſe of Letters; but we ſhall take Notice in their proper Place of the Hieroglyphics of the *Mexicans*, and the *Guappas* of *Peru*, which were alſo uſed by ſeveral other Nations of *South America*. Father *Hennepin*, and ſome other Travellers tell us, that the wild *Americans* wonder prodigiouſly how it can be poſſible for us to communicate by Writing, our Thoughts at a Diſtance. They are perſuaded that it can be the Effect of nothing but Magic or Witchcraft.

CHAP. VI.

Of the ATTIRE *of the* AMERICANS.

ALL the *American* Savages do not go naked, and there are very few of thoſe who do ſo, but what cover thoſe Parts which Modeſty would have veil'd: However, we are far from ranking Baſhfulneſs among thoſe Ideas [a] which are call'd innate. 'Tis intirely the Reſult of [b] Education and Cuſtom, for Nature has nothing immodeſt in herſelf. Children who never deviate from her, are not aſhamed to appear naked; nor do they in the leaſt bluſh at it: But no ſooner are they taught the Conſequences of Nakedneſs, and the Idea which all Men ought to annex to it, but immediately they are conſcious of what we call Baſhfulneſs, and bluſh like their Parents or their Maſters. Whence is it therefore, that certain Savages, who have not the ſmalleſt Tincture of Education, or the leaſt Idea of Politeneſs and Civility, cover that Part, which if unveil'd would be ſhocking to us? To this we anſwer, That this Cuſtom may have been preſerved by long Tradition, though Time may have obliterated the Cauſe of it. Their firſt Anceſtors might probably have preſerv'd the Remembrance of the Diſobedience of the firſt Man, which has made Nakedneſs ſo immodeſt, that Perſons of the leaſt Chaſtity ſeldom behold a naked Object without bluſhing, as if ſuch a Sight was a real Pain to them. Some Savages are ſo unacquainted with the Uſe of Clothes, that they preſent themſelves before ſuch as are dreſs'd with as much Simplicity and Ignorance, as a Child of three or four Years of Age would do. 'Tis not that they are in Reality more unpoliſh'd than the reſt, but 'tis becauſe thoſe Ideas have been ſooner extinguiſh'd in them, which other Savages, though of as brutiſh a Nature as themſelves, have yet been ſo happy as to preſerve by mere Accident.

THE antient *Picts* went ſtill naked in the Time of the Emperor *Severus*; but the Correſpondence they afterwards had with the *Romans*, gave a ſofter Turn to their Manners; and the Cuſtom of wearing Clothes, which was afterwards introduced among thoſe People, was owing to the Politeneſs and Decorum with which the *Romans* inſpired them;

[a] See *Lock's Human Underſtanding*. Vol. i.

[b] *Nor thoſe myſterious Parts were then conceal'd.*
Then was not guilty Shame, diſhoneſt Shame
Of Nature's Works, Honour diſhonourable;
Sin-bred, how have ye troubled all Mankind
With Shews inſtead, meer Shews, of ſeeming pure,
And baniſh'd from Man's Life his happieſt Life,
Simplicity and Spotleſs Innocence.

Milton Parad. Loſt. Book 4.

for 'twas no way the Reſult of Neceſſity. The *Hottentots* of the *Cape of Good Hope*, and ſeveral other *African* Nations, as alſo certain *Iſlanders* bordering upon *Aſia*, go ſtill naked. Their jetty Hue, and natural Dirtineſs, ſerves as a kind of Veil to one Part, as Colours do to the other. The Time may poſſibly come, that theſe People will give into Modes, and vary their Dreſs as much as we do. The baſhful Part of them hang a Piece of Linen Cloth or Skin before them, which is tied about them after their Way; and thus equipp'd, they ſtrut about with as much Vanity, as the proudeſt *European* in the fineſt Dreſs. Let us not therefore imagine that the Cuſtom of going clothed is the Effect of Reaſon and Religion: Wou'd it not be poſſible for us to go naked, and be both rational and religious, and uſe ourſelves to view the human Body in the Simplicity of Nature, in the ſame Manner as we accuſtom ourſelves to look on naked Statues or Pictures? We do not however pretend to juſtify the Cuſtom which the Savages have of going naked; for, not to mention that our Fair Sex would loſe a great many Charms, were they to imitate them, a Man ought never to be a Schiſmatic in Things relating to ſuch Cuſtoms, which, ſo far from being prejudicial to either Religion or Politeneſs, may be of Service to both.

COREAL tells us in his Voyages to the *Weſt-Indies, Vol.* I. *Page* 143. "That the Men "incloſe in a kind of Caſe, what Modeſty will not ſuffer to be reveal'd to Sight; and "adds, that in thoſe Places which are not frequented by the *Spaniards*, theſe Caſes are "ſet off with Gold and Pearls." Compare this Place with another in *Brantome's Lives of the Ladies of Gallantry of his Time*, where Mention is made of the Uſe which ſome Ladies made of certain Knicknacks.

SUCH Savages of *North America* as are clothed, wear a Cloke over their Shoulders made of Beaver Skins, and ſew'd together; others wear only a Bear Skin, or that of ſome other wild Beaſt, which they throw lightly over their Shoulders. This is the plaineſt and moſt natural Dreſs, and the firſt that was ever [a] uſed. Thoſe who cover themſelves with Feathers dipp'd in a viſcous Liquor, to faſten them to their Bodies, are one Remove from this Simplicity, and begin to give into the Vanity of Dreſs. The *Canadans* faſten their Skin-Clokes to their Necks, ſo as generally to leave one Arm bare; but they don't wear their Clokes in their Huts, unleſs the Weather be cold. The Women gird their Clokes about them. In Winter both Sexes add warm Sleeves made of Beaver Skins to their Clokes. Their Dreſs in this Particular differs but very little from that of the [b] antient *Germans*. Other Savages cover themſelves with a [c] kind of Mat. As to their Legs, *Leſcarbot* relates, that the *Canadans, when they go a Hunting, wear a kind of thick Stockings, which come as high as our Splatterdaſhes; theſe they tie to their Girdles, and the Side outward is filled with Tags that have no Points to them.* This Part of their Dreſs is ſomething like our Pantaloons. They ſometimes, inſtead of Stockings, wrap a Piece of Stuff round their Legs, which is faſtened under the Knee, and this they call *Mittaſſe*, as we find by a Relation inſerted in the Collection of Voyages to the North, *Vol.* V.

[d] THESE Savages go generally bare-headed, and with their [e] Hair hanging uncurl'd on their Shoulders. The Men ſometimes tie part of it over their Foreheads, and let the reſt hang

[a] ——— *Then pitying how they ſtood*
Before him naked to the Air, that now
Muſt ſuffer Change ———
So now
As Father of his Family, he clad
Their Nakedneſs with Skins of Beaſts, &c.
Milton Parad. Loſt, Book 10. ſpeaking of *Adam* and *Eve*.

[b] They uſed to cover themſelves with nothing but Skins, and in ſuch a Manner, that a conſiderable Part of the Body was left naked. *Ceſar's Commentar.*

[c] *Leſcarbot's* Hiſtory of *New France*, Book iii. Chap. 9.

[d] *Leſcarbot.*

[e] ——— *and* Hyacinthian *Locks*
Round from his parted Forelock manly hung

hang down; ſome let their Hair grow, and others either cut it quite off, or burn it with certain Stones made red-hot. Several Northern Nations let their Hair fall down on one Side, Whisker-ways, and burn the other with the above-mentioned Stones. The Nations to the South of *Canada* burn it quite cloſe to their Ears. The *Floridans*, and ſome other Savages, bind it up like a Horſe's Tail; the Men afterwards ſtick ſeveral Feathers on it, made like a Plume; and the Women, as we are told by *Leſcarbot*, put in a kind of three-pointed Bodkin. Several of theſe People rub their Hair with Oil, in the ſame Manner as the *Europeans* do with Eſſence, after which they ſtick Down, or ſhort Feathers of Birds, on their Heads. This Ornament is indeed a little whimſical, but is it in Fact more ſo than the Gold Duſt of the Antients, or the Powder with which our modern Fops affect to whiten their Hair, or their Perukes?

We look upon the Cuſtom of wearing long Hair, ſo general among the *Americans*, as one of thoſe which Nature herſelf dictates. It was formerly the Practice of the *Gauls*, and the reſt of the *Europeans*. As for the *Gauls*, 'tis well known that one Part of their Country went by the Name of *Gallia Comata*. We muſt indeed own, that it afterwards became a particular Cuſtom; the *French* uſed to wear their Hair very ſhort, and none but the Kings of *France* during the firſt Race, wore it long. The cutting off the Hair of any of the Princes Royal of *France*, was in thoſe Days a Declaration that he was diſabled from ever ſucceeding to the Crown. Before the Conqueſt of *China* by the *Tartars*, long Hair was as much *a la Mode* among the *Chineſe*, as ever it had been among the *Old French*. They flatter'd themſelves, ſays *Maffæus*, with the Notions, that the Moment they expired a good Genius would carry them up into Heaven by the Hair of the Head. Their *Bonzes*, indeed, wear it ſhort, becauſe the Quality they enjoy of Privy Counſellors of the Deity, diſpenſes them from ſtanding in need of any ſuch Aſſiſtance.

The Antients uſed often to go bare-headed, and 'tis obſerv'd that the [a] *Egyptians* never covered their Heads, but when oppreſſed with Grief. The *Romans* obſerved that Cuſtom in the Infancy of the Commonwealth, but afterwards laid it aſide. This Cuſtom was perhaps grounded on an Opinion, which indeed appears reaſonable enough, *viz.* that Air hardens the Head, which Advantage it would want, were it to be cover'd. If this be true, we are not to wonder that the [b] *Engliſh* butt ſo ſtoutly with their Heads in boxing, ſince they generally go with it uncovered from their very Infancy.

Before we conclude this Article, we ſhall borrow two or three Obſervations from *Leſcarbot*, wherein he ſhews the Conformity between the *Americans* and ſome other Nations, with reſpect to the adorning of the Head. " The *Goths*, ſays he, uſed to let " their Hair hang down in large Curls on their Shoulders, as was before obſerved of the " *North-Americans*. The *Suabians*, a People of *Germany*, uſed to twiſt, knot, and " and faſten it to the Top of their Heads, as has been already related of the *Souriquois* " and *Armouchiquois*. The *Armouchiquois* differ in one reſpect from the *Souriquois* " and other Savages, *viz.* that they pull up the Hair that grows on the Forepart of the

Cluſtring, but not beneath his Shoulders broad:
She as a Veil down to her ſlender Waiſt
Her unadorned Golden Treſſes wore
Diſſevel'd, but in wanton Ringlets wav'd,
As the Vine curls her Tendrils———

Milton ſpeaking of *Adam* and *Eve.*

[a] The *Jews*, *Carthaginians*, &c. obſerved the ſame Cuſtom. See *Solerius de Pileo.*

[b] Mr. *Lock* ſpeaks in Favour of this Cuſtom——. " Our Bodies will endure any Thing that from the Beginning they are accuſtomed to; and therefore amongſt other Things, I think that when Nature has ſo well covered a Child's Head with Hair, and ſtrengthened it with a Year or two's Age, that he can run about by Day without a Cap, it is beſt, that by Night a Child ſhould alſo lie without one, there being nothing that more expoſes to Head-Ach, Colds, Catarrhs, Coughs, and ſeveral other Diſeaſes, than keeping the Head warm."

" Head

" Head by the Roots, and by that Means are half bald, contrary to the Cuſtom of all " the reſt. *Pliny* on the contrary informs us, that at the Foot of the *Riphean* Moun- " tains, was formerly the Country of the *Arympheans*, who are the *Muſcovites* of our " Days; that both Sexes among theſe People uſed to be ſhav'd, and look'd upon the wear- " ing of Hair as a Badge of Infamy." Thus a Cuſtom that is approv'd in one Country, " is condemned in another.

CHAP. VII.

Of the ORNAMENTS *of the* BODY.

THE *Americans* adorn their Bodies with a kind of Paint, but ſomething coarſer and laid on with leſs Art, than that of our Ladies and Fops: However we may probably ſuppoſe, that the *Weſt-Indians* are partly prompted to it from the ſame Motive, and that the plain, unaffected Beauties of Nature, do not always appear ſo engaging in their Eyes as to pleaſe altogether, without ſome foreign Aſſiſtance. Our Ladies and Fops, when on the Decline, do alſo paint themſelves, in order to repair the Injuries made by Debauchery and Years: But the *Americans* do not carry their Refinements to that Exceſs, and employ Colours merely as an Ornament.

THE Cuſtom of Painting is of antient Date, and the *Jews* were reproached by the Prophets upon that Account. The *Romans* uſed ſometimes to paint themſelves, and even their Deities, with a red Colour. The *Ethiopians*, and ſeveral other *African* Nations, did the ſame. The *Picts* were not ſatisfy'd with barely Colouring, but uſed to [a] *Matacher*, or paint their Bodies with Figures of all kind of Animals, even from their moſt tender Infancy. They were ſo much delighted with theſe Ornaments, which in our Eyes would appear very extravagant, that they could not for a long Time be perſuaded to clothe themſelves, for fear of ſpoiling the fine Paintings which adorned their Bodies. The *Americans* have different Colours for this Purpoſe; for the Face, they frequently make uſe of Blue, Red, Black, and White; however they allow every one to follow his peculiar Taſte. They alſo paint the Head, the Arms, the Legs, and the Thighs, in the ſame Manner; and in order to preſerve the Marks of this Painting during their [b] Lives, they firſt sketch the Out-lines of it upon the Skin, then prick them with a Needle or a little ſharp Bone, till the Blood comes, and afterwards rub the Places ſo prick'd with a Powder, of the Colour that is moſt to the Guſto of the Perſon who is thus embelliſh'd. The *Picts* [c] did the ſame with an Iron Inſtrument, but the *Goths* uſed to paint the Body and Face with Vermillion.

LET us now take Notice of ſome other Ornaments, which are more whimſical and extraordinary than Painting. The *Virginians* [d] ſtamp certain Marks on their Backs, which denote the Chief to whom they are ſubordinate. We find an Inſtance of this among the *Romans*, the Soldiers among whom were ſtamp'd with the Imperial Mark, which in the Time of *Conſtantine the Great* was a Croſs upon the Shoulder. The primitive Chriſtians, out of a Principle of Zeal and Devotion for the Croſs of Chriſt, were prompted

[a] This is the Term made Uſe of in *America* to expreſs that way of Painting.
[b] Voyages to the *North*, Vol. v.
[c] ——————— *Ferroque Notatas,*
Perlegit exangues Picto moriente Figuras.
Claudian de Bello Getico. v. 417.
[d] *Leſcarbot's* Hiſtory of *New France*. Book iii. Cap. 11.

to

to ſtamp it on their Hands and Arms: And in our Days, very few go on Pilgrimage to *Jeruſalem*, and viſit our Saviour's Sepulchre, but bring from thence the like Teſtimony of their Spiritual Enliſting under Chriſt's Banners. The *Braſilians* have a Way of cutting and ſlaſhing themſelves, which is unknown in *Europe*. "Such among them, ſays "[a] *Coreal*, as deſire to be conſidered as Perſons of Figure and Reputation, and have de- "vour'd a great Number of Enemies, cut and ſlaſh their Breaſts, and ſeveral other "Parts of their Bodies, and afterwards fill the Wounds with a corroding black Powder, "that gives them a hideous and frightful Air. Any one who was to ſee theſe Cuts at "a Diſtance, wou'd take them for Doublets cut and chequer'd after the Manner of "our Anceſtors."

THO' we have no Example of this Cutting and Slathing among us, we yet cannot ſay the ſame of ſome other Ornaments of the *Americans*. The Difference between them and us, is, that in *Europe* theſe Ornaments depend entirely on Faſhion, whereas the *Americans*, who are leſs fickle, always diſcover the ſame Beauties in their Dreſs; and that becauſe, regardleſs of the Cenſure or Approbation of others, they only conſider what may pleaſe their Senſes, or ſooth their Minds with ſome exalted Notions of Glory. 'Tis from this Principle that they employ ſuch Colours as naturally pleaſe the Eye; that on their Holidays they are delighted with the brighteſt; and are pleaſed with their Cuts and Slaſhes, as they are a Mark of their Bravery and Valour. Tho' Faſhion among us extends its Power over Colours, and varies them as it thinks proper, 'tis nevertheleſs certain, that the Senſes will at laſt prevail, ſo that we are obliged to form the ſame Judgment of them as the Savages do. We might ſoon be brought to declare in Favour of Cuts and Slaſhes as Marks of Honour, were our Sovereigns to publiſh a Proclamation, by which all who ſhould not hack themſelves after the *Braſilian* Mode, ſhould be conſidered as infamous, and unworthy of the public Regard. We then ſhould ſoon ſee thouſands of People diſtinguiſh themſelves by their Slaſhes; and probably ſeveral of the moſt Faint-hearted among us wou'd, when excited by Punctilio, be as forward on this Occaſion as the moſt Courageous. Such as were afraid of Pain, would invent ſome Method to hack themſelves, ſo as not to feel any; and when once we had got ſo far, we ſhould proceed to embelliſh theſe Cuts after the Manner of the Savages, and ſo in a ſhort Time eſtabliſh the [b] Faſhion all over *Europe*. What we have here advanced is no [c] Paradox; Mankind in general have a natural Averſion for Contempt. A certain Glory and Honour, which ſome of the moſt illuſtrious *Braſilians* annex'd to Cutting and Mangling, was alone ſufficient to make their Deſcendants pay a blind Deference to this odd Cuſtom, the Neglect of which would have brought them into Contempt.

THE *Americans*, as well as the *Europeans*, have Ear-Rings, Bracelets, and Necklaces: But with this Difference, that they are worn by both Sexes among them. The Antients alſo uſed to adorn their Faces with Jewels. The *Americans* have likewiſe Pendants for the Noſe and Lips. The antient *Hebrews* uſed to wear Rings on their [d] Foreheads, and even on their Noſes, which Cuſtom prevails to this Day in the *Eaſt-Indies*. The *Braſilians* bore a Hole thro' the lower Lip of their young Children, through which they run a Bone as white as Ivory, by Way of Ornament; and ſometimes inſtead of a Bone they uſe a Jaſper-Stone, or a falſe Emerald, and often fix them in their Cheeks. 'Twere needleſs to enumerate all the Nations that uſe Ear-Rings, or thoſe who wear Bracelets and Necklaces. The *Americans* carry that Cuſtom to a much greater

[a] Voyages to the *Weſt-Indies*. Vol. 1. p. 188.

[b] He might have ſaid, a Mode with all the ridiculous Part of Mankind.

[c] We may very well conclude from this, the Folly there is in giving into every Mode, without examining the Reaſonableneſs of it. How unhappy is the Man whoſe Felicity depends upon the Caprices of others! The wiſe Man, on the contrary, makes it his continual Study to think and Act conformable to the Dictates of Reaſon, and never to ſuffer him to be carried away with the Tide of Cuſtom, tho' ever ſo rapid and violent.

[d] Gen. xxiv. 47.

Length than we do; for they embelliſh their Legs and Bodies with them, whereas we only wear them about the Arm and Neck; but they do not always adorn themſelves with Pearls and Emeralds. The *Braſilians* and ſome other Nations eſteem prodigiouſly the Shells and Glaſs Baubles which the *Europeans* carry them. Some Savages, when they cannot procure the above-mentioned Gewgaws, make uſe of little Pieces of Copper, colour'd Stones, and even Fiſh-Bones; but indeed this whimſical Taſte is infinitely preferable to that in vogue among the *Hottentots* of the *Cape of Good Hope*, who garniſh themſelves with Guts. Some Nations of *Canada*, whom [a] *Leſcarbot* calls the *Armouchiquois*, " have, as he relates, a Cuſtom to fix on their Wriſts, and on their Legs above the Ancle-Bone, thin Copper-Plates, ſomething like Hand-Cuffs; and to gird " themſelves with Copper Tubes, each about the Length of one's Middle-Finger, all " which are ſtrung together, about the Length of a Girdle; which agrees exactly with " the Deſcription that *Herodian* gives us of the *Picts*, who, he tells us, girded their " [b] Bodies and Necks with Iron, and look'd upon this as a great Ornament, and the " Mark of a very rich Man, in the ſame Manner as other Barbarians valued themſelves " for their Gold."

SINCE we are diſcourſing of the Ornaments of the Head, we muſt not omit the Frontlets of Feathers of ſeveral Colours, in great Eſteem among the *Braſilians*; the Tufts of Feathers worn by the *Mexicans*, nor of the Crowns of Elk's-Hair painted of a red Colour, and fix'd to a Selvage, which the *Canadans* faſten upon their Heads. The *Europeans* have formerly had theſe Ornaments in no little Eſteem; a Man muſt be a great Stranger to it, who does not know, that a Plume of Feathers was once look'd upon as a mighty Ornament; and though the natural Fickleneſs of the *French* has almoſt baniſhed them from among them, they are not yet wholly laid aſide by ſome other Nations of *Europe*. The Ladies for a long Time wore Feather Caps, and Tufts of Feathers, and they are not yet quite diſcarded; probably they will one Day or other come into Faſhion again. Faſhions are laid aſide, and revive again over and over, for the Truth of which, we need only appeal to Experience.

THE Bird call'd the *Tochan* has little thin yellow and red Feathers about its Neck; theſe the *Braſilians* uſe as Patches; they ſtick them on their Cheeks with Wax, but wear them only on Holidays. It might be made a Query, ſuppoſing our Ladies were to put ſuch red Feathers on their Cheeks, inſtead of Patches, whether or no they would look frightful? But the Solution of this we ſhall leave to the Fair Sex, to our Fops and finical Fellows.

CHAP. VIII.

Of the BEAUTY *of the* AMERICANS.

AS there are certain Beauties which ſtrike equally on all Men, ſo the Deformity of a Perſon may be ſo great, as to appear ſuch to all Eyes. We do not think there can be any People in the World of ſo groteſque a Taſte, as to admire the Shape of a Cripple, or that of a Crump-Back; or that any one could poſſibly be charm'd with the Beauty of a Man who was to have his Mouth where others have their Ears. 'Tis poſſible that we may not have a juſt Idea of the Proportions of Animals; but 'tis impoſ-

[a] *Ubi ſupra*, Chap. xii.
[b] *Herod.* Book iii. Chap. 47.

ſible we ſhould loſe our Senſes ſo far, as to admire a Man whoſe Head was to be as big as the reſt of his Body, or a Horſe, whoſe four Legs were unequal both in Shape and Proportion: 'Tis plain the Beaſts themſelves abhor theſe Deformities, ſince 'tis obſerved, that they either ſhift or abandon whatever Monſters they bring into the World. Let it not be objected, that the Author of Nature might have created the whole Syſtem of Beings very different from what they are now; he certainly might have done ſo if he pleaſed; but then ſuppoſing he had thought proper to make Man naturally Crump-back'd, he in that caſe would have given certain Proportions to that Deformity, of which we have no Notion, but whoſe Beauties would nevertheleſs have been as affecting and natural, as thoſe of a fine and eaſy Shape.

We are of Opinion, that thoſe Savages who bruiſe the Noſes of their Children, or flat their Heads, have not a juſt [a] Idea of Proportion; but we don't ſay the ſame of ſuch as love little Foreheads, or red Hair, *&c.* for this is not claſhing with the Rules of Proportion. As to the former, we know that the *African Blacks* prefer flat Noſes and wide Noſtrils to large and *Roman* Noſes. We meet with People of the ſame, and even of a more depraved Taſte, among the *Americans*. The *Braſilians* bruiſe the Tips of their Children's Noſes, which odd Way of deforming the moſt beautiful Part of the Face, with the Holes they have in their Cheeks, would have no pleaſing Effect on an *European* Eye. The Inhabitants of *Miſſiſippi* have as extravagant Ideas of Beauty: They love mightily, ſays an anonymous Traveller, ſuch [b] Heads as are almoſt in the Shape of a Mitre. The Particulars of his Relation are too remarkable to be here omitted: "The "Mother lays her Infant on a Board, which is cover'd with a Piece of the Skin of "ſome Beaſt. A Hole is made at the End of this Board, where the Head is placed, "which is lower than the reſt. Then putting the Child, who is ſtark naked, upon it, "ſhe lays its Head backward into this Hole, when ſhe fixes a Piece of Clay on its Fore-"head, and under its Head, and binds it as tight as poſſible between two little Boards. "The Child ſcreams, looks black in the Face, but the Mother pulls the Boards ſo tight, "till at laſt ſhe forces a white clammy Liquor out of its Noſe and Ears. In this Situ-"ation it lies every Night after, till ſuch Time as the Head is moulded into the modiſh "Form."

'Tis obſerv'd that the Savages of *North America* are of a very dusky Colour, or at leaſt of as olive a Hue as the *Spaniards* and *Portugueſe*. We are told, that this Colour is owing to their Uſe of Greaſe and Oil, with which they rub themſelves, in order to ſecure themſelves againſt the Flies and *Maringoins*, a kind of Gnat; but we don't believe this to be the Reaſon; for the *Samoides* and *Groenlanders*, who inhabit a Climate vaſtly colder than that of the *Canadans* and *Miſſiſipians*, and who conſequently are not ſo liable to be ſtung by Gnats, are yet much more ſwarthy than the above-mentioned People. 'Tis ſurpriſing that the *Americans*, who inhabit between the Tropics, ſhould not be as black as the *Africans*, ſince they both live under the ſame Climate. Thoſe who aſcribe the Blackneſs of the *Africans* to *Noah*'s curſing the Poſterity of *Ham*, give ſuch a Reaſon for it, as is tolerable only in a Sermon. To deſtroy it, we need only appeal to the Complexion of the *Egyptians*, who bore the Name of [c] *Ham* their Progenitor, for many Ages, and yet are but a little ſwarthier than the *Spaniards*. We chuſe rather to adhere to the Reaſons that *Leſcarbot* gives [d] us: "The burning Heats of "*Lybia*, that make the Inhabitants of it ſo black, are generated by the prodigious "Tracts of Land, over which the Sun ſhapes his Courſe in his Paſſage thither, whence "a more intenſe Heat is always carried by the rapid Motion (of the Sun) which is al-

[a] *Beauty to no Complexion is confin'd;*
'Tis in no Face, but in the Lover's Mind.

[b] Voyages to the *North*, Vol. 5.
[c] *Leſcarbot*, ubi ſupra.
[d] *Ubi ſupra.*

"ſo

" ſo increaſed by the boundleſs Sands, that are very ſuſceptible of Heat, and are the " more ſo, becauſe they are not water'd with many great Rivers, as *America*, where- " in are as many Rivers and Brooks as in any Part of the World; by which Means " they enjoy a perpetual Cool, and the Country is made more temperate: The Soil " alſo being richer, imbibes the Dew better, which falls in great abundance in " theſe Parts, as well as the Rains alſo, for the above-mention'd Reaſons. More- " over, the Sun, after he goes off from *Africa*, darts his Rays ſo long during his vaſt " Paſſage over the Ocean, that he thereby draws up a great Quantity of Vapours, which " he afterwards lets fall on thoſe Countries: Whence it is that the Cauſe is very dif- " ferent with regard to the Colour of thoſe two People, and the Nature of their Soil."

We cannot but think that the Blackneſs of the *Ethiopians*, and of the Inhabitants of *Guinea*, &c. proceeds from the Climate they inhabit, and the Qualities which the Sperm, whence they are produced, acquires in thoſe Countries; and which they afterwards preſerve from Father to Son.

LET us paſs from the Complexion to the Hair. The Inhabitants of both *North* and *South America* have generally [a] black and long Hair; but we are told, they are not ſo ſubject to grow grey as thoſe of the *Europeans*: They are indeed leſs addicted to Riot and Exceſs, nor ſo much conſum'd with the Cares of Life; Circumſtances which haſten old [b] Age. We *Europeans* are alſo very whimſical in our Taſte, with reſpect to the Beauty of the Hair: Formerly we uſed to like that which inclin'd a little to [c] Carotty, tho' now 'tis become intolerable: [d] The *Egyptians* alſo had an Averſion to the Yellowiſh and Carrot-pated, and that becauſe the Hair of *Typhon*, the ſworn Enemy to *Oſiris*, was of that Colour: And probably the Expreſſion, *Tryphon's Hair*, might have been a Term of Reproach among them, as *Judas*'s *Hair* [e] with us. However 'twould be pretty difficult to determine, whether the Fair or the Brown are moſt beautiful, becauſe they both have their Merit. Some like the languiſhing Charms of the Fair, and others the Sprightlineſs and Vivacity of the Brown.

[f] *Qui dit brunette il dit ſpirituelle,*
Il dit auſſi vive comme un demon.

In *Engliſh* thus:
The *Brunes*, in Wit, excel the Fair,
And have a Demon's ſprightly Air.

BUT if we allow the Deciſions of the antient Poets, we muſt pronounce in Favour of the [g] Fair. Beards are not in great Repute among the Savages: The *French* and moſt other *European* Nations agree with them in this Particular; for there are but very few *Europeans*, the *Switzers*, the *Friſons*, and the *Lutheran* Doctors in *Germany* excepted, but are againſt wearing long Beards; tho' the *Arabians* look upon them with the utmoſt Awe and [h] Veneration.

[a] The *Canadans* love black, ſtubborn Hair, and make theirs ſhine with Greaſe; they deſpiſe curl'd Locks, and cannot endure to ſee Men wear Beards, *Motte le Vayer*, 145th Letter.

[b] We are alſo told, that the Savages do not grow grey as ſoon as the *Europeans*, and that becauſe they go bare-headed.

[c] This Rule was not without Exception; the *Romans* hated carotty Hair as much as we do, as is manifeſt from *Martial*, who, in one of his Epigrams, imputes it as a Blemiſh to *Zoilus*. We are told that the *Jews* ſeem'd to like carotty Hair, and 'tis pretended that King *David* had fair Hair a little inclining to Red.

[d] *Celius Rhodigin.* Book xxx. Cap. 21.

[e] This is the Opinion of the Vulgar, who imagine that *Judas*, who betray'd our Saviour, was red-hair'd.

[f] Mr. *Fontenelle* declared in this Manner, in the pretty Verſes of his on the *Brunes* and the *Blondes*.

[g] The antient Poets generally made their Goddeſſes fair.

[h] Voyage to the *Holy Land*.

THE

THE Antients lov'd large blue Eyes; we don't much diſlike them, however we like large black Eyes ſtill better. Wou'd it be believ'd, that Eyes of a greeniſh Caſt were formerly highly eſteem'd by the *French*; and that a People, whoſe Taſte regulates that of all *Europe*, could have ever been ſo odd and whimſical in theirs? 'Tis however Matter of Fact. Monſieur *de Coucy* praiſes green Eyes in a [a] Song of his making. But that Taſte prevails no longer among us: The large black Eye has triumph'd over the blue, the green, and the grey. However we don't much diſlike a black and ſparkling ſmall Eye, called by us a *Chineſe* Eye, becauſe thoſe People have very little ones, though by the ſame Rule we might as juſtly call them *Tartarian* or *Scythian* ones. The Savages of *North America* have generally pretty large black Eyes; but thoſe of *Miſſiſippi* are ſmall and agreeable.

THE *Americans* are tall and well-ſhaped, extremely nimble and active, which having already accounted for, it would be needleſs to repeat in this Place. The Savages who inhabit the Mountains, are nimbler than thoſe that live in the Plains and Vallies; their Food may probably contribute to their Activity; but we may ſuppoſe, that the Air of the Climate does the ſame. We depend as much on the Soil as the Trees and Plants; if the Bud from which we ſpring is tranſplanted into another Climate, it inſenſibly loſes its firſt Qualities, and acquires others. Theſe Changes depend as much on the Influence of the Air, as an infinite Number of other Things. Were we to draw the *Miquelets* from the Mountains, and people the Marſhes of the Low-Countries with them, their Deſcendants would in Proceſs of Time be as heavy as the Natives of the Country: But if on the other Side, we were to carry theſe latter into the *Pyrenees*, they would ſoon be as ſprightly as the *Miquelets*, and the *Flemings* their Anceſtors would not find in their Deſcendants that Obeſity they ſo much delight in, and that extenſive Corpulence, in which, though the Mind has greater Room to range, it is yet not better lodged upon that Account. But to carry this Matter yet farther, the Inhabitants of a Country may be made to degenerate, by changing their Government, Polity, Cuſtoms, and Religion. Thus the *Tartars* have depraved the Cuſtoms of the *Chineſe*, and the *Japoneſe* thoſe of the *Chineſe* their Anceſtors. The Chriſtian Religion has occaſioned numberleſs more Changes in *Europe* than thoſe above-mentioned; nor has that of *Mahomet* occaſioned leſs in *Aſia* and *Africa*. A Proteſtant in his Addreſſes to God, obſerves certain Rules and Decorums which are not proper for a *Roman* Catholic. Both of theſe at laſt accuſtom themſelves ſo much to their peculiar Decorums, that they become as it were natural to them; and tho' they ſhould afterwards ſhift each other's Religion, any one who ſhould examine both attentively, would find that each of them would ſtill preſerve ſome Tincture of their former Notions. We have another very ſtrong Inſtance to prove how a Nation may not only change their Manners, but even their bodily Qualities, as appears from [b] *Ammianus Marcellinus* and *Cæſar*. The former relates that the *Gauls* are very tall, fair hair'd, with a white Complexion, a ſtern Look, a ſtrong and terrible Voice, brave, great Lovers of Wine, and very neat in their Dreſs. [c] *Cæſar* deſcribes them as great Lovers of Novelty, fickle, and very ſuperſtitious. Would it be poſſible to diſcover the Modern *French*, by the Character theſe two Hiſtorians have given of them? The *French* in general have loſt thoſe bodily Qualities which *Ammianus Marcellinus* aſcribes

[a] *Leſcarbot* furniſhes us with the Paſſage of this antient Proficient in Love:

Au commencier la trouvai ſi doucette,
Qu'onc ne cuidai pour li maux endurer;
Mes ſes clers vis & ſa freiche bouchette
Et ſi bel oeil vert, & riant & cler,
M'ont ſi ſurpris, &c.

The Meaning of which is, That ſhe appear'd at firſt ſo beautiful in my Eyes, that there's nothing I would not have ſuffered for her ſake; but her roſy Countenance, her ſweet Lips, her green, rolling Eye, have enchanted me to that Degree, &c.

[b] Book xv. Chap. 12. *Ceſar*, Book vi.

[c] Book iv. and vi.

to them. They are at this Time of a middle Stature, black-hair'd, or of a brown or chesnut Colour, the Complexion the same; a masculine, but not a stern Look; a strong and resolute Tone of Voice, but 'tis no Way terrible. They are sober enough, and drink rather to excite Mirth, which they are naturally inclined to, than purely for Drinking sake. However it must be own'd they have still preserved their Neatness, their Love of Novelty, as is but too manifest from their [a] Modes, and the fickle Temper with which *Cæsar* reproaches their Ancestors: But were that Emperor now living, he would clear them of being inclin'd to Superstition, which surely the modern *French* can hardly be reproached with. As to Politeness, an Article in which the *French* are universally allowed to excel, *Cæsar* allows it to the *Gauls* of his Time, and declares they were more [b] polite than the [c] *Germans*.

Hence 'tis manifest, that 'tis not impossible for a Nation to change its Manners and Habits; as also for the Descendants of an active and vigorous Man to lose all their Vigour; which may be owing to the Habit of Mind may they have contracted, either from certain Principles of Religion, their Compliance to the Government under which they live, or their Submission to that Tyrant called Fashion. Almost all Nations, not excepting those that lie most North, have undergone Changes; and if the *American* Savages have not been susceptible of any, they owe that Happiness to their strict Adherence to Nature. Entirely devoted to her, they seldom do any Thing but in Conformity to her Dictates, and deviate but very little from the Maxims she inspires; but then on the other Side, they are as unpolished almost as Brutes: They have neither the Sentiments, the Distinctions, the Ceremonies, nor the Customs, which in *Europe* are the genuine Characteristics of a human Creature. Would a Savage but live and dress after our Manner, be a polite Debauchee, and cease devouring his Fellow-Creatures, we then might rank him in the same Class with ourselves. Our very Whims and Excesses still discover something of the rational Creature.

A Cacique who drinks out of a Kettle with two Handles, and quaffs it almost off at a Draught, or who takes the first Woman that pleases him for his Wife, will still be a *Cacique*; but a Nobleman, who empties ten Flasks of Wine at one sitting, and goes to twenty disorderly Houses in a Night, does no ways derogate from the Dignity of a human Creature.

[a] A Foreigner that stays in *France*, is surprised at the perpetual Changes which *Fashion* causes in Dress: He imagines he sees a People who try it in all its Varieties, without finding one that fits them; but in the End there's not one but does fit them. Every Time they get a new Fashion, they affirm very seriously, and prove by good Arguments, that 'tis more becoming, or more convenient, than that they left off, and a Man would almost believe there is some Truth in it. But however, at the End of an hundred Changes, all from Good to Better, they return to the old Fashions, that is, after a great deal of Motion, they find themselves in the Place from whence they set out. *Lettres sur les Francois, par* Mr. *Muralt*.

[b] *Cæsar*, Book 4.

[c] The most inconsiderable Action, and the smallest Motions of a *Frenchman* are embellish'd with Politeness; he stretches out his Hand, and draws it back politely; he offers it to a Woman going from one Room into another, and runs to do it, just as if the Way was difficult and dangerous. He runs in the same Manner to take up a Glove, or a Handkerchief fallen to the Ground, with as much Precipitation, as if he were to take them out of the Fire; for there's something more than barely taking up a Glove or a Handkerchief.— This is a Play not much unlike that of the Flies that pass away their Time in going under one another; or to speak more honourably of the *French* Politeness, I say that all the curious Toys that come to us from *France*, and are admirably well wrought and finished; all these Trinkets in Cases, all these little Moveables with their Springs and Hinges, are a complete Figure of the pretty People of that Nation. *Muralt*'s Letters.

CHAP. IX.

Of the EXERCISES, *&c. of the* AMERICANS.

WE will begin with Dancing, which is perhaps as old as our grand Progenitor. Though he himſelf might not have invented it, he probably might have ſeen the firſt Rudiments of that Art; and there is no Room to doubt but that the immediate Poſterity of *Adam* had acquir'd a good Ear, which in Proceſs of Time regulated and meaſured the Steps in that Exerciſe. 'Tis even [a] probable, that Dancing was firſt invented in the Infancy of the World, when Man was not yet a Prey to the Cares of Life, and in a Climate whoſe Fertility and excellent Produce might naturally inſpire Felicity and Mirth. The antient *Hebrews* uſed to dance to the Glory of the Creator, and the [b] *Pagans* in honour of their Idols, as has already been obſerved in the Diſſertation prefix'd to this Work. The *Eaſt-Indians* antient and modern, and the *Americans*, have made Dancing a Part of their Religious Worſhip. The *Floridans* dance by way of thanking the Sun, for nay ſignal Favour they may have received; the *Canadans* alſo addreſs their Prayers to the Gods in dancing. In a word, the *Virginians*, the *Mexicans*, the *Peruvians*, &c. have not only introduced Dancing in their religious Worſhip, but even the moſt frantic Geſtures and Motions; nor have the *Mahometans* themſelves excluded it their Devotions.

FROM ſacred Hiſtory, let us paſs on to prophane. The *Weſt-Indians* are of Opinion, that Dancing is a very healthy Exerciſe, and for that Reaſon often preſcribe very violent ones to their Sick. [c] *Socrates* and ſome other Antients had the ſame Opinion with reſpect to this Art. We have not any way leſſened the Merits of it, but have rather carried it to an Exceſs in the oppoſite Extreme. It muſt be owned that Dancing is now practiſed, rather in order to acquire a good Air, and for the Sake of ſhining in Aſſemblies, than from any View to Health; be that as it will, 'tis now ſo much in Vogue, that the Want of it would be look'd upon as a [d] Defect. The [e] Ladies can hardly bear to hear it run down; they prefer the Nimbleneſs of a Caper, and the regular Steps of a Minuet, to the moſt ſolid Arguments of a Man of Senſe, who has made no other uſe of them than to walk with. The ſavage *Americans* perform this agreeable Exerciſe after their Manner, and from the ſame Motive with the *Europeans*, *viz.* to give Pleaſure to their Gueſts, to entertain thoſe they honour, and divert one another. As we are leſs nimble than they, we may reaſonably ſuppoſe they would carry that Art to much greater Perfection, were their Motions but more exact and regular, they being not only very active, but have alſo a very good Ear. The Dances of the Savages of *New France* are generally [f] circular, and without ſhifting Places; they dance very nimbly by ſtamping their Feet on the Ground, and afterwards raiſing themſelves up with a half Caper. They clench their Fiſts, and extend their Arms upwards in a threatning Poſture. Some of our Country Dances bear ſome Reſemblance to this *Canadan* Dance. One of

[a] *Lucian* tells us, that Dancing was firſt invented by the Goddeſs *Rhea*, and preſerved the Life of *Jupiter* himſelf from the Cruelty of his Father *Saturn*, and that there were ſome *Theſſalian* Statues erected in his Time to the Honour of the beſt Dancers.

[b] The *Romans* inſtituted an Order of dancing Prieſts under the Name of the *Salians*.

[c] *Socrates*, whom *Apollo* pronounced to be the wiſeſt Man, was not only a profeſſed Admirer of Dancing in others, but learned it himſelf when he was an old Man.

[d] So much of Dancing, at leaſt, as belongs to the Behaviour and handſome Carriage of the Body, is extremely uſeful, if not abſolutely neceſſary. *Cowley*.

[e] *Cleomira* dances with all the Elegancy of Motion imaginable; but her Eyes are ſo chaſtiſed with the Simplicity and Innocence of her Thoughts, that ſhe raiſes in the Beholders Admiration and Good-will, but no looſe Hope or wild Imagination. The true Art in this Caſe is, to make the Mind and Body improve together; and if poſſible to make Geſture follow Thought, and not let Thought be employ'd upon Geſture. *Spect.* N° 66.

[f] *Leſcarbot*, Book iii. Chap. 15.

the Dancers, probably he that leads up, ſings alone, for they never ſing in Chorus as in our Brawls, except that the Dancers break out into a kind of Exclamation at certain Intervals. We muſt not forget that Dances make a Part in their public Debates, and the moſt ſerious Affairs of their Council. Some Nations of *South-America* have a Cuſtom ſtill more extraordinary; they proclaim [a] War againſt their Enemies with a Dance. The Conformity we might here take Notice of between the *Virginian* and *North American* Dances, and thoſe of our own Nation, would carry us to improper Lengths, not to mention that it would be tedious.

LET us now make ſome mention of the Singing of the *Americans*, which, though it be altogether rude and artleſs, is yet applied to the ſame Uſe as the reſt of the World make of it, *viz.* that of praiſing their Gods, and their great Men, in diverting themſelves, and regulating the Steps in their Dances. Though we are pretty ſenſible that the Songs of the Savages are rude and inelegant, they yet are not unadorned with Figures, and with Flights; with Expreſſions that differ from the common Forms of Speaking, a myſterious and intricate Senſe, Inverſions of Phraſes, Sallies that flow from what we call Fire, and in a word, all that wild Enthuſiaſm which reſults from that poetical Fury, which has impoſed on the Bulk of [b] Mankind in all Ages, and made them fancy it to be the Language of the Gods. But why ſhould not the Savages have as great a Share of this Frenzy as ourſelves? Are they formed in a different Manner from the Inhabitants of our Hemiſphere? are not their Organs the ſame as ours? or is the Conſtruction of their Brain different? and conſequently are they leſs ſubject than we, to that Enthuſiaſm which gives Life to Poetry, and to that Irregularity of Imagination which Poets themſelves have called a Drunkenneſs, without perhaps conſidering at the ſame Time the Juſtneſs of the Compariſon, or having Judgment enough to conſider, that all who are delighted with theſe wild Extravagancies, do in ſome meaſure reſemble Drunkards? A Mind thus form'd will run into Poety without the Aſſiſtances of Literature, or a long Detail of Incidents; but then it will require ſome Culture in order to embelliſh Nature, and give a Poliſh to Talents, which we muſt allow the *Americans* to poſſeſs, unleſs we will contradict all the Teſtimonies of the *American* Conquerors, and our moſt authentic Relations on that Head; who aſſure us the *Americans* are acquainted with Poetry; that they compoſe Songs in honour of their Gods and Heroes, as the *Europeans* at this Day, and the Nations of Antiquity, not excepting the *Scythians*, the *Cimbri*, the *Goths* and *Germans*, &c. and in a word, that 'tis by the Help of Poetry they have preſerv'd the Memory of ſeveral remarkable Incidents, and many Footſteps of their own Hiſtory. This was even the Practice in the firſt Ages of the World, *viz.* in the Time of *Orpheus*, *Linus*, and *Muſæus*, who perhaps were at the ſame Time Poets, Prophets, and Hiſtorians. Are we therefore to wonder that the firſt Ages of the World ſhould be overſpread with a Cloud of Fictions, which by the Aſſiſtance of poetical Enthuſiaſm, have, as it were, ſwallowed up antient Hiſtory, and robb'd us of the Knowledge of that of our Anceſtors? For the antient *Europeans* were everlaſting Songſters, and uſed to throw every Incident which they thought remarkable into imharmonious Jingle, the better to

[a] See what has been obſerved thereupon in the Preface to the 4th Volume of *Collection of Voyages to the North*, and on the *Calumet* Dance.

[b] It may not be improper to anſwer this Accuſation, and ſhew the Uſe of Poetry to Mankind, as we find it in Mr. *Welſted*'s Writings. "Does not Poetry inſtruct while it pleaſes?" Does it not inſtruct more powerfully too, through its ſuperior Charm of pleaſing? Does not Poetry oblige as much as Books of Humanity? Does it not give us the ſame Profit and Pleaſure, and that in a livelier tho' more indirect Way? Beſides that it impreſſes more ſtrongly on the Memory whatever it inculcates, by the natural Help of Numbers. Moral Writers recommend Virtue, but Poetry adorns it; the Moraliſt gains his Reader to approve of it, the Poet to be in Love with it; the one ſimply propoſes Truth and Virtue to us, the other ſhews them in a Flood of Light, and enforces them as it were with the Power of Enchantment. Is it not, laſtly, the Privilege of Poetry, that it moſtly gives us truer Ideas, and always more elegant ones of the Thing in Queſtion, than any other Sort of Writing? Is there any Thing that ſo much poliſhes Men's Manners, or gives ſo fine an Edge to their Wit? Is it not this which gives the ſtrongeſt Tincture of Good-Nature to the Heart? And does it not keep Men in good Humour with themſelves, and guard them from the Gloomineſs which Care and Diſappointment are apt to ſpread over the Soul? &c.——

tranſmit

tranſmit it to Poſterity. We know that Poetry has this Advantage, and that Cadence, Rhime, and Meaſure, are of great Advantage to aſſiſt the Memory. We are of Opinion, that the *Weſt-Indians* have experienc'd this as well as ourſelves, who to this Day work up our Prayers in Rhime, for the Uſe of Children and the Vulgar. As to what we juſt now obſerv'd, *viz.* that Songs were the hiſtorical Monuments of the antient *Europeans*, and of the *Americans* at this Time, no one is ignorant of the Advantages of this ſort of Ballads, which are particularly in Vogue all over *France*; but perhaps every one has not heard, " That [a] *Charlemain*, ſenſible of the Advantages of this vul-" gar Species of Poetry, commanded Odes and Ballads to be compos'd, —— in which " the Actions of their Anceſtors were contain'd; and gave Orders for their being got " by Heart, and ſung by Children, in order that they might be tranſmitted to lateſt " Poſterity."

THE other Employments of the Savages, as formerly of the antient *Europeans*, are War and Hunting. *Thoſe who live on the Sea-Shore, and on the Banks of Rivers,* employ themſelves in Fiſhing. The Canoos of the latter were alſo us'd by the Antients: They are made of Skins ſew'd together; of Oſiers, very neatly wrought; or of Barks of Trees, in the ſame Manner as the *Egyptian* Barks, which, according to [b] *Lucan*, were made of the ſame Bark as the Antients made their Paper of. We may ſuppoſe, that the Ark into which *Moſes* was put, when he was expos'd on the *Nile*, was a kind of Canoo. The *Engliſh*, the *Saxons*, and the [c] *Scotch*, had Oſier Canoos lin'd with Leather. *Leſcarbot* thinks that 'tis to the Canoos we owe the poetical Fiction of the Sirens. [d] Perſons who ſaw theſe little Boats at a Diſtance, which were made to hold only one Perſon, were ſimple enough to think the Man and Boat were a Monſter, half Man and half Fiſh.

THE *American* Savages have neither Walls nor Gates to incloſe their Dwellings; and in this they imitate the firſt Inhabitants of the World. In *South America*, not far from *Nova-Andaluſia*, each Savage encloſes and marks out the Limits of his Land with a kind of [e] Net-Work, made of *Bexuco*, a ſort of Cotton, and raiſes this Wall to about half the Height of a Man. We are told that the *Indians* look upon the breaking or unravelling this Net-Work, as a very criminal Action; a manifeſt Proof they ſtill preſerve the Principles of natural Equity, even in that thick Miſt of Ignorance with which they are ſurrounded. The *Lacedemonians* would not ſuffer their Capital to be ſurrounded with Walls, from a different Motive, ſaying, that the Bravery and Valour of their Citizens ought to be their only Defence. The *Germans* and *Engliſh* were formerly ignorant of the Uſe of Brick and Lime.

THE Confidence or Sincerity of theſe Savages obliges us to make ſome Obſervations on Theft, which has not been conſider'd in the ſame Light in all Ages. Travellers aſſure us, that the *Americans* ſeldom filch from one another. Their little Wealth, and the Eaſe with which they procure the Neceſſaries of Life, prevent their giving into a Crime, which the *Lacedemonians* look'd upon as a *Legerdemain* Trick, or rather as a Remedy againſt Indolence, and the [f] antient *Germans* as an Exerciſe proper to preſerve their Youth from Idleneſs; but the latter allow'd of no Thefts but what were committed out of their own Dominions. The *Americans* may probably be of the ſame Opinion; for they don't ſcruple to plunder the *Europeans* and the reſt of their Enemies.

[a] *Leſcarbot*, Hiſtor. &c. Book III. Chap. 15.

[b] *Conſeritur bibulâ Memphitis cymba papyro.* —— *Lucan's* Pharſal. Book IV.

[c] *Quin & Armoricus peratam Saxona tractus*
Sperabat, cui pelle ſalum ſulcare Britannum,
Ludus & aſſiduo glaucum mare findere lembo. Sidon. Apollin. Carmin. 7.

[d] He might alſo have added of the Tritons and Nereids.

[e] *Cereal's* Voyage, Vol. I. p. 136.

[f] *Julius Ceſar*, Book VI.

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Be this as it will, 'tis certain that Theft is abſolutely contrary to the Laws of natural Juſtice, and 'tis ſurprizing the *Romans* ſhould have indulg'd this Crime ſo far, as to allow it in certain Feſtivals, call'd by them [a] *Quadrigariorum luſus.* That Hiſtorian indeed tells us, that 'twas done out of Diverſion, as it were, but then how many knaviſh Actions were ſcreen'd under this Veil! [b] The *Egyptians* had formerly a Prince, Leader, or Captain, of Thieves among them, as at this Time in *Paris*, and ſome other great Cities. The above mention'd Author quotes another, who aſſures, that the Dominions of the *Abyſſinian* Monarch are infeſted with ſuch like Wretches. However, theſe Examples don't give the leaſt Sanction to Theft, and it would be a very unjuſt Way of arguing, ſhould any one pretend to prove from thence, that Theft is conſider'd as honourable by the *Egyptians*, the *French*, &c. On the other Side, the *Japaneſe* will not ſuffer any kind of Theft, and puniſh it with ſo much Severity, that they may always leave their Houſes open with Safety.

We paſs on to the Employments of their Women. *Leſcarbot* begins by that of giving Birth to *beautiful Children*; and to this Purpoſe is very particular in his Exhortations to all ſuch Women as go to inhabit *New France*, whom he adviſes to be very prolific, and to bring forth *a great many Children, who may ſing the Praiſes of God.* He proves the Neceſſity of this Employment from the Etymology of the *Hebrew* [c] Word, and ſhews, that God form'd Woman, that living Ground, with the ſame Diſpoſitions as that we inhabit. The Wives of the Savages employ themſelves wholly in domeſtic Affairs, ſuch as the Care of the Family, Husbandry, *&c.* but they are not admitted into the public Councils, nor allow'd to eat with the Men. As the *Americans* cannot with Juſtice be accus'd of being jealous, neither can they in this Reſpect be compar'd to the *Italians* and *Spaniards*, who exclude their Women as much as poſſible from all Society with Men; nor to the *Turks* and other Eaſtern Nations, who ſhut them up in Seraglio's. We may therefore ſuppoſe, that this is owing to the Contempt they have for the ſofter Sex, which they certainly would not have, were they leſs ſavage. The *Gauls*, and even the *Germans*, deſcrib'd by the *Romans* as a rude clowniſh People, did nevertheleſs treat the Fair Sex with greater Courteſy and Civility; for they admitted their Wives into their Entertainments and Councils, and there were very few Parties of Pleaſure but their Women bore a Part in them. Since Chriſtianity the Taſte for Politeneſs and Gallantry has been greatly improv'd. How many noble Feats of Arms, in honour of the Ladies, do we meet with in the Annals of our gay Anceſtors! how many Lances broke for their Sakes! how many terrible Conflicts to defend their Beauty! how many Duels were fought to force every Body for four or five hundred Miles round 'em, to own the ſuperior Charms of their reſpective Miſtreſſes! Notwithſtanding this, 'tis certain, that the Politeneſs which was ſhewn the Ladies on ſuch Occaſions had ſomething ſavage in it. The faſhionable *Devoirs* of our Age, with regard to the Fair Sex, ſeldom extend ſo far as to oblige a Man to venture the being run through the Lungs for the Sake of his Miſtreſs; and was any Woman now-a-days ſo blind as to expect ſuch a Piece of Gallantry, ſhe very probably would run the Hazard of growing grey in her old-faſhion'd Notions. Politeneſs is more natural in this Age, or to ſpeak more juſtly, 'tis now a beautiful Varniſh for the greateſt Irregularities. Our Gallantry, being leſs concealed, and more fickle than that of our Anceſtors, has open'd a Door to Contempt and Debauchery. Let us advance a Paradox; the ſavage *Americans*, notwithſtanding all our boaſted Underſtanding, do yet govern themſelves with greater Uniformity.

[a] *Sueton.* in *Nerone.* c. 16.
[b] *La Mothe le Vayer.* Letter 35.
[c] *Nekebah*, that is to ſay, *Perforata.*

WE ſhall conclude theſe Remarks with the Submiſſion which the *American* Women pay their Husbands. We meet with leſs of this among the *Americans* than with us. As they always confine themſelves religiouſly to their domeſtic Concerns, they never once think of giving themſelves any Airs, like our *European* Wives, which certainly makes the married State infinitely more happy. 'Tis obſerv'd, that thoſe Marriages are generally happy, where every Thing is kept within its due Bounds, and each Member thereof knows his proper Employment; a Family regulated on this Foot, makes the Wife neither ſuperior nor equal, becauſe the Nature of the Employments of the Wife are ſuch as naturally ſpeak her inferior and ſubmiſſive. Such of our Wives as have not ſeen the ſplendid Part of the World, eaſily acquieſce with this Principle of Submiſſion; but as for the reſt of them, they think Submiſſion becomes none but the Wife of a *Topinambou*, or a *Hottentot*.

CHAP. X.

Of the Commerce between the two Sexes, and of the Marriages of the AMERICANS.

THERE is no Nation in the World, whoſe natural Fierceneſs is not ſoftened by Love. The moſt brutiſh Savages have their peculiar Syſtems of Gallantry, and a Tenderneſs which the Fire of Love refines. In this Caſe there is form'd in them a Contraſt or Oppoſition of Softneſs and Severity, which would appear as ridiculous in our Eyes, as the Sight of our Peaſants making love, though in reality neither of them is more odd or fantaſtical than that of our Courtiers. The Principle which gives Riſe to Love, is born among the Savages in the ſame Manner as among us. In what Manner ſoever this Principle, which is the Source of Love, may diſcover itſelf, either in the Heart of a Savage, of an *European*, or of an old peeviſh Fellow, the Difference will be only in the Manner of its revealing itſelf. The *Canadan* Savage, who lies down at the Feet of his Miſtreſs, till ſuch Time as the cruel Maid condeſcends to blow out the Match he preſents her with, does therein not act more contradictory to Reaſon, than a very polite *European*, who dreſſes his Miſtreſs in all the Perfections of Nature, and as eaſily ſtrips her of them the Moment the Fire of Love is extinguiſh'd in his Breaſt; or like the old Churl in [a] *Moliere*, who after having made a Declaration in Terms ſuitable to his Character, lays aſide all his natural Peeviſhneſs to aſſure his Miſtreſs.

Que ſon amour le touche au dernier point,
Qu'il veut qu'il ait ſa recompenſe.

That is, He is paſſionately in love with her, and is reſolv'd ſhe ſhall reward his Conſtancy.

But who afterwards finding himſelf deceiv'd, wiſhes not only his Miſtreſs, but [b] the whole Sex at the Devil. In a Word, the *Europeans* and *Americans* are equally ridicu-

[a] *Ecole des Maris.*

[b] *C'eſt un ſexe engendré pour damner tout le monde,*
Je renonce à jamais à ce ſexe trompeur,
Et je le donne tout au diable de bon cœur.

In *Engliſh*,
'Tis a Sex form'd to damn all Mankind.
I bid adieu to this deceitful Sex for ever.
And heartily wiſh them all at the Devil.

lous

lous on that Head. An old *Iroquois* dances as gracefully, with his Match in his Hand, in Preſence of a young Girl of his own Country, as an old Gentleman among us careſſes a blooming Maid of fifteen; and Love wantons as elegantly in the Heart of a *Boïé* as in that of a Prelate. Conſequently the old Gentleman has no Reaſon to laugh at the *Iroquois*, nor the Prelate at the *Boïé*: They ought to do each other Juſtice, and allow that they differ only in the Manner; but that Nature is always the Painter: They ſhould ſay to themſelves, that ſuch Ideas as are raiſed by Gallantry, delight us from Habit, not by Reaſon.

As to the *American* Art of making Love, 'tis plain from what has been ſaid, that we ſhould hardly ever give into that Taſte. However, 'tis confin'd to fewer Rules, becauſe they go to the Mark at once; but notwithſtanding that the Simplicity of this Art gives an eaſy Opportunity of gathering Roſes, yet Thorns will ſometimes ſpring up at the ſame Time. The *American* Lover makes his Advances to his Miſtreſs; and ſhe, as among us, often draws up her own Conditions. The only Sweetneſs which is here found, is, that they are generally leſs cruel than the *European* Ladies; and we are firmly perſuaded, that they are not very ſqueamiſh with regard to Decorum. *Cupid*, who here knows very well what he is about, attacks the *Americans* with no other Weapons but thoſe of Nature. They are ignorant of the Art of bluſhing at their Wounds, becauſe they don't know the leaſt Immodeſty there is in them; they alſo are as little acquainted with the Languiſhments and Delays which Cuſtom has introduced among us, in the different Methods that are eſtabliſhed to heal theſe Sort of Wounds; but as for them, they have immediate Recourſe to the Cure. The Notion the Savages have of a young Maiden, whom they look upon as a free uncultivated Piece of Ground, that ought to be the Property of the firſt Comer, muſt naturally make the Cure of theſe Love-Wounds more eaſily effected, and conſequently is a great Obſtacle to that delicate Gallantry which employs the moſt beautiful Seaſon of Life among us. But unhappily it is to this Way of thinking, that we are alſo to aſcribe the terrible Diſorders which happen but too frequently among the *Americans*, and the ſcandalous Proſtitution of their marriageable Women, which was carried to ſuch great Lengths in certain [a] Provinces of *Peru*, that the moſt diſſolute Women, who had abandon'd themſelves to all kinds of Luſt, ſooner got themſelves Husbands, nay much better Men, than thoſe who had all the Ornaments of Modeſty. Several *Pagan* Nations allow'd antiently theſe Obſcenities, nor are they altogether laid aſide in the [b] *Eaſt-Indies*; and what is a thouſand Times more to be lamented, is, that in Chriſtian Countries the ſhameful Marks of theſe Debaucheries, ſo oppoſite to the [c] Dignity of the Religion which our Saviour came to eſtabliſh, are ſtill preſerv'd.

'Tis an eſtabliſh'd Rule among all the *Americans*, as well as the *Europeans*, that whenever a Man makes love to a Girl with Intention to marry her, he muſt firſt ask her Father's Conſent; for he is not allow'd to have her but on that Condition. The Lover muſt alſo be induſtrious enough to maintain his Family. The former Cuſtom is agreeable to the Law of Nature, the latter is owing to the Love which Parents have for their Children.

The Name of Savages which we have given to theſe People, makes us falſly ſuppoſe, that they muſt have ſtifled all theſe tender Emotions. We may perhaps meet with ſome, who are ſo brutal as hardly to diſcover any ſuch Symptoms; but then there

[a] *Hiſtory of the* Incas *of* Peru.

[b] Travellers have told us, that there are certain Houſes in *China* where Curtezans are entertain'd, who have each their ſeparate Cell, over the Door of which ſome emblematical Sentence is writ, deſcribing the Age and Beauty of the Tenant, and alſo the Price. *Petronius* tells us, that there were Houſes of the ſame Nature in *Rome* in his Days—— *Video quoſdam inter titulos, nudaſque meretrices furtim conſpicientes tardè, &c.*

[c] Every one has heard of the Places at *Rome*, *&c.* where the moſt infamous Gallantry, and all the Diſorders of licentious Love, are carried on.

are none ſo very unnatural as to have loſt them entirely. On the contrary, the *Americans* ſeem in general to deviate leſs than we do from theſe two Cuſtoms. We have innumerable Inſtances among us, of Children who have withdrawn from the Obedience which they ow'd to their Parents, either from Wantonneſs, or ſome other criminal Motives; of young Women carried off, and of others who get young Fellows to ſteal them; of clandeſtine and ſcandalous Marriages; of young People who marry, though they have neither Inclination nor Abilities to procure themſelves a Maintenance; but ſhould the Reader aſk, whether the Savages ever fall into theſe Errors, our Anſwer is, that we cannot tell. It would be a pretty difficult Matter on this Occaſion to ſtate ſuch Bounds as might be juſt between the Conduct of the Savages and that of the *Europeans*. However, if we may believe Travellers, the Savage adheres more ſtrictly than we do to thoſe Rules which Nature preſcribes. Let us ſay further, that they have leſs Inducements to violate them than we, as they are not ſurrounded with ſuch a numberleſs Multitude of agreeable and amuſing Objects as dazzle our Eyes, and make us ſometimes almoſt forget the moſt common Precepts of Virtue, continually preſenting themſelves to our Imaginations, and raiſing the moſt horrid Conflicts in the Soul, when Nature and Reaſon refuſe to obey their Call, till at the long Run they encourage us to imitate thoſe among whom we live; a vicious Imitation 'tis true, yet we have not Reſolution enough to ſhun it, for fear of being expoſed to that Cenſure and * Ridicule, which too often attend thoſe who preſume to live in a different Manner from their Neighbours. We are told, that the grand Art of Politeneſs is to ſhape our Conduct after ſuch Cuſtoms as have been long eſtabliſhed, and are practiſed by Perſons of a diſtinguiſh'd Rank; but then how many of theſe Cuſtoms are pernicious, and only inflame the Paſſions, and maintain an eternal War with thoſe Duties which Religion inſpires? Woe to the *Timon* who ſhall take it into his Head to attack them.

Il faut parmi le monde une vertu traitable;
A force de ſageſſe on peut être blamable.
La parfait raiſon fuit toute extremité,
Et veut que l'on ſoit ſage avec ſobrieté.
Cette grande roideur des vertus des vieux ages,
Heurte trop notre ſiecle, & les communs uſages. Moliere's *Miſantrope.*

Thus *Engliſh'd*,

The Virtue which the ſocial Life requires,
Is ſuch as ſoft Benevolence inſpires:
But that which flows from a too rigid Mind,
Juſtly deſerves a Cenſure from Mankind.
Reaſon, when perfect, keeps its proper Bounds,
And claims a Wiſdom no Exceſs confounds.
That ſtubborn Virtue on the Mind beſtow'd,
Which fix'd in *Greece* and *Rome* its chief Abode,
Offends the preſent Age, and ſhocks the reigning Mode.

The Licentiouſneſs of the preſent Age would furniſh us with an excellent Commentary on theſe Maxims.

LET us now ſee the Notions the *Americans* have of the Neceſſity of Marriage. If the Rules of Politeneſs oblige us daily to ſoften the Severity of Virtue, and allow us to prefer the Practice of the World to the Auſterities of Wiſdom, 'tis not ſo with regard

* There is a Luſt in Man no Charm can tame,
Of loudly publiſhing his Neighbour's Shame.
On Eagle's Wings immortal Scandals fly,
While virtuous Actions are but born and die. *Dryden.*

to

to Women. Men have taken it into their Heads, to make the Fair Sex Slaves to a Duty which they call Honour. This Honour, not ſatisfied with forbidding them to extinguiſh the raging Fire of Love any other Ways but in the Marriage-Bed, prohibits them alſo from diſcovering the leaſt Deſire of entering into the married State, or declaring their Paſſion in the uſual Form; it obliges the weakeſt Sex to ſuppreſs the leaſt Symptoms of the moſt violent of all Paſſions. If there are any Women in the World, who being inſpir'd with a greater Boldneſs than the Generality of their Sex, do ſometimes break through all Reſtraints, and with an unparallel'd Courage, freeing themſelves from the Captivity of the Tyrant Honour, generouſly diſcover the Sentiments of their Hearts, ſend Challenges to their Lovers, and not ſatisfied with captivating their Hearts at the firſt Onſet, are for ſeizing their Perſons alſo, all ſuch Examples as theſe will ever be look'd upon as ſo many bold Deviations from thoſe Rules of Modeſty, which Men have laid down for the Conduct of the Fair Sex. The ſmall Number of theſe Inſtances inhances their Merit. But has every young Woman Reſolution enough to follow them, and don't we know that the [a] Sublime is above all Rules? Vulgar Souls dare not once depart from them, and the only Refuge they have, is to conceal from the World all thoſe Remedies they employ againſt Love, to exclaim againſt the Injuſtice of Men, and cry out with *Amaryllis* in *Paſtor Fido*,

Que votre bonheur eſt extrême,
Cruels lions, ſauvages ours,
Vous qui n'avez dans vos amours,
D'autre regle que l'amour même?
Que j'envie un ſemblable ſort!
Et que nous ſommes malheureuſes!
Nous en qui les loix rigoureuſes
Puniſſent l'amour par la mort.

Traduction de l'Abbé Regnier des Marais.

Thus *Engliſh'd*,

Ye Bears that haunt the pathleſs Grove,
Ye Lions that in Foreſts ſtray,
How happy is your State in Love!
Since you kind Love alone obey.
But in our Breaſts what Torments reign!
When we reflect on Woman's Breath;
We, whom Man's cruel Laws ordain
For ſpotleſs Love to ſuffer Death.

THE Savages are undoubtedly more unpoliſh'd, but at the ſame Time more human in this Reſpect. Their Ignorance of the Rules of Decorum makes them indulge the Liberty of [b] loving and declaring their Paſſions, and a Maid ſeldom pines for Love; her Sighs are anſwer'd, and her Father, in Compliance with the Inſtitutions of Nature, ſoon ſurrenders up his Daughter into the Arms of her Husband. One Circumſtance very much facilitates the Marriages of the *American* Women, which is, the little Expence they are at to maintain their Families. We have already obſerv'd, that a Bride's Father requires Induſtry in a Son-in-Law, a little of which will go a very great Way. The only Implements a Savage wants to procure him a Livelihood, are, a Bow and Arrow: He dwells in a Hut; and the principal Articles in his Furniture, are a Hammock and ſome Beaver Skins. Can we think that ſuch a Settlement brings much Care

[a] ——— Great Souls from vulgar Bounds depart,
And ſnatch a Grace beyond the Reach of Art. *Pope.*

[b] O happy State where Souls each other draw, &c.

and Trouble along with it? Children are born; the Family increaſes; theſe they bring up to Labour. And till the Children are able to ſhift for themſelves, they range the Woods for their Subſiſtence; and as all this only coſts them a little Pains in Hunting, they are ſure their Arrows will procure them Proviſion.

THE Preliminaries of Marriage laſt ſix Months at leaſt among the *Canadans*, and ſometimes a Year; during which Time the "Lover, as *Leſcarbot* informs us, paints "his Face, to make it more beautiful, and wears a new Gown made of Beaver's, Ot-"ter's, or ſome other Kind of Skin, *&c.*" But the *Braſilians*, who have leſs Patience in their Amours, leave no Interval between Love and Marriage. As ſoon as a Youth is of Age to have any Correſpondence with the other Sex, he is allow'd to look out for a Wife; when he addreſſes himſelf to the young Woman's Parents, or in Caſe they are dead, to her Friends and Neighbours. If they agree, the Match is made, and ſhe immediately becomes his Wife; but in caſe of a Refuſal, he goes away, and makes choice of ſome other Woman: However they don't ſtick to one only.

[a] THE Cuſtom of proſtituting their marriageable Women, ſhews the vaſt Difference there is between the Taſte of the *American*, and the Delicacy of the *European* Husbands. The former have no Regard for the Virgin Flower, ſo highly eſteem'd by the *Jews*, ſo much ſought after by our young Libertines, ſo little known to Phyſicians, and ſo difficult for a Woman to keep. [b] The *Eaſt-Indians* agree almoſt in Taſte with the *Americans* on this Head, as we ſhall ſee hereafter. A certain Privilege of the Lord of the Manor, which formerly prevail'd in ſeveral Parts of *Europe*, proves that the Vaſſal had not always the firſt Fruits of his Wife's Virginity. We are [c] told, "That this Right or "Privilege was upheld in *Scotland*, a long Time after the eſtabliſhing of the Chriſtian Re-"ligion in that Kingdom; and that *Malcolm* II. found it a very difficult Matter to re-"peal it: The Wives were obliged to pay to the Lord —— a certain Sum of Money. "We are alſo aſſured, that the Gentry of *Savoy* and *Burgundy* enjoy'd the ſame Privi-"lege for many Years; and that the Prebends of the Cathedral of *Lyons* had alſo a Fin-"ger in the Pye." Did the Inſpirations of Piety prompt thoſe People to yield to theſe Eccleſiaſtics, what the *Eaſt-Indians* devote to the Service of their Prieſts and Idols? If every one was of his [d] Opinion, who ſaid, that the getting of a Maiden-Head was Porter's Work, there might be ſome Room to juſtify the Cuſtom practiſed in both the *Eaſt* and *Weſt-Indies*; and it might be ſaid that the Vaſſal had acted a cunning Part, in leaving this Flower to his Lordſhip's Cropping. The [e] *Turks* have a much better Notion of the Merit and Scarcity of this lordly Privilege: They are ſo far from indulging it to any Body, that they flatter themſelves their Wives will riſe perfect Virgins at the Reſurrection, and give them, at their firſt Meeting in Paradiſe, what they had taken from them when they were upon Earth. To this odd Cuſtom we may add that of hiring a

[a] We are aſſured that the Inhabitants of *Ceilan* courteouſly offer their Wives and Daughters to their Gueſts; but they add, that he muſt be of that Quality as may entitle him to that Honour! *La Peirerre* tells us, in his Account of *Iceland*, printed in the firſt Volume of the *Collection of Voyages to the North*, "That the *Iceland* Maidens offer them-"ſelves as Bed-Fellows to all ſuch Strangers as are not married——and that even their Fathers preſent them to "Strangers; that they think it a great Honour when they get them with Child." —— but a certain *Icelander* pretends that this is mere Calumny.

[b] The antient *Thracians* did not believe that the Gallantry of their Maidens was any way Criminal; but they were carefully watch'd after they were married, and the Violation of the conjugal Faith was look'd upon as a Capital Crime.

[c] *Bibliotheca Germanica*, Vol. I.

[d] This Saying is generally aſcribed to our gay Monarch, *Charles* II.

[e] So much the more ſcarce, that tho' a Girl has not that forward Dexterity of *Quartilla* in *Petronius*, ſhe yet may loſe *that* ſeveral ways, which gives the Right of Sovereignty to the Husband. There are very few but what are bit by this Occaſion. "Some of whom, as *Brantome* obſerves, are nevertheleſs afterwards entirely well ſatisfy'd, and "firmly believe that they had, like brave and reſolute Soldiers, made the firſt Onſet, and accordingly make their "Boaſts of it the next Morning to their Friends and Companions, and perhaps ſometimes to thoſe very Men who "had been before-hand with them; theſe laugh heartily in their Sleeves, and with their Miſtreſſes too, who ap-"plaud themſelves for having play'd their Cards ſo cunningly."

Wo-

Woman for a certain limited Time, which was formerly practiſed by the *Romans*, and at this Day by the *Chineſe*; tho' if it be duly conſider'd, this is no more than the Fornication known to all Nations, not excepting the Chriſtians themſelves; the Communities or Societies of Women, [a] eſtabliſh'd in the Kingdom of *Calecut* and ſome Parts of *Braſil*; the Trial and Purchaſe of [b] Women, indulg'd in ſome Countries to thoſe who are not willing to enter into the Bands of Wedlock for Life; the Plurality of Husbands, which, as we are told, is a [c] Privilege allowed to ſome Women in the *Eaſt-Indies*; and laſtly, the [d] Marriage of Widows, condemned by the primitive Church, notwithſtanding the Precept of St. *Paul*, who ſays, *'Tis much better to marry than to burn*, (with the Fire of Concupiſcence) general Cuſtoms both in *Europe* and *Aſia*. Captain [e] *Quartier*, ſpeaking of the *Canadan* Women, tells us, "That they never marry a ſecond Time, but "bewail the Death of their Husbands as long as they live, ſmearing their Faces with "pounded Charcoal and Greaſe, which are the Characteriſtics of a Widow: But as for "the Men, they are allowed two or three Wives." Polygamy is eſtabliſh'd in all Parts of *Aſia*, *Africa*, and *America*; but then, is there not as much Licentiouſneſs in this, as in thoſe Husbands who have their kept Miſtreſſes? If it be true, that there are more Females born than Males, the Polygamiſts follow the Order of Nature, who has ſome De-

[a] The *Parthians* and *Lacedæmonians* obſerved the ſame Cuſtom, nor did the wiſe *Cato* himſelf diſdain to give an Example of it to the *Romans*, by lending his Wife to his Friend *Hortenſius* the Orator. The Author of the *Letters Hiſtorical* and *Gallant*, tells us of an Incident of much the ſame Nature with this; and *Brantome*, in his *Memoirs of the Ladies of Gallantry*, relates the Story of an antiquated Husband, "who allowed his Wife to make Love, and chuſe her-"ſelf a *Grand-Vicar*, adviſing her only to pitch upon a diſcreet and modeſt Man; promiſing at the ſame Time to "maintain as his own, all the Children that ſhould ſpring from that Commerce: Whereupon ſhe brought him two "or three Children, which the Husband, becauſe he ſometimes had a Finger in the Pye, fancied were partly his, "and the reſt of the World were ſilly enough to believe it: Thus both Husband and Wife were very well ſatiſ-"fy'd, and had a fine Family between them." Could we believe, that the wiſe *Solon* had himſelf preferred a Law, that if a Woman was not ſatisfied with her Husband, ſhe might have Recourſe to her Parents, and make them ſupply her Husband's Impotency?

[b] In *Pegu*. The Men here purchaſe Women on Condition of trying their Humour, Behaviour, *&c.* If they do not approve of them, the Husbands are allowed to ſend them back after having had a Taſte: The Parents, who are the Sellers, take her back and return the Money, but the Taſter is obliged to keep the Children he gets. The *Eſſenes*, a conſiderable Sect among the *Jews*, made a Trial for three Years together, whether the Woman they intended to marry, was vigorous enough to bear Children. *Joſephus*, Book ii. Chap. 12. of his *War againſt the* Romans. ——— It were to be wiſhed, that there were not in *London*, &c. ſo many Inſtances of Parents who proſtitute their own Children for a pecuniary Conſideration. ———See a moſt generous Inſtance of a gay Gentleman, who had Compaſſion on an unhappy Creature that was brought to him for this Purpoſe, *Guardian*, N° 17.

[c] We are told that ſeveral *Naires* of *Viſiapour* belong to one Woman. But is it not a Miſtake? The ſame Cuſtom probably reigns among the *Naires*, as among the noble *Venetians*, ſeveral of whom, as *S. Didier* tells us, club together to keep a Girl between them.

[d] This Prohibition appears natural enough; for according to the Length of Man's Life, we are not to expect the Diſſolution of the Marriage-Tie till the Age of ſixty or eighty Years, by the Death of one of the Parties: And what is Love at that Age, but a vain and uſeleſs Fire? An old Widow who marries again, is not in a Condition to bring Children into the World. What ſhould ſhe then do, but feed on Penance in ſome Convent; let her then with a good Grace bid adieu to all the Fruits of Love, and employ all her Thoughts on the next World. The *Canadans* have a better Rule; for no one among them will marry Women after their nine and fortieth Year. What is paſt is no more than an agreeable Dream: *This laſt Recollection of my paſt Delights gives me a great deal of Pleaſure*, ſays an old Woman in *Brantome*, who was taking leave of a Male-Friend of her's, before ſhe took the Veil.

Felicité paſſée,
Qui ne peut revénir,
Tourment de ma penſée,
Que n'ai-je en te perdant perdu le Souvenir!

That is, O my paſt Happineſs, that is to return no more! 'tis this caſts a Gloom on every Thought: Why did I not, in loſing thee, loſe my Memory?

In *Canada* 'tis otherwiſe than in *Europe*, where the original Ideas of Nature are leſs blotted from the Mind, or more ſtrictly adher'd to than among us. Our antiquated Widows, *when*, to uſe the Expreſſion of *Brantome*, *they have not ſix Teeth left in their Heads*, will yet marry again like ſo many young Girls; and with one Foot in the Grave, make a laſt Struggle to force from *Hymen* what he is no longer obliged to furniſh them with. But the worſt of it is, that thoſe old Matrons are ſo very vigorous and alert, that they often ſend their young Husbands packing into the other World: But this does not prevent young Fellows, who live in a trading Country, and have their Fortune to make, from making Love to old rich Widows. We will conclude this Obſervation, which perhaps is too ludicrous, by a very old Cuſtom, which *Brantome* tells us prevail'd in his Time, in the Iſland of *Chio*, *viz.* that every Woman who was reſolv'd to die a Widow, was oblig'd to pay a Sum of Money, by way of Tribute for her being untenanted, and this Tribute was call'd *Argomonitic*.

[e] *Leſcarbot*'s Hiſtory of *New France*.

ſign in all ſhe does. They make ſome Uſe of an infinite Number of Women, who otherwiſe would be altogether uſeleſs in the World. But Nature may argue as ſhe pleaſes in this Caſe, ſince the Purity of the Chriſtian Religion muſt ever make us diſallow a Plurality of Wives. *Leſcarbot* is of Opinion, that the ſavage *Americans* are chaſter than the People of our Hemiſphere, and gives three Reaſons for it; *firſt*, their going naked, eſpecially with regard to the Head, from which Part the Seed ſprings; *ſecondly*, their abſtaining from Spices, Salt, and Wine; and *thirdly*, the Uſe of Tobacco. If the *Americans* are chaſter than other People, 'tis owing to the little Difficulties they meet with in Love, of which the Reaſon has already been given; to their marrying as ſoon as they feel the Impulſes of Nature, and to that Variety of Objects with which Polygamy furniſhes them. Beſides, we ſhould contradict ourſelves were we to inſiſt on the Chaſtity of the *Americans*, after having obſerved in what Manner they proſtitute their young Women; as alſo of what is related of ſeveral among them, who are ſaid to be very ſubject to that infamous Diſeaſe which is the Conſequence of looſe and diſorderly Love. The *Floridans* are ſaid to love in a ſhocking Manner. Their Girls have loſt their Virginity by that Time they are ten or twelve Years of Age. They employ [b] Perfumes, Diſtillations, Fomentations, and other Arts, to force Nature beyond her Bounds. As for the Women in *Florida*, they [c] employ the Juice of certain Herbs for a Purpoſe mentioned by *Brantome*'s *Ladies of Gallantry*, and by *Venette* in his *Picture*.

THE *Americans* (tho' perhaps we are to except ſome Savages of *Terra Auſtralis*, who Travellers aſſure us, have no Rule or Order among them) never marry within three Degrees of Conſanguinity; *viz.* a Son with his Mother, a Father with his Daughter, or a Brother with his Siſter. Their Marriage-Contracts, Promiſes, and Divorces, are barely verbal; and as for Jointures, they are hardly known among them. *Solon* and ſome other *Greek* Sages, would not have any Portions given with Women; but then 'twas from a Motive different from that of the *Weſt-Indians*. The Indifference which theſe latter have for Riches, is the ſole Cauſe of their deſpiſing a Bait, at which moſt of our *European* Husbands nibble; but *Solon*'s Deſign was to preſerve domeſtic Peace and Regularity among his Countrymen the *Athenians*. He was apprehenſive that the Cuſtom of giving Portions with their Women, which undoubtedly was uſed by the greateſt Part of their Neighbours, would be the Deſtruction of both.

LET us in the next Place conſider the Duties of their Women. We ſhall not take Notice of the Tillage of the *Americans*, which is generally the Buſineſs of their Women, nor of their Family Concerns, nor of the Care they are obliged to take of their Children. There is no Country in the World in which the Wife has not ſome Part in the two laſt Devoirs, how odd and particular ſoever their Cuſtoms may be in other Reſpects. All we ſhall take Notice of, is the conjugal Fidelity which the Savages oblige their Wives to keep ſtrictly, tho' themſelves will not ſubmit to it. We are told, that the *American* Women are pretty faithful to their Husbands; and that the Men in general have the utmoſt Deteſtation of, and even puniſh with Death, the Incontinence of their married Women; tho' at the ſame Time, they don't much trouble their Heads tho' their Daughters are ever ſo gay, as has been already obſerved. 'Tis eaſy to conceive that this is a very natural Notion, and it wou'd prevail equally among us, did not Religion and Reaſon correct our Natures; at leaſt, if what the World calls Honour did not force us to conceal our Irregularities. But to ſpeak out, —— if it were poſſible to ſuppreſs theſe Notions of Honour, we ſhould immediately ſee thouſands of Girls turn Savages, and wou'd ſeek for thoſe Joys in a *Braſilian* Celibacy, which they hope to find in a virtuous married Life. Be this as it will, we are told that an *American* dates

[a] *Coreal*'s Voyages, Vol. i.
[b] *Leſcarbot*, ubi ſupra.
[c] *Ibid.* See the Effect which the Pomatum of one of the Maids of Honour had on the Lips of a certain Gentlemen. *Rochefort*'s Memoirs.

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the Time of his Wife's Virtue from the firſt Day of their Marriage, and then relies entirely on her Fidelity; whereas among us, the greateſt Debauchee would not willingly run the Hazard of marrying a Woman that had the leaſt Blot in her Reputation, whatever Teſtimonies ſhe might have given him of her Fidelity. But a Savage argues in a quite different Manner; his Notions are, that as a young Woman is a free Agent, ſhe may make what uſe ſhe pleaſes of her Body: But the Moment ſhe has made a Promiſe, ſhe is immediately the Property of the Man who is to take her for his Wife, and ſhe has from that Inſtant loſt the Power which her Liberty gave her. Such is the Principle of the *Americans*, and 'tis on this perhaps that their Jealouſy is grounded, which, if they really have any, differs vaſtly from that of the *Italians* and *Spaniards*, ſince the *Americans* have neither Bolts nor Grates to preſerve an Honour, which all the ſtrong Holds in the World would not be able to defend, in caſe a Woman had once made a Reſolution of getting rid of it; that they do not put their Women under the Guard of Eunuchs; and that, in fine, they are unacquainted with a numberleſs Multitude of Arts, "which poor, jealous Cuckolds, as [a] *Bran-*
"*tome* calls them, put in practice, to bridle, ſhut up, perplex, and keep under their
"Eye, their Wives, for fear they ſhould launch out, tho' in vain; for when a Woman
"has once got that deviliſh Crotchet into her Head, the beſt Remedy, the beſt Guard,
"a jealous Husband can put over his Wife, is to leave her at full [b] Liberty." A Savage has Recourſe to Divorce, the Moment he has Proofs of his being a Cuckold; in which Caſe, we are told, that the Woman being at her own Liberty, and become her own Miſtreſs by this Infraction of the Marriage-Contract, is allow'd to marry another Huſband. The Cuckold muſt be very jealous indeed, who puniſhes the Woman who has violated his Bed with Death. A *Frenchman* ſeldom has Recourſe to Divorce, much leſs does he attempt to kill his Wife, which neither the Laws of Chriſtianity, nor thoſe of Man do any wan authoriſe; but 'tis neither a Motive of Religion, or a Dread of the Laws, that check the Violence of his Rage. He takes ſuch a Reſolution as his free and fickle Temper inſpires, and pays his faithleſs Partner in the ſame Coin, and has twenty Intrigues; and indeed he acts a thouſand Times more prudently in this than the *Italian Cornutos*, thoſe gloomy *Argus's*, who are eternally watching over the pretended Cauſe of their Diſhonour.

A Paris *ce n'eſt pas comme à* Rome;
Le cocu qui s'afflige y paſſe pour un ſot;
Et le cocu qui rit pour un fort honnête homme.
Quand on prend comme il faut accident fatal,
Cocuage n'eſt point un mal.

The Senſe of which is,

'Tis not at *Paris* as at *Rome*; for in the former Place, a whining Cuckold is look'd upon as an Aſs; but one who laughs at his being ſo, paſſes for a Man of Senſe. When a Man behaves with Temper under this Circumſtance, Cuckoldom is far from being an Evil.

As to the Duties which a Husband owes his Wife, they are not carried to any great Lengths among the *Americans*. From what we juſt now obſerv'd, it does not appear that the Condition of their Wives is better than that of our Servants: But the Jealouſy abovementioned makes the *Eaſt-Indian* Women to be much more Slaves than thoſe of *Ameri-*

[a] *Memoirs of Ladies of Gallantry.*
[b] *Prior's* Rule for keeping a Wife virtuous;

Receive her with extended Arms,
Seem more delighted with her Charms,
Wait on her to the Park and Play,
Put on good Humour, make her gay:
Be to her Virtues very kind,
Be to her Faults a little blind,
Let all her Ways be unconfin'd,
And clap your Padlock — on her Mind.

ca. Could any Thing more dreadful have poſſibly entered into the Mind of Man, than a perpetual Priſon, where their Women are ſurrounded, waited upon, and watched, by a Set of Eunuchs, who are often frightfully black and ugly; where they are given up a Prey to a thouſand criminal Reflections, which [a] Idleneſs gives Birth to, and which would never ariſe were they to aſſociate with the reſt of the World. We muſt own that Jealouſy loves to blind itſelf; the Principles of Chriſtianity oblige us to have certain Regards for the fair Sex which are not obſerv'd in *Aſia*. The Scripture has depriv'd us of the Power of [b] Life and Death over Women; it enjoins us to behave ourſelves with the utmoſt Humanity towards them, and commands us to treat like a Second-ſelf, a Sex which the Alcoran allows to uſe as a Maſter does his Servant. We are not ignorant, that we meet with many Exceptions to the Goſpel-Injunction among us, and that ſeveral Huſbands treat their Wives with more Rigour and Contempt than the moſt odd and unaccountable *Turkiſh* Husband could poſſibly do; that a great many others cannot perſuade themſelves that a Wife who is married in Preſence of the whole Church, is any better than a good Servant, who is ſolemnly bound to him for Life; in a word, there are ſeveral, who, not ſatisfied with keeping their Wives in a perpetual State of Slavery, but to deny them every Thing that may make Life agreeable, take a Pleaſure in expoſing them to the Contempt of Strangers, rob them of that Privilege which Nature has given them of being reſpected by their Children, and think it a kind of Merit in making them the Objects of Ridicule: But the Behaviour of theſe Husbands is as much deſpiſed by Men of Honour, as that of Coquets and female Libertines. The Principles of the Chriſtian Religion make us deteſt as much the Cruelty of a Husband, as the Lewdneſs of a Woman. The Behaviour of the *Americans* is vaſtly more regular, and much more conformable to their Notions. Travellers tell us, that the Friendſhip theſe Men have for their Wives, is not like that between Equals; but that it may be compared to the Friendſhip which a Maſter ſometimes has for his Servant, who is obliged to ſupport and protect him. They imagine them to be born for Servitude, and that no more ſhall be indulged them, than the pardoning their Faults. This Friendſhip therefore ariſes only from the Neceſſity the human Species are under of ſatisfying the Cravings of Nature, and the indiſpenſible Obligation of propagating it. We are told, that where theſe Motives are not, their Friendſhip immediately ceaſes; for which reaſon they conſider their old Women as ſo much Lumber. We muſt however own, 'tis very ſurpriſing, that notwithſtanding theſe Principles, Coquets are as rare to be met with in *America*, as they are common in *Europe*.

We will conclude theſe Obſervations with the Notions which different Nations have of Baſtards. We make them in ſome meaſure reſponſible for the Crime which thoſe who gave them Life committed, and deſpiſe them as if they themſelves were guilty: But if all is true that is related of the Proſtitution of the *American* Women, Baſtards in thoſe Countries are not ſubject to thoſe diſagreeable Diſtinctions: And yet we are aſſured, that ſome [c] *American* Nations are ſo jealous of keeping their Blood pure and unmix'd, that they exclude from the Throne the very Perſon who among us would be the true Heir; and on the contrary ſet the Crown on the Head of the Siſter's Son. The ſame is obſerved in other Inheritances. But how ſhall we reconcile theſe Notions? Be that as it will, the *Jewiſh* Religion antiently excluded Baſtards from the Prieſthood, and the [d] Chriſtian Church has imitated them in this Reſpect; but they do not meet with ſuch hard Uſage in ſome other Religions, and we are aſſured that the *Mahometans* look upon

[a] This made *Laberius* ſay, that a Woman when alone has her Head always filled with evil Thoughts, *mulier quæ ſola cogitat, male cogitat.*

[b] The old *Romans* treated their Wives with great Inhumanity, which was owing to the rude Ignorance that prevail'd in the Infancy of the Republic.

[c] In *Virginia* and *Canada*. They have the ſame Cuſtom in *Cochin*, and in the Kingdom of *Lowando* in *Africa*. See the Preface to Vol. iv. of *the Collection of Voyages to the North.*

[d] The *Roman* Catholic Church. For the Proteſtants would not ſcruple to admit a Baſtard into Holy Orders.

all ſuch Children as their Wives [a] bring into the World during their Pilgrimage to *Mecca*, as legitimate; that they are all adopted into the Poſterity of *Mahomet*, and have the Privilege of wearing a green Turbant, as being the genuine Offspring of that Prophet; ſuch an Effect has Devotion in the Heart of a *Muſſulman* as to make him give a [b] Character of Holineſs to what at another Time would raiſe in him the utmoſt Fury of Jealouſy. Some Chriſtians perhaps would go as great Lengths as the *Muſſulmen* on ſuch an Occaſion. The Antients had not always Baſtards in Abhorrence. The continual Cuckoldoms of their Gods have been particularly taken Notice of, as alſo, that Heaven was peopled with Baſtards during the Time that the Pagan Syſtem prevail'd in the World. 'Twas but reaſonable that the Flaws in the Birth of their Gods and Demi-Gods ſhould plead an Excuſe for thoſe of Men; ſo far from thinking worſe of themſelves for being of a doubtful Original, [c] ſome famous Conquerors were reſolved to have themſelves look'd upon as Baſtards of certain Gods; ſeveral great Men among the Antients have been willing to paſs for the Baſtards of Nymphs, or Demi-Gods, which in thoſe Days was the ſame as if any one ſhould ſay, the Baſtard of ſome He or She-Saint. Let us not omit the Expedient the *Lacedemonians* made uſe of, after having loſt the greateſt Part of their Men during their bloody Wars with the *Meſſenians*. They ſent a Body of ſtout young Fellows to their Wives; gave their unmarried Women leave to lie with their Slaves, and allow'd the firſt Comers to cohabit with them in what Manner they thought proper. If it be true, that the natural Way of making Love is often more likely to give Inhabitants to a State than Marriage, we need not wonder that a Race of Baſtards which ſprung from the unlawful Commerce of the *Lacedæmonians*, ſhould be powerful enough to lay the Foundation of *Tarentum* in one of the fineſt Spots of all *Italy*. The *Lacedæmonians* indeed ſent theſe Baſtards packing, but they could not juſtly reproach them with their Birth, or drive them out of their Country. But our Notions are different from theirs; we think more juſtly than the Antients, tho' at the ſame Time we don't live with more Regularity; we would not ſuffer Recruits of Baſtards to be raiſed among us; for ſuch Levies would be very prejudicial, and depopulate whole Provinces. 'Tis more prudent to bear the Evil with Patience, to ſay nothing, and mutually aſſiſt each other in the Marriage-State.

Le nœud d'Hymen doit être reſpecté,
Veut de la foi, veut de l'honneteté.
Si par malheur quelque atteinte un peu forte
Le fait clocher d'un ou d'autre cote,
Comportés vous de maniere & de ſorte,
Que le ſecret ne ſoit point éventé.

The Senſe of which is,

THE Tie of Marriage claims Reſpect, Fidelity, and Virtue. If unhappily either of the Parties ſhould violate it in any Manner, they muſt take care not to let it come to the Notice of the World.

[a] A *Muſſulman* ought not to have any Commerce with his Wife during the Pilgrimage to *Mecca*. See *La Mothe le Vayer*, Vol. i. Fol. Edit. 43d Letter.

[b] *Mahomet*'s Deſcendants are rever'd as ſo many Saints.

[c] *Alexander the Great*, who gave out that he was the Son of *Jupiter*.

CHAP.

CHAP. XI.

Of the DIET *of the* AMERICANS.

WE are neither to look for Luxury or Delicacy in the *American* Diet. Their Life is an Image of that of the firſt Inhabitants of the World; of thoſe Ages when Mankind fed only on Roots, Acorns, and Fruits. We are no more to wonder how it is poſſible for them to live without a thouſand Things which we make uſe of, than that we cannot bring our ſelves to abſtain from them. But to be more particular; the *Americans* did not know the Uſe of Bread before the *Europeans* came among them. They firſt uſed to dry Roots, and afterwards grind or bruiſe them, and theſe they work'd up into a Dough, of which they often made Cakes. Whenever they went a Hunting, on any Incurſion, or to War, they uſed to bake their Bread hard, like our Biſcuits, to ſerve them in their Journeys. The Savages have preſerved all theſe Cuſtoms to this Day. Some of theſe uſe Maiz, a kind of Corn which they commonly eat parched; and 'tis in this Manner that the [a] *Jews*, and ſeveral other Nations of Antiquity, always eat their Corn. The Food of the old *Romans* was almoſt as ſimple as that of the *Weſt-Indians*. The *Romans* in the Infancy of their Republic, lived as theſe latter, on thick Milk and Roots, which were ofte[illegible]ked on the Aſhes with their [b] General's own Hand: But they afterwards learnt the Art of making Bread, tho' it was many Years after the Foundation of the City.

THE reſt of the Food of the *Americans* is compoſed of the Fruits of the Earth, Fiſh, and Fowl, and their only Sauce is Hunger; for they are entirely unacquainted with Ragouts, or any ſuch high-ſeaſon'd Meats; we are even aſſur'd that the *North Americans* are entirely ignorant of the uſe of [c] Salt, which was ſo much eſteem'd by the Antients, that they gave it the Epithet of *Divine*. The latter uſed it both at their Tables and their Altars, and would often make a Meal upon a Piece of dry Bread and a little Salt. The *American* Savages to keep their Meat from ſtinking, either broil it over the Fire, or dry it in the Sun; which is very much like the ſmoking of Fleſh, ſo much uſed in *Germany*.

As to the Drink of the *Americans*, we muſt firſt conſider it in its greateſt Simplicity. One drinks Water out of Neceſſity, and Wine or ſome other Liquor for Pleaſure. The moſt natural and only Liquid our firſt Progenitors were acquainted with, was Water. Wine, and other ſtrong Liquors were not found out till after the Flood. However, they did not quite leave off drinking Water after theſe artificial Liquors were invented, and the very [d] Heroes themſelves often drank it at their Meals, as appears from *Homer*. The

[a] Ruth, Chap. ii. ver. 14. *And* Boaz *ſaid to her, at Meal-Time come thou hither, and eat of the Bread, and dip thy Morſel in the Vinegar; and ſhe ſat beſide the Reapers, and he reached her parched Corn, and ſhe did eat, and was ſufficed.*

[b] *Caius Fabricius* was as eminent for Probity and Frugality, as his Valour. —— He refuſed the Preſents which the *Samnites* ſent him. Their Embaſſadors, after having taken Notice of all the Favours their Nation had received from him, ſince the Concluſion of the Peace, begg'd him to accept a conſiderable Sum of Money which they were ordered to offer him, particularly as he wanted ſeveral neceſſary Pieces of Furniture, and had not an Equipage ſuitable to his Rank and great Merit. Upon which *Fabricius* laid his Hand upon his Ears, his Eyes, his Noſe, his Mouth, &c. and then ſaid to the Embaſſadors, *I ſhall never ſtand in need of any Thing ſo long as I ſhall be able to command the ſeveral Parts I juſt now laid my Hand on; ſo that having no need of Money, I ſhall never receive any from thoſe that want it themſelves.* All his Plate conſiſted in a Cup and Salt-Seller; and he would not allow the Commanders of Armies to have more than himſelf. He liv'd upon Roots which he cultivated and dreſs'd with his own Hands.

[c] *Leſcarbot.*

[d] Nay, they were ſo abſtemious, that very often when the Army labour'd under a great Drought, the Generals themſelves refuſed to drink any Water when only a little had been found, as Mr. *Addiſon* has finely expreſs'd it, ſpeaking of *Cato*.

If ſome penurious Source by Chance appear'd
Scanty of Waters, when you ſcoop'd it dry,
And offer'd the full Helmet up to Cato,
Did he not daſh the untaſted Moiſture from him?

American Savages do alſo drink mere Element; but as this cold Liquor has not the Power of reviving the [a] Spirits, of inſpiring Joy, or creating an Appetite, 'tis no Wonder they invented ſtrong Liquors, which however are all very different from thoſe of *Europe*. As the *Caouin* of the *Braſilians* is a Spirit drawn from *Maiz*, it might perhaps be ſomething like the Spirit extracted from Malt, or *Holland*'s Geneva, with which the Vulgar in that Country fuddle themſelves, was not this *Braſilian* Liquor made after a quite different Manner. Be that as it will, the *Americans* drink to as great Exceſs of their ſtrong Liquors, as the People of our Hemiſphere do of Wine, *&c.* A *Braſilian* drowns all his Anxiety, and finds an inexhauſtible Spring of Comfort in his *Caouin*, in the ſame Manner as our Tipplers do in their Beer, Wine, and other ſtrong Liquors. A *Floridan* taſtes as much Pleaſure in getting drunk with his *Caſiné*, as our Sailors do in fuddling themſelves with *Holland*'s Gin; and the former ſhall ſtupify himſelf as completely in Battle with this Liquor, as our Soldiers do with Gun-Powder ſteep'd in Brandy, when they go upon an Aſſault. The *Aſiaticks* make the ſame Uſe of the Juice of Opium. It has already been obſerved, that the *Americans* are as great Drinkers as many of our *European* Nations; and if [b] Travellers are to be believed, a *Floridan* Tippler would knock down the greateſt *German* or *Swiſs* Bacchanal. They would conquer the greateſt tippling Heroes of Antiquity, notwithſtanding they uſed to drink out of Bowls that were of ſo capacious a Size, as immediately to knock a young Fellow down; nor would be daunted at the Sight of the prodigious *Muſcovite* Goblets, which a Stranger is obliged to quaff, and not leave a Drop, tho' he were to ſink under the Table after it; and if the *Virginian* and *Floridan Boiés* manfully make Head againſt their *Caſiné*, the Clergy among us are no leſs valiant in triumphing over *Bacchus*. The *American* Women are ſaid to be as great Drinkers as their Husbands; nor are our *European* Women wholly free from that Vice. The Women in the North Parts of *Europe* are ſaid to love ſtrong Liquors: *Engliſh* Women drink [c] Punch and [d] ſtrong Beer to Exceſs: *Dutch* Women are as fond of ſweet Wine, Brandy, [e] *&c.* none of theſe look upon the frequenting of Taverns as any way derogatory to their Sex. The Ladies among the *French* no longer dilute their Wine with Water, but begin to accuſtom themſelves to the Strength of the Juice of the Grape; tho' the *Romans* for many Years forbade their Women the Uſe of it, becauſe of its ſometimes fatal Conſequence to their Honour. 'Tis certainly a very difficult Matter to preſerve Virtue unſully'd amidſt the Fumes of *Bacchus*: Wine takes off the troubleſome Veil of Modeſty; gives Life to Love, and throws an agreeable Shade over thoſe Scruples, which Temperance lays too much open. All the Eloquence and Wit of that Love-Declaration which is uninſpired with Wine, is cold and languid, in Compariſon of that Intrepidity which Wine raiſes in the Soul.

Eſperés peu de vos diſcours;
L'amour ne cede pas toujours,
A l'ardeur la plus raiſonable.
Souvent en beuvant de bon vin,
On trouve le plus court chemin,
Pour rendre la belle traitable.

[a] *Wine whets the Wit, improves its native Force,*
And adds a pleaſing Flavour to Diſcourſe;
By making all the Spirits debonnair,
Throws off the Lees, the Sediment of Care.

We ſee however, that thoſe who uſe themſelves to drinking of Water, generally enjoy a great Fluſh of Health, a chearful Conſtitution, and a clear Mind. See a Pamphlet publiſhed not long ſince, wherein the ſeveral excellent Properties of Water are diſcovered.

[b] *Leſcarbot, Coreal.*

[c] I believe the Author has not hit upon the Liquor; ſo far from it, that our *Engliſh* Ladies abhor the very Name of it. One who hated Punch, called to her Servant to bring her ſome Water, a few Lemons, and a Lump of Sugar, but above all not to forget Brandy.

[d] This cannot be ſaid of any of our *Engliſh* Women, but ſuch as are the mere Refuſe and Dregs of the Society.

[e] Here again the Author is very much out.

That is, Don't flatter yourſelf, that you will gain your Point by your amorous Diſcourſes; Love does not always yield to the moſt juſt and reaſonable Paſſion. But Wine frequently points out to us the ſhorteſt Way, to make the Fair one kind and complying.

We muſt own, that the Simplicity and unpoliſh'd Manners of the Savages, which conſequently muſt be ſo oppoſite to the Politeneſs which is almoſt become natural to us, does not give us an advantageous Idea of their Manner of eating. They eat in a very ſlovenly Manner on the Ground, and with their Fingers, without any Cloth or Covering whatſoever, and they never wipe either their Mouths or Hands. They often give to every Gueſt his Portion of the Entertainment, [a] as antiently among the *Greeks*. They are ignorant of the Uſe of Forks and Napkins, but as Thick-Milk is one of their chief Diſhes, Neceſſity has taught them to make [b] Spoons, which have a clumſy Reſemblance to ours. [c] Travellers tell us alſo of certain Sticks, which ſome of theſe Nations eat with inſtead of Forks, in the ſame Manner as the [d] *Chineſe*. The *Americans* hardly knew the Cuſtom of cutting their Meat; for before the Coming of the *Europeans*, they us'd to tear it to Pieces without any other Ceremony. [e] In ſome Parts of *North America* the Maſter of the Feaſt does not eat himſelf, but employs himſelf entirely in waiting upon his Gueſts: In others, he ſings during the whole Entertainment, and when he himſelf does not perform the Part of Choriſter, he ſubſtitutes ſome of his Dependants to officiate for him. 'Tis plain, that all theſe Cuſtoms are ſo very odd and barbarous, that one can hardly forbear looking upon 'em as ſavage; nevertheleſs, there are as many odd Cuſtoms to be met with in our Hemiſphere. We are told that the [f] *Chineſe* don't aſſiſt at the Entertainments they give; that the *Perſians* don't make uſe of Knives, but ſet their Meat ready carv'd before their Gueſts. But to wave the Cuſtoms of diſtant Nations, let us look nearer Home for Inſtances of that Ruſticity which we find among the Savages. 'Tis not many Years ſince the *Dutch* were unacquainted with the Uſe of Table-Cloths and Napkins; a Piece of blue Linen Cloth us'd to go round the Table, and paſſing from Hand to Hand, ſerv'd to wipe the Mouths and Fingers of the Gueſts. Theſe People were not acquainted with any other Fork but their Fingers, which alſo very often ſupplied the Place of Knives and Spoons. 'Tis true, indeed, that the over-great Neatneſs which the *Dutch* Ladies are ſo fond of in their Houſes, was partly the Cauſe of the lothſome Simplicity in their Manner of eating: But this Motive does not render the *Dutch* Simplicity either more amiable or worthy of our Imitation than that of the *Americans*. We ſhall by the way obſerve, that the [g] *Dutch* and other *European* Nations have had their Taſte with reſpect to eating, very much refin'd by the *French* Cooks. The Principles on which they were built, will not be laid aſide very ſoon.

[a] *Feithii* Antiq. *Homeri*, Book II.
[b] *Leſcarbot*.
[c] Relation of *Louiſiana*. Collection of Voyages to the *North*, Vol. V.
[d] *Le Comte's* Memoirs of *China*.
[e] *Leſcarbot*, *ubi ſup*.
[f] *La Mothe le Vayer*, Letter 94. Vol. II. of the Fol. Edit.
[g] What Service have they done in the World, but only in ſhortening the Life of Man, and oppreſſing it with infinite Diſeaſes? How finely does the excellent *Cornaro* inveigh againſt Luxury! —— Let us accuſtom ourſelves to eat only to ſupport Nature; what is more than neceſſary for our Nouriſhment, ſows the Seeds of Sickneſs and Death. 'Tis a Pleaſure for which we muſt pay very dear, and which cannot be either innocent or excuſable, ſince it may be ſo prejudicial to us. How many have I ſeen cut off in the Flower of their Days, by the unhappy Cuſtom of high Feeding? How many excellent Friends has Gluttony depriv'd me of, who might ſtill have been an Ornament to the World, an Honour to their Country, and have occaſion'd me as much Satisfaction in enjoying, as I now have Sorrow in loſing 'em? —— O unhappy *Italy!* doſt thou not perceive that Gluttony and Exceſs rob thee every Year of more Inhabitants than Peſtilence, War, and Famine could have deſtroy'd! Thy true Plagues are thy frequent Feaſtings.

THE

THE Antients had their religious Banquets; the Savages have alſo theirs. In theſe they often treat on military Affairs, and they are always accompanied with ſome religious Ceremonies. Theſe Feaſts are always heighten'd with Songs, in honour of their Gods and Heroes, intermix'd with Imprecations againſt their Enemies. We have now laid aſide all ſuch Ceremonies, but will obſerve, that the [a] *Germans* us'd to treat of Peace and War in their Entertainments. We meet with nothing in our Feaſts that has the leaſt Affinity to that Piety which is aſcribed to thoſe of the Antients, unleſs it be the Solemnity of certain Days, which often excite us to eat and drink with our Friends and Companions, from quite different Motives than thoſe which Religion inſpires. But after all, who can aſſure us that the religious Feſtivals of the Antients had much Religion in them? Let us diveſt ourſelves of our blind Prejudice with regard to Antiquity, and no longer break out into enthuſiaſtic Commendations of the Virtues of our Anceſtors. Antiently the Preliminaries of the Feaſt were devoted to the Gods: They ſacrificed in their Honour; Libations were pour'd out before them, and Prayers were offer'd up to them. A Sign of the Croſs, or a *Benedicite*, are the Preliminaries of ours. The Grace which the *Germans* make uſe of, is juſtly proportion'd to the Length of their Meals.

IN *Canada* the Women don't [b] eat with the Men, but have a ſeparate Apartment for themſelves. The ſame Cuſtom is obſerv'd in *Spain* and *Italy*, but from Motives which probably are unknown to the *Canadans*; but a *Frenchman*, who is a more reaſonable Creature, and almoſt the only one that is born with an eaſy and unaffected Freedom, does not value the fineſt Entertainment in the World, unleſs it be heighten'd by the Company of [c] Women. The *Gauls*, their Predeceſſors, had the Fair Sex in equal Eſteem; and the *Germans*, who are unjuſtly accus'd to love good Wine only, were as fond of the Converſation of Women as the antient *Gauls*, and both theſe Nations admitted them into their Feaſts and Councils. The antient *Romans*, who thought of nothing but the Conqueſt of the Univerſe, deſpis'd every Thing that had not ſome Relation to War, and treated their Women and Children in a very rigorous Manner. Gallantry was not introduc'd among the *Romans* till they began to be ſoftened with Luxury; and their Ladies did not grace their Entertainments, till ſuch Time as the *Romans*, who in Proceſs of Time were become vaſtly more polite, but leſs warlike than their Anceſtors, had quitted the Banners of *Mars*, to fight under thoſe of *Cupid*. The *Dutch* have their Parties of Pleaſure with Women, but then they might as well be abſent; for nothing is more common than to ſee Men and Women ſeparated from one another in the ſame Room. Both Sexes on theſe Occaſions have their Diverſions apart; and the Lover ſhall take leave of his Miſtreſs with as much Gravity and Reſpect, as if he was not acquainted with her. But the Savages don't withdraw from their Women from any Motive of Reſpect, but merely from the Contempt they have for 'em; 'tis an Air of Superiority they aſſume over a Part of the Creation, which they imagine was made for their Uſe only. 'Tis very probable that this Principle of the *Dutch* might at firſt flow from the ſame Original with that of the Savages of *Canada*. The clowniſh Haughtineſs of this Nation gives us Room to believe, that the male Part among them think themſelves vaſtly ſuperior to the Women; and the rude Notions they have of Liberty, hardly allows them to pay any Regard to thoſe Laws of Politeneſs, with reſpect to the Ladies, which are ſo ſtrictly obſerv'd by other Nations. To

[a] The antient *Perſians* had the ſame Cuſtom.

[b] *Leſcarbot, ubi ſup.*

[c] As *Frenchmen* give too much into Trifles, which makes them ſcarcely Men, the Women have too much Boldneſs, and are ſcarcely Women. The continual Commerce between both Sexes, is, as it were, an Exchange of Characters, which makes each Sex derogate from its proper Character; but the Women fall into a Miſtake, and excel in a great many Things that are out of their Province: They ſing Airs that are too licentious, and ſing 'em well: They drink at Table, and they do it agreeably: They underſtand gaming as well as the Men: They go a hunting with them, and come ſo near the Men in every Thing, that they are ſcarcely Women. I ſpeak this of the Sex in general, for there are a thouſand Exceptions. *Muralt*'s Letters on the Characters and Cuſtoms of the *Engliſh* and *French* Nations.

prove

prove in ſome Meaſure what we have advanced in this Place, let us conſider the Signification of that Word, which in *Dutch* ſignifies a married Woman. It cannot be tranſlated into *French* but by the two Words [a] *Femme Domeſtique*, in *Engliſh* a domeſtic Woman or Houſe-Wife. But after all, it would be very unjuſt to affirm, that the *Dutch* deſpiſe the Fair Sex in our Age. 'Tis plain they do their utmoſt Endeavour to conquer the prevailing Character of their Country. However, 'tis certain that their Manner of Education makes their young Men not ſeek after the Company of the Virtuous of the oppoſite Sex, becauſe they don't teach 'em to behave with Politeneſs on theſe Occaſions; the Conſequence of which is, that they have no more Notion of Love than [b] Father *Philip*'s Son had when he was twenty. In a Word, we may affirm of this People in general, without affronting any particular Perſon, who may be excepted from the national Character;

[c] *Qu'ils ſont tres neuf hors la boutique,*
Et quelque peu d'Arithmetique.

That is,

They know nothing but juſt how to caſt up a Sum, and look after their Shops.

On the other Side, as their young Women are but ſeldom admitted into the Company of the other Sex, they are quite ignorant how to defend themſelves againſt their Stratagems, and fall ſo eaſily into their Snares, that 'tis plain they are but little acquainted with the Fickleneſs of Mankind. 'Twould be difficult to name a Country where the Women are more unaffected and ingenuous in Love; nor who more fondly perſuade themſelves, that when a young Fellow is profuſe of ſoft Expreſſions, he certainly intends to marry them.

We are aſſur'd, that the *American* Savages are exactly obſervant of every Duty of Humanity. As they don't thirſt after Riches, they mutually partake of whatever they may have got by Hunting, and their other Proviſions, nor are ever ruffled by thoſe Cares, which in other Nations diſturb the Tranquillity of Mankind; and which fill them with ſo much Dread whenever they think of Futurity, that we may juſtly apply to them what the *Chevalier de Cailli* has obſerved of a covetous Fellow,

Qu'ils veulent avoir dequoi vivre apres leur mort.
That they are reſolved to lay up Store to ſubſiſt upon after Death.

" The Savages, ſays [d] *Leſcarbot*, whom we have quoted ſo often, obſerve that mu-
" tual Love and Charity to one another, which was laid aſide the Moment the Words
" *Meum* and *Tuum* were known among us. They obſerve the Laws of Hoſpitality,
" the diſtinguiſhing Characteriſtic of the antient *Gauls*, who uſed to force Strangers
" and Travellers to come into their Houſes, and accept of whatever Proviſion they had."
We may juſtly ſay in Praiſe of the *French*, that they exactly copy after the Hoſpitality of the antient *Gauls*; for no Nation in the World diſcovers more Humanity for Strangers. The *Germans* have inherited this laudable Character from their Anceſtors, and which was ſo religiouſly obſerv'd by the firſt Inhabitants of the World, that they ſtrove to rival each other in their Kindneſs and Benevolence towards Strangers and Travellers. 'Tis alſo ſaid, that the antient *Greeks*, and afterwards the *Romans*, uſed always to keep

[a] In *Dutch*, *Huiſvrou*.
[b] See *Les Contes de la Fontaine*.
[c] *Ibidem*.
[d] *Hiſtory of* New France. Whatever the Author has obſerv'd of the *North Americans*, may be applied to thoſe of the *South*.

Part of whatever was left at Meals for Strangers. Charity to Strangers was alſo ſtrongly inculcated by the *Jewiſh* Law.

WHENEVER the Savages of *North America* aſſemble on any private or public Affair, they open their Debates with a Pipe. 'Tis certain that Tobacco is as much uſed in *Aſia* as in *America*. 'Tis one of the greateſt Delicacies of the *Turks*; nay, their Paſſion for it is ſo great, [a] that ſometimes *Turks* impaled alive, ſhall, as they writhe on the Stake, beg a Pipe of Tobacco of Travellers as they paſs along. This Weed has been known in *Europe* about [b] an hundred and fifty Years, ſince which Time it has been in very great [c] Repute, and has gain'd itſelf a Reputation among us, that will probably laſt as long as the World. The *Engliſh* and *Dutch* eſpecially ask their Gueſts to take a Pipe. We ſhall make no further Reflections on the Merit of a Weed that is a Friend to Wine, and an agreeable Help to the Meditations of the Learned. *Leſcarbot* tells us, that the Savages of *Canada* will ſometimes live for a Week together on Tobacco.

CHAP. XII.

Of their DISEASES, *and their Method of curing them.*

THE *Americans* often cure their Diſeaſes by violent Exerciſe. This Method is very agreeable to Nature, which, by the Motion of the Body, throws off a thouſand noxious Superfluities, breaks thoſe groſs Particles which clog the Blood, and by giving it its neceſſary Fluidity, enables it by its Circulation, to diſſolve thoſe groſs Humours which before corrupted it. Theſe Principles are founded on Nature; a Deſire of prolonging Life, and preſerving Health, inſpire us with them; but ſtill they are the Product of repeated Trials, which both we and the *Americans* have made uſe of. 'Tis certain that [d] bodily Exerciſe alone would cure more People than all the Preſcriptions of the moſt able Phyſicians, were it not for our Luxury, and did not the Fear of Death ſink our Spirits in Sickneſs. The continual Exerciſe of our working People preſerves them from a thouſand Infirmities to which they would be infallibly ſubject, had they Leiſure to be ſick. We are therefore not to wonder, that the *Americans* are more healthy and robuſt than we, ſince they uſe ſo much Exerciſe.

THE *Floridans* have the Uſe of Vomits as well as the *Europeans*, but ſeldom employ them except in violent Diſeaſes. They lance all thoſe Parts that are troubled with the Rheumatiſm. The *Braſilians* and thoſe of *New-Andaluſia* alſo uſe Vomits;

[a] *Thevenot*'s Voyages.

[b] We read that the great Sir *Walter Raleigh* firſt brought Tobacco into *England*, who is ſaid to have ſmoked a Pipe of it upon the Scaffold, immediately before his Execution.

[c] *Philips* has beſtow'd a fine Encomium upon Tobacco, in his beautiful Poem upon *Cyder*.

[d] *The firſt Phyſicians by Debauch were made;*
Exceſs began, and Sloth ſuſtain'd the Trade.
By Toil our old Forefathers earn'd their Food,
Toil ſtrung the Nerves, and purified the Blood:
But we their Sons, a pamper'd Race of Men,
Are dwindled down to threeſcore Years and ten.
Better to hunt in Fields for Health unbought,
Than ſee the Doctor for a nauſeous Draught.
The Wiſe for Cure on Exerciſe depend;
God never made his Work for Man to mend. Dryden.

but they cure rheumatic Pains by Rubbing. 'Tis probable that the extreme Heat of the Day, and the great Coolneſs of the Night, in the Southern Climes, may have taught theſe People the good Effects of Rubbing. " However ridiculous, ſays *Coreal*, the " *American* Manner of curing Diſeaſes may appear to us, we yet muſt ſuppoſe, that " they are grounded on ſome juſt Reaſons." The *Braſilians* preſcribe a long Courſe of Abſtinence to their Patients, which they authoriſe by that true Aphoriſm; *the beſt Way to cure Diſtempers is to ſtarve them out.* The *Americans* alſo ſweat their Sick. Our Phyſicians, both antient and modern, have work'd all theſe different Practices into a Syſtem, which mere Experience has eſtabliſh'd among ſeveral Nations in different Parts of the World. The *Peruvians* employ'd only Simples in curing their Sick; but in Defluxions, and other external Diſeaſes, they made uſe of natural or artificial Fires, as was antiently the Practice of the *Egyptians*, who not only made uſe of it to heal Defluxions, but even Diſeaſes of a ſtill more dangerous Nature. The *Moors* alſo uſe Fire in their Diſeaſes, particularly to cure the Head-Ach.

EVERY one knows that Perſons of the ſtrongeſt Conſtitutions are liable to dangerous Diſeaſes; that a ſingle Atom may be the Cauſe of incurable Evils, and that we are [a] all naturally ſuſceptible of numberleſs Infirmities. We need but caſt an Eye on the anatomical Deſcription of a human Body, to be ſenſible that the Vigour of Man, his Capacity, Knowledge, and Underſtanding, hold, as it were, but by a Thread; and that the Mechaniſm of the ſeveral Springs by which he moves, are vaſtly more wonderful than thoſe of the moſt [b] perfect Watch. 'Tis this Delicacy in his Conſtruction that has given Occaſion to thoſe Sayings, *viz.* the Tranſition from Health to Sickneſs is imperceptible; Life and Death are contiguous; that we bring Death into the World with us.

[c] *Qu'il commence à mourir long tems avant qu'il meure,*
Qu'il perit en détail imperceptiblement.

In *Engliſh.*

That he begins to die a long while before he really dies:
That ſome Portion of him dies away inſenſibly.

To conſider Man in this State of Miſery, there will be juſt Room to wonder how it is poſſible for him to bear up for even but fifty Years againſt a numberleſs Multitude of Cares and Fatigues. He yet deſpiſes 'em, lays himſelf open to them, and bravely ſtruggles with the Evils which ſurround him, and ſpins out his Life beyond the narrow Bounds which are ſet to it. 'Tis not to Phyſic that he owes his Strength, but to a Series of unperplexing Cares, to that uniform Courſe of Life, and that Tranquility and Eaſe which we are but too apt to deprive ourſelves of, in ſpite of thoſe Ideas which Nature inſpires, and ſo plainly points out to the *Americans*; and, in a Word, to that Diſregard of Wealth which is ſeldom found but among Savages. Travellers inform us that they prolong Life to an [d] hundred and upwards by theſe Methods. [e] *Leſcarbot*

[a] *Totus homo à natura morbus.*

[b] The Body of a living Man differs as much from that of a dead one, as a Watch or any other *Automa* (that is any kind of Machine that moves of itſelf) wound up, having in itſelf the corporeal Principle of thoſe Motions for which it is inſtituted, with all Things requiſite for its Action, and the ſame Watch, or other Engine, when it is broken, and the Principle of its Motion ceaſes to act. *Des Cartes* Paſſions of the Soul, *Article* 2.

[c] *Des-Houlieres.*

[d] *Lewis Cornaro* was an extraordinary and admirable Inſtance of a long Life; for he liv'd an hundred Years healthful in Body, and ſound in Mind ——— By his Sobriety and the Regimen he obſerv'd in his Diet, he corrected the Infirmities he had contracted by Intemperance in his Youth; and by the Strength of his Reaſon moderated his Inclination and Propenſity to Anger; ſo that in his old Age he had as good a Conſtitution of Body, and as mild and even a Temper of Mind, as before in the Flower of his Youth he was infirm, and apt to fly out into a Paſſion. ——— He died calmly, and without any Pain, being upwards of an hundred, at *Padua*, where he reſided. *Monſ. de Thou.*

[e] Hiſtory of *New-France.*

after having related, that the Savages of *North-America* generally live to an hundred and forty, or an hundred and ſixty Years of Age, adds, that the *Savages of* New-France *have all their Teeth in the moſt advanced Age:* Whereas we have generally loſt ours by that Time we are fifty; nor do we often ſee above ſixty Winters. Neither the Courts of Princes, nor great Cities, can furniſh us with Inſtances of Perſons that live to Fourſcore; but we meet with many of that Age in the Country, in the Woods and Mountains, where Cares, Paſſions, and deſtructive Pleaſures, do not ſo eaſily invade. In the North Parts of *Europe*, the Mountains of *Switzerland*, and ſome Provinces of *France*, we meet with Perſons who live to a very advanced Age; however the oldeſt among theſe are young, in Compariſon of the vigorous old Age and long Life (if Travellers may be credited) which which the *Americans* attain to.

THE Medico-Prieſts among the Savages often employ Spells and Enchantments to cure their Sick. We have a Set of Wretches among us, who impoſe upon the Credulity of the Vulgar, much after the ſame Manner as theſe *American* Impoſtors. The [a] *Enſalmiſts*, or rather *Anſelmiſts*, pretend to cure Wounds by muttering over a few Words: The *Salueurs*, or *Saluters*, make the *Spaniards* believe they have the ſame Power, by uttering St. *Catherine*'s Name; others in *Italy* heal the Bite of a Serpent by the Virtue of St. *Paul*'s Name, and others by that of St. *Huber*. 'Twere needleſs to run over the numberleſs ſuperſtitious Practices, which have been employ'd in healing Diſeaſes; ſome of them are laid aſide, others ſtill ſubſiſt, and are in great Credit with the Vulgar; and no ſooner will theſe ridiculous Cuſtoms be deſtroy'd, but new ones will immediately ſucceed. The Antients alſo gave into theſe Follies, and we now laugh at them; but the *Americans* might as juſtly reproach us with others of the ſame Stamp. The [b] Savages ſometimes diſplay their Patience and Reſolution with great Oſtentation. They lay lighted Coals on their Arms [c], and make Inciſions in the Fleſh, *&c.* To wave many Inſtances of this Nature, the Hiſtory of the Diſcovery of *America* furniſhes an [d] eternal Monument of the Bravery and Courage which theſe idolatrous People diſcover'd, in the midſt of the cruel Torments the Zeal of the *Spaniards* made them ſuffer, in order to bring them over to the Chriſtian Religion. The Penances, the Auſterities, and the Diſcipline of *Mexico*, *Peru*, *Virginia*, &c. are found in the antient and modern Forms of Worſhip. But what is moſt remarkable, is, the Diſcipline of theſe young Savages; but the Probation of the Capuchins is not leſs ſo; and if we look among the *Mahometans*, we ſhall meet with Crouds of Devotees among them, who ſuffer for the Glory of God and *Mahomet*. The antient *Lacedæmonians* uſed to try the Patience of their Children before the Altar of *Diana*; their Boys of fifteen or ſixteen Years of Age uſed to whip themſelves, ſtark naked, in Preſence of the chaſteſt of all the Goddeſſes, till the Blood followed the Stroke. The antient *Perſians* uſed to make all who were Candidates for a Seat in the College of the *Magi*, undergo a very long and ſevere Probation; one of the leaſt was that of Fire and Water.

[a] *Naudé*'s Apology in Favour of great Men accuſed of Magic. Edit. 1712.
[b] *Leſcarbot*, ubi ſupra.
[c] *Coreal* and others.
[d] An eternal Monument of the *Spaniſh* Cruelty and Barbarity, and the natural Reſult of their Superſtition and Bigotry. Horrible ſurely muſt be the Degeneracy and Impudence of thoſe Men, that cou'd perpetrate ſuch Villanies under the Mask of Religion. Condemned may they ever ſtand in the Annals of the World, and branded with an eternal Mark of Reproach!

CHAP.

CHAP. XIII.

Of the CIVILITY *of the* AMERICANS; *their* VIRTUES *and* VICES.

THE *American* Savages have not that ſhewy Politeneſs, which Cuſtom obliges the modeſt *Europeans* to obſerve one towards another; they are ignorant of that Exchange of Compliments, and that agreeable but tranſient Affability, which are the two Sources from whence flow all the miſtaken Judgments we are apt to make with regard to the Character of thoſe we converſe with.

THEY are ignorant of every Thing we call Decorum, and lay the leaſt Reſtraint imaginable on the Impulſes of Nature; they neither have that Reſervedneſs, that Neatneſs, nor that Diſcretion, which the Arts of Politeneſs inſpire us with, and have but a very imperfect Knowledge of the Reſpect which is to be obſerved among Equals, or between Maſter and Servant. Theſe ſeveral Qualities cannot be very ſuitable to a way of Life, in which Societies are formed rather from Neceſſity than Pleaſure. To which we may add, That theſe are never acquired but in the Commerce of the World, by frequenting Perſons to whom we owe a certain Deference, either on Account of their Age, their Rank, or their being Foreigners, or Strangers. The *American* Savages, who look no further than the providing themſelves with the Neceſſities of Life, which Nature never carries to the leaſt Exceſs, have no Notion of thoſe Regards which give Riſe to Dependance among us. In a word, if we except the Submiſſion they pay to their reſpective Chiefs, the Reſpect they pay their Elders, and that of Children to their Parents, we may affirm, they deſpiſe all thoſe Principles on which Politeneſs is founded.

SAVAGES may be juſtly compar'd to Children; the natural Ideas of both are not ſatisfied but with ſuch Things as authoriſe their Independance; and they freely give up every Thing that puts them to the leaſt Reſtraint. From thence we may draw theſe Maxims, that the more independant a People live, the leſs they are apt to give into Politeneſs; that Pride and Ruſticity are generally the Conſequences of a republican Government; and, on the contrary, that the Subordination which is eſtabliſhed in Monarchical Governments, heightens and improves Politeneſs. Such as are acquainted with the Manners of our modern Republicans, and are well read in the Hiſtories of the Commonwealths of Antiquity, will not look upon theſe Maxims as Paradoxes.

WE do not pretend to comprehend the *Mexicans* and *Peruvians* under the general Character we have here given of the reſt of the *Americans*. The Hiſtory of thoſe two Nations furniſhes us with many ſhining Inſtances of their Politeneſs; which, though it be different from ours, is yet not leſs valuable upon that Account, ſince 'tis founded on the ſame Rules on which our ſo much boaſted *Good Breeding* is eſtabliſhed. The *Mexicans* uſed to ſoften the Ruſticity which is ſo natural to Children, by Education; they faſhioned their Inclinations, [a] taught them Modeſty and Civility, and even the very Gait they ſhould have in Walking; they uſed to correct the Errors and Lapſes of Youth, and check the Progreſs of the infant Paſſions. Nor were the *Peruvians* leſs careful in forming the Minds of their Youth. Both thoſe Nations maintained a Subordination which is very eaſily borne with, when founded on a Birth which Providence has allotted us, or a Rank which it aſſigns us, when it is no way influenced by Tyranny. Without this Subordination, Men have no real Regards for each other, and that becauſe they all naturally aim

[a] *Hiſtory of the Conqueſt of* Mexico.

at a proud and inſolent Equality. This is manifeſt in ſome Countries, where the moſt worthleſs and inſignificant Fellow ſhall cenſure the Conduct of [a] Kings, and haughtily compare himſelf to the moſt illuſtrious Perſonages of his Country; and the only Title he has to do all this, is his vaſt and ample Poſſeſſions, which ſuſpend the Judgment of his Fellow-Citizens; but were he once ſtript of them, he would appear as rude and unpoliſh'd in their Eyes as the moſt Savage *American.*

[b] THE Savages of *New France* do not obſerve any of thoſe Preludes which are practiſed among us at our Viſits. As for theſe, they go at once where they are to viſit, ſit down the Moment they are got in, begin to ſmoke, and give the Pipe from one to another, till it has gone round. The *Germans* and *Flemmings* make the Glaſs circulate in the ſame Manner as the *Americans* do the Pipe. They all drink round out of the ſame Glaſs, and he who gives the Treat, drinks firſt; however their People of Faſhion begin to lay aſide this Cuſtom. The *Floridans* at their firſt coming into Aſſemblies mutually ſalute one another, obſerving firſt to pay their Compliments to the principal Man, and the moſt aged Perſons in it. We obſerve the ſame Order in our Salutations.

WE ſalute Perſons who ſneeze, and often compliment them with ſome propitious Wiſh at the ſame Time. The antient Pagans had alſo this Cuſtom; and the Inca [c] *Garcilaſſo de la Vega* relates, that the ſame was obſerv'd in *Florida.*

THE Savages have the ſame Principles of Virtue and Vice as we. This is an inconteſtible Propoſition. No one doubts but that an *American* Infant, and that of an *European* when juſt born, are directly upon the ſame Level, and that God deſign'd them equally for reaſonable Beings; but ſtill we cannot forbear to make a wide Difference between them and us. Nay, we have almoſt gone ſo far as to conſider them of another Species. Let us endeavour to root out a Prejudice, which, at the Diſcovery of *America*, occaſioned the Death of many Millions of Inhabitants, and which but too much authoriſes us at this Day, to violate the Laws of Humanity, with regard to their Poſterity. We meet with illuſtrious Inſtances of Valour and Bravery in the Hiſtory of the Diſcovery of this Part of the World: *North America* exhibits an Intrepidity and Courage, which are not the ſmalleſt Branches of heroic Virtue; in a word, all theſe People have the utmoſt Dread of Reproach, and that Infamy which attends on baſe Actions. "They are, ſays "*Leſcarbot*, prompted to laudable Actions from a Principle of Honour, becauſe he who "performs any gallant Action, is always honoured, and is ſure to gain Reputation." But then on the other Side, it muſt be owned, that they are ſubject to a Vice which is the very reverſe of Magnanimity, I mean Revenge; this all the *Americans* in general are but too fond of, and of that kind of it which degenerates into Brutality: But ſtill there is a kind of Generoſity in it; for they exerciſe it only againſt Man, and that becauſe he has Strength to oppoſe it; but [d] then it never breaks out againſt their Women and Children, who are made Slaves for Life; which alſo was the Practice of the Antients.

[a] The ſurpriſing Succeſs of the *Romans* did not fail to ſwell their Pride, and inſpire them with that Haughtineſs which they preſerved even to the Time of their Subjection. Their Miniſters would often make a Monarch tremble, though ſurrounded with all the Pomp and Majeſty of his Court: They delivered themſelves in thoſe Places in a menacing, terrible, and haughty Tone. The formidable and triumphat Fortune of their Republic ſpake through their Mouths; and their grave, conciſe, and ſententious Manner of Delivery, declared the unlimited Power of their Nation. Such Kings as had the ill Fortune to come under their Yoke, no longer govern'd but under ſuch Reſtrictions as the *Romans* were pleaſed to preſcribe to them ——— This Haughtineſs in the Body ſoon ſpread itſelf into the ſeveral Members, and from the General deſcended to the Particular. A Citizen of *Rome* would not have ſmooth'd the Ruggedneſs of his Brow in the Preſence of the greateſt Monarch. *Eſſay on the* Roman *Hiſtory.*

[b] *Leſcarbot*, ubi ſupra.

[c] *Hiſtory of the Conqueſt of* Florida.

[d] *Leſcarbot*, ubi ſupra.

THE *Peruvians* cauſed the firſt Principle which Nature dictates to Man, *viz.* That of doing as we would be done by, to be ſtrictly obſerved in all Parts of their Empire. We have already given Inſtances of this natural Equity, which is engraved, as it were, on the Hearts of all Men. The *Americans* obſerve the moſt inviolable Fidelity to one another, and ſtrengthen the Bands of their Societies with ſuch a noble and diſintereſted Spirit, as is not often met with in other Parts of the World. Stratagems, Over-reachings, and Perjury, all which are the Effect of the natural Pride of Man, are reſerved only for their Enemies; for we have a natural Propenſity to exclude from their natural Rights, all ſuch as are not of the ſame Society with ourſelves; but this Propenſity, which is found more eſpecially in War-Time, does not reign with equal Violence in all. Be that as it will, 'tis probable that from the Diſpoſition of the Mind, may ariſe our Contempt of Foreigners and their Cuſtoms; and thoſe injurious Forms of Speech which the *French* themſelves have not yet laid aſide; ſuch as theſe; *he's a* German; *he takes me for a* German; *he's as heavy as a* Swiſs. We muſt indeed own that theſe Expreſſions hit the Characters of theſe Nations very exactly; but then might not a *German* as juſtly retort, in caſe he were to give the Idea of a Man of a fickle and wavering Temper, by ſaying, *that he's a* Frenchman?

THE *Americans* abhor Covetouſneſs: Inſenſible to all thoſe Pleaſures and Uneaſineſſes which ariſe from Wealth that has been amaſſing many Years, their only Care is to procure ſuch Proviſions as may ſuffice for the Support of Life; but all beyond this they look on as ſuperfluous. 'Tis obſerv'd, that in their Barterings with the *Europeans*, they generally purchaſe ſuch Things as are uſeful; and if Travellers may be credited, they eſteem them much more than we do. One, among the reſt, obſerves on this Occaſion, that they value Things only in Proportion to the Uſe they think they will be to them; whereas among us, the Value of Things depends often on Fancy and Caprice, and a miſtaken *Eclat* that only ſooths our Vanity. However, 'tis certain, they are as vain and proud as the *Europeans*; but then it breaks out in a quite different Manner, and their Ideas are leſs depraved.

THEY love to beſtow Gifts, and ſeldom viſit one another without making and receiving Preſents. But for their Temperance and Sobriety, they cannot be applauded on that Account. We have already obſerv'd how ſubject they are to drink to Exceſs; nor are they leſs moderate on the Article of Eating. Theſe are the Particulars we thought worthy of Notice, with regard to the Virtues and Vices of the Savages. To have ſaid more, would be needleſs, and have even made the Truth of what we ſhould advance on that Head very much ſuſpected. We affirm, that they follow Nature more cloſely than we; but then they are born with the ſame Paſſions, and theſe will, perhaps, diſplay themſelves one Time or other. Let them once be ſurrounded with all thoſe dangerous Objects which deprave our Judgments; when, if they continue Proof againſt Temptation, we then may juſtly ſay, that Nature has been kinder to them than ſhe has been to us.

CHAP.

CHAP. XIV.

Of the AMERICAN HUSBANDRY.

WE have but few Obſervations to make on this Head. Theſe People do not till their Ground as we do. [a] " They turn it up with wooden Hooks, (or rather " ſharp-pointed Pieces of Wood) grub up all the Weeds that come in their Way, and " burn them as they lie on the Ground. They employ the Aſhes of theſe Weeds to fatten " the Soil, which Cuſtom is alſo practiſed in ſeveral Parts of *Italy*. They alſo manure " the Soil with Fiſh-Shells; which being done, they make little Clods of Earth, and " ſet them about two Foot Diſtance from one another, and in the Month of *May* they " ſow their Corn herein, in the ſame Manner as we do our Beans, ſetting up little Sticks, " and putting four Corns, at ſome Diſtance from one another, in the Hole, and ſet " Beans between every Bed of Corn. Harveſt being over, they hoard their Corn in Pits, " which they dig on the Side of ſome Hill, in order that the Water may run from " them, and line theſe Pits with Matting. This they do, becauſe their Houſes have no " Apartments above Ground, nor Cheſts to put it in; the Corn thus hoarded, cannot " be either ſpoil'd, or devour'd by Rats or Mice.

" SEVERAL Nations of our Hemiſphere, continues the ſame Author, have kept " their Corn in Pits: Which *Suidas* takes Notice of; and *Procopius* tells us, in the ſe- " cond Book of the *Gothic* War, that when the *Goths* were beſieging *Rome*, they of- " ten fell into Pits, in which the Inhabitants uſed to hoard their Corn. *Tacitus* alſo " mentions this Cuſtom among the *Germans*; and without going any further, Corn is " hoarded in the ſame Manner in ſeveral Parts of *France* at this Day." At Sowing-time, their old Men aſſemble the People, in order to plough or dig up the Ground, and at the ſame Time prepare for Mirth and Feaſting, as was formerly practiſed, and is ſtill the Cuſtom of all Nations.

CHAP. XV.

Of the WARS *of the* AMERICANS.

THE *Americans* never war with one another either from a Principle of Covetouſneſs or Ambition, but from a kind of Punctilio, which will not ſuffer either Party to yield, and generally for Injuries received, which are tranſmitted from Father to Son like an Inheritance. This warlike Temper may perhaps be as antient as the firſt Settlement of the *Aſiaticks* in *America*. Here follows what we think may be advanced on this Head: Man is born a free Agent, and with an Averſion to Reſtraint; but at the ſame Time he loves to triumph over his Fellow Creatures: He cannot bear a Competitor, and yet loves to meet with Emulation; he has no ſooner found one, but not ſatisfied with diſputing for Precedency, he is reſolved to conquer; and when once he has conquer'd, he does all in his Power to humble his Rival. And where are theſe Rivals to be met with! Heaven is out of his Reach; the Beaſts are not capable of diſputing

[a] *Leſcarbot*, ubi ſupra.

with

with him on the Subject of Honour: Man is therefore obliged to ranſack his own Species for Subjects capable of exciting his Emulation. This is the Source of the continual Wars which reign among the *Americans*. If we carefully examine the Diſputes, the Punctilios of Honour, the Petty-Wars, and Hatreds of Children, we ſhall find them owing to the ſame Principle. Their Quarrels ariſe from Emulation; they deſpiſe, humble, and mortify the Vanquiſh'd. This latter recovers himſelf, ſhakes off the Yoke, and revenges his Cauſe. The [a] Quarrel becomes a ſerious Affair, when Emulation is ſucceeded by Hatred. 'Tis alſo to this jealous Emulation, the natural Effect of the Pride of Man, that we are to aſcribe the Love the antient *Greeks* had for War. They were ſo much prejudiced in its Favour, that they look'd upon this Propenſion as the greateſt of all the Virtues; and the better to diſcover the Veneration they had for it, they borrowed from the Name of the God of War the [b] Word that ſignifies the Excellence of Goodneſs. They were always armed, even in their Entertainments, their Recreations, and on thoſe ſolemn Feſtivals which were inſtituted in honour of their Gods, and never loſt Sight of that delightful Emulation, which was the peculiar Characteriſtic of the antient Heroes of *Greece*. The *Americans*, in whom that heroic Virtue which we are pleaſed to venerate in the *Greeks*, and even in the *Romans*, is leſs conſpicuous, are always armed. The ſame Genius has been alſo obſerved in the warlike Nations of *Aſia*, and in the antient People of the North. In a word, would one not be apt to imagine that the *Spaniards* were deſirous of preſerving the Shadow of a Cuſtom, which their Progenitors the *Cantabars* and *Iberians* were as fond of as the warlike Nations of Antiquity. 'Tis well known how zealouſly the modern *Spaniards* wear their Swords by their Sides, and that the meaneſt Artificer of that Country makes it the Characteriſtic of his Nobility.

THE *Americans* in general are always prompted to War from Motives founded on the Law of Nature, *viz.* the making of Repriſals. If their Countrymen, their Friends, their Relations, have been cut to Pieces, they muſt be revenged. The old Men are their Orators; theſe ſpirit them up to War, give the Signal for Marching, and never fail as they march along, to inſpire the Warriors with a Thirſt of Revenge. 'Tis well known that the *Greeks* had the ſame Cuſtom, and that Verſes, conſiſting of Exhortations to fight manfully, and deſpiſe Death, were ſung as the Prelude to the Battle. Muſic was of ſuch a Nature as to cauſe the ſame Effects as Poetry.

WE [d] are told that the Speeches of the *Braſilians* laſt ſometimes ſix Hours. Some Nations of *New-France* have a whimſical Way of trying the Fate of War: They make their [c] Women attack them, and fight reſolutely againſt them, as if the Battle were againſt ſo many Men; if the Females are victorious, 'tis a good Omen; but if the Men come off Conquerors, 'tis a Mark of their ill Succeſs. The *North-Americans* denounce War by ſending back the Calumet, and thoſe of the *South* by not accepting the Dancers they ſend them. We ſhall take Notice of all the Ceremonies of the Calumet in another Place. Thoſe who take back the rejected Calumet, withdraw as ſoon as the warlike Dance is ended, and go off unmoleſted by the Enemy, who never offer to vio-

[a] All this ſhews the great Neceſſity of forming the Mind by Education. Mr. *de Grouſaz* has expatiated finely on this Topic in his Treatiſe on that Subject, Vol. i. p. 9. his Words are theſe: "Education is of the utmoſt Importance to Children; every Thing is of the higheſt Concern in an Age, which all are negligent of cultivating. The "Habits of Men give the deciſive Stroke to their Probity and Imperfections, their Happineſs and Miſery; every "one has his own, and each Man knows which are the moſt predominant. Theſe Habits take Root in our tender "Years; they grow up and get Strength even to old Age, and we ſeldom are able to eradicate them entirely. If "it were poſſible for us to call up in our Minds all the Circumſtances that had paſſed in the Dawn of our Lives, "we there ſhould find the true Cauſes of all thoſe ſecret Inclinations which govern the Man; of thoſe Averſions "which give Riſe to all our Prejudices; of thoſe Whims and Caprices which we wonder at ourſelves for being ſo "implicitely ſubject to; of that Inequality of Temper that degrades us; and of thoſe Taſtes which we cannot "poſſibly juſtify. Every Thing is new to Children; every Thing raiſes their Attention and Admiration: A mere "nothing ſhall delight, or frighten them; every Object makes the deepeſt Impreſſion on their tender Brain.

[b] Ἄριστος, excellent; from Ἄρης, a *Greek* Name of the God *Mars*. See *Feithii Antiq. Homeri*, Book. iv.

[c] *Coreal.*

[d] *Leſcarbot.*

late

late the Law of Nations. May not theſe Ceremonies be juſtly compared to ours, of proclaiming War by Heralds and by Sound of the Trumpet? *&c.*

THE Engagement is firſt begun with Shouts, the ſame as among the moſt civiliz'd Nations. We are told, that the antient *Lacedæmonians* did juſt the contrary, and began the Battle with the utmoſt Coolneſs, and with a profound Silence. The *Braſilians* play on a kind of Flute made of the Leg-Bones of their Priſoners. The Sight of theſe Bones, and the Sound of this fatal Inſtrument, ſerve equally to raiſe the Courage of theſe People, of whoſe inexpreſſible Obſtinacy we have ſeveral Inſtances among Chriſtian Nations. The Savage Warriors are never allowed to take Quarter, and they are under ſtill greater Obligations to die with their Weapons in their Hands, and after having cut to Pieces great Numbers of their Enemies. Their Courage is not a tranſient Fury, that yields to a ſlight Oppoſition; nor is it a Fire that blazes one Moment, and the next is extinguiſhed; all which is the Reſult of a violent Hurry of the Spirits, which afterwards ſinking too ſuddenly, leaves the Soul a Prey to Reflections, that ſet Death before it in its moſt dreadful Shapes. They are invincible, unleſs come upon by Surpriſe, and never yield, unleſs they are ſo wounded, as to be deprived of the Power of periſhing manfully in their own Defence. They fight with equal Intrepidity to prevent their Dead from falling into the Hands of their Enemies. The antient *Greeks*, who were almoſt as fierce and ſavage as the wild *Amerians*, left their Enemies a Prey to Beaſts, after having maim'd them; but to prevent theſe Inſults, they uſed to fight for the Slain, when they had no other way to reſcue them; and if there were any Princes or Generals among theſe, they uſed to redeem their dead Bodies with Money. A Cartel was often drawn up between both Parties for the burying of the Slain, which Cuſtom has been obſerved in all Ages by civiliz'd Nations. We are told that the Savages of *North-America* kill all ſuch as are able to make any [a] Reſiſtance; whereas thoſe of the *South* carry their Priſoners along with them in order to [b] fatten, and afterwards eat them, which is perhaps a kind of Sacrifice, or at leaſt a Religious Ceremony. Several Nations of Antiquity ſacrificed their Enemies to their Gods; which Cuſtom was alſo obſerved by the *Mexicans*, the *Peruvians*, and *Floridans*, as Travellers aſſure us. We meet with ſome Inſtances of this religious Havock in the Scriptures: Suffer us to give this Name to the Methods which the *Jews* took to extirpate the *Canaanites*, and other Unbelievers. God was pleaſed to have it ſo for his Glory; and as the *Canaanites* acted in the ſame Manner in honour of their Idols, he commanded the *Jews* to make Uſe of theſe Repriſals. We ſhall not take Notice of the other Reaſons which Divines give to juſtify this Procedure.

THE *Braſilians* make him their Leader or Cacique who has killed the greateſt Number of their Enemies. If [c] *Leſcarbot* may be credited, who ought to have been very well acquainted with a Country in which he had liv'd for ſo many Years, the Heads or Commanders of the Savages of *Canada*, arrive at this Honour by an Hereditary Succeſſion of Valour; that is, the Son is choſen to fill up his Father's Employment, in caſe he be as brave; but if he degenerates, they chuſe another. Some faint Traces of this antient Cuſtom is preſerved to this Day among ſome Nations of the Old World. As for the Savages, 'tis very probable their Governments may be founded on the following natural Maxims; *viz.* "That the Chief ought to owe his Dignity to thoſe only who have "conſented to be his Subjects; that nothing but his Abilities and Courage can qualify "him for that Office; that the Moment his Capacity begins to fail, he muſt ſubmit "himſelf to another Chief." Theſe Maxims are admirable in a State that is wholly founded on perpetual Wars; in this Caſe, the Neceſſity they are under of defending

[a] *Leſcarbot, Coreal, Hennepin*, &c.

[b] Several Travellers tell us, that the *Americans* are not ſuch great Cannibals as the *Spaniards* and *Portugueſe* would make them paſs for.

[c] *Hiſtory of* New-France.

themſelves, determines them intirely to make choice of a judicious and brave Man; but this Method might be of dangerous Conſequence in the *European* States, where the boundleſs Views of the moſt artful Politicks, and the innumerable Springs of Faction and Cabal, would ſoon throw thoſe Nations into a State of Diſcord and Miſery, and perhaps into an Anarchy, which is much more to be dreaded than the Government of a Prince, who wants the Qualities requiſite in a Monarch. Among us, War gives Riſe to a Body abſtracted from Politicks, which is the Reaſon why its Employments are elective: But in the firſt Ages of the World, Men made no Difference between the General and the King; ſo that Power neceſſarily devolved on the moſt Valiant. This Power was unlimited in caſe of War, but had Bounds preſcribed to it in their Councils and domeſtic Affairs. A judicious Author has finely obſerv'd, that [a] *Agamemnon* was oppoſed at the Council-Board, but that when he led the *Greeks* into the Field, he commanded in an abſolute Manner. The *Britons*, before the *Romans* had made a Deſcent into their Iſland, choſe Commanders to lead them into the Field; reſerv'd the political Government of the State to the Aſſemblies of the People; and uſed to go arm'd to theſe Aſſemblies, which might probably have a great Affinity to thoſe of the *Canadans* and *Iroquois*, both in the Manner of going to, and holding them. Some People of *Germany* had antiently the ſame Cuſtom; however they at the ſame Time elected a Prince or King, who was no more than General of the Army, (*Dux*;) and in order to prevent him from doing any Thing at home that might be prejudicial to the State and the Public Safety, the Chief among the People uſed to inſpect all his Actions with a watchful Eye, and preſided in all their public Aſſemblies, in the ſame Manner as the old Men among the ſavage *Americans*. The *Floridans*, tho' they are govern'd by Chiefs who are inveſted with a more abſolute Authority, have almoſt the ſame Cuſtom among them, ſince, as Travellers tell us, thoſe Chiefs are always the greateſt Warriors of their Nation.

THE Arms of the *Americans* are a Bow and Arrows, and a Club; for by this Name we may call the *Tacape* of the *Braſilians*, and the *Iroquois* and *Canadan* Bludgeons. Theſe Weapons are almoſt as old as the World, and were the only ones uſed in the firſt Ages thereof. All theſe Nations go [b] naked into the Field, but they carry a large [c] Shield along with them, that covers the whole Body after the Manner of the antient *Gauls*; among whom, "ſuch of them as could not ford the Rivers, got upon their Shields, which "ſerv'd them inſtead of Boats. Each of them has, beſides theſe Shields, his wooden "Club, his Quiver at his Back, and his Bow in his Hand, and walks with a kind of "dancing Steps;" and inſtead of Enſigns and Standards, they carry aloft [d] the Hair of ſuch Enemies as they have knock'd down in the Wars. *La Potterie*, in his Hiſtory of *North-America*, tells us, "That they generally carry their Curtezans along with them "into the Field, to amuſe their young Men, and to baniſh from their Minds the Re-"membrance of their having left their Country." Though our Idea of the Merit of the Heroes of antient *Greece* be ever ſo great, we yet ſhall take the Liberty to compare them to the Warriors of *Miſſiſippi* and *Canada*. They always carried their Concubines and Miſtreſſes along with them into the Field, in the ſame Manner as the *Iroquois* and *Hurons*; and theſe Concubines were generally Priſoners of War.

The Ambuſcades and Skirmiſhes of theſe Savages has a great Affinity with the *Tartarian* way of Fighting. Of this ſome Notice has been already taken at the Beginning of this Diſſertation. The *Parthians* and *Maſſagetes*, *&c.* uſed to fight antiently after this Manner. As ſoon as the Battle is ended, the Combatants return home with great Haſte and Precipitation, and cut off the Hair of the Slain; but they don't do this to their Priſoners, till after they have firſt made them ſuffer the moſt inexpreſſible Torments, which

[a] *Feith. Antiq. Homeri*, Book ii.
[b] *Leſcarbot*, ubi ſup.
[c] Thoſe of the *Braſilians* are broad, flat, and round, like the Bottom of a Drum. *Coreal.*
[d] This bears ſome Affinity to the Cuſtom of the *Turks*, who have a Horſe's-Tail for their Standard.

always

always concludes with an Action of the moſt horrid Cruelty, called by them, the [a] *Drinking the Broth of their Enemies.* And indeed, they drink the Blood of their [b] Enemies, and even give it their Children to drink. *In taking off of the Hair,* they take off the Skin of the Head, along with it, which is call'd in *Engliſh, Scalping*; theſe they preſerve as ſo many Monuments of their Bravery, and he who brings off a great Number of Scalps, is look'd upon as a complete Warrior. Were we to take the Scripture in a literal Senſe, we ſhould find that the *Jews* were as proud of carrying off the Foreskin of a *Philiſtine*, as an *Iroquois* is of carrying off the Scalp of a *Canadan*: Be this as it will, the Antients did not content themſelves with killing their Enemies only, for they afterwards cut off their Heads; return'd to the Camp with this Trophy of their Victory; ſometimes carried thoſe Heads hanging at the Breaſt-Leathers of their Horſes, and afterwards hung them in a ſolemn Manner on the Gates or Walls of their Temples. They often embalm'd them, and preſerved them very carefully, to ſhew theſe Teſtimonies of their Valour to their Friends. The *Boiens* uſed to take the Skulls of their Enemies, after having cleared them of the Brains, and adorn them with Gold or Silver, in order to make Drinking-Bowls of them. All theſe Cuſtoms ariſe from the ſame Principle, *viz.* that of Eternizing their Valour, or rather from that Ferocity and Savageneſs to which the *Greeks* and *Romans* have given the Name of Virtue.

CHAP. XVI.

Of the LOVE *of One's* COUNTRY.

THE Love which a virtuous Man has for his Country, is not always the Reſult of Reaſon or Duty: We are not to imagine, that every Time we think on our native Country, all our Regards are employed on the Happineſs of the Government, the Advantage of our Sovereign, and the Preſervation of our Countrymen. This Affection, which was ſo much eſteem'd by the Antients as to be rewarded by Statues, is very often no other than *a* [c] *phyſical or natural Charm, which, as it were, binds us down, and fixes us to that Spot of Ground on which we firſt ſet our Foot.* 'Tis the Effect of Education, of Cuſtom, and Complexion; a Conſequence of that Prepoſſeſſion which our Bodies receive from their firſt Plantation; which like Plants, cannot ſuit themſelves to every Climate, and even often grow weaker, and loſe their good Qualities, in a Foreign Soil. 'Tis certain that many People are troubled with what the *French* call *la Maladie du Pais, or the Diſeaſe of one's Country,* which is a Hankering a Man has always to it; but the worſt Circumſtance is, that this Diſeaſe is generally attended with an Indiſpoſition of Mind, which the fineſt Arguments cannot cure, and which triumphs over all the Preſcriptions of the ableſt Phyſicians.

WE find in the moſt ſavage People certain Characteriſtics, that form a rational Love for their Country, and by which this Hankering after is diſcovered. The Antients furniſh us with excellent Inſtances of the former; nor is modern Hiſtory leſs Fruitful of Examples equally remarkable: And if we caſt our Eye on the *Spaniſh* Con-

[a] *La Potterie,* above.

[b] We ſee the great Averſion the *Romans* had to this Cuſtom, by what *Saluſt* obſerves of *Catiline*; his Words are theſe: Some ſaid at that Time, that *Cataline*, in order to prevent the Conſpirators from betraying one another, and to unite them the more firmly, by making them aſſociate together in a moſt horrid Action, preſented to each of them a Cup fill'd with Wine mix'd with human Blood; and that after having taken an Oath, they all drank a little of it; and then he open'd his Deſign to them. As for my Part, ſays that Author, I do not know what to ſay of it; and tho' this Circumſtance is ſo very flagrant, I yet cannot give any good Account of it.

[c] *La Mothe le Vayer's* Miſcellanies, 77th Letter.

queſts

queſts in *Mexico* and *Peru*, we ſhall there ſee People ſacrificing their Lives and Fortunes for the Love of their Country, and fighting with all the Intrepidity with which a Soldier can poſſibly be inſpired, who is brave but undiſciplined, and who abhors the hateful Tyranny of cruel Conquerors. Why therefore ſhould we not be as juſt to the *Americans* as we are to the *Greeks*, the *Romans*, the *French*, the *Swiſs*, and the *Dutch*, and to all thoſe whoſe Fame has been immortaliz'd by our Hiſtorians, for the glorious Struggles they have made for Liberty and their Country's Sake. The *Americans* were informed with the ſame Spirit of Bravery as the *Europeans*; born as free as ourſelves, they were not under any Obligations to deliver up their Liberties and Properties into our Hands. Could it be poſſible for us to be ſo unjuſt as to aſcribe to a ſavage Brutality, the glorious Actions which the *Americans* perform'd for the Good of their Country? *Don Antonia de Solis*, Author of the Hiſtory of the Conqueſt of *Mexico*, owns that the *Mexicans* made the braveſt Struggles, and diſcover'd the utmoſt Efforts of Bravery and Patience in the glorious Defence they made for their Country. Add to this the heroic Speech which the Emperor *Guatimozin* made to *Cortez* after the Loſs of his Empire, which has all the Spirit, the Greatneſs of Soul, we ſo much admire in our own Heroes. The *Peruvians* did not ſubmit to the *Spaniſh* Yoke, till after having fought with the utmoſt Reſolution, and made the ſtouteſt Reſiſtance, notwithſtanding the Civil Wars which at that Time raged in the Bowels of their Country. The *Chilians* have for theſe two hundred Years maintained continual Wars for the Sake of their Liberty, and the *Floridans* are not yet ſubdued. There is no doubt but we ſhall meet ſome genuine Characteriſtics of the Love of their Country, even among the moſt ſavage *Americans*. The Brutality of the Natives of *Braſil*, *Paraguay*, *New-Mexico*, the River of *Amazons*, &c. conceals as ſolid Principles under it, as thoſe by which we are actuated.

As to that other Love for one's Country, which rather deſerves the Name of Sickneſs or Infirmity, Men of Senſe will never pretend to conſider it as a Virtue. 'Tis on the contrary a very dangerous Indiſpoſition, which makes us cenſure unjuſtly the moſt valuable Things, prompts us to deſpiſe the moſt laudable Qualities in Foreigners, and is apt to raiſe the moſt unjuſt Prejudice in us againſt their Senſe and Underſtanding. A Man who is infected with this Diſeaſe, is no longer a reaſonable Creature. He is diſguſted and diſſatisfy'd with every Thing: The Trees, the Plants, the Fruits of all other Regions are every Way inferior to thoſe of his native Country. He tells us that a Foreign Soil depraves and corrupts Nature: That the Elements do there contract quite different Qualities from thoſe of his Country, and ſuch as are always noxious; that the Air is infected with the moſt pernicious Influences; the Manners are odd and whimſical, and the Cuſtoms extravagant and ridiculous. They will ſcarce allow a Foreigner the Privilege of being a reaſonable Creature. Every Thing that is not of their native Growth is clowniſh, barbarous, and frightful. Whole Nations, not excepting the moſt learned, cannot forbear giving into this Abuſe. The *Greeks* and *Romans* gave the Epithet of *barbarous* to all but themſelves. The *Chineſe* boaſt themſelves to be the only knowing People in the World. When the *Spaniards* firſt began their Conqueſts in *America*, the *Mexicans* were prodigiouſly aſtoniſh'd at the Induſtry and Valour of thoſe New-Comers, and imagined, that Politeneſs and Knowledge were confirmed to *Mexico* only. [a] The *Engliſh* haughtily boaſt of their own Merit, to the Prejudice of that of Foreigners; and contemn the Manners and Cuſtoms of other Nations, and even take a Pleaſure in aſſuming an Air of Strangers among their Neighbours. The *French* themſelves are pretty near of the ſame Character, and 'tis well known that they are as blindly fond of their own peculiar Cuſtoms as

[a] Mr. *Muralt*, the Author of the Letters upon the *Engliſh* and *French* Nations, is pleaſed to make ſome Apology for the former: His Words are as follow. "Their Pride (or if I dare make uſe of the uſual Term) their Inſo-
"lence, is neither ſo extravagant nor ſo general as People are apt to imagine —— I have not obſerv'd any Inſo-
"lence among them towards Foreigners, at leaſt in the common Affairs of Life: So that I cannot ſee any Reaſon
"for diſtinguiſhing them from other Nations upon that Account; and generally ſpeaking, their Behaviour is far
"from being either as harſh or diſagreeable as moſt People imagine.

the

the People above-mentioned. All Nations prefer their own Country to any other in the World; and how barren and unfruitful ſoever it may be, 'tis yet inexpreſſibly beautiful in their Eyes. Many a Man is delighted with the Croaking of Frogs in his native Fens, whoſe Ears, were he at ſome Diſtance from his Country, wou'd be grated with the Muſic of the Nightingale. Another enjoys the utmoſt Satisfaction, tho' ſurrounded with Wolves and Bears, the Tenants of his Mountains, and is more delighted with the Clowniſhneſs of his [a] Canton, than with the ingenious Politeneſs of the *French*. One wou'd imagine, that ſuch People are ſomething a-kin to thoſe wild Plants, which will not thrive out of their muddy Bogs, or Mountains. After all, if the [b] Savages of *Groenland*, notwithſtanding the kind Treatment and Civility they met with at the King of *Denmark*'s Court, could not yet forbear regretting the Poverty of their native Country, or keep them, tho' at the Hazard of their Lives, from attemptingto reviſit the frozen [c] Regions, we are not to wonder that People who travel and poliſh themſelves by Dealings and Converſation with Foreigners, *ſhould yet prefer their* barren Fields to thoſe of their Neighbours, though ever ſo ſmiling and fruitful; that they ſhould chuſe to inhabit among Rocks, and under everlaſting Snows, rather than in the Neighbourhood of Vines and Orange-Trees; in a word, that they ſhould fondly applaud themſelves at home for the Heavineſs of their Complexions, and ſo coolly prefer it to that Sprightlineſs of Genius ſo much eſteemed by other Nations. We naturally love to form to ourſelves the moſt advantageous Ideas of our Birth, our Character, and our Condition; we do our utmoſt to make Foreigners ſenſible of our pretended Advantages, and endeavour to aſſume a Superiority over them, as far as the Laws of Decorum will permit. Such Perſons as have never ſeen any other Country but their own, have generally this Weakneſs. A young *Frenchman* that has not yet ſeen the World, will tell us that *France* is the moſt potent Empire in the World; he fondly imagines that every Knee muſt ſubmiſſively bow to his Monarch; whenever he ſpeaks of the Advantages of his Country, 'tis in the moſt pompous and emphatical Terms; and ten to one but he calls upon the [d] *Topinamboux* and *Margajats* as Witneſſes to the Truth of what he advances.

[a] The above-mentioned Mr. *Muralt* is of Opinion, that the *Swiſs* have greatly corrupted themſelves by frequenting the *French*. His Words are as follow: "If by the Unpoliteneſs and Ruſticity the *Swiſs* are reproach'd with "by the *French*, is meant their Manner of Doing and Saying all Things naturally, and anſwerable to their own proper "and eſſential Character; if they term Simplicity the Incapacity of counterfeiting or diſguiſing, of attempting to "deceive or impoſe on others by borrowed Qualities, it is a freſh Eulogy given them.——The clowniſh unpoliſh'd "Commonwealth of our Anceſtors, gives the Idea of a Fabric raiſed out of unwrought Fragments of a Rock, that "hath both Majeſty and Solidity. That of this Day, tho' our Nation ſtrives to embelliſh it with the utmoſt Splen"dor and Politeneſs, repreſents nothing but Paint and Varniſh to the Imagination; and I am perſuaded, that the "Cuſtoms, Manners, and Characters of our Anceſtors, had more real Decency and Decorum in them, than the "Manners and Characters we now affect."

[b] *Collection of Voyages to the North*, Vol. I. "'Tis obſerved that the *Swiſs*, whom we look upon as the heavieſt Peo"ple in *Europe*, tho' they nevertheleſs have ſeveral fine Genius's among them of all Profeſſions, do yet diſcover a "Weakneſs in this Reſpect.—— The greateſt Part of ſuch of them as quit their wild and barren Cantons, to travel "into *France*, or elſewhere, are troubled with a Diſeaſe which they call *Heimwei*.—— The ſole Deſire of return"ing to their Country makes them ſo weak and conſumptive, that they endanger their Lives, if they don't reviſit "their poor Cottages and barren Mountains." *La Mothe le Vayer*, Vol. ii. folio Edit. 77th Letter.

[c] I have read ſomewhere, that two *Hottentots*, or Inhabitants of the *Cape of Good Hope*, who are a very ſlovenly People, that garniſh themſelves with Guts, being put on board a Ship in order to be brought into *England*, were inconſolable at the Thoughts of leaving their native Country. One of them, I think, died in the Paſſage; the other came into *England*, and was treated with the utmoſt Civility and Candour. They cloth'd him in an *Engliſh* Dreſs, and gave him all the Baubles to pleaſe him that his Countrymen are delighted with, but all to no Purpoſe, for he was continually regretting his native Woods and Mountains. After he had learn'd a little *Engliſh*, he uſed to roll himſelf along the Ground, and cry out, *Coree* (for that was his Name) *home go, home go.* When they found that he pin'd, they ſent him back again into his own Country. He had no ſooner ſet his Foot aſhore, but he ran ſwiftly, in the greateſt Tranſports imaginable, to his Countrymen, and in a little Time recover'd his former Vigour of Body and Conſtitution.

[d] Imaginary Characters in *Moliere*'s Plays.

CHAP. XVII.

Of the Traffic of the AMERICANS, *their Law-Suits, Slaves,* &c.

THE *Americans*, and particularly the Savages, don't employ Money in their Commerce; it conſiſts wholly in Barter, as was the Cuſtom in the Infancy of the World, when thoſe Arts were not known, which Avarice has ſince invented to enrich the Trader. Antiently the *Eaſt-Indians*, and ſeveral other Nations, knew no other Way of Trading than this. [a] *Lycurgus* himſelf enacted a Law among the *Spartans*, which tended to make Gold and Silver much leſs neceſſary than in our Days.

WE don't find that the *Americans* have any Notion of what we call Pleading and the Wrangling of the Bar, and conſequently have no Occaſion for Lawyers, and ſuch like vile Agents of the Injuſtice of Mankind. The *Mexicans* us'd to determine all civil Affairs by the Authority of a Tribunal, from which there was no Appeal. Every Sentence was conciſe, and deliver'd *Vivâ Voce*; both Parties were preſent, and always brought their Arguments and Witneſſes along with them, ſo that the Cauſe was immediately diſpatch'd. There was no other Method of delaying a Suit, but by appealing to the higheſt Tribunal, and here the King preſided in Perſon. Thrice happy Country! where he who pleaded for his own againſt an Uſurper, was not expos'd to loſe his Suit, by the ſtudied Quibbles of ſuch as pretended to defend his Right. Nor was Juſtice adminiſtred with leſs Diſpatch in *Peru* than in *Mexico*. The *Floridans* have Recourſe to Arbitration, and the Deciſion of their Caciques; from theſe there lies no Appeal. We are alſo told, that the [b] *Turks* are not plagued with the captious Formalities of our Laws; and that there are more Lawyers in the City of *Paris* only, than in the whole Extent of the *Ottoman* Empire. In [c] *Perſia* every one pleads his own Cauſe, not excepting the very Women, and they have neither Scriveners, Lawyers, nor Counſellors. 'Tis true, indeed, that their Law-Proceedings are pretty much embaraſs'd, but then they have the Advantage of not being perplex'd with long-winded Wranglers, who very often make no other Uſe of the moſt juſt Cauſe, than to fill their own Pockets. Whence is it therefore that Chriſtians, who profeſs a Religion which is founded chiefly on Juſtice and Moderation, ſhould diſcover a greater Spirit of [d] wrangling than all the People above-mention'd? Is it the Reſult of their ſuperior Underſtanding, which makes them more ingenious and ſubtle? But is not this Caſt of Mind owing rather to the Mixture of Laws and Cuſtoms which were form'd in *Europe*, by that of a numberleſs Multitude of barbarous Nations, who invaded them from the *North*?

THE *Americans* have no other Slaves than their Captives, in the ſame Manner as the Nations of Antiquity. The latter us'd often to ſell them, and this was a very conſiderable Branch of their Traffic. The *Americans* never do this, but keep 'em in their Service, and upon Occaſion give 'em their Liberty, or adopt 'em into their Families. Nevertheleſs theſe Slaves are generally ſacrific'd to their Revenge, and perhaps the miſerable Havock they make of thoſe unhappy Wretches, their Priſoners, muſt be conſider'd as a kind of Sacrifice, as has been already obſerv'd. [e] We are told that the Inha-

[a] *Feithii Antiq. Homer.* Book II.
[b] Voyage of *Loir*, cited by *La Mothe le Vayer*, Vol. II. of his Miſcellanies, Letter 109.
[c] *Chardin's* Voyages, Vol. VI. Edit. in 12*mo*.
[d] A *Spaniſh* Proverb ſays, that the *Jews* ruin themſelves at their Paſſover, the *Moors* in their Marriages, and the *Chriſtians* in their Law-Suits. *La Mothe le Vayer*, Vol. II. Fol. Edit. Letter 38.
[e] *Feithii Antiq. Homeri*, Book III.

bitants of the Iſland of *Chio*, were the firſt People among the Antients, who travelled into foreign Countries to purchaſe free People, not Priſoners. To which the *Greek* Hiſtorian adds, that theſe avaricious Merchants drew down the Anger of the Gods upon themſelves, being cut to Pieces by thoſe very Slaves whom they had depriv'd of their Liberty. Such of our People as carry on this Traffic at this Day, and go to *Africa* for Negroes, whom they afterwards ſell in the *Weſt-Indies*, have juſt Reaſon to dread the ſame Fate.

CHAP. XVIII.

Of their BURIALS, *&c.*

HOW odd and ridiculous ſoever the various Methods of bewailing the Dead, eſtabliſh'd in different Parts of the World, may appear to us, 'tis certain nevertheleſs, that 'tis grounded on a juſt, a rational, and natural Principle. No Man can forbear beſtowing this laſt Teſtimony of his Affection on ſuch as have been united to him, either by the Ties of Conſanguinity or Friendſhip; but then the Tranſports of this Grief are the Effect of Complexion or Inclination. The Idea which Men afterwards form'd to themſelves of the State of Mankind after Death, whether from Tradition or Religion, may probably have occaſion'd the adding of ſeveral Things to Complexion and Inclination; at leaſt might have made this juſt, this reaſonable Grief, grow up into a national Cuſtom. We believe that this is what chiefly gave Riſe to all ſuch Funeral Rites as are known to us, not excepting the moſt ridiculous. We ſhall endeavour to make good theſe Aſſertions, by inſtancing the genealogical Proofs, as it were, of two Cuſtoms obſerv'd in ſome Funeral Rites. We are aſſur'd, that 'tis a Cuſtom among certain Nations for People to cut off their Hair in Token of their Sorrow; to ask the Deceaſed why they left the World, and to enquire of them in the moſt ſerious Manner, whether they had not every Thing they wanted in this Life? whether Care had not been taken of them? what was the Subject of their Grief? *&c.* Probably this Cuſtom may have had its Riſe from what follows: Some Perſon of Diſtinction having loſt a Perſon who was dear to him, gave himſelf up to Tears and Affliction, ſtripp'd himſelf of all his Ornaments, and in the Height of his Affliction tore his Hair, addreſs'd his Plaints to the Deceas'd, chang'd his Wailings to Invectives, was again mov'd with that affectionate Tenderneſs which always breaks out in the firſt Senſations of Grief, addreſs'd the Deceas'd in a Variety of Tones, and would almoſt force him to tell the Reaſon of his Death. No one will diſpute but that Sorrow is naturally violent, and is the Reſult of a Friendſhip equally ſo; but then 'tis of a very vivacious Nature, and is not ſatisfied with dumb Paſſions. We before took notice, that the above mention'd was a Perſon of ſome Rank; this Circumſtance alone was enough to raiſe him a Multitude of Imitators, Subjects, and Servants, who copied his Tears, cut off their Hair out of Friendſhip for him, and directed their Moan to him, *&c.* We are not to forget, that as the Perſon lamented, and his chief Mourner, are both People of Diſtinction, there might be celebrated for his Sake an annual Solemnity, exactly reſembling the violent, the natural Affliction before deſcrib'd. This Ceremony being imitated by others, grew inſenſibly into a Cuſtom. If to this we add thoſe Notions with which Superſtition generally heightens all [a] Ceremonies relating to the Dead, and thoſe which the moſt ignorant

[a] Mr. *Pope* has beautifully expos'd the Emptineſs of all theſe Cuſtoms.

What tho' no Friends in ſable Weeds appear,
Grieve for an Hour, perhaps, then mourn a Year;

ignorant Nations have imbib'd, with regard to the Immortality of the Souls, we may by that means probably trace the Original of ſeveral Cuſtoms, that are altogether as whimſical as that of asking a dead Perſon why he left the World.

[a] THE Savages of *North-America* bewail the Dead, and keep their Corps by them. The Author juſt now quoted, tells us, that they uſe a kind of Balſam to keep the Body from rotting; but a more [b] modern Writer alſo takes notice of a kind of Red-Lead, which they ſpread over the Face of their Dead; which Balſam is by them called *the Oil of Animals*. 'Twould be needleſs to take notice of the Antiquity of embalming, and its Uſe among the *Egyptians*, *Jews*, *Peruvians*, &c. Theſe *Americans* alſo bewail their Dead for ſeveral Days together, and ſing Funeral Songs in their Praiſe: This Part of the Ceremony is perform'd by their old Women, and the Relations of the Deceas'd; which Cuſtom was alſo obſerv'd by the *Romans*, who uſed to hire old [c] Women to weep on theſe Occaſions, and had certain [d] Funeral Songs, which were accompanied with Flutes. Among the *Greeks*, their Funeral Solemnities were ſung by Men only; but the *Jews* heighten'd their Songs, Tears, and Lamentations, with Faſtings, Sackcloth, and Aſhes. The *Romaniſts* and *Lutherans* ſing alſo at their Funerals. We leave to Relations and Friends that Tribute of Tears which they owe to Nature or Tenderneſs; 'tis even with ſome [e] Satisfaction that we behold the Tears which flow only from Decency, though they appear as natural as the former, in thoſe affectionate Impulſes which ariſe in the Soul at the Sight of a Perſon who while living was united to thoſe who mourn him by a Variety of Relations. 'Tis not our Buſineſs to paſs a Conſtruction on thoſe Tears, which frequently are deceitful, have been ſo common in all Ages, and which Women can ſo eaſily command. Some of theſe ſhall break out into the utmoſt Tranſports of Grief, as naturally as if they had really lov'd. [f] We are told, that the Sorrow of the Women of *Gaſcogne* and *Languedoc* is, as it were, a Spring that is very productive of new and out-of-the-way Fits, which dries up two or three Days after the Deceaſe of the Perſon bewail'd: Theſe Fits exhibit themſelves in Tears, Groans, Exclamations, and Sobs. The She-Friends of the inconſolable Woman mix their Tears with her's: They weep becauſe they ſee others do ſo, and ſigh as bitterly as if they were really afflicted. The Concert of Sighs and Tears echoes through all the Neighbourhood, and while the Harmony laſts, the particular Virtues and good Qualities of the Deceas'd are the grand Topics of Converſation. The natural Sprightlineſs of the Inhabitants raiſes a thouſand tender Images in their Minds, which, from the ſame Cauſe, die away as ſuddenly: The afflicted Woman is ſoon able to give Conſolation to thoſe who ſympathiz'd with her in her Sorrow.

SOME *American* Savages ſmear their Faces with Black, in Token of their Grief; the *Jews* us'd to put Aſhes on their Heads; the Heroes of *Homer* and *Virgil* roll'd themſelves up and down in the Duſt, and cover'd their Heads with it. The *North-Americans*, during the Solemnity of Mourning, don't cut off their Hair, but affect to expreſs their Affliction, by going in a very poor Dreſs. The *Grecks* us'd alſo to wear

And bear about the Mockery of Woe
To midnight Dances, and the publick Show?
What though no weeping Loves thy Aſhes grace,
Nor poliſh'd Marble emulates thy Face? &c.
On the Death of an unfortunate Lady.

[a] *Leſcarbot*'s Hiſtory of *New France*.
[b] *La Potterie*'s Hiſtory of *North America*.
[c] *Præfica*.
[d] *Naniæ*.

[e] Compaſſion proper to Mankind appears,
Which Nature witneſs'd when ſhe lent us Tears,
To ſhew by pitying Looks, and melting Eyes,
How with a ſuffering Friend we ſympathize.

[f] *Leſcarbot, ubi ſupra*, gives a very pretty Deſcription of the Grief of theſe Women.

dirty, thread-bare Clothes; but then they cut off their Hair, and threw it on the Corps, which Cuſtom is ſtill obſerv'd by the Women of *Florida* at the Death of their Husbands, whereof Notice will be taken in the Sequel. The *Egyptians*, the *Jews*, and ſeveral other *Aſiatics*, uſed to tear their Garments in Token of their Sorrow. The firſt did not cut their Hair off, but then they uſed to daub their Faces; abſtain'd from ſeveral ſorts of Food during ſeventy two Days; never waſh'd themſelves, or took any kind of Pleaſure, but wept continually during that Seaſon. The *Mexicans* employ'd ten Days in ſolemnizing the Funerals of their Dead, and the antient *Thracians* three Days after their Death. We quote theſe Inſtances to ſhew the Affinity between the Funeral Rites of the *Americans*, and thoſe of other Nations; but it would be needleſs to be more particular on that Head, ſince we ſhall be obliged to take notice of them afterwards.

THE *Americans* burn or bury with their Dead whatever they made uſe of in their Life-Time, and even Part of their Wealth. The *Mexicans* and *Peruvians* uſed alſo to furniſh their Dead with Domeſtics, to keep them Company, or wait upon them in the next World. In *Homer*, [a] *Achilles* cauſes Weapons to be laid on the Funeral Pile of his dear *Patroclus*; puts twelve young Men to Death for his Sake; gives him Dogs, Horſes, and every Thing he thinks may be agreeable to him in the next Life. The ſame Cuſtom was alſo obſerv'd by the antient *Gauls*, the Inhabitants of *Great-Britain*, and the *Germans* [b].

THE *Jews* and *Chriſtians* bury their Dead, which Cuſtom is of great Antiquity, and was practis'd before that of burning, and 'tis obſerv'd that the *Romans* us'd it in the Infancy of their Commonwealth. The *Americans* in general bury their Dead, but the *Braſilians* [c] ſet them upright in Pits dug in the Shape of a Caſk, which are generally made in their *Aldeas*. The antient *Romans*, and ſome other Nations, us'd frequently to burn the Dead in their Houſes and Gardens, whence, as *Servius* tells us, aroſe the Cuſtom of worſhipping the Houſhold Gods, to which the Antients gave the Name of *Lares*. It was nevertheleſs enacted by the Laws of the twelve Tables, that the *Romans* ſhould bury their Dead out of the City [d]. The *Braſilians* have another remarkable Cuſtom, which is to ſing in honour of the Dead every Time they paſs by their Graves: This is a kind of Commemoration which theſe Savages make of their Dead.

THE Savages of *Canada*, of *Miſſiſippi*, and ſeveral other Nations of *South-America*, preſent Gifts to their Dead, which Cuſtom is much the ſame with that of ſeveral Nations of Antiquity, who carried with great Liberality to their Dead whatever they thought might be agreeable to them in the next World.

[a] *Feithii Antiq. Homeri*, Book I.

[b] We are told that theſe People buried with their Dead whatever they had been poſſeſs'd of; not for them to make uſe of in the next Life, but that nothing might be left which might put the Living in mind of them, and of the Loſs they had ſuſtain'd. In *New France* the Savages are not allow'd to once mention the Name of a Perſon deceas'd; and they look upon every Thing of this Nature as an Affront.

La Mothe le Vayer's Miſcellanies, Letter 97.

[c] *Leſcarbot*, ubi ſupra. *Coreal's* Voyages.

[d] *Coreal*, ubi ſupra.

CHAP. XIX.

In what Manner the AMERICANS *transmitted any memorable Incident to Posterity.*

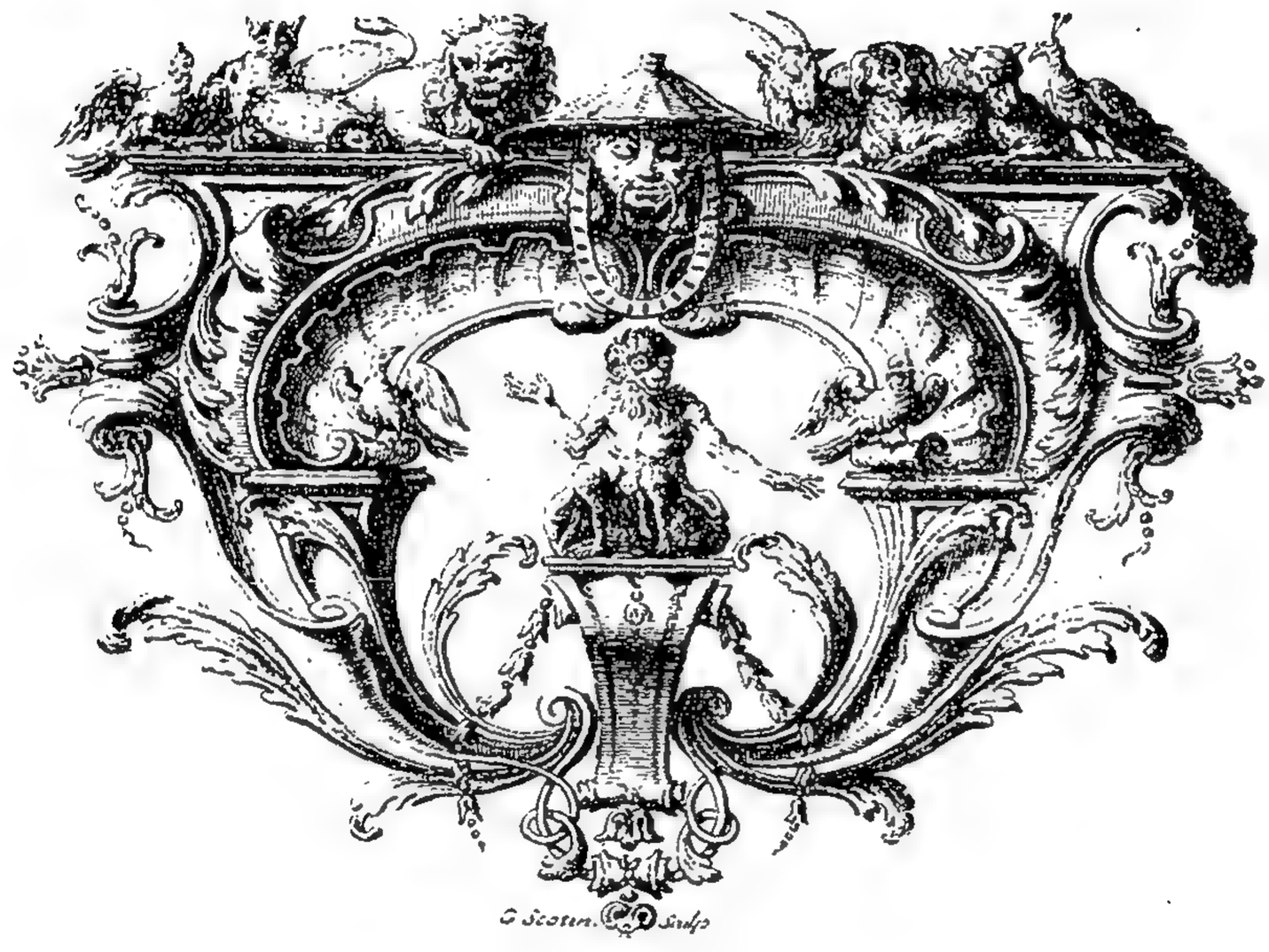
WE have asserted that the *Americans* are ignorant of the Art of Writing. However, we are assur'd that the Inhabitants of *New-Spain*, particularly those of *Yucutan*, made Books with Leaves of Trees, and therein either writ down, or represented, their memorable Events. We there saw their Method of dividing Time; the Idea they had of the Course of the Stars, and their Knowledge in Physics. We may therefore suppose, that their Paper was something like that of the antient *Egyptians*. The destructive Zeal of the *Spanish* Monks and Priests, who took every Thing they did not understand for some magical Operation, or superstitious Practice, made them condemn all those precious Monuments to the Flames; so that 'tis impossible to know precisely what Affinity those Books bore to ours. What we may affirm with greater Certainty, is, that they consisted of Hieroglyphics and Paintings, under which historical Events and the Phænomena of Nature were represented. We shall take notice of the *Mexican* Year in the Sequel of this Work, and shall now only give a general Idea of these Characters or hieroglyphical Paintings. Those People, to point out the Year when the *Spaniards* enter'd *Mexico*, painted on a Wheel, which among them is the Emblem of the Revolution of the Year, a Man, clothed after the *Spanish* Manner, with a Hat on his Head; but as this Way of representing Thoughts did not give an Idea of the several Circumstances, they supplied this Defect, by learning by heart several Pieces of Poetry or Prose, composed by their learned Men. These Pieces were as so many Commentaries to their Hieroglyphics, and were learnt by heart from Father to Son, and by this means were transmitted to Posterity.

As to the *Peruvians*, they had neither Letters nor Characters after the Manner of the *Chinese*, nor Figures as the *Arabians*, nor Hieroglyphics after the Manner of the *Egyptians*. However, they had some Notion of Painting, but then it was after a very rude and artless Manner. They had in general no other Registers or Memorials than oral Traditions, and the *Quappas* or *Quippos*. These *Quippos* were Strings made of Cotton or Guts, with other Strings tied to them, and Knots at certain Distances, and of different Colours, according to the Incidents they had a Mind to represent; and were made either larger or smaller, according to the Events they were desirous of representing. 'Twould be a difficult Matter to conceive all that these Strings represented, or how far it assisted the Memory. Suffice it that we say they serv'd them for Annals, Codes, Laws, Rituals, Ceremonials, *&c.* and that with these Strings, Knots, and Colours, they made as many different Combinations, as we with the Letters of our Alphabet. These *Quippos* were kept by certain public Officers, call'd *Quippocamaios*, whose Employment bore some Affinity to those of our Notaries and Secretaries of State.

THE *Peruvians* alſo made uſe of little Stones, which they threw into the Shape of a Wheel, when they wanted to learn any Thing by Heart, and remember any remarkable Incident; though this did but ill ſupply the Place of Writing, it yet ſhews what ſurprizing Inventions the human Mind is capable of.

AT the Time when *America* was diſcover'd, thoſe *Peruvians*, whom the *Spaniſh* Miſſionaries converted to the Chriſtian Faith, were taught the Principles of Religion by theſe little Stones laid in the Shape of a Wheel, one of which expreſs'd the *Credo*, another the *Pater-Noſter*, a third the *Ave*, &c.

LET us next conſider the Order in which the *Mexican* Characters, or rather Hieroglyphics, were rang'd. Theſe were often diſpoſed in a circular Manner, from Bottom to Top, or from the Center to the Circumference. All theſe ſeveral Methods have no Affinity with the Way of Writing uſed by the *Romans*, the *Greeks*, the *Hebrews*, or *Chineſe*.



C. Scotin. Sculp.

A SUP-

A

SUPPLEMENT

To the preceding

DISSERTATION;

IN WHICH

The RELIGIOUS CEREMONIES of the AMERICANS are explained.



Granbee. exc.

J. Sartain sculp.

A SUPPLEMENT

To the preceding

DISSERTATION,

IN WHICH

The RELIGIOUS CEREMONIES of the AMERICANS are explained.

The RELIGION *of the* SAVAGES *of* HUDSON'S-BAY, *&c.*

WE are ſo little acquainted with the North Parts of *America*, and the Accounts we meet with of it are ſo very uncertain, that it would be almoſt impoſſible to give a rational Deſcription of the Religion of its Inhabitants. Here follows what we have been able to collect on that Head: The Savages about *Hudſon's-Bay* have no diſtinct Principles of Religion, and [a] every one, as a Traveller has told us, who has given a pretty exact Deſcription of that Bay, forms to himſelf a God according to his own Fancy, to whom he addreſſes himſelf in his Neceſſities; as when he is ſick, *&c.* But this is ſaying little or nothing. We are not better acquainted with the Notions which the Savages of the *Streights of Frobiſher*, and thoſe on the Coaſts that lie to the North-Weſt of *Europe*, have formed to themſelves of the Deity; they may perhaps be the ſame as thoſe of the reſt of the Savages of *North-America:*

[a] Relation of *Hudſon's-Bay*, in the *Collection of Voyages to the North*, Vol. vi. firſt Edition.

rica: But as we are not able to give an exact Account of their Idolatry, it were better to be ſilent on that Head, than to entertain the Reader with idle Fictions.

LA POTTERIE, in his *Hiſtory of North-America*, Vol. I. 1722. obſerves very juſtly, that the licentious and vagrant Life of the Savages, prevents their attaining to the Knowledge of the true God. This Reflection is juſt, and is verify'd by the Conduct of the Libertines among us. " However, continues the ſame Writer, [a] the Savages are not " inſenſible to the good or ill Fortune that happens to them: They ſeem to have a Prin- " ciple ſomething like that of the *Manichæans*, by their acknowledging a good and evil " Spirit: They give the Name of [b] *Quichemanitou* to the God of Proſperity; 'tis to him " they fancy themſelves indebted for every Succour, and that he preſides over all the hap- " py Effects of Nature." The evil Spirit they call *Machimanitou*, who is an Enemy to the Happineſs of Mankind; they imagine that 'tis he afflicts them, and to him they aſcribe all the Evils they ſuffer. They believe the Sun to be the good, and the Moon to be the evil Principle, which has ſome Affinity with the Opinion of the Antients, who aſcribed evil and [c] pernicious Effects to the Moon. The Savages in Queſtion ſeem to look upon the Sun as the ſovereign Maſter of the Univerſe. They offer him Tobacco inſtead of Incenſe, which they call [d] *Smoaking the Sun*. Here follows their Manner of performing a religious Ceremony, to which, we believe, we may give the Name of *Incenſing*. The Chiefs of the Families aſſemble by Day-break at the Houſe of one of their principal Men: The latter lights the *Calumet*, offers it thrice to the Riſing-Sun, and waving it with both his Hands according to its Courſe, till he comes to the Point from whence he firſt begun, he addreſſes his Prayers at the ſame Time to the Sun, implores his Protection, beſeeches him to direct him in his Undertakings, and recommends all the Families of the Canton or Province to his Care. After which the Chief ſmokes in the *Calumet*, and preſents it to the Aſſembly, in order that every Member of it may ſmoke the Sun in his Turn.

IT may not be improper, before we proceed further, to give a Deſcription of the *Calumet* in this Place. [e] " 'Tis a kind of very long [f] Pipe made of red Stones, adorn'd " with the Heads of [g] Wood-peckers, and of a kind of Ducks that perch upon Trees. " The Head of thoſe Birds is of the fineſt Scarlet in the World, and is beautify'd with " fine Feathers. " In the Middle of the Tube, or Body of the *Calumet*, they hang or fix certain Feathers, taken from the Wings of a Bird, which they call *Kibou*, a kind of Eagle. They always dance the *Calumet* before they undertake any conſiderable Enterprize. Father *Hennepin* gives us a much more accurate Deſcription of this Inſtrument: [h] " The *Calumet*, ſays he, is a great Smoking-Pipe, of red, white, or black

[a] This is meant only of the Inhabitants of the moſt Northern Parts of *America*, who trade with the *Engliſh* and *French* for Beaver and other Skins.

[b] *Manitou* is the Name that all theſe People give to a Genius, which they believe reſides not only in ſuch Beings as have Life, but even in inanimate Things. They worſhip this Genius in every Thing that ſtrikes their Senſes. A Bird, an Ox, a Bear, an Arrow, have each their *Manitou*; every Savage has his particular *Manitou*, whom he looks upon as his tutelar Deity: Which Opinion is agreeable to that of ſeveral Nations, antient and modern, who believed that every Man had his Familiar or Genius, who preſided over him all his Life-Time. " They ſet it forth " in their Huts, and ſacrifice Dogs or other Animals to it. The Warriors (*Ilinois*) carry their *Manitou* in a Mat, " and are perpetually invoking it, to give them Victory over their Enemies. The *Quacks*, that is, their Jugglers, " addreſs themſelves alſo to their *Manitous*, &c." See *Father Mareſt the Miſſionary's Letter to the Ilinois. Collection* 11*th of curious and edifying Letters.*

[c] They aſcribe to *Pluto* the God of Hell, and to *Proſerpine* his Wife, who, according to the Opinion of the Antients, is the ſame as the Moon, the Direction of every Thing that was tranſacted between the Earth and the Moon: Theſe two nocturnal Deities were the faithful Depoſitaries of our Evils.

[d] *La Potterie*, ubi ſupra.

[e] *Ibid.*

[f] *La Hontan* relates in his Voyages, that *Calumet* is a *Norman* Word, derived from *Chalumeau*, or Pipe: The *Romans* introduced it in the firſt Voyages they made to *Canada*: The *Iroquois* call it *Ganandoe*, and the other Savages *Pacgan*. All Relations agree that the Savages of *North-America* have the utmoſt Veneration for the *Calumet*; that they look upon it as a Myſtery, and as a Preſent made by the Sun to Mankind. Further mention will be made of it when we come to give an Account of the warlike Ceremonies of the *Americans*.

[g] See *the Hiſtory of* Virginia.

[h] *New Diſcoveries in* North-America. *Utrecht*, 1697.

" Marble. 'Tis pretty much like a Poll-Ax; has a very ſmooth Head, and the Tube, " which is about two Foot and a half long, is made of a pretty ſtrong Reed or Cane, " ſet off with Feathers of all ſorts of Colours, with ſeveral Mats made of Woman's " Hair, variouſly interwoven: To this they fix two Wings, which makes it ſomething " like *Mercury*'s *Caduceus*, or the Wand which Embaſſadors of Peace held formerly in " their Hands. They thruſt this Reed thro' the Necks of *Huars*, which are Birds " ſpeckled with Black and White, and about the Bigneſs of our Geeſe, or through the " Necks of the above-mention'd Ducks.—— Theſe Ducks are of three or four differ- " ent Colours. Every Nation adorns the *Calumet*, as Cuſtom, or his own Fancy ſhall " ſuggeſt. The *Calumet* is a Paſſport to all who go to the Allies of ſuch Nations as ſend " it.—— 'Tis a Symbol of Peace, and they are univerſally of Opinion, that ſome great " Misfortune would befal any Perſon who ſhould violate the Faith of it. 'Tis the Seal " of all Undertakings, of all important Affairs, and public Ceremonies." *La Hontan* relates, that the [a] Tube of the *Calumet* is four or five Foot long, and the Body of " this Pipe is about eight Inches (in Diameter, I ſuppoſe) and the Bowl in which the " Tobacco is laid, three."

But to return to the Religion of theſe People: The Ceremony of *Smoking the Sun* is never performed but on important Occaſions; for they addreſs themſelves, in their common Worſhip, to their *Manitou*, which they carry always along with them, and which is commonly given them by their Jugglers. *La Potterie* tells us, in his firſt Volume of the Hiſtory of *North-America*, that certain Savages who live towards the North Coaſts, are of Opinion, that Storms are raiſed by the Spirit of the Moon's lodging itſelf in the Bottom of the Sea: To pacify it therefore, they ſacrifice to it the moſt valuable Things they have in their Canoo, and throw every Thing into the Sea, not excepting their Tobacco. This Sacrifice is heighten'd with Singing, and certain Ceremonies which they think efficacious in driving out this evil Spirit.

To know the Iſſue of any Affair they addreſs themſelves to their Jugglers, who pronounce their Oracles with great Ceremony, and in a Manner that is artful enough. The Juggler fixes Poles in the Ground, and thereon raiſes a circular Hut, which he ſurrounds with the Skins of *Caribous*, or other Animals, leaving a Hole at the Top wide enough for a Man to paſs thro': Here the Juggler ſhuts himſelf up alone, where he ſings, ſheds Tears, tumbles up and down, torments himſelf, invokes, breaks out into Imprecations and Exorciſms, and asks the *Matchimanitou* what is his Pleaſure; who anſwers him with a thundring Noiſe; all which is conſonant to the high Idea Mankind in general have formed to themſelves of the divine Majeſty. This Idea makes them believe, that the Gods muſt neceſſarily deliver themſelves with a mighty Noiſe, and always throw Nature into ſome Confuſion. When *Homer*'s *Jupiter* contracts his Brow, Heaven muſt tremble. Does he put forth his Voice? All the Elements are in Diſorder. Immediately the Juggler's Enthuſiaſm breaks out in a murmuring Noiſe, like that of a Rock falling, when all the Poles or Stakes are ſhaken with ſo much Violence, that one would imagine all was coming to the Ground. 'Tis in the midſt of theſe ſacred Agitations that the Juggler pronounces the Oracle. This Account is borrowed from *de la Potterie*.

[a] *Vide* the Figure of the *Calumet*.

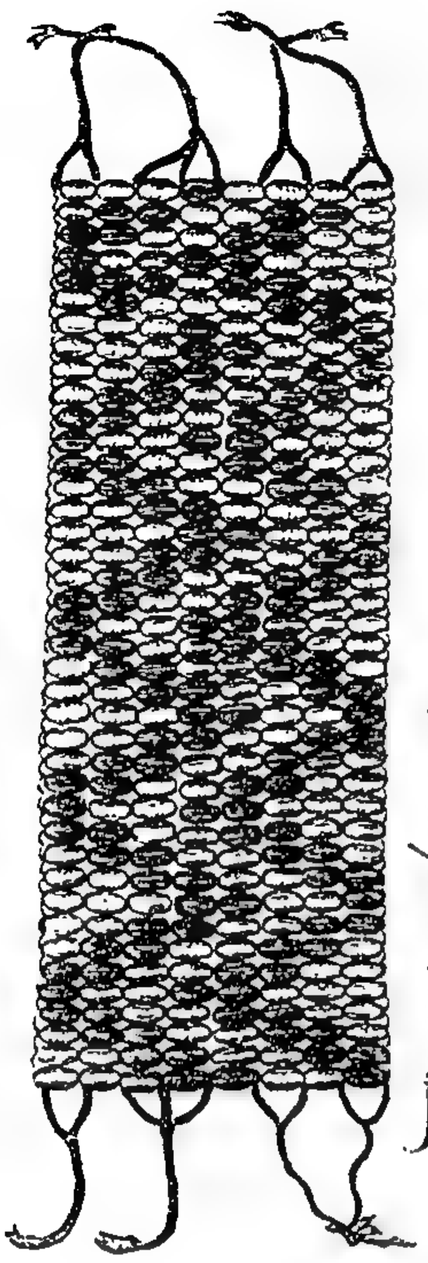
The RELIGION *of the Nations that inhabit the Coaſts of* MISSISIPPI, *of the* CANADANS, *of the Savages of* TERRA NOVA, *of the* IROQUOIS, *&c.*

IF Father [a] *Hennepin* may be believed, there is not one true religious Notion, or any regular Worſhip among theſe Savages. The Bulk of their Religion conſiſts in a Set of *confuſed Notions, and a kind of Veneration for the Sun, whom they acknowledge, but in Appearance only, for the Author and Preſerver of all Things.* Whenever the *Nadoueſſans* and *Iſſatis*, ſmoke they look up to the Sun; and as this Planet is, at the ſame Time, the only Object that raiſes any Devotion in their Minds, the Moment they have lighted the *Calumet*, they preſent it to him, and beſeech him to take a Whiff or two. Theſe People, and all the Inhabitants of the Coaſts of *Miſſiſippi*, pay no other Worſhip to the Sun, than the faint Teſtimonies of that Gratitude which we owe to the Supreme Being. They offer to him the firſt Fruits of all they take in Hunting, in their Commanders Hut, who undoubtedly makes his Advantage of the Oblations which his Subjects devote to that Planet. As ſoon as they perceive Day-break, they waft the firſt Cloud of Smoke that comes from their *Calumets* towards the Sun, at the ſame Time mumbling over certain Words, which probably are their firſt Morning Oriſons. They afterwards ſmoke towards the four Quarters of the World. We are told that the [b] Ceremonial Habits of ſome of theſe Nations have generally two Suns painted on them, and that wild Oxen, Stags, Serpents, *&c.* are repreſented on their Bodies.

THE above-cited Friar gives us a more particular Account of the Religion of theſe Nations, and of the Principles on which it is founded, in his *third Relation of* Louiſiana, entitled, *A Voyage into a Country larger than* Europe. Here follows the Subſtance of what he ſays: " The greateſt Part of theſe Savages believe the World to have been " created; that Heaven, the Earth, and Men, were made by a Woman, who, toge- " ther with her Son, preſides over the World. This perhaps may be the Reaſon, con- " tinues Father *Hennepin*, why theſe Savages deduce their Genealogies by Females. The " Son is the Principle of every Thing that is Good, and the Woman the Cauſe of Evil: " However, they are of Opinion, that both are in an equal State of ſupreme Felicity; " that the Woman, being big with Child, fell down from Heaven, and dropp'd on the " Back of a Tortoiſe, who ſav'd her from Shipwreck." Methinks one may diſcover, in this whimſical Syſtem, ſome faint Idea of the Facts contained in the Hiſtory of the Fall, as related by *Moſes*. " Other Savages of the ſame Continent are of Opinion, that the " World was created by a Spirit, to which the *Iroquois* have given the Name of *Otkon*, " thoſe of *Virginia*, *Okée*, and other Savages who inhabit the Mouth of St. *Lawrence*'s " River, *Atahauta*; and that one *Meſſou* reſtor'd it after the Flood.——They tell us, that " as *Meſſou* was one Day hunting, his Dogs loſt themſelves in a great Lake, which hap- " pening to overflow, ſoon ſpread itſelf all over the Earth.——They add, that by the " help of ſome Animals, he reſtor'd the World with this Land. The Savages who in- " habit the Head of St. *Lawrence*'s River and *Miſſiſippi*, tell us, that a Woman de- " ſcended from Heaven, and hover'd ſome Time in the Air, ſeeking where to reſt her " Foot; that the Tortoiſe offer'd her his Back, which ſhe accepted, and choſe that Place " for her Reſidence; that afterwards the Filth of the Sea gather'd itſelf about the Tor- " toiſe, and inſenſibly expanded itſelf to a great Extent of Ground.———However, as " this Woman did not delight in Solitude, a Spirit deſcended from above, who finding " her aſleep, drew near to her; that the Reſult of this Approach was her being with Child;

[a] *New Diſcoveries into* North-America.

[b] Hennepin's *Voyage into a Country larger than* Europe. Vol. v. *of Collection of Voyages to the North.*

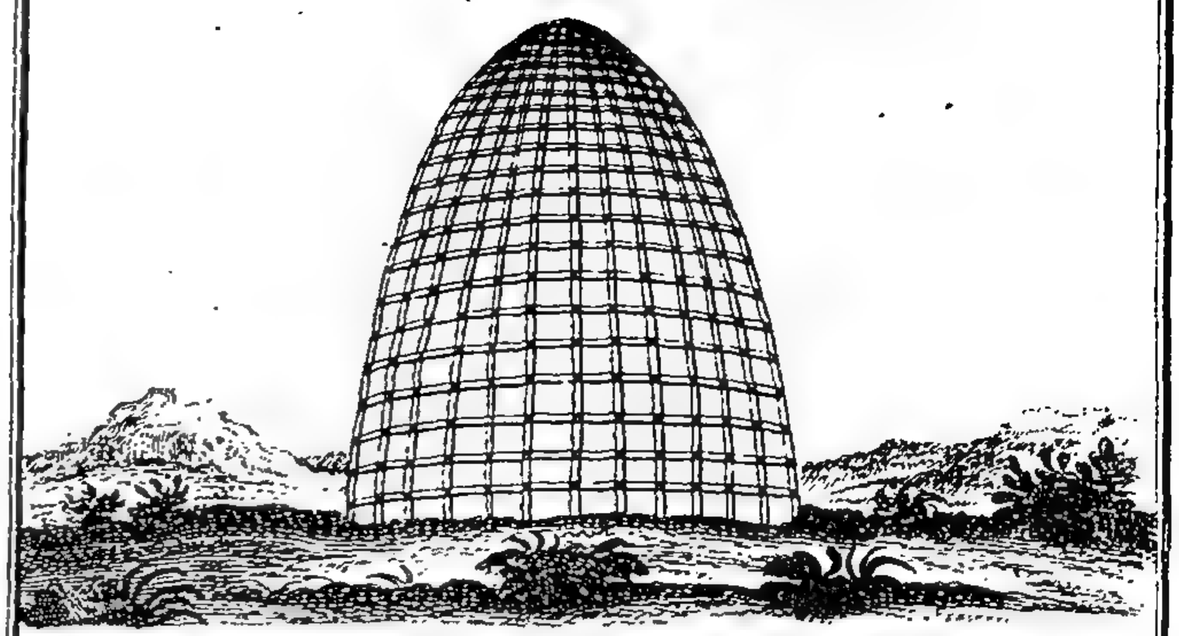


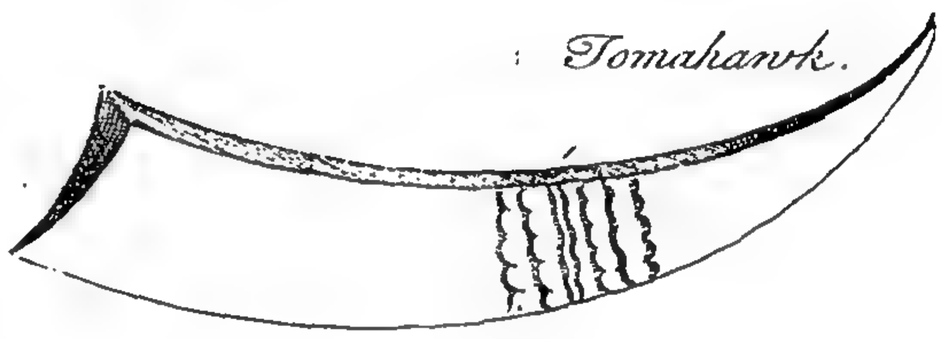
Colliers de porcelaines.



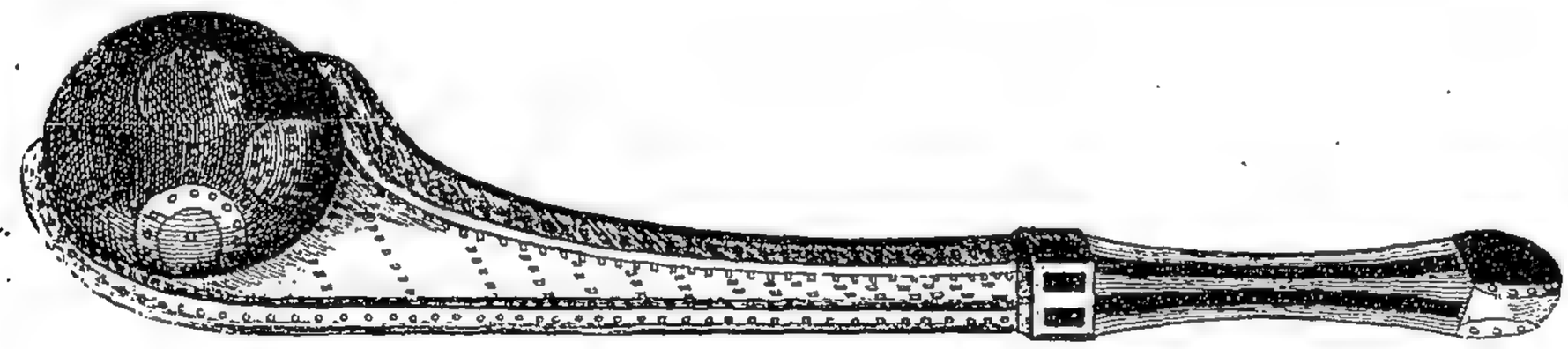
Branches de porcelaines.

Cage pour HUSCANAWER les Novices.

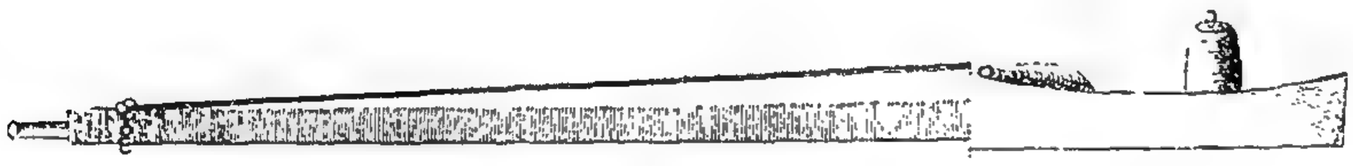




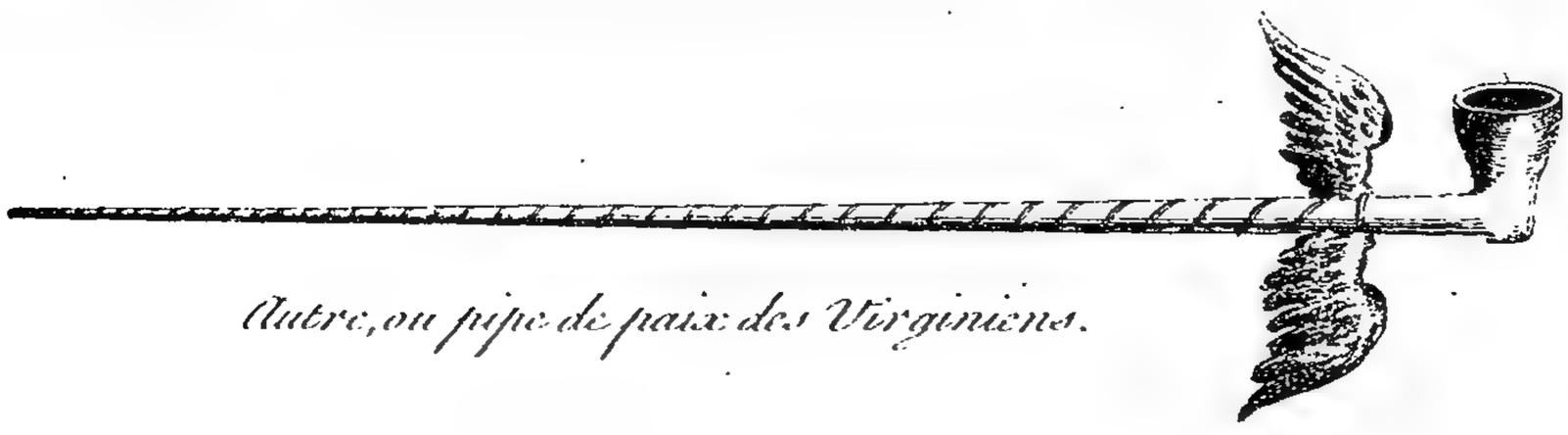
Tomahawk.



Casse tête.



Calumet de paix.



Autre, ou pipe de paix des Virginiens.

" that ſhe was deliver'd of two Sons, who came out of her Side. When the Children " were grown up, they exerciſed themſelves in Hunting; and as one of them was a " much more skilful Hunter than the other, Jealouſy ſoon occaſion'd Diſcord: They " liv'd together in an irreconcileable Hatred. The unskilful Hunter, who was of a very " ſavage Temper, treated his Brother ſo ill, as forced him to leave the Earth, and with- " draw to Heaven. After he had thus withdrawn himſelf, the Spirit returned again to " the Woman, and from this ſecond Interview a Daughter was born, who is the grand " Parent of the *North Americans*." The Reader may find ſome Affinity between this Fiction and the Story of *Cain* and *Abel*, as related by *Moſes*.

We meet with a Syſtem of the Creation, according to the Notions of the Savages, in *de la Potterie*'s Hiſtory of *North-America*, that differs pretty much from the above-mention'd: " The Savages are ſtrictly of Opinion, that they came originally from Beaſts, " and that *Michapous* is the Name of the God who created Heaven. They have ſome " Idea of the Flood, and believe that the World began at that Time; that *Michapous* " created Heaven, and afterwards created all the Animals that were on floating Woods " and Groves; with theſe he made a *Caieu*, which is a kind of Bridge, and continued " ſeveral Days upon it without any Suſtenance.——*Michapous* foreſeeing that all theſe " Creatures could not live long on this Bridge, and that his Work would be imperfect, " in caſe he did not take care to ſecure them from Misfortunes, and from being ſtarv'd, " —— and having at that Time Command over the Heavens only, he found himſelf " obliged to addreſs himſelf to *Michiniſi*, God of the Waters, and would have borrow'd " ſome Land of him, in order to ſettle his Creatures on it; but *Michiniſi* was not in- " clined to grant him his Requeſt. *Michapous* ſent the Beaver, the Otter, and a kind " of Rat, one after another, to ſearch for Earth at the Bottom of the Sea, but none of " them brought any Thing, the Rat excepted, and ſhe only a few Particles of Sand." *Michapous* made a prodigious Advantage of this ſmall Quantity of Sand, ſince it ſerved him for a Leaven to ſwell it up to a high Mountain. The Fox was deſir'd to walk round and round this Mountain, *Michapous* aſſuring him, that his Perambulations wou'd extend that Piece of Ground. The Fox went round it for ſome Time, in order to enlarge the terreſtrial Globe, but he was ſoon weary, ſo that *Michapous* finiſh'd the reſt. The Notions the Savages have of ſeveral Phænomena of Nature, ſuch as Earthquakes, Thunder, Lightening, *&c.* are equally extravagant. Some of them are very whimſical with regard to the Origin of Beaſts and the Creation of Man, which they tell us ſprung from the [a] Putrefaction of the firſt Animals that *Michapous* deſtroy'd, becauſe of the Diſcord that reign'd ſo much among them. The new-created Men invented the Bow and Arrow, which they employ'd againſt the Beaſts. It happen'd on a Day, that one of them being ſeparated from the reſt, diſcover'd a Hut; here he found *Michapous*, who gave him a

[a] This is ſomething like the Thought in *Virgil*'s Fourth *Georgic*, of Bees being form'd from the Putrefaction of the Carcaſs of a young Bullock.

A Steer of two Years old they take, whoſe Head
Now firſt with burniſh'd Horns begins to ſpread:
They ſtop his Noſtrils, while he ſtrives in vain
To breathe free Air, and ſtruggles with his Pain.
Knock'd down he dies; his Bowels bruis'd within,
Betray no Wound on his unbroken Skin.
Extended thus, in his obſcene Abode
They leave the Beaſt; but firſt ſweet Flowers are ſtrew'd
Beneath his Body, broken Boughs and Thyme,
And pleaſing Caſſia, juſt renew'd in Prime.

The tainted Blood in this cloſe Priſon pent,
Begins to boil, and through the Bones ferment;
Then, wondrous to behold, new Creatures riſe,
A moving Maſs at firſt, and ſhort of Thighs;
Till ſhooting out with Legs, and imp'd with Wings,
The Grubs proceed the Bees with pointed Stings.

Dryden's *Virgil.*

Wife

Wife, and eſtabliſh'd the ſeveral Duties to be obſerved between them: Man had Hunting and Fiſhing allotted him for his Part; Spinning, Dreſſing the Victuals, and all the Affairs of the Houſe, were the Woman's Province. *Michapous* drew up Marriage-Articles for the Companions of this Man, all of them to the ſame Tenor. He gave every one of them away in Marriage with his own Hand, inveſted them with a Power over Beaſts, telling them that he had created them to die, but that after Death they ſhould go into a delightful Place. Men lived in a State of Felicity and Contentment for ſome Ages; but as Mankind were prodigiouſly multiply'd, they were obliged to ſearch for new Countries to hunt in. At length Diſcord and Jealouſy began to ariſe among the Hunters, and to this they aſcribe the Origin of Wars.

THE ſame Author informs us, that the Savages have Banquets in honour of *Michapous*, and that they are obliged to eat the Victuals to the very Bones, which they conſecrate to *Michapous* and the *Genii*. If the Gueſts don't eat up all that the Maſter of the Feaſt has ſet before them, 'tis a bad Omen for him, and he is to expect a great many Croſſes in all his Undertakings. He tells us that they ſacrifice Dogs to the Sun.

CHAMPLAIN tells us, in his Travels, another Opinion of ſome Savages of *Canada* concerning the Creation, *&c.* They tell us that there is one only God, Creator of all Things: That after he had form'd all Nature, he took a certain Number of Arrows, planted them in the Earth, and from thence drew Man and Woman; an Original ſuitable to the Character of thoſe People who live only for the Sake of deſtroying one another by Wars. They believe in a *Quaternity*, that is to ſay, a divine Eſſence comprehended under four Perſons, *viz.* God, who is the Father; the Son; the Mother; and the Planet of the Sun; and that this Mother is the Original of Evil.

OTKON, call'd *Okée* by the *Virginians*, and *Atahauta*, called *Manitou* by the *Canadans*, &c. are Names which probably may expreſs the ſame Idea in the different Languages of thoſe Nations. 'Tis the univerſal Spirit that gives Being and Motion to Matter; 'tis the firſt Cauſe, of whoſe Power and Faculties the Savages have formed certain very confus'd Notions. But could we expect to meet with even ſo much Reaſoning as this in Savages, ſince, if Father *Hennepin* is to be credited, they have never made the leaſt Uſe of their Reaſon in any Thing relating to Religion? and that, as he tells us, they are even *incapable of making the moſt common and trite Arguments on this Subject.* He nevertheleſs aſſures us, *That they have ſome confus'd Notions of the Deity. The Savages who inhabit near* Miſſiſippi *acknowledge the Sun to be God; others, a Genius who preſides in the Air; ſome look upon Heaven as a Divine Being*, &c. *The Southern Nations ſeem to believe in an univerſal Spirit; they imagine that all Things, not excepting the inanimate, are informed with a Spirit.* They offer up Vows and Prayers to them; they invoke the Rivers, the Floods, and thoſe dreadful Caſcades, which in the Relations of *Miſſiſippi* and *Canada* are call'd *Falls*; they accompany theſe Invocations with Offerings, conſiſting of a few Beaver Skins, which they hang on the Branches of a Tree near the Water-Fall. If they happen to meet with any Torrent or Water-Fall in their Way, they throw into it a Gown made of Beaver-Skins, with Tobacco, China, *&c.* By this Sacrifice, they flatter themſelves they ſhall draw down the Bleſſing of the Spirit that inhabits the Flood. Their Prayers conſiſt in Supplications to the Spirit of the Water-Fall, that he would give them good Succeſs in Hunting, in beſeeching him to ſuffer them to re-croſs it without [a] Danger; in imploring its Protection againſt their Enemies, and its Aſſiſtance in

[a] This Notion agrees with that of the Antients, who imagined every River and Fountain to have its God, Nymph, *&c.* *Horace* has addreſſed himſelf to his Fountain, *Ode* 13. *Book* 3.

> Blunduſia's *Spring, more clear than Glaſs,*
> *That bubbles thro' the riſing Graſs,*

The

in their intended Revenge. They are no ſooner return'd from their Expedition, but they ſacrifice ſome Priſoners in its Honour. "They, nevertheleſs, continues the ſame "Father, have no outward Ceremony of Religion that gives the leaſt Indication of "their paying any Worſhip to the Deity. We find neither Sacrifices, Temples, Prieſts, "or any Marks of religious Worſhip among 'em.—— All their Belief is, that an uni-"verſal Spirit inſpires 'em with every Thing [a] they ought to do:" That he directs their Thoughts and Dreams; nay, to ſuch Lengths do they carry it, that if they fancy themſelves inſpir'd to kill a Man, or to commit any other wicked Action, they don't believe it would be a Crime to put their Inſpirations in Execution. The Contradictions in all the Reflections which this Father makes with regard to the Religion of the *Miſſippians* are but too manifeſt. What does he call the paying religious Worſhip to any Deity? If they believe there is an univerſal Spirit that governs the World, and pervades all Beings, as well the inanimate as thoſe that have Life; if they imagine themſelves bound to follow his Inſpirations; that they are to truſt in him, and offer up Prayers and Sacrifices to him, what can we call this but a Worſhip and religious Ceremony?

THESE People have their Jugglers, or Mountebanks, who pronounce their Oracles, interpret their Dreams, which they look upon as ſo many Orders and Admonitions from God: They foretel Things that are to come to paſs, and [b] boaſt that Rain, calm or ſtormy Weather, Fruitfulneſs, and good Succeſs in Hunting, is intirely under their Direction. We may believe that they want neither Cunning or Evaſions to defend the Impoſture when the Event does not correſpond to the Prediction. We ſhall not make any further Reflections on their Juggling, which is exactly the ſame with what has been already obſerv'd on that Head.

WE are aſſur'd that theſe Savages aſcribe a reaſonable Soul to ſeveral ſorts of Beaſts, and that they have a peculiar Veneration for the Bones of *Elks* and *Beavers*. They fancy that the Souls of thoſe Beaſts come to ſee how their Bodies are treated; that they afterwards acquaint both the Living and the Dead with it; that if theſe Animals happen to be ill treated, they will not ſuffer themſelves to be any longer taken either in this World or the next. We may naturally believe, that the Skill and Subtilty of theſe Animals was what gave Riſe to this Notion. We will conclude this Account of the Idolatry of theſe People, with a Circumſtance worthy their Ignorance, and that Weakneſs of Mind, which is inſeparable from the Cloud with which they are ſurrounded; and that is, the Belief they have in [c] Prodigies, and their Fear of Thunder. Some of theſe, ſays Father *Hennepin*, in the Place juſt quoted, always carry the Skeleton of a Crow along with them, and affirm that their Lives are in its Power; others have an Owl, the Shell of ſome Sea-Fiſh, or a Bone: They nevertheleſs are frighted at the ſcreeching of an Owl, and look upon it as an ill Omen. We may ſuppoſe that this is not their familiar Spirit.

THE *Natches*, who are a People of *Miſſiſippi*, have had a kind of Temple from Time immemorial, in which a Fire is kept continually burning by a Prieſt, whoſe Office it is to take care of [d] the Temple. This Edifice is dedicated to the Sun, from

The Wine ſhall ſweeten, Crowns adorn,
But now a wanton Ridgling dies
A pious humble Sacrifice,
His flowing Blood ſhall paint the riſing Morn, &c. Creech's Horace.

[a] This Principle is very like that of the Quakers among us, who have an Overflow of Light, which ſhines within them ſo powerfully, that it dazzles their Eyes, and dances 'em into a thouſand Vagaries of Error and Enthuſiaſm.

[b] *Hennepin, ubi ſup.*

[c] This Opinion ſtill prevails but too much among us.

[d] See *Collection of Voyages to the North*, Vol. V.

whom they pretend the Family of their Chief is deſcended. The *Tenſas*, or *Taenſas*, have the ſame Object of religious Worſhip: Theſe People alſo dedicate to it Temples, Altars, Prieſts with a Fire, which, like the *Natches*, is kept burning in his Honour. 'Tis well known that this perpetual Fire repreſented the Sun among ſeveral Nations of Antiquity [a]. Whenever the Moon is in the Wane, they carry a great Diſh by way of Sacrifice to the Gate of the Temple, fill'd with their greateſt Dainties, and theſe their Prieſts offer to this deified Planet.

WE ſhall preſent the Reader with the Deſcription of one of thoſe Temples of the Sun, as we find it in the Author of *the Relation of Louiſiana*, under the Name of the *Chevalier de Tonti*, printed in *the Collection of Voyages to the North*, Vol. V. "They tell "us, that it is ſurrounded with a high Wall: The Area within the Wall forms a kind of "Court for the People to walk in. Upon this Wall a great Number of Spikes are ſet, "on the ſharp Ends of which they fix the Heads of their Enemies, or of the greateſt "Criminals. Over the Front is laid a great Log, rais'd very high, ſurrounded with a "great Quantity of Hair, and garniſh'd with a Number of Scalps, like ſo many Tro"phies. The Inſide of the Temple is no other than a [b] *Nave*, which is painted or vari"colour'd all round the Top, with a great Number of different Figures. In the Mid"dle of the Temple they make a great Fire-Place, by Way of Altar: They always "burn three great Logs, laid end-ways, which two Prieſts with white Hoods ſupply "with Fuel. 'Tis round this flaming Altar that all the Congregation offer up their "Prayers with ſurprizing Howlings. The Prayers are three Times a Day, at Sun"Riſe, at Noon, and at Sun-Set. A Cloſet is made in the Wall, which they call "the Tabernacle of the God. Two Eagles with extended Wings hang in it, and look "towards the Sun." This Deſcription gives us a pretty tolerable Idea of the religious Worſhip of the *Miſſiſippians*. Would one imagine it were poſſible that Devotion ſhould exhibit itſelf in ſo much Pomp on the Banks of a River, where one would expect to meet with no other than brutiſh and ruſtic Savages? But then is not this Deſcription merely fabulous?

[c] THE *Canadans* give the Name of *Great Spirit* to that Supreme Being whom the other Savages acknowledge to be the *Univerſal Spirit*. Theſe People argue very logically, if we are to give Credit to a Traveller who has borrow'd the Pen and Character of a degraded [d] Monk. He tells us, "That they prove the Exiſtence of a Supreme "Being from the Frame of the Univerſe, which leads us to a Superior and Almighty "Being; whence it follows, that Man was not made by Chance. —— They worſhip "this ſuperior Being after the moſt abſtracted manner imaginable, which they explain "as follows: —— As the Exiſtence of God is inſeparable from his Eſſence, he muſt "comprehend all Things, appear in all Things, and give Motion to all Things. In "fine, this God is all we ſee, all we comprehend; who, as he exiſts without Bounds, "without Limits, or a bodily Subſtance, ought therefore not to be repreſented under

[a] The *Romans* had their holy Fire, the Preſervation of which was committed to the Veſtal Virgins. *Numa* fancied it to be the Principle of all Things. —— The Veſtals were oblig'd to keep this Fire with all the Care in the World; and if it happen'd to go out, 'twas thought Impiety to light it at any common Flame, but they made uſe of the pure and unpolluted Rays of the Sun. Every Year, on the firſt of *March*, whether it had gone out or not, they always lighted it a-new.

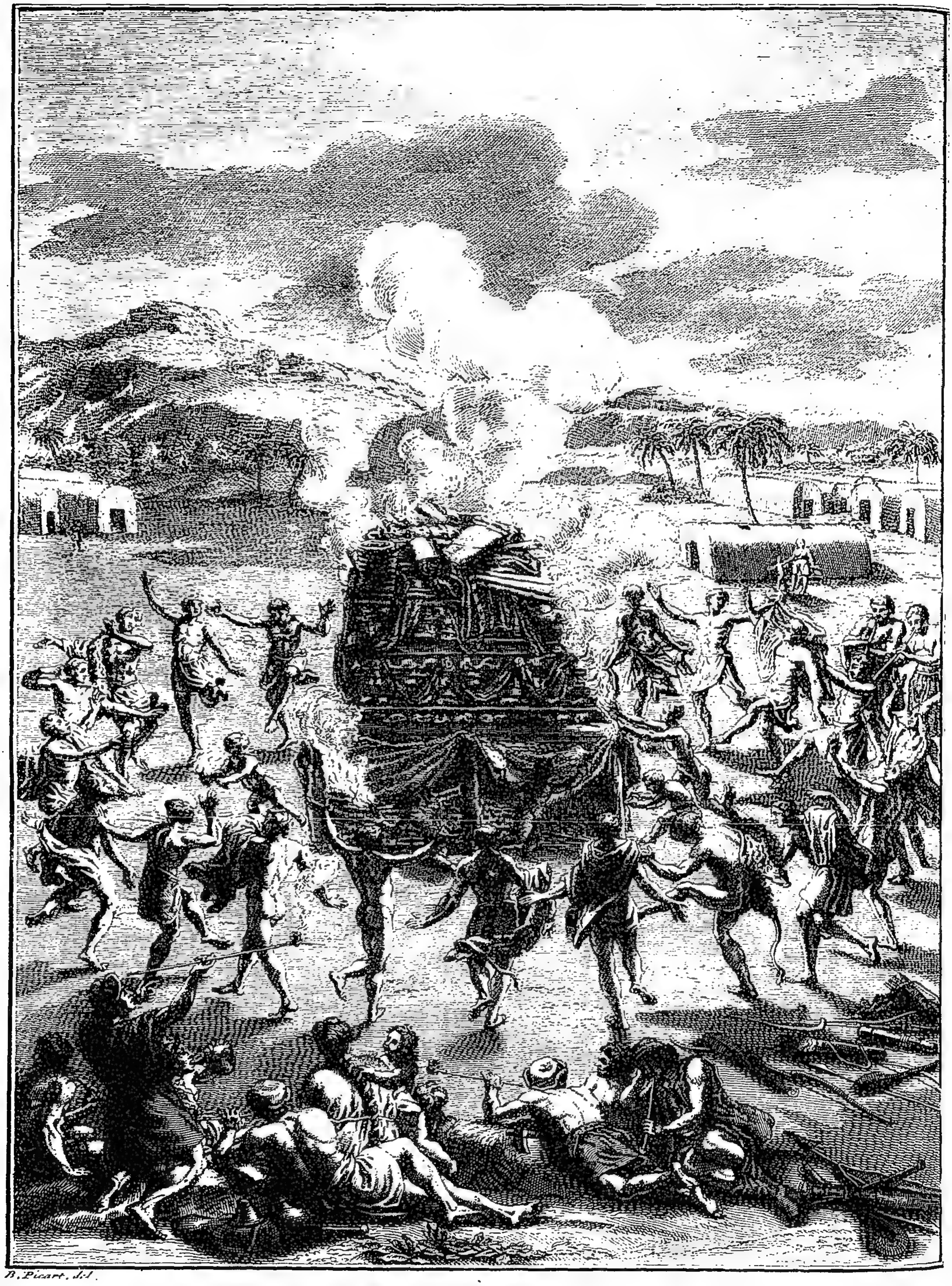
Kennet's Roman Antiquities, Chap. vi. Part II.

[b] The *Nave* in a Church ſignifies the Space which is ſeparated from the Choir and the Sides that ſurround it, in which the Congregation generally ſtands.

[c] *De la Hontan's* Travels.

[d] Monſ. *Guedeville*, a *quondam* Roman Catholic, Author of the Diſſertations which compoſe the *Hiſtorical Atlas*, and of ſeveral other Works. This degraded Monk has interſper's'd the greateſt Part of his Writings with Jeſting and Buffoonry, not excepting the Travels of *la Hontan*, which he imagin'd would be more diverting upon that Account, though often at the Expence of Truth. If the Savages reaſon as juſtly as he makes 'em do, one would be apt to think that they had ſtudied the Evaſions and Subterfuges of the Logic of the Schools.

"the



B. Picart. Sc.

LE GRAND SACRIFICE des CANADIENS à QUITCHI-MANITOU ou le GRAND ESPRIT.

" the Figure of an old Man, or any other Shape, how beautiful, great, and extenſive " ſoever; for which Reaſon they worſhip him in every Thing they ſee. This is ſo " true, that whenever they ſee any Thing that is beautiful, curious, or ſurprizing, " eſpecially the Sun and other Stars, they cry out in this Manner, *O Mighty Spirit! " we ſee thee in all Things.* Thus they acknowledge a creating Being, under the Name " of *The Great or Mighty Spirit*, or the *Maſter of Life*, whenever they reflect even " upon the moſt trifling Things." Would it be poſſible to paraphraſe better, or juſtify more ingeniouſly, the obſcure and doubtful Manner in which we are told theſe Savages expreſs their Belief, with regard to the firſt Principle of Nature? Nor does he make 'em argue with leſs Subtilty on the Myſteries of the Chriſtian Religion. He has put into their Mouths all the Scruples and Difficulties that could poſſibly enter into the Head of the greateſt Free-Thinker, who was endeavouring to ſap its very Fundamentals.

The Sacrifices and Adorations of the Canadan Savages.

WE have already obſerv'd, that the Savages of *Canada*, and thoſe of *Hudſon's-Bay*, &c. give the Name of *Kitchi-Manitou* to the Great Spirit. They aſcribe to him every Thing that is good, as on the contrary they attribute to that evil Genius, whom we have already mentioned under the Name of *Matchi-Manitou*, every Thing that is evil; but beſides theſe, they eſtabliſh good or evil *Intelligences*, or *Spirits*, in every Thing that to them appears wonderful; and give to all Things their preſiding good or evil Genii, as they appear to them either uſeful or noxious. *La Hontan* tells us, that they rank Gold and Silver in the Number of the latter; which Notion is pretty juſt. They are Eye-Witneſſes to Part of the Care and Trouble the *French* give themſelves to heap up Wealth; but what would they not ſay, were they to ſee the ſordid Avarice of ſome of our *Europeans*? *La Hontan* tells us, that the [a] Savages never ſacrifice living Animals to *Kitchi-Manitou*; but burn in his honour Goods, for which they trade with the *French*, the Value whereof is ſometimes upwards of fifty thouſand Crowns. Here follows the Deſcription which that Traveller has given us of the whole Ceremony: They chuſe a clear and ſerene Day for the performing of it, when every Savage brings his Offering, and lays it on the Pile. Afterwards, when the Sun is at the Meridian, the young *Canadans* ſurround the Pile with lighted Barks of Trees, in order to ſet fire to it. The Warriors ſing and dance till the Sacrifice is conſum'd, at the ſame Time that the old Men addreſs themſelves to *Kitchi-Manitou*, and preſent at Intervals their lighted *Calumets* to the Sun. The Songs and Dances laſt during the whole Day, and the Homage of the *Calumet* from the Riſing of the Sun to its Setting, obſerving to worſhip him at his Riſe, his Meridian, and his Setting. The Figure repreſents the Sacrifice of the *Canadans* in honour of *Kitchi-Manitou*.

WE ſhall now preſent the Reader with their Form of Prayer. They ſupplicate the *Great Spirit*, or *Kitchi-Manitou*, whom they acknowledge to preſide over their Lives, to protect them againſt the Wicked, to grant them his Favour, to preſerve the Strength and Bravery of their Warriors, to ſtrengthen the Spirit of their old Men, and to inſpire them with good Counſels; to increaſe and preſerve their Families, to protect their Children againſt wicked Spirits, and from the Hands of the Wicked, in order that they may one Day prove the Pleaſure and Conſolation of their aged Parents. They beſeech him to ſhed his Bleſſings on the Harveſt, on the Villages, and the Hunters; to teach them his Will in Dreams, and after Death to waft them to the Region of Souls.

[a] Nevertheleſs the Savages of *Miſſiſippi* ſacrifice Priſoners to the Genii, which they believe preſide over the Waters, as was before obſerv'd.

THE Subject of their Songs is the Praiſes of the Beauty of the Works of Nature, the Goodneſs of God, their Victories, and the Defeat of their Enemies. The Women addreſs Speeches to the Riſing Sun, and preſent their Children to him at the ſame Time. At his Setting the Warriors come out of their Villages to dance the *Grand Spirit* Dance: However there are no fixed Days for the Sacrifices and the private Dances. Theſe Particulars are borrowed from *la Hontan*.

WE are perſuaded that a long Reſidence, and repeated Inroads for ſome Years into the North Parts of *America*, would procure us a clearer, more exact, and more regular Account of the Religion of thoſe Nations; but then the Traveller muſt reſolve to lay aſide all his Prejudices muſt have a greater Stock of Learning and Underſtanding than thoſe generally have who ramble up and down the World, muſt be informed with a Capacity able to diſcover the Original of the Principles of the Savages, and above all, muſt have Patience and Mildneſs to argue and Diſcourſe with them. However brutiſh and ſavage the above-mentioned People may be, yet 'tis manifeſt, that they are not Atheiſts, and that their prodigious Ignorance does not obſtruct their going back to a firſt Cauſe, ſuperior to their Genii, which they imagine to inhabit all Beings. We are aſſured, that 'tis a very difficult Matter to convert them to Chriſtianity, and that they continue fix'd in their Notions, unable to reliſh the Myſteries of the Chriſtian Religion, to which they liſten with an Indifference capable of confounding the Zeal of a choleric Devotee. They often alledge much the ſame Reaſon for their refuſing to embrace the Principles of Chriſtianity, as an idolatrous Prince in the *Eaſt Indies* did, to the Archbiſhop of *Goa*; whoſe Words were as follows: *Had God deſign'd me for a Chriſtian, I ſhould have been ſo from my very Infancy* [a].

WE are aſſured that there is hardly the leaſt Mark of religious Worſhip among the Savages of *Terra-Nova*.

Marriage Ceremonies of the Inhabitants of HUDSON'S BAY, MISSISIPPI, *and* CANADA.

AN [b] Author who has given us a Relation of *Hudſon's-Bay*, tells us, that its ſavage Inhabitants marry as many Wives as they can maintain; that they alſo have the Cuſtom of marrying their Wives Siſters, from an Opinion they have of their agreeing better together than Strangers. Another [c] Author aſſures us, That the Inhabitants of *Louiſiana* have the ſame Cuſtom, and that nothing is more common than to ſee four or five Siſters married to the ſame Man. She that firſt happens to be a Mother, enjoys certain Prerogatives, which conſiſt in being exempted from ſeveral domeſtic Cares. As to the Preludes of Marriage, a Savage that is in love with a Woman, does not commonly ſpin out the Time of his Courtſhip to any Length: The Moment his Breaſt is inflamed, he reveals his Paſſion, and in order to obtain the Object of his Wiſhes, he gives an Entertainment to her Family, and makes her Father ſome Preſent; and no ſooner has he obtained their Conſent, but he takes her home to him, without haggling for her Portion.

FATHER *Hennepin* has been more exact and particular upon the Marriage of thoſe People: He tells us, "That their Marriage is not a Civil Contract: The Husband and "Wife never marry with an Intention of binding themſelves to each other for Life;

[a] *Hiſtory of the Chriſtianity of the* Indies, by Monſ. *de la Croze*, Book iv.
[b] *Collection of Voyages to the North*, Vol. vi.
[c] *Ibid.* Vol. v.

" they cohabit together ſo long as they agree, but the Moment domeſtic Broils begin " to ariſe, they ſeparate from one another without the leaſt Formality." They marry their Daughters very young; and though the Wife is not old enough to have any Commerce with her Husband, ſhe yet ſuperintends her domeſtic Affairs, while the Huſband goes a hunting, and brings what he kills to her Father. They often marry without any amorous Formality; they have no Love-Toyings, no Converſation, no wanton Careſſes, to create an Acquaintance before they tye the Gordian Knot, which often is fatal in other Places. Let us ſuppoſe, for inſtance, a ſavage Man and Woman together, who never ſaw one another before, and that one of them ſhall ſuddenly have a Deſire of being married; the Party thus prompted will immediately paſs over all the Formalities which ought to be obſerved on thoſe Occaſions. The amorous Savage will, without the leaſt Ceremony, aſk the Perſon he deſigns for his Wife, if ſhe has a Mind to have him; and ſhe anſwers at once, Yes or No, without conſulting her [a] Friends. To this reciprocal Conſent ſucceeds a kind of Ceremony, which we may conſider as the Effect of the Modeſty of the Female Savage, and of her future Oeconomy; which is, that in the Evening of the Wedding-Day the Bride takes her Ax, goes and cuts down Wood in the Fields, and afterwards makes it up into a Load; then lays it on the Ground before the Door of her future Husband's Hut, and ſits down near her Lover, who makes no other Compliment than, *that 'tis Time to go to Reſt*, and a little after ſlips to Bed to her. Father *Hennepin* adds, That the Friendſhip of thoſe Savages is very fickle and wavering, and that whenever they happen to meet after falling out, they look upon one another with the utmoſt Coldneſs and Indifference. Whenever they ſeparate, the Wife ſometimes carries away her Clothes and Furs, and ſometimes only takes a Piece of Stuff to make a Petticoat, and a Blanket. The Children follow their Mother, who takes care to provide for them, becauſe the Poſſeſſions of every Family, or every *Tribe* ('tis thus Father *Hennepin* expreſſes it) are in common. Some indeed follow their Father; but thoſe Savages who ſeparate themſelves from their Wives, generally leave the Children with them, and tell them that they don't believe them to be their own. This is natural enough, if it be true that they are as eaſy and complaiſant as they are ſaid to be: At leaſt it appears by what *Hennepin* has related of them, that they have no great Affecton for the conjugal Yoke, and that they ſeparate themſelves from their Husbands without any Reluctance. Nor are the Men more juſt on that Head; when a Savage is out upon an Inroad he ſhall hire a Woman for ſome Days, or Weeks, which does not any Way diſguſt her Parents, becauſe they get Furs by this Cohabitation. The lawful Wife, or which is more proper, the firſt Wife, keeps the Houſe, and ſows the Corn, whilſt the other is roving up and down the Country with her Husband: But as ſoon as he is returned home, he ſends back his Fellow-Traveller with Preſents, and returns to his domeſtic Wife, unleſs it happens that the Charms of the former ſhould efface all the Beauties of the latter. We muſt not omit, that the Wife has the ſame Privilege, and that ſhe is allowed to make herſelf amends during her Husband's Abſence. Notwithſtanding the Account that has been given of the Opinion theſe Savages have of Marriage and of conjugal Fidelity, it yet meets with ſome Exceptions. As we have ſome People among us that are mere Savages upon that Head, they in like Manner have thoſe among them who obſerve ſtrictly all the Duties of a married Life, and who do not look upon it as a Yoke, but a State of Felicity. In a Word, we meet with Husbands in *Canada* who love their Wives with the utmoſt Tenderneſs.

THE Moment [b] a Man has made ſome Preſents to the Parents of his future Spouſe, ſhe becomes his Property; and 'tis a Purchaſe he has made. It ſometimes, though very

[a] The Reader may obſerve that this contradicts what was obſerv'd Page 43. Line 37. *&c.* but after all, we do not pretend to anſwer for all the Contradictions that are to be met with in the Relations which Travellers give us of the Religions in *America*.

[b] Father *Hennepin*, in the *Collection of Voyages to the North*, Vol. v.

rarely happens, that the Parents take back their Son-in-Law's Children, and return them the Preſents they had receiv'd: We have already obſerved in the foregoing Diſſertation, that thoſe People have very little Propenſion to Jealouſy: Nevertheleſs, ſome Savages are as jealous as the *Italians*, and puniſh the Infidelity of their Wives with great Severity. One of theſe Husbands ſhall cut off his Wife's Noſe or Ears, nay, put her to Death; which is attended with no other Conſequence than his being obliged to make a Preſent to the Parents of the Deceas'd, in order, we are told, to dry up their Tears.

[a] SUCH Savages as are bred up to War, do not marry before five and twenty or thirty, for fear of deſtroying their Vigour by cohabiting with Women: Thoſe who have any Commerce with them before that Age, are look'd upon as a kind of Cowards, or at leaſt, as a Set of People that are not fit either for War or Hunting. But the Reader is not to imagine they are chaſter becauſe they live in a State of Celibacy. The *Canadans* are of Opinion, that a perpetual Chaſtity occaſions Vapours and Pains in the Back; ſo that a young Warrior, who is deſirous of preſerving his Health, [b] muſt *run the Match* once a Week.

[c] HERE follows an Account of thoſe *Canadan* Amours as we find it in *la Hontan*. They never mention their Paſſion to the She-Savages in the Day-Time, but ſay that the Night is more ſuitable to amorous Blandiſhments. [d] " As ſoon as a young Man, after " having paid two or three Viſits to his Miſtreſs, imagines that ſhe looks upon him " with a propitious Eye, he behaves as follows, in order to be fully convinc'd of it. " We are to obſerve, that the Savages live in a kind of Equality, agreeable to the Senti- " ments of Nature, (which makes them not ſtand in Fear of Thieves and domeſtic Ene- " mies) for which Reaſon their Huts are open Day and Night. Two Hours after Sun- " ſet, the Slaves take care to put out the Fire before they go to Bed. Then the young " Savage goes into his Miſtreſs's Hut, wrapp'd up in a great many Clothes, when he " lights a kind of Match at the Fire.....and afterwards draws near her Bed. In caſe " ſhe puts out the Match, he lays himſelf down by her; but if on the contrary ſhe " wraps herſelf up in the Bed-Clothes, he retires; for this is a Sign that ſhe is not pleas'd " with his Viſit. This is the *Match*, the Ceremony whereof is repreſented in four Com- " partments.

THE ſame Author aſſures us, That theſe amorous She-Savages drink the Juice of certain Roots to prevent Conception, or cauſe Abortion; for if a young Woman ſhould happen to have a Child, ſhe would never meet with a Husband; conſequently they muſt be very nice Artiſts to miſcarry when they pleaſe. " The moſt ſingular Circum- " ſtance, continues the ſame Author, is, that they give their Lovers leave to ſit down by " them on the Bed, only to talk with them a little; but if, among the ſeveral Moments " they ſpend together, one ſhould happen to be more agreeable than the reſt, they will " not ſcruple to grant their Lover the laſt Favours. The Reaſon of this is——the Re- " ſolution they have taken of not being ſubject to their Lovers."—— Which Cuſtom juſtifies what we have already advanced, with regard to the Notion theſe People have of the Freedom in that State of Independance which precedes Marriage.

[a] *Hennepin*, ubi ſupra; and *de la Hontan*.

[b] This is the Term by which they expreſs the nocturnal Rambles of the *Canadan* Lovers. *La Hontan*.

[c] We have omitted all the Ornaments and rhetorical Flouriſhes with which the Baron has ſtuffed his Relation, becauſe there is Room to believe he had no other Guide herein than his wild Imagination. It will therefore be much ſafer to give Credit to ſuch a Writer as Father *Hennepin*, whoſe plain and unaffected Narration is more perſuaſive than all the Ornaments of a Monk, who takes Pleaſure in diſguiſing the Truth.

[d] *La Hontan* ſpeaks.

WHEN-

Vol. 3.



SAUVAGE qui allume une ALUMETTE, pour aller trouver sa MAITRESSE.



SAUVAGE en conversation avec sa MAITRESSE etant assis sur le pied de son Lit.



SAUVAGE dont la MAITRESSE se cache dans sa couverture ne voulant pas le recevoir.

B. Picart. del.



SAUVAGE dont la MAITRESSE éteint L'ALUMETTE pour le recevoir.

WHENEVER a *Canadan* Savage, after having made himſelf famous by his warlike Exploits atchiev'd againſt the Enemies of his Country, takes a Reſolution of marrying, he draws up a Leaſe for a certain Term of Years. They would look upon a Contract for Life as a moſt grievous Puniſhment, or an intolerable Slavery. The Savage therefore looks out a Wife ſuitable to him; after which both Parties agree together, and communicate the intended Marriage to their Relations, who aſſemble in the Hut of the moſt antient Perſon among them: There they make an Entertainment, after the *Canadan* Faſhion, on the Day appointed, when they meet together with Joy and Satisfaction, ſing, and dance the Marriage-Dance. After theſe Diverſions the Bridegroom's Relations withdraw, the oldeſt four excepted; when the Bride, accompany'd with four antiquated She-Relations, preſents herſelf at one of the Doors of the Hut, where the moſt decrepid of the Bridegroom's four Kinſmen comes to receive her, and leads her to her future Conſort, to a Place where they are both made to ſtand upon a Mat. A Wand is preſented to them, which each of them holds by the End, whereupon the old Men make a few very ſhort Speeches. The Bride and Bridegroom alſo ſpeak to one another alternately, having ſtill hold of the Wand; they afterwards break it into ſeveral Pieces, and diſtribute them to the ſeveral Witneſſes. This Ceremony being over, the Bride is led out of the Hut, and the young Maidens who waited for her at the Door, conduct her back to her Father's Houſe, where her Husband is obliged to viſit her, till ſuch Time as ſhe has made him a Father. When this happens, ſhe packs up her Things, leaves her Father's Houſe, goes home to her Husband, and cohabits with him as long as the Marriage ſubſiſts.

LA POTTERIE, Author of *the Hiſtory of* North-America, relates ſeveral other curious Circumſtances in his ſecond Volume upon this Head. Whenever, ſays he, an Inamorato is ſure that his Miſtreſs loves him, he addreſſes himſelf to his Father, or his neareſt Relation, who takes upon him to go and viſit his Miſtreſs's Father in the Night-Time. He awakes him, lights his Pipe, and preſents it to him, and at the ſame Time demands his Daughter. When they are come to an Agreement, the young Man's Father aſſembles all his Relations, and declares to them his Intention of beſtowing his Son in Marriage. Theſe Relations bring as many Things into his Hut as they are able to beſtow, by way of Portion for the young Savage. His Mother carries Part of the Goods to the young Woman's Hut, and at the ſame Time the Bride's Mother declares to her Daughter that ſhe has married her to ſuch a one. The Maiden muſt not offer to retract; 'tis even an Honour to her to conſent at once: And from a ſtrange Abuſe, continues the ſame Author, the Fathers, Mothers, and eldeſt Brothers, are allowed to proſtitute ſuch a young Woman, becauſe, ſay they, her Body is not her own, but her Relations. She nevertheleſs bewails her Virginity, as he tells us in [a] another Place. Having received her Preſents, ſhe diſtributes them among the whole Family, notifying to them at the ſame Time the new Alliance. Every one gives ſomething towards the Bride's Portion. The Bridegroom's Mother and Siſter alſo bring Preſents to the Bride, whom they equip in a very ſplendid Manner on her Wedding-Day. This ſplendid Dreſs, as they call it, is their having their Hair perfumed with Bear's Greaſe, and a good Beaver's Skin over her Shoulders. In this Geer ſhe goes to her Mother-in-Law's, who ſtrips her of her Ornaments, and gives her others in Exchange, together with a great Kettle; when ſhe goes back again to her Fathers, where ſhe is again undreſs'd. Her Mother gives her a certain Quantity of Maiz, which ſhe carries to her Husband, who undreſſes her a Third Time; when the two Families divide all the Preſents of the Portion among themſelves.

THE Continence of the new-married Man is very exemplary: He carries it to that Length as to forbid himſelf for ſix Months Acceſs to a Fort, which he has had the Glory

[a] *Ibid:* Vol. i.

of

of conquering. However the *Canadan* Laws allow him to conſummate the Marriage four Days after the Solemnity; but he is perſuaded his Abſtinence is an authentic Teſtimony of the great Affection he has for his Wife, and would have it imagined, that he had no other Views, than to reflect an Honour to himſelf by this Alliance. The above-mentioned Author has expreſs'd himſelf pretty nearly in theſe Words; 'tis he is to anſwer for the Truth of it, or for the Flouriſhes with which he may have embelliſh'd it. "At the End of the Year, continues the ſame Author, the Wife returns perhaps to her "Mother's Hut, who now becomes the Proprietor of all her Son-in-Laws Poſſeſſions, "as alſo of whatever he gets either in Hunting or Fiſhing. The Husband not finding "his Wife at home, and imagining ſhe is gone to her Mother's, goes to the Hut at a "Time when he thinks the whole Family are aſleep; but the young Woman's Father "and Mother are upon the Watch, while ſhe, after all theſe Preliminaries, is faſt aſleep "by the Fire-Side, or pretends to be ſo. The Husband is no ſooner come into the "Hut, but he knows the Fire was made upon his Account; whereupon he ſits down "by his Wife. Then his Father-in-Law riſes up with an Air of Coldneſs and Indif-"ference, fills his Pipe, and gives it him to ſmoke. His Mother-in-Law brings him "a Diſh of Meat, and ſets it at his Feet; when he begins to eat, but does not utter "a Syllable." In a word, he continues two Years with his Father-in-Law, during which Time whatever he gets, either in Hunting, Fiſhing, or by Trade, belongs to his Mother-in-Law, as was before obſerv'd. [a] Here follows the Way of Life which the new-married Couple are immediately obliged to lead. Decency does not permit them to ſpeak to one another in the Day-Time, unleſs it be to break out into injurious Reproaches. The Modeſty and Baſhfulneſs of the Savages demand expreſly this Conduct: As ſoon as the two Years are expired, the Son-in-Law leaves his Father-in-Law, and then his Wife and he ſet up Houſe-keeping together, unleſs he has Thoughts of taking a Siſter-in-Law for his ſecond Wife. "The Husband is not allowed to marry any Wo-"man but what he receives from the Hands of the Relations of his Father-in-Law, "who, if he pleaſes, may give him his other Daughters in Marriage; but in caſe he "has no more, the Mother-in-Law adopts ſome of her She-Slaves in favour of her "Son-in-Law, or gives him one of her Nieces." We are told that Intereſt gave Riſe to this Cuſtom. "The Mother-in-Law has all her Son-in-Laws Poſſeſſions, and ſince, "if he were to marry a ſecond Wife in another Family, the Mother of the latter would "have the ſame Right as his firſt Wife's Mother," it has been thought proper to check in ſome meaſure the Inconſtancy of the Savage Husbands, by obliging them to marry only the Daughters in one Family, when they are deſirous of having ſeveral Wives at once. We meet with ſomething like this in the Story of *Jacob*, who not only married *Rachel* and *Leah*, but even their Servants. The firſt Wife has certain Privileges above the reſt, which occaſions Jealouſy among the Women, and is the Cauſe of domeſtic Quarrels; but the common Husband bears all with the utmoſt Patience, and is not a little proud of it, imagining that the Jealouſy of his Wives is a Teſtimony of their Affection.

We next proceed to the Conſequences of Marriage. The [b] Savages of *New-France* prefer Girls to Boys, and affirm that they are the Support of a Family. A menſtruous Woman withdraws from Society; all the Fires in her Hut are put out; they clean the Fire-Place, throw out all the Aſhes that were on it, and ſtriking Fire with a Flint, light up a new one. This Woman is obliged to live retired for a Week together, in a Hut that has no manner of Communication with the reſt. The reſt don't drink at the Stream ſhe has taſted; they never draw any Water out of it, and ſhe ſets certain Marks which diſcover the Condition ſhe is in. When a Girl finds her periodical Diſtemper coming upon her for the firſt Time, ſhe ſecludes herſelf for thirty Days from all

[a] La Potterie's *Hiſtory of* North-America.
[b] *Ibid.*

Society, except that of thoſe Women who tend her, during which ſhe ſmears herſelf with Coal. The Moment a Woman is with Child, ſhe breaks off all Communication with her Husband, till ſuch Time as the Child is two Years old; and when the Time of her Delivery draws near, they prepare a Hut for her, in which ſhe continues thirty[a] Days; and if ſhe lies in of her firſt Child, forty. All theſe Cuſtoms have ſome Affinity with the *Jewiſh* Law. As to that which prohibits the Man and Woman from cohabiting together till the Child is two Years old, 'tis too reaſonable to conceal its Merit from the Reader; and in caſe it be true, the Savages are not very brutiſh on that Account. The ſame Author adds, that when the Life of a Child-bed Woman is in Danger, they carry her into the Hut in which ſhe uſually lives; but after her Recovery, or in caſe ſhe happens to die, they pull down the Hut, and ſet it up in ſome other Place.

BARRENNESS is one of the chief Cauſes of Divorce among the *Americans*, though they are allowed to quit one another whenever they pleaſe. *La Hontan* tells us, That the *Canadans* generally give a Week's Notice before-hand, when they give the moſt ſpecious Reaſons they can poſſibly invent, in order that their Separation may appear in ſome meaſure conſiſtent with good Manners and Civility. But in general, ſays he, theſe Savages are not ſo very prying, and the only Reaſons they give, is ſome pretended Diſtemper, a Deſire of Eaſe, or a Tranquility neceſſary for the Recovery of their Health. Thrice happy Cure! the Preſcription whereof is of too great a Price in *Europe* to be as eaſily made uſe of there as in *America*. 'Tis however certain, that this Remedy would be of vaſt Service to us, as 'tis productive of uncommon Felicity. In *Canada*, when a Husband and Wife are reſolv'd to quit one another, the Ceremony made uſe of on that Occaſion is as follows: They bring into the Hut where the Marriage had been celebrated, all the little Pieces of the Wand which had been made uſe of on that Occaſion; theſe they burn with Solemnity, which compleats the Divorce without Strife or Diſpute. The Women have the ſame Freedom of marrying again as the Men; however, a kind of Decorum forbids their ruſhing into the Arms of a ſecond Husband during the Life of the firſt. When the Husband and Wife quit one another, they divide the Children equally between them; for Children, ſays *la Hontan*, are the Treaſure of the Savages. If there is an odd one, it always falls to the Wife's Lot.

THE two Compartments repreſent the Marriage and Divorce of the *Canadans*.

WHEN a Woman has ſeen Fifty, ſhe never meets with another Husband; the *Canadans* thinking it very ridiculous to marry a Woman who is too old to bear Children. When once a Woman is upon the Decline, ſhe has nothing charming in their Eyes. What Courſe ſhould thoſe Women take, who find themſelves deſpiſed becauſe they are old? I anſwer, they might conceal, by Art, their Age from the World: But in caſe their Sincerity will not ſuffer them to impoſe upon the other Sex, it muſt be owned that they carry it to much greater Lengths than our *European* Ladies. An old Woman of *Canada*, that has got ſtill a Colt's Tooth in her Head, will adopt ſome Priſoner of War, and keep him for her private Uſe. We may naturally ſuppoſe that this Slave is not one of the moſt contemptible Sons of *Mars*; be that as it will, 'tis natural to believe he is not ungrateful, and that he exerts himſelf to the utmoſt, to ſhew the deep Senſe he has of his Obligations to a Paſſion which gives Life to all Men, and lengthens his own.

[a] *La Hontan* tells us, that they obſerve a kind of Purification which laſts thirty Days, if they are delivered of a Son, and forty if of a Daughter.

Of the JUGGLERS, *and their Manner of treating the* SICK, *&c.*

ALL the Savages above-mentioned are very Healthy, and are free from a great Number of Diſeaſes which attack the *Europeans*. *La Hontan* tells us, That the Small-Pox and Pleuriſies are very rife among the *Canadans*; but as they are very vigorous and robuſt, when a Man goes off the Stage at Sixty, they ſay he died Young; becauſe they often live to an Hundred, and even upwards. A [a] Writer whom we have quoted before, and who has given us a Relation of *Hudſon*'s-*Bay*, tells us, that the Inhabitants of it enjoy a very vigorous old Age. But when their Vigour is quite exhauſted by Age, they make choice of a voluntary Death, the Manner of which is as follows: The decrepid old Man makes an Entertainment after his Manner, to which he invites his Family, and addreſſes himſelf to them all in a Diſcourſe, the Subject of which turns upon Concord, and the Intereſt of his Family. He then makes choice of that Child who is moſt dear to him, and gives him a Rope, which he ties couragcouſly about his own Neck, and deſires him to ſtrangle him, ſaying at the ſame Time, that he looks upon himſelf no more than a Burthen to the World. The *Maſſagetes* uſed antiently to do the ſame Piece of Service to their old Relations. The Savages of this *Bay*, continues the ſame Author, eſteem it a Happineſs to die in a decrepid old Age: They ſeed themſelves with the Thoughts of having a ſecond Birth in the next World, at the Age of the Children who ſuck at the Breaſt, and that they ſhall then live in eternal Youth: But that they ſhould meet with a contrary Fate in the next World, were they to die young; in which caſe they would be born again old and infirm. This ridiculous Notion might probably have been grounded on an Opinion antiently received by the antient *Jews* and ſeveral other Nations, *viz.* that Long-Life is the Gift of Heaven, that it is the Reward of Virtue, and that the Gods puniſh thoſe who have not lived a Life of Virtue, by the Infirmities with which they inflict them in this Life, and afterwards by Death.

[b] SWEATING is one of the moſt common Remedies which theſe People make uſe of. They have ſeveral Ways of Sweating; but that which is practiſed by the Inhabitants of the Upper-Part of *Miſſiſippi* is too remarkable not to be mentioned: They make a Hot-Bath, into which the Patient goes ſtark naked, with others as naked as himſelf, whoſe Buſineſs it is to rub him. This Bath they cover with the Hides of wild Bulls, Flint-Stones, and Pieces of Rock red-hot. The Patient thus ſhut up in the Bath, is obliged to keep in his Breath every now and then, and while the Juggler is ſinging as loud as he can bawl, thoſe who are in the Hot-Bath ſing alſo the while they are rubbing him.

THEY cure Diſeaſes of the Legs and Thighs by lancing the Parts infected, with a Knife made of Stone or Iron. Theſe Inciſions are afterwards rubb'd with Bear's Oil, or the Fat of ſome other wild Beaſt. They alſo have an Antidote to expel the Poiſon of Serpents, and make a Potion that is good againſt Agues.

ALL thoſe who go by the Name of *Jugglers* act in the double Quality of Prieſts and Phyſicians, which Dignity they cannot attain to, till after having undergone a Probation, [c] the Manner of which is as follows: "They ſhut themſelves up in a Hut during

[a] In the Collection of *Voyages to the North*, Vol. ii.

[b] *La Hontan* gives another Deſcription of the Place where the Savages of *Canada* ſweat: "'Tis, ſays he, a kind of "Oven cover'd with Mats, Skins, *&c.* in the Center of it they put a Porringer of burning Brandy, or great Stones "made red-hot, which raiſes ſo intenſe a Heat, as immediately throws them into a Sweat." They never let a Week paſs without Sweating, and make no Scruple of throwing themſelves in the Winter-Time into the Water or Snow, when they are all over in a Sweat.

[c] Deſcription of *Louiſiana*, in the *Collection of Voyages to the North*, Vol. v.



MARRAGE CEREMONY of the CANADA.

CEREMONIE NUPTIALE CANADA.



B. Picart. del. *C. Du. Bos. exc.*

The CEREMONY of DIVORCE PRACTISED by the CANADANS.

MANIERE dont les PEUPLES du CANADA font le DIVORCE.



JONGLEUR qui vient guerir un MALADE.



ESCLAVES qui pleurent le MORT.



B. Picart. del.

Les PARENS demandent au DÉFUNT la cause de sa MORT.

"nine Days [a], and are allow'd no other Sustenance than Water; the Novice holding a "of kind Gourd-Bottle in his Hand, full of Pebble-Stones, with which he makes a "continual Noise, invokes the Spirit, beseeches it to speak to him, to admit him into "the Number of the Physicians; the whole accompanied with the most terrible Cries, "Howlings, Distortions, and Agitations, till he puts himself out of Breath, and foams "at the Mouth in the most frightful Manner. As soon as this Hurly-burly, which is "interrupted only by a few Moments of Sleep, that at last seizes him, is ended, on "the ninth Day he comes out of his Hut——when he boasts his having discoursed with "the Spirit, and of having receiv'd from him the Gift of healing Diseases, laying Storms, "and changing the Seasons." Father *Hennepin* adds, that nothing can be more dreadful than the Cries and Distortions of these Jugglers, at the Time of their practising their pretended Enchantments. 'Tis certain that they carry it on with great Skill and Cunning: But in general, the Cures they may perform by the Help of these Legerdemain-Tricks, appear rather to be owing to Chance, than to any Skill they have in Diseases. However 'tis certain, they are acquainted with several physical Herbs; nor is the Usefulness which arises from their repeated Discoveries in Sweating, Lancing, and rubbing, to be despis'd. 'Twould be as unjust to assert that they perform no Cures at all, as to affirm that the small Number of Persons they cure, is not more than sufficient to support their Credit.

A JUGGLER, says *la Hontan*, is a kind of Physician, or rather Quack, who having cured himself of a dangerous Distemper, is silly enough to fancy himself immortal, and that he is endow'd with the Virtue of Healing all kinds of Diseases, by his Discourses with good or evil Spirits. —— Every one laughs at these Jugglers behind their Backs, —— and looks upon them as Madmen, who have lost their Senses by some violent Fit of Sickness; they are nevertheless permitted to visit the Sick, whether it be to divert them, or to see these Tumblers jump, scream, howl, *&c.*——— All this Hurly-burly ends with their desiring an Entertainment of a Buck, or of large Trouts for the Company, who are very merry on these Occasions.

THIS Juggler makes a Visit to the Patient, and examines him very carefully, promising at the same Time to cast out the evil Spirit, when he immediately withdraws alone to a little Tent pitched for that Purpose; here he sings, dances, and howls like a Goblin: He then comes and sucks the Patient in some Part of his Body, and drawing some little Bones out of his own Mouth, tells him that he has taken them out of his Body; that he must chear up, since his Distemper is but a very slight one, and that, to be the sooner cured, he must send his Slaves —— to hunt the Elk and Stag —— on which his Cure depends. The Arts which our Quacks in *Europe* make use of, in order to maintian their Credit with the Vulgar, are almost as grosly stupid. We must not omit one remarkable Circumstance [b], which is, that in case the Juggler has not Wit enough to invent Reasons to justify his Patient's Death, they often make no Difficulty to kill him upon the Spot.

LA POTTERIE relates in his History of *North-America*, that this Quackery opens with a Banquet, and that their old Men assist at it; the Physician comes into the Assembly with a Bag on his Shoulders, in which he puts his Medicines, having a Gourd-Bottle in his Hand, with a Stick run thro' it, which serves for a Haft; he then sings upon the Subject of his Medicines, beating Time with his Gourd-Bottle, which is filled with little Stones. On a sudden the whole Assembly are seiz'd with enthusiastic Fits, so that nothing is heard but the mingled Noise of Voices and Gourd-Bottles. Then the Physician takes out his Drugs, breaks out into some Invocations, and begins to sing again

[a] A Nine-Days continual Fasting does not appear very probable.
[b] Relation, *&c.* ubi sup.

still

ſtill continuing in the moſt violent Agitations. The Juggler afterwards draws near the Patient with as haughty an Air as the moſt able Phyſician, turning ſeveral Times round the Patient in Cadence, the Aſſembly ſinging at the ſame Time. He afterwards touches every Part of the Patient's Body, and examines it with the Attention of a Man who really is, or would be thought to be, a profound Artiſt; after which he tells him very gravely, that he has a Spell in ſuch a Part of his Body, that he muſt throw it out, that he is going to endeavour at it, that the Diſeaſe is a very difficult one, and that he muſt perform a great many Operations in order to compleat a Cure. The Relations of the Patient liſten to the Sentence of this *Æſculapius*, rely upon his Honeſty, and beg him to do all he can for their Kinſman. They then ſing upon the Subject of the Wound, or the Part infected, and bring a great Kettle, in which they put the Preſents that are made to the Medico-Prieſt; who, wholly employ'd, in outward Appearance, on the Methods he muſt take to cure his Patient, either meditates, or ſeems to do ſo, on what Medicines will be expedient for that Purpoſe. But now recovering himſelf from a kind of Lethargy, he tells them that he has found out the Diſtemper, which they believing, abandon the Patient entirely to his Care. After he has heartily tortur'd him by the Medicines which he applies outwardly or inwardly, and by the violent Agitations he throws him into, he then tells the Company, he either is, or is not cur'd. A cunning Juggler, tho' he does not cure his Patient, is not at all deſpiſed upon that Account, nor loſes none of that Eſteem which his Art had gain'd him; for he extricates himſelf by aſcribing his ill Succeſs to the Patient's ill State of Health, the Power of the Spell or Charm, and the Will of the Spirits, who, ſays he, do all they can to deſtroy my Work.

THIS juggling Trade is very beneficial; nor is that of the Quacks in *Europe* leſs ſo. *La Potterie* tells us, that the *Ilinois* and the Southern Nations have the moſt able Jugglers among them. Theſe Savages boaſt their being able to kill an Enemy, though at two hundred Leagues Diſtance; for which Purpoſe they make a Figure of him, and therein ſhoot an Arrow juſt oppoſite to the Heart. Others take a Flint-Stone about the Bigneſs of a Pigeon's Egg, and make a Spell thereon, affirming that one of the ſame kind is form'd on the Body of their Enemy.

WE are told of another remarkable kind of Juggling, which is as follows: Whenever a Patient fancies he is bewitch'd, or that the Juggler perſuades him he is ſo, the latter goes to the Patient's Hut, ſurrounded with a Company of his young Diſciples; they then extend the Patient on the Ground before the Juggler, upon the Skin of a Beaver, or of ſome other Beaſt. The Phyſician feels every Part of the Patient's Body with his Hand till he comes to the ſore Part, on which the pretended Spell has been thrown: Then one of the Juggler's Diſciples lays the Skin of a Roe-Buck, made into ſeveral Plaits, upon the afflicted Part, after which the Phyſician throws himſelf with the utmoſt Violence on the bewitch'd Perſon, ſucks his Blood, foams at the Mouth, beats his own Back, nor does he ſpare that of the Patient, whom he beats from Top to Toe, in order to drive out the Charm, which indeed he at laſt effects. The Juggler then ſhews to the whole Aſſembly the Spell, which he had convey'd ſlily into his Mouth, or into the Plaits of the Skin. However, 'tis not always proper to produce the Charm at the firſt Signal, the Juggler muſt have the Art to vary the Operation; and indeed it is ſometimes repeated, but without Succeſs: However, 'tis ſometimes at the Expence of the Patient; but the ſame Maxim prevails among them as with us, *viz.* that 'tis better the Patient ſhould ſuffer than the Art.

SOME of theſe Jugglers give out certain Secrets of Charms, which are uſeful in War or Hunting. *La Potterie*, who is not always to be depended upon, becauſe of the Inaccuracy of his Relation, tells us, that the moſt eminent Jugglers are either lame or crook-back'd;

back'd; that they ſometimes oblige the Patient to run thro' Flames and Fires of the Village; that in order to heal their Sick, they preſcribe Dances, in which the Men and Maids proſtitute themſelves; that they plunge the Patient naked into the Water or Snows, in the Depth of Winter.

THEY conſecrate, in ſome meaſure, the Medicines they make uſe of; the Ceremony whereof is performed in a very myſterious Manner. They lay them on a Skin, ordain a ſolemn Feſtival, and dance round them a whole Night long. We may naturally ſuppoſe that they have much Efficacy after this. This being done, the Juggler puts all the ſacred Medicines again into his Bag.

THE odd Geſticulations of theſe Jugglers are very well expreſs'd in the firſt Compartment of the Plate repreſenting the Funeral Rites of theſe Nations.

Funeral Rites of the CANADANS, MISSISIPPIANS, *&c.*

FATHER *Hennepin* tells us, in his *New Diſcovery of a vaſt Country*, &c. printed at *Utrecht* in 1697, that the *Nadoueſſans* bewail thoſe who fall in War, in order to ſtir up their Countrymen to Revenge, and till ſuch Time as they have ſatiated it. The Relation printed under the Name of the Chevalier *de Tonti*, in the fifth Volume of the *Collection of Voyages to the North*, tells us of a People in *Miſſiſippi*, who fall into Tears at the Sight of a Foreigner. The Reaſon of this is, that they fancy their deceaſed Friends or Relations are only gone a Voyage, and are always expecting their Return; and hope to meet with them among theſe Foreign Travellers. We are likewiſe told that they weep much more at the Birth, than at the Death of their Children; they conſidering their Birth as an Entrance into a State of Miſery and Affliction.

THEY believe in Tranſmigration, and the Immortality of the Soul. Some Savages are of Opinion that they paſs into the Souls of certain Animals; others, that they ſhall enjoy a ſecond Life, (provided they have fought courageouſly, and led a Life of Virtue) in the Society of a Nation that live in the utmoſt Felicity, and have a prodigious Quantity of Game; buf if on the contrary they have led ill Lives, they muſt expect to riſe in the Midſt of an unhappy Nation, who have no kind of Game, and conſequently cannot divert themſelves with Hunting. We find in the Deſcription of *Louiſiana*, printed in the fifth Volume of the *Collection of Voyages to the North*, that the *Caciques*, or Chiefs of the *Natches*, pretend to be deſcended from the Sun, and that they ſhall return to it after Death. *Hennepin* tells us, that the Nations who inhabit near *Miſſiſippi* and *Canada*, fancy "that the Soul does not quit the Body immediately after Death: That "they bury with the Deceaſed his Bow, his Arrows, ſome Corn, and Meat, in order "that he may not want Proviſions before he arrives at the Region of Souls; and as they "give a Soul to every ſenſible Object, they tell us that Men hunt the Souls of Bea-"vers, Elks, Foxes, *&c.* after Death." That Rackets alſo have Souls, otherwiſe it would be impoſſible for the Hunters to make uſe of them in paſſing over the Snows in the next World; thoſe of their Bows and Arrows are uſeful to them in killing Beaſts; thoſe of Hooks and Nets in Fiſhing, *&c.*

[a] IT may not be improper to give a Specimen of theſe Abſurdities, which probably flow from the Notion they have of an univerſal Genius, as was before obſerved. They are

[a] Fame and Glory come too late, when they find nothing of us to crown but our Aſhes. Alas! of what Uſe will thoſe Things be to us, which we muſt ſee and hear, when we have neither Eyes nor Ears. We laugh at the Cuſtom

are alſo of Opinion that departed Souls have Society for ſome Time among the Living, and partake in all their Rejoicings; for which Reaſon they leave them a Portion of what they had at their Banquets.

THEY bury their Dead with as much Pomp as poſſible; they dreſs them, paint their Faces and Bodies with different Colours, after which they [a] lay them in Coffins made of the Barks of Trees, the Outſide of which they make exceeding ſmooth with light Pumice-Stones. They then ſet up a Palliſade round the Tomb, which is always raiſed ſeven or eight Foot from the Ground.

WE before took Notice of the Banquets theſe Savages make for their Phyſicians and ſick People. They alſo make Entertainments for their Dead, which are every way ſuitable to the Circumſtances that occaſion them. Every Thing is ſad and mournful: The Parents of the Deceaſed keep a deep Silence, and will not allow Dancing or Singing. All the Gueſts on theſe Occaſions make Preſents to the Parents, which they throw at their Feet, making at the ſame Time a little Compliment after their Way: *This*, ſay they, *is to cover him*; *that to make a Hut for him, or to ſurround his Grave with a Palliſade*, &c.

THEIR Women wear a Mourning Habit for a Year together, during which they are not allowed to take any Diverſion. The Father and Brother of the deceaſed Husband take care of the Widow. *La Hontan*, on the contrary, relates, that Widowhood among the *Canadans* laſts no longer than ſix Months: "During which Time, if either "of the ſurviving Parties dreams two Nights together of the deceaſed Husband or Wife, "they poiſon themſelves with the utmoſt Coolneſs and Deliberation. But if the Wi- "dower or Widow dreams but once of the Deceaſed, they ſay that the Spirit of Dreams "was not very certain the Deceaſed was unſatisfy'd with being in the *Region of Souls*, "ſince he is but juſt gone there, and does not dare to return again." They then think themſelves no longer oblig'd to keep the Deceaſed Company; and indeed it is but juſt they ſhould expect a ſecond Summons on ſuch Occaſions; and though they were not to viſit the Deceaſed tiill after the Tenth, 'twould ſtill be acting a very friendly Part.

SEVERAL of theſe Nations ſolemnize Feſtivals in Honour of the Dead. They take their Bones out of the Graves, and convey them into others, having firſt adorn'd them with Skins, and a kind of China-Necklaces: All this, ſay they, is of Uſe to comfort and relieve the Deceaſed. Theſe Feſtivals are celebrated annually, but not on any fix'd Day, as *La Potterie* informs us. They ſend Deputies to one another to ſolemnize theſe Anniverſaries. In a word, the *North Americans* perform very ſcrupulouſly whatever may reflect an Honour on the Memory of the Deceaſed. They weep over their Graves, they groan, ſay Prayers, and make Preſents to the ſurviving Relations, in order, ſay they, *to dry up their Tears.* They have particular Ceremonies for the Children of ſuch Perſons as are dear to them: They wrap their Bodies in a Skin painted with ſeveral Colours, and afterwards carry them to the Grave on a kind of Sledge: But they don't make any Preſents to the Relations of theſe Children, but on the contrary have ſome Gifts made to them,

of certain barbarous Nations, who lay in the Graves of their Dead the Weapons they had made Uſe of in their Life-Time; and at the ſame Time commend thoſe who fatigue the Brain in order to be admir'd by Poſterity; as if thoſe Organs of our Bodies, by which we convey to ourſelves the Thoughts of others, were not as compleatly deſtroy'd as the reſt; and that 'twas not as equally neceſſary to be animated with Life to hear a Panegyric, as to make uſe of a Spear or Shield. *Weekly Medley*, N° 44.

[b] *La Potterie* tells us, That they cover the Body with Barks of Trees, over which they throw Earth and Stones, and ſurround the whole with Stakes to prevent the wild Beaſts from rooting it up. But theſe Funeral Rites are not uſed except in Villages; for when they die in the open Country, they lay them in a Coffin made of the Barks of Trees, which they lodge between the Branches of the Trees, or ſet them on four Pillars.

PUBLICK REJOICINGS of the NATIVES of CANADA whilst their DEAD are carried to the GRAVE.

REJOUÏSSANCES des PEUPLES du CANADA, pendant que l'on porte le DÉFUNT, a la Cabane des MORTS.

FUNERAL PROCESSION of the NATIVES of CANADA.

CONVOI FUNEBRE des PEUPLES du CANADA.

B. Picart. del.

C. Du Bos. sc.

them, in order *to dry their Tears.* We are not to omit that the Corps is very well equipp'd. *Hennepin* tells us, That they have new Shoes on, a Steel to ſtrike Fire with, an Ax, China Necklaces, a Calumet, a great Kettle, Meat, Tobacco, and an Earthen Veſſel full of *Sagamite*, or Milk thicken'd with Corn. If the Deceaſed was a Warrior, they dreſs him in a military Habit, and give him his Bow and Arrows; the Souls of the latter never fail to follow their Maſters; nay, thoſe of all their Utenſils, not excepting the Souls of their very Kettles which the Warrior had made uſe of in his Life-Time, and are greatly delighted to ſerve him in a delicious Country, which they ſay lies to the Weſt of them, and is inhabited by immortal Hunters: For the only Notion they have of this Paradiſe, is, that they ſhall hunt in it to all Eternity. This ſenſual Notion prevents their comprehending thoſe which we form to ourſelves of the Joys of Heaven. If, after having very calmly liſtned for a conſiderable Time to what is objected with regard to that Inactivity, or rather Uſeleſſneſs of the Senſes after this Life, we ſhould ask, if they don't think our Notions of Paradiſe more conformable to Reaſon than their own, they would anſwer, That *they have their Paradiſe, and we ours.* Shall it be ſaid after this, that the wild *Americans* improve in the Chriſtian Religion? Wou'd not a Miſſionary loſe ſome of that Patience which is the greateſt Ornament of our Religion, whenever a Savage ſhould ſpeak to him in this Manner? [a] *You have not Senſe enough to ask us what are our Notions of a Place ſo much above* [b] *our Heads, whither 'tis impoſſible for any Man to aſcend? Canſt thou ſhew us, by the Scripture thou mentioneſt to us, any Man who came from above, and the Manner how he aſcended thither? If the Souls of thy Countrymen go to Heaven, 'tis very happy for them; but as for us, we don't go thither after Death, but paſs into the Regions of Souls,* &c. 'Tis not the Strength of the Arguments that confounds the Miſſionary's Reaſon, but the Want of ſome Handle, if I may be allowed the Expreſſion. 'Tis impoſſible to diſpute with a Savage from Revelation, if he does not give any Credit to it. And if they diſpute with him from Nature, how ſhall they inſtil Faith into him by the bare Aſſiſtance of human Reaſon? This would be an Attempt above the Power of Man; 'tis therefore only in the Power of the Holy Ghoſt; it is he, would the Miſſionary ſay, works the Miracles of our Converſions. *La Hontan* gives us ſome other Particulars concerning the Funeral Rites we juſt before quoted from *Hennepin.* " When a Savage dies, they dreſs him as handſomely as poſſible, (*La Potterie* tells us, that they anoint his Body all over, and alſo his Hair, with the Oil of Beaſts) " and then the Slaves of his Relations come and bewail his Death; but that " the Mothers, Siſters, or Brothers of the Deceas'd do not diſcover the leaſt Token of " of Sorrow. They ſay that he is very happy in being out of the Reach of Suffer- " ings, for———they believe that Death is a Paſſage to a better Life. As ſoon as " they have dreſs'd the Corps, they ſet it on a Mat, as tho' he were living. His Re- " lations ſet themſelves round about him, after which they all make a Speech to him; " they repeat to him all his noble Exploits, and the glorious Atchievements of his An- " ceſtors, when the laſt who ſpeaks addreſſes himſelf to him as follows:" (If the Baron has not embelliſhed his Relation with ſeveral Flights of Fancy, we muſt be forced to own, that a *Canadan* Panegyriſt gives a judicious Turn to every Thing, and that his Thoughts are witty enough.) " Thou art now, ſays the Savage Orator, ſitting in the " midſt of us; thou haſt exactly the ſame Shape as one of us; thou neither wanteſt " Arms, a Head, or Legs; nevertheleſs thou now ceaſeſt to be, and doſt begin to eva- " porate like the Smoke of this Pipe. Who was it that ſpoke to us two Days ago? " 'Twas not thee, otherwiſe thou wouldſt ſtill continue to ſpeak; it was therefore un- " doubtedly thy Soul, that is now in the great Region of Souls, in Company with " thoſe of our Nation. Thy Body which we ſee before us, will in ſix Months be what " it was two hundred Years ago. Thou neither feeleſt or ſeeſt any Thing, ſince thou " thy ſelf art nothing; nevertheleſs, becauſe of the Friendſhip which we had for thy

[a] *Hennepin.*
[b] Heaven.

" Body, when thy Soul animated it, we beſtow upon thee theſe Marks of our Vene-
" ration, *&c.*

" THESE Speeches ended, the Male Relations go out to make Room for thoſe of the
" other Sex, who pay the ſame Compliment to the Corps. They afterwards ſhut him
" up for twenty Hours in the Hut of the Dead, during which they dance and have En-
" tertainments, [a] altho' unſuitable to the Occaſion. The twenty Hours expired, the
" Slaves carry him on their Shoulders to the Place, where they ſet him on Stakes ten
" Foot high, buried in a double Coffin of Bark, in which they lay his Weapons, ſome
" Tobacco, Pipes, and *Indian* Corn. As theſe Slaves carry the Corps, the Relations of
" both Sexes accompany it all the Way dancing, while other Slaves load themſelves
" with the Baggage, which the Relations preſent to the Deceaſed, and lay upon his
" Coffin. The Savages of the *Long River* burn their Bodies, keeping them firſt in
" little Vaults, till there is a conſiderable Number of them, when they burn them all
" together. which is done without the Village in a Place appointed for that Purpoſe,
" The Savages have no Mourning, and never make an eſpecial Mention of the Dead,
" that is, they never call them by their Names. They laugh at us whenever they hear
" us talk of the Fate of our Relations, Kings, Generals, *&c.*

" WHENEVER a Savage dies, his Slaves marry other She-Slaves, and become free. They
" adopt the Children that reſult from theſe Marriages, and look upon them as Children
" of the Nation, becauſe they are born in their Villages and Country; nor is it juſt,
" ſay they, that they ſhould labour under the ſame ill Fate with their Fathers, or be
" born Slaves, ſince they themſelves do no way conſpire their own Begetting. The
" ſame Slaves go daily and offer ſome Pipes of Tobacco at the Foot of their Maſter's
" Coffin, as a Teſtimony of Gratitude for their Enfranchiſement."

LA POTTERIE tells us, Then whenever a Child dies among the Savages of *Hudſon's-Bay*, the Father or Mother cuts off ſome of its Hair, which they make make up into a Bundle like a Doll, and ſet it in the fineſt Part of their Hut, together with their moſt valuable Goods. The Child's Mother mourns twenty Days, and pours forth her Grief to the Friends of the Family, who come and viſit her. The Husband makes an Entertainment for them, gives them Tobacco to ſmoke, and they in return make Preſents to him. The Friends are obliged to eat every Thing that is ſet before them, but the afflicted Father does not touch a Morſel, but ſatisfies himſelf with the Smoke of his Tobacco.

THE ſame Author relates, that thoſe who are preſent at the Burial, ſtrip the Body, which is their Perquiſite; and in caſe the Deceaſed left nothing behind him, the Relations are obliged to make up the Deficiency. They mourn by not cutting off or greaſing their Hair; by not taking the leaſt Care of their Perſons, and wearing nothing but tatter'd Clothes. The Parents wear Mourning for their Sons: The Sons mourn for their Father, and the Daughters for their Mother.

[a] *Hennepin* ſays the very contrary, as was juſt now obſerv'd. *De la Potterie* agrees better with Father *Hennepin* than with *la Hontan* in this Circumſtance.

The Manner how the Savages of Canada *and* Miſſiſippi *hold their Councils.*

LA HONTAN tells us, That their Councils are compoſed of the old Men of the Nation, who are all upwards of ſixty. The Cryer gives Notice of their Meeting, by proclaiming it aloud in every Street in the Village, when the old Men aſſemble in a Hut, deſign'd for that Purpoſe. Here they ſeat themſelves in the Form of a Rhombus, when having debated upon what is to be done for the Good of the Nation, the Speaker goes out of the Aſſembly: Upon which the young People make a Ring round him, himſelf ſtanding in the Center. They afterwards liſten very attentively to the Debates of the old Men, crying at the End of every Period, *That's well.*

THE myſterious Ceremony of the *Calumet*, which is as it were the Seal of all their Debates, is the Reaſon of our giving their Councils a Place among their religious Ceremonies.

Their DANCES.

THE ſame Reaſon obliges us to ſpeak of their Dances in this Place. *La Hontan* tells us, That they are of ſeveral Kinds; that of the *Calumet*, the Leader's Dance, the War Dance, the Marriage Dance, and that of the Sacrifice. All theſe differ in the Movement, and the Capers, and have their peculiar Beauties; but that of the *Calumet* is the fineſt. This is uſed when they are deſirous of receiving Strangers handſomely, or at the Reception of Embaſſadors. If theſe Embaſſadors or Foreigners come by Land, they are obliged to ſend a Meſſenger to the Village, to give Notice of their bringing the *Calumet* of Peace, when ſome young People advance forward, and range themſelves in an Oval Form. The Foreigners advance forwards; they all dance together, and make another Oval round the Officer who bears the *Calumet*. This Dance continues half an Hour; after which they conduct the Foreigners to the Banquet. But in caſe they come by Water, they are obliged to ſend a Canoo to the Village, with the *Calumet* of Peace fix'd in the Prow like a Maſt. The Village ſends out another Canoo to meet the Stranger.

Ceremonies of War uſed by the Canadans *and* Miſſiſippians, *&c.*

WE ſhall open theſe Ceremonies with the Deſcription of that of the *Calumet*. The *American* Savages have their *Calumet* of War and that of Peace, which *Hennepin* tells us are diſtinguiſh'd by the Difference of the Feathers. Whenever a People whoſe Herald has left the *Calumet* with another People, is attack'd by an Enemy, that which received it is obliged to ſtand by the invaded Nation. In caſe a Mediator, in the Heat of the Battle, preſents the *Calumet*, there immediately follows a Suſpenſion of Arms: And in caſe both Sides accept of it, and ſmoke out of the *Calumet*, a Peace is immediately concluded, and every Man returns home: But tho' one Side ſhould refuſe it, they would not hereby violate the Right which the Savages aſcribe to that Inſtrument, and which is the ſame among them as the Law or Right of Nations with us. *La Potterie* tells us, that by its red Plumage, Aſſiſtance is ſignify'd; white and grey mix'd, ſignify a ſolid Peace, and an Offer of Aſſiſtance, not only to thoſe to whom the *Calumet* is pre-

ſented, but alſo to their Allies. A *Calumet* that is red on one Side, and white and grey mix'd on the other, is a double Characteriſtic of Peace and War at the ſame Time: Peace to thoſe towards whom the white and grey Side is turned, and War to that People towards whom the red pointed.

THE *Calumet* Dance is always a Prelude to all great Enterprizes among the Savages. This Dance ſtrengthens Alliance, prepares to War, is a Mark of the Public Joy, the ſame as Bonfires among us, after ſome ſignal Victory, or on ſome Prince's Birth-day, *&c.* In a word, it anſwers to our Ball, for the *Canadan* Savages often give ſuch Foreigners as they have a Mind to diſtinguiſh the Diverſion of the *Calumet*, in like Manner as we entertain them with a Ball.

HERE follows the Deſcription of the *Calumet* Dance, which *La Hontan* and other Travellers call the *War Dance*. 'Tis perform'd in a Hut in Winter Time, and in the open Air in Summer. They then ſurround the Ball-room with Branches of Trees, and ſpread a great Mat made of Bull-ruſhes, painted with ſeveral Colours, and place on this Mat, which ſerves for a Carpet, the *Manitou*, or tutelary Deity, of the Perſon who gives the Dance. They place the *Calumet* to the Right-hand of this God; for this Feſtival is celebrated in his Honour, or 'tis he at leaſt that preſides at the Ceremony; and they raiſe round the *Calumet* a Trophy of Bows, Arrows, Clubs and Axes. After having thus diſpos'd Things in their Order, and a little before the Dance begins, that is to ſay, as the Aſſembly grows more and more numerous, they go and ſalute the Deity. This Homage conſiſts in perfuming him with Tobacco. The fineſt Voices are allow'd the beſt Seats, and the reſt range themſelves in a Ring under the Trees, all ſitting upon their Poſteriors. One of the Chief in the Aſſembly takes up the *Calumet*, in a very reſpectful Manner, and holding it in both his Hands, dances in Cadence, himſelf dancing at the ſame Time, obſerving always to keep Time with his Fingers. All the Motions of the *Calumet* are odd and whimſical, and have perhaps their Meaning. They ſometimes ſhew it to the Aſſembly, then preſent it to the Sun, and often hold it towards the Ground; they extend its Wings, as if they were going to ſet a flying; laſtly, they bring it near the Mouths of thoſe preſent, as if they were going to give 'em the *Calumet* to kiſs. This is the firſt Act of that rejoicing, which we may call a religious Feſtival. They afterwards have a Combat, to which they are animated by the Sound of Drums, or a Kind of Kettle-Drum; and the Voices ſometimes ſing in Chorus with the Warlike Inſtrument. Then the Savage, who has the *Calumet* in his Hand, invites ſome young Champion to take up the Weapons that are hid under the Mat, and challenges him to fight with him; when the young Warrior taking his Bow, his Arrows, and Ax, attacks him who has the *Calumet* in his Hand. The Combat is fought in Cadence, when the *Calumet*, which at firſt ſeemed to quit the Field, is declared to be victorious. They were certain that Fate would declare in its Favour. The third Act of the Ceremony relates entirely to the Conqueror of the young Warrior. He relates his Military Atchievement to the Aſſembly, ſtriking with a Club upon a Poſt that is fixed in the Center of the Circle, at the Concluſion of every Incident, as *La Hontan* aſſures us; and when he has no more to ſay, the Preſident of the Aſſembly makes him a Preſent of a fine Robe of Beaver Skin; after which the *Calumet* is given into the Hands of another Savage, and from thence to a third, and ſo on till the whole Aſſembly have performed the ſame Ceremony. If the *Calumet* is danced upon Account of an Alliance, the Preſident concludes the Ceremony, by preſenting the *Calumet* to the Deputies of the Nation with whom the Alliance is made.

THESE Savages declare War by ſending back a Priſoner to the Nation with whom they intend to be at Variance, giving him at the ſame Time an Ax, the Haft of which is painted Red and Black, with Orders to give it to his Countrymen. They ſometimes ſend back three or four Priſoners, but firſt make them promiſe not to ſerve in that War.

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The Proclamation of War opens with a Banquet, to which the [a] General of the Enterprize invites all his Friends. This is a Banquet-Council, which poſſibly may bear ſome Affinity to thoſe of the antient *Germans*. *Hennepin* tells us, that they ſometimes make ten or twelve Entertainments before their ſetting out. Be that as it will, the General communicates his Deſign to the Aſſembly, and the Meaſures he intends to follow to put it in Execution. This Preliminary to his Enterprize is accompanied with the Songs and Dances of the *Calumet*. He there fixes the Day of ſetting out, and the Place of Rendezvous. They generally make choice of the Night, the better to conceal their March; but when it is to be general, the Preparations are made with great Pomp and Splendor. They make Entertainments, and offer Sacrifices; the Wives and Maidens are ordered to proſtitute themſelves, the better to engage their Warriors to exert themſelves for their Country. Finally, they beſtow extraordinary Honours on thoſe Heroes, and reward them before-hand by Gifts and Preſents, for all the Scalps which they promiſe themſelves they ſhall carry off from the Enemy.

La Hontan tells us, that the Savages of *Canada* begin to enter into the Field at twenty Years old, and never bear Arms after fifty. From twenty to fifty they go by the Name of *Warriors*. Theſe *Warriors* never go upon any Enterprize without firſt conſulting their Old Men, and are obliged to propoſe all their Deſigns to them. The Old Men debate thereon; after which the Speaker goes out of the Council-Hut, and declares the Reſolution that was taken in it, in the Manner juſt mentioned.

They are two or three Months in making their warlike Preparations. The General [b] ſings military Songs every Night, faſts once every two Days, does not eat with the reſt, prepares a ſolemn Feaſt before his ſetting out, to which all the Warriors of the Canton are invited; hangs great Kettles and Porcelane-Necklaces on the Poles of his Hut, gives and receives Preſents. Before he goes into the Field, he makes a Speech to the old Men, in which he declares to them pretty near the Time when he intends to make his Excurſions. He then begins to march, and ſings the Song of *Death*. This Song is made up of all the Terms that Fury can poſſibly dictate. One of the ſofteſt Expreſſions in it, is, that he abandons his Body to the Chance of War. We are told that he ſings and faſts every Day till Night, to the Time of his performing his Enterprize; then his Face is ſmutted with Black, and thoſe of his Soldiers much after the ſame Manner, in [c] order, ſay they, that their Enemies may not ſee them grow pale with Dread. He eats alone. Some Savages of *Canada* have a ſolemn Feſtival the Day after their ſetting out, by which they implore their *great Spirit* to grant them a propitious Return. Here follows the Subſtance of the Deſcription of it, as we find it in the Relation of a Traveller, who was himſelf an Eye-Witneſs thereof, and was undoubtedly very well acquainted with the Ceremonies and Cuſtoms of thoſe Nations. "The [d] Day after the ſetting out, ſays "he, (of the *Miamis*) a ſolemn Feſtival was celebrated, purpoſely that the great Spirit "might grant them a happy Return. They erected an Altar, on which they placed their "Gods; theſe were Bears Skins made up like ſo many Idols, whoſe Heads they had "ſmear'd over with green Earth. As every Zealot *paſſed along before theſe Deities*, he "bent the Knee in a ſuitable Manner. The Jugglers, and *the reſt of the Order*, held "their phyſical and juggling Bags in their Hands; affirming, that they marked out all

[a] If the General marches, his Cryer publiſhes throughout the Village, the Day he intends to give the War-Feaſt, when all who have a Mind to be his Gueſts, have their Diſhes carried to the General's Hutt. The Aſſembly being met, the General goes out into the Public Square, having his Club in his Hand, and followed by his Warriors, who ſeat themſelves round him. Immediately ſix Savages, each bearing a warlike Inſtrument, that has ſome Reſemblance to a Kettle-drum, come and ſquat themſelves down at the Foot of the Pole or Stake fixed in the Center of the Circle. At the ſame Time the General looks ſtedfaſtly on the Sun, all the Warriors doing the ſame; when he makes a Diſcourſe, or rather prays, to the great Spirit; afterwards the Sacrifice is offer'd up. *La Hontan*'s *Voyages*.

[b] Every Warrior has his *War-Song*, which he may ſing, provided he has made one Campaign. *La Hontan*.

[c] *Hennepin*'s *Voyage*, &c.

[d] *La Potterie*'s *Hiſtory of* North-America. The Deſcription that is here given, is taken from his Relation *only*; for which Reaſon, Part of it is printed in *Italic*.

"thoſe

" thoſe whom they were reſolv'd to have die in the Field ; and *ſome were ſeen at that*
" *Time who pretended to fall down Dead* ; but the Jugglers applying a certain Medica-
" ment to their Lips, ſeemed to raiſe 'em, by giving them a very hearty Shake. They
" made ſeveral groteſque and ridiculous Poſtures ; they danced to the Sound of Gourd-
" Bottles and Drums ; *they divided themſelves into two Bands, one of which charged, while*
" *the other ſtood upon their Defence,* the Warriors being armed with Otter and Adder
" Skins. Theſe Skins, ſaid they, marked out all thoſe for Death on whom the Lot fell :
" *but, by a contrary Effect, gave Life to ſuch as were Friends. The Maſter of the Cere-*
" *monies, walking with great Gravity between two Old Men, and two Women, went him-*
" *ſelf, and proclaimed to the whole Village the Time fixed for the Ceremony ; laying his*
" *Hands on all he met in his Way, as it were to give them his Bleſſing ; upon which all*
" *who received it, threw themſelves proſtrate on the Ground, embraced his Knees, imagin-*
" *ing, without Doubt, that after this they ſhould have a much greater Share of the Grand*
" *Spirit's Favour. Afterwards there was nothing ſeen but pious and ſacred Dances ; and*
" *nothing heard but Dogs bemoaning the Rigour of Fate in their dumb Language, by which*
" *they were condemned as Victims, to appeaſe the Wrath of the Grand Spirit, and to draw*
" *down his Bleſſing upon the People. In fine, thoſe poor Animals were ſacrificed.* After this,
" the Jugglers endeavoured to raiſe, that is, *to bring out of their Trances certain Per-*
" *ſons who lay as dead ; who, upon their Recovery, danced apart by themſelves, while o-*
" *thers counterfeited the Dead in their Turn. Men, Women, and Children died pro-*
" *miſcuouſly, and roſe again in the like Manner ; and their Jugglers acted their Parts in*
" *dying and riſing again, like the reſt. The Trances were ſucceeded by Miracles. Some*
" *ſwallow'd Sticks a Foot and an Half in Length, and others Swans and Eagles Feathers.*
" *They firſt died, then a Juggler raiſed them, and afterwards they danced to thank the*
" *Gods.*" Theſe Ceremonies laſted five Days ſucceſſively. They withdrew in the Night to their Huts, or ſome ſuch Place, and the next Morning they returned in Proceſſion to the Place of Public Reſort in the Village, when this Piece of Devotion concluded by Preſents which the People made to the Jugglers.

THE Warriors carry their Wives and Concubines with 'em into the Field. When they draw near the Territories of the Enemy, they detach ſome Scouts, to prevent the Main Body from being ſurpriz'd. After they have ended their Enterprizes, in which they generally attack their Enemies by Thruſts and Puſhes, or by lying in Ambuſcade, they take off the Scalps from the Dead, and break out into what they call the *mournful Shout.* They even give the Enemy Notice, running away at the ſame Time as faſt as their Legs can carry them, to come and bury their Dead ; for theſe Savages, though they may appear to our Eyes to be diveſted of all Pity and Compaſſion, are nevterheleſs of Opinion, that 'tis one of the Duties of Humanity to bury the [a] Dead immediately. In the Manner the *Ilinois* and other Savages of *Canada* treat the *Iroquois,* according to *La Hontan.* All theſe Savages divide the Priſoners they take among their reſpective Families ; but a ſurprizing Circumſtance is, that theſe Captives who are expoſed in a Public Manner, each having a Wand ſeven or eight Foot in Length in his Hand, and ſet off with Tufts of white Feathers, ſing all the Time the reſt are reſolving upon their Fate, though they are almoſt ſure of being ill-treated, and inſulted by their Enemies. The Rea-

[a] Among the *Romans,* the Covering a dead Body with Earth was look'd upon as a very meritorious Action. So *Horace* on the Death of *Archytas :*

If thou may'ſt happen on the dreary Shores
To find the Object which this Verſe deplores,
Cleanſe the pale Corps with a religious Hand,
From the polluting Weed, and common Sand ;
Lay the dead Hero graceful in a Grave,
The only Honour he can now receive.

So may juſt Heaven ſecure thy future Life,
From foreign Dangers, and domeſtic Strife, &c. PRIOR.

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der may conſult the Account which *Hennepin* gives us of this Matter; and what will be mentioned on this Head in the enſuing Article.

[a] As they return from their Expeditions, they make their Court very aſſiduouſly to the Chief Leaders. As ſoon as the Night draws on, and that they are going to incamp; the young Warriors dance the *Calumet*. The Captain to whom they pay this Homage, ſends a Warrior of his own Family; and this Officer makes them ſmoke one after another in his *Calumet* of War. We call it a Homage, though it may poſſibly be an Act of Humiliation. *Hennepin* relates, "That the Ceremony was every Day cloſed by thoſe "whoſe Relations had been killed in War. They took ſeveral Arrows, and laying them "croſs-wiſe, preſented them by the ſharp End to their Leaders, weeping bitterly at the "ſame Time."

THE Commander keeps a Kind of open Table, during the Time that the War laſts, at which the principal Savages are preſent. Here they dance after Dinner, and while one Part of the Aſſembly is dancing, the Tears and Groans of thoſe are heard whoſe Friends or Relations loſt their Lives in the Field. This Ceremony, which at firſt ſeems to be a Public Rejoicing, changes afterwards into a whimſical Intermixture of Joy and Cruelty. Theſe Savages unite tolerably well certain Paſſions, which one would be apt to think incompatible.

The Manner how theſe Nations treat their Captives.

AS ſoon as a Priſoner is bound, he [b] ſings his *Death-Song*, becauſe he knows 'tis a Thouſand to One if he be pardon'd. When the Campaign, or rather the Inroad, is ended, the Savages return to their Village. In drawing near to it, they break out as many Times into the Dead-ſhout as they have loſt Men; and when they are come pretty near Home, they ſing the *Mournful Song* as many Times as they have killed Enemies. In the mean Time, their Youth of twelve or fifteen Years of Age make a Lane, and are all armed with Clubs to beat the Priſoners with; they repeat their Blows as ſoon as the Warriors have made their Entry, and that the Scalps of their Enemies appear; which are the Trophies of their Warlike Exploits. The next Day the Council meets to make a Diſtribution of theſe unhappy Wretches, who are always beſtow'd on ſuch Wives as have loſt their Husbands, or ſuch young Women as have loſt their Fathers.

[c] AFTER the Diſtribution, thoſe who thereby become their Maſters, have the Liberty of treating them as they pleaſe, and may either kill or ſave them. They take Care to feed them well, and even give them every Thing that is moſt [d] delicate in its Kind, in Order that they may have Strength enough to ſuffer Death with Bravery and Reſolution.

WE have already obſerved, that the Death of theſe Captives is a Kind of Sacrifice, which is manifeſt from the Sentence that is paſſed on the Condemn'd. *La Hontan* tells us, that when a Woman to whom a Priſoner has been allotted, is reſolved to put him

[a] *Hennepin's New Diſcovery.*

[b] The Song is in this Taſte: "I am brave and intrepid; I am not afraid of any Kind of Death; for I am a War-"rior, and deſpiſe the moſt dreadful Torments: All thoſe whom they terrify are daſtard Souls and Cowards, "and are worſe than Women. The brave don't value Life. May Rage and Deſpair ſeize my Enemies! Let me "devour 'em! Let me drink their Blood, *&c.*" We are obliged to an Inhabitant of *New-York* for this Song.

[c] *La Potterie*, ubi ſupra.

[d] *La Potterie. Hennepin* in his *New Diſcovery.*

to Death, ſhe tells him, that as her Father, her Brother, or her Husband, has no Slave to aſſiſt or wait upon him in the *Region of the Dead*, he muſt therefore ſet out immediately for that Purpoſe. The Perſon to whom we are obliged for the *Death-Song*, and who was himſelf an Eye-Witneſs to what he relates, adds, that they often ſpeak thus to the Slave condemn'd to die; *Thou muſt die to appeaſe the Soul of him thou haſt killed.* The *Iroquois* dreſs up thoſe Captives they condemn to the Flames, as pompous as poſſible. After they have fatten'd him for a conſiderable Time, as was before obſerved, he is adorned with Porcelane Necklaces from Head to Foot, and led to the Stake.

AFTER Sentence has paſs'd upon him, he is tied to the Stake, when they burn his Body with Iron Inſtruments, during which he ſings the Death-Song. The unhappy Wretch diſcovers a moſt ſurprizing Conſtancy under theſe Torments; for he is not ſeen to ſhed one Tear, and indeed, were he to do ſo, they would reproach him with his Want of Courage: He poſſeſſes himſelf to a Wonder in the Midſt of his Torments; laughs at his Executioners, and tells them they don't underſtand their Buſineſs. [a]When they have tortured him in the moſt grievous Manner, they take off his Hair together with the Skin, which they leave hanging on his Shoulders; this being done, they lay a Porringer full of burning Sand upon his Head to ſtop the Bleeding. He then is looſed from the Stake, which they call beſtowing Life on the Priſoner, when they bend him towards that Side where the Sun ſets, (the reſt pelting him with Stones as he goes along) for the Savages place the Region of Souls to the Weſt, as was before obſerved. Then they cut and mangle his Fleſh, he being ſtill alive; and when he is dead, they all run in the Night-time, and beat up and down with their Clubs; in order, ſay they, to drive out the Soul of the Priſoner, who probably may have hid itſelf, to revenge the Torments and Inſults they had inflicted on his Body. Some Days after the Execution, a ſolemn Feſtival is made, during which they invite each other to Entertainments. They are ſure not to omit Singing and Dancing; but this Feſtival was chiefly inſtituted for the Diſtribution of the Scalps of ſuch Priſoners as they had taken or killed in War. The Warriors tie to the Scalp a Porcelane-Necklace, repreſenting the Body of the Perſon killed.

IT frequently happens, that a Woman to whom a Priſoner is given as a Slave, yielding to the ſoft Emotions of Pity, gives him his Life, delivers him from the Bonds of Slavery, and captivates him with thoſe of Love. Whatever may have been the Motive of his having Life granted him, he muſt yet be reſtored to that Liberty which the ill Succeſs of War had deprived him of, in a ſolemn Manner. They adopt him; and for this Purpoſe, they carry him to the Water-ſide, in order to waſh him, the Women and young Girls ſtill bewailing the Death of the Savage he ſucceeds: But the Men ſing the War-Songs, and cover the Body of the adopted Perſon with a new Robe of Beaver-Skins; after which he is numbered among the Relations of that Family on whom he had been beſtowed in the Diſtribution of the Plunder. [b]This Ceremony is alſo called *Delivery*, or *Child-birth*. They celebrate this Solemnity by an Entertainment, at which Time the Priſoner is adopted either as Son, Brother, Uncle, Couſin, or Nephew, according to his Age or Quality.

CÆLIUS RHODIGINUS tells us, but without quoting any Authority, that the antient *Scythians* uſed alſo to ſcalp their Enemies.

WE ſhall cloſe this Article with a Cuſtom which muſt naturally inſpire 'em with a prodigious deal of Courage, and that is their never allowing their Priſoners to be ex-

[a] *La Hontan* obſerves, that the Priſoners are treated much more cruelly, when there are Proofs of their having killed Women and Children. If it appears that they have killed Men only, their Vengeance goes no farther than the Shooting them with Guns or Arrows.

[b] *Hennepin*'s Voyage to a Country bigger than *Europe*.

changed,

changed. "As ſoon as they are taken Priſoners, ſays *La Hontan*, their Relations and "their whole Nation look upon 'em as dead, unleſs they happen to have been ſo much "wounded. ---- that it was impoſſible for 'em to kill themſelves; in this Caſe they are "received, *provided they have been able to reſcue themſelves out of the Hands of their E-*"*nemies*: Whereas, were the former to come, they would not be regarded, even by "their own Relations, nor even meet with one ſingle Perſon that would look upon "them."

Superſtitious Ceremonies of thoſe Nations, before they go a Hunting.

HENNEPIN[a] has given us a Deſcription of this Ceremony, as practis'd by the *Iroquois* and *Miſſiſippians*. A few Days before theſe People ſet out to hunt the wild Bull, their old Men ſend out five or ſix Hunters to thoſe Places where the Chaſe is to be. When the Hunters are got there, they dance the *Calumet*, with as much Ceremony as if they were among ſome of their confederate Nations; and at their Return, they expoſe publickly for three Days ſucceſſively, ſeveral great Kettles ſet off with Feathers. During theſe three Days a Woman of Diſtinction walks in Proceſſion with the Cauldron at her Back before a great Number of Hunters. The Company is headed by an Old Man, who with great Gravity carries a Piece of Cloth, or ſomething like it, by way of Standard or Enſign. *Hennepin*, who aſſures us, that he himſelf ſaw this Proceſſion paſs along, relates, That "this Old Man made the Hunters or Warriors halt three "or four Times, to bewail the Death of thoſe wild Bulls they flattered themſelves they "ſhould kill. At the laſt Halt, the Old Men in the Company ſent out two of their beſt "Hunters as Scouts, to look for wild Bulls. They whiſpered them in the Ear at their "Return, before they begun the Chaſe: They then lighted up Bull's Dung dry'd in "the Sun, and primed, as it were, their *Calumets* with this new Fire, which they pre-"ſented to thoſe Hunters who had been out upon the Scout, in order for 'em to ſmoke. "The Ceremony ended, an hundred Men went behind the Mountains, and the ſame "Number marched another Way, in order to ſurround the Bulls, *&c.*

BEFORE a young Hunter goes to the Chaſe for the firſt Time, he is obliged to keep a religious Faſt, to which he prepares himſelf with the Care and Attention that is generally obſerved by thoſe who go through a State of Probation in any Order ſoever, when they are juſt growing up to Manhood. This Faſt continues three Days, during which the Novice is obliged to daub his Face over with Black, and imagines it to be a Homage he is bound to pay the great Spirit. He preſerves a Piece of Fleſh from every Deer, in order to devote it to him; and theſe Pieces are ſo holy, that no other Savage but the Hunter dares to touch them, not even although he were almoſt ſtarved.

Their VOWS.

ALL Relations are ſilent upon this Head of Devotion. Here follows the only Inſtance we meet with of that Kind: [b] Whenever there happens a great Scarcity of Victuals, they promiſe the great Spirit that a Portion of the firſt Beaſt they kill ſhall be given to one of the moſt conſiderable of their Nation, as a Teſtimony of the Love they bear it; and that they will not eat of that Animal before the Diſtribution is made. The

[a] *Voyage into a Country bigger than* Europe, in Vol. v. of *Collection of Voyages to the North.*
[b] *La Potterie*, ubi ſupra.

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above-mentioned Author adds, "That they ſometimes keep the Beaſt two Months," till ſuch Time as they meet with a Perſon of Diſtinction, to whom they may give the *devoted Morſel*; if the Beaſt ſhould ſtink, or rot, during that Time, they burn it, in order to offer it in Sacrifice. Such as don't make any Vow to gain the Favour of the great Spirit, at leaſt take Care to recommend themſelves to the Protection of their *Manitou*. They preſent a lighted Pipe to him thrice, break out into Lamentations, beſeech him to hear 'em, and recommend their Perſons and Families to his Protection. Mournful Songs bear a Part in this Religious Ceremony.

The Heraldry and Hieroglyphics of the Savages.

WE preſume the Reader does not ſuppoſe the Savages are very well skilled in Heraldry; but as *La Hontan* has thought proper to give the Name of Coats of Arms to certain rude and ill-ſhaped Figures, which thoſe People paint on the Trees, as ſo many Monuments of their Victories, and which poſſibly they revere as Deities, we ſhall alſo call 'em by that Name, and deſcribe them as follows: Whenever a Party of Savages has gain'd a Victory over their Enemies, the Conquerors, at their Return into their Country, peel the Bark from the Trees to the Height of five or ſix Foot in all Places, where they halt, and then paint on the naked Trunk ſeveral groteſque Images, which are either ſo many Figures that repreſent ſymbolically, or hieroglyphically, the Character they aſcribe to themſelves, or elſe the Images of their tutelary Genius. Theſe Images are made of Coal, ground and beat to Powder in Fat or Oil.

THESE Nations alſo expreſs their Thoughts by Hieroglyphics. *La Hontan* furniſhes us with ſome Inſtances to this Purpoſe, ſuch as the following: The Arms of *France* with an Ax and ſeveral Tens over them, ſignify that the *French* have *rais'd the Ax*; that is, to ſay, have proclaim'd War, and fought againſt them with as many Warriors as there are Tens in the Figure.

Of their YEAR.

THE Year [a] among the *Hurons*, and ſeveral other Nations of *Canada* and *Miſſiſippi*, is compos'd of twelve [b] ſynodical Lunar Months, but with this Difference, that every thirty Moons they paſs over a ſupernumerary one, which they call the *Loſt Moon*. All theſe Lunar Months have Names ſuitable to 'em. They give the Name of the *Worm Moon* to the Month of *March*, becauſe thoſe Inſects begin to diſcover themſelves at that Time; that of the *Moon of Plants*, to the Month of *April*; the *Moon of Swallows* to that of *May*, and ſo on. The *Flemmings* have the ſame Form of Speech in their Tongue: The Month of *February* is by them called [c] *the Month in which they lop or prune the Trees*; the Month of *April*, [d] that *in which the Meadows are fit for Mowing*. We muſt here explain what we before mentioned of the *Loſt Moon* of the Savages. [e] Let us ſuppoſe *March* to be their thirtieth Lunar Month, and that thus it ends the Revolution of thirty Months, in that Caſe there will be a *loſt* or intercalary *Moon* between *March* and *April*, after which the Month of *April* will be reckoned as the firſt of the ſyno-

[a] *La Hontan.*

[b] This is a Term in Aſtrology: A ſynodical Month is the Space of twenty nine Days and a Half, which the Moon employs from the Time of her being once with the Sun under the ſame Degree of the Zodiac, till her Meeting with him again under another Degree. *Rohault's* Phyſics.

[c] *Snoeimaand.*

[d] *Graſmaand.*

[e] *La Hontan*, ubi ſupra.

dical

dical Revolution of thirty Months. This we believe is the only Explication that can be given to *la Hontan*'s Relation. Inſtead of reckoning by Weeks, a Calculation never uſed by the Savages, they compute Time from the firſt to the twenty ſixth of their Lunar Months; which comprehends juſt as much Time as is between the Inſtant in which the Moon begins to diſcover the Edge of its Half-Face in the Evening (theſe are *la Hontan*'s Words) till her almoſt diſappearing in the Morning. This is what they call the *Month of Illumination*: "As for inſtance, a Savage will ſay, I ſet out the "firſt of *the Sturgeon Month*, which is the Month of *Auguſt*, and I return'd the 29th of "*the Month of the Indian Corn*, *i. e.* that of *September*; the Day following, which was "the laſt, I lay by. Nevertheleſs, as there ſtill remains three Days and an half of "*Dead Moon*, (which is their Manner of expreſſing themſelves,) during which Time it "is hid from their Sight, they give them the Name of Naked Days." 'Tis evident that this Way of meaſuring Time is very troubleſome and intricate. They compute their artificial Day and Night by a Quarter, a Half-quarter, Half, three Quarters, Sun Riſing and Setting, Day-break, and Twilight. But if it be objected that this Way of computing cannot be exact, in ſuch Parts of the Year when neither the Sun nor Moon appear in their Horizon, *la Hontan* anſwers, That repeated Experience, and an extreme Attention, which the *Europeans* are ſeldom capable of, becauſe of the great Diſtraction of their Thoughts, teach them to know exactly the Hour either in the Day or Night, tho' the Weather be never ſo cloudy.

Of their Memorials, when they treat upon any Affairs.

THESE People expreſs their Thoughts by Hieroglyphics, as was before obſerv'd: But when they treat upon any very important Affair, they make uſe of Necklaces, made of Porcelane Beads, or Pieces of black and white Shells cut long-wiſe, ſtrung and rang'd in ſuch a Manner, as to compoſe a Variety of Figures that look pretty enough. Theſe Necklaces are two Foot long, and about three or four Inches broad. They in ſome meaſure ſupply the Want of Writing, whenever any Treaty or Suit of Law is to be determin'd, *&c.* Theſe their Warriors uſe as Bracelets and Girdles, and put them over white Shirts. The Reader will have a better Idea of the Uſe of theſe Necklaces, by reading the Negotiations of the *French* and *Engliſh* with the Savages, as related by Travellers. Suffice it to obſerve, that every Necklace contains either a Point to be treated on, or ſome remarkable Circumſtance: As for Inſtance, if they are to treat with a Nation with whom they were before at Variance, or if they are to communicate any Affairs to an Ally, they ſend him as many Necklaces as there are Affairs in Agitation. One of theſe ſhall ſignify a Piece of Intelligence, another a Compliment of Condolance, a Reconciliation; ſhall ſhew that they enter into a Deſign, and are reſolved to ſhare in ſuch an Enterprize, *&c.*

Religion of the Inhabitants of Cibola, *of* New-Albion, *of* New-Mexico, California, *&c.*

IF we may give Credit to the Relation of Friar *Mark of Niſa*, whom *Antonio de Mendoſa*, Viceroy of *Mexico*, ſent with ſome other *Spaniards* to diſcover the North Coaſts of *America*, ſituated on the *South-Sea*, the Government of *Zuny* or *Cibola* is ſo well regulated, that we can ſcarce conſider thoſe People as Savages. They dwell in Cities, in which are ſeveral Houſes built of Stone. The Form of their Government is ſuch,

[a] *La Potterie*, ubi ſupra. *Vide* the Repreſentation of theſe Necklaces.

as diſcovers that they are not entirely ignorant of thoſe Circumſtances that conduce to the maintaining of Order and Regularity: But nevertheleſs, the little Religion they ſeem to have, is vaſtly odd and whimſical, if we are to give Credit to what *Francis Vaſques* relates, *viz.* "That the People of *Cibola* pay no Adoration to any Thing but Water, "becauſe, ſay they, it contributes to the Growth of Corn and other Food; which is a "Proof of its being the only Support of Life."

THE famous Sir *Francis Drake*, who made ſo many Expeditions in the ſixteenth Century, diſcover'd *New-Albion*, ſituated on the *South-Sea*, in the 38th or 40th Degree of North Latitude. He imagin'd he diſcovered ſome Footſteps of Religion in the Inhabitants of that Coaſt. He ſaw ſome Women tearing their Cheeks, bewailing and inflicting a Variety of Tortures on themſelves; all which, he thought, was ſome Indication of religious Worſhip. He had the Honour to ſalute the King or *Cacique* of the Country, and all his Court. Their Dreſs and Ornaments, which conſiſted of Feathers, Rabbit Skins, and Lays of Colours, whimſically dawb'd over the Body of the King, and thoſe of his Courtiers, were not able to tempt *Drake*, in whoſe Favour the King of *New-Albion* offer'd to abdicate his Crown. His Majeſty ſet it on the Head of that illuſtrious *Engliſhman* with his own Hand, put the Royal Chain about his Neck, and heightened the whole Ceremony with a Song; but all to no Purpoſe: Sir *Francis* refuſed the kingly Dignity with as much Generoſity as the *New-Albion* Monarch had offered it to him. The Reader may poſſibly ask, What Traces of Religion could be diſcovered in this Ceremony? But that muſt be demanded of *Drake* himſelf. He tells us, that thoſe Savages mixing among his People, wept, groan'd, and tore their Faces, making their Offerings at the ſame Time; and that his Companions endeavour'd to make them underſtand that religious Worſhip was due to the true God only. In the whole he does not inform us, what it was in which the Worſhip of the Savages conſiſted. 'Twould be very difficult to form any ſolid Notions from Conſequences drawn from a few Signs, which are generally fallacious.

ALL that can be ſaid on the Religion of the Savages of *New-Mexico*, is, that they worſhip Idols. If the Reader goes on to enquire, we will tell him, that the Devotees among the Idolaters have their Oratories, where they worſhip the Devil. Here they offer Meat to him for his Suſtenance: They dedicate to him Chapels, which are built on an Eminence[a]: 'Tis here the Devil goes generally to divert and repoſe himſelf, whenever he is forced to ramble from one City to another. 'Tis to be obſerv'd, that Travellers ſave themſelves from entring into abundance of Particulars, by bringing in the Devil in all the Notions which Idolaters form to themſelves of the Supreme Being. This is the Syſtem of *occult Qualities* in religious Matters. The Savages of the Provinces of *Los Quires* ſeem to worſhip the Sun, the Moon, and Stars: This Conjecture is grounded on the Repreſentation of thoſe heavenly Bodies painted on their Tents and Pavilions. We are told in general, that all thoſe People hold a very ſtrict Correſpondence with the Devil.

FERDINAND ALARCHON, imagining that the *Californians* adored the Sun, made uſe of a very unapoſtolical Method to bring them over; but after all, his Buſineſs was to get his King new Subjects, and to increaſe the Number of good Chriſtians. He declared to them, That he was ſent by the Sun to exhort them to Peace and Unity. Some *Indians*, who ſuſpected the Truth of his Miſſion, asked, Why he had delay'd to ſend him ſo long? To which he reply'd, *That he was too Young.*: Which Anſwer was perfectly well adapted to a Savage. The Concluſion of the Conference was, that they acknowledg'd him to be the Son of that Planet. This pretended Son, in Order to increaſe the Num-

[a] *Purchas.*

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ber of the Elect, raiſed a Wooden Croſs, and commanded his Companions the *Spaniards* to adore it, as an Example for the Imitation of the Infidels. To theſe he preſcrib'd the Time and Manner of Adoration. As we may take it for granted that he had obſerved they worſhipped the Riſing-Sun in the Morning, he told them that they were to worſhip the Croſs at the ſame Hour. [a] Father *Picolo* relates, in his *Account of California*, that he could not diſcover *the leaſt Form of Government, or hardly any Marks of Religion, or regular Worſhip*, among that People. "They worſhip the Moon, and "cut their Hair (I cannot affirm, continues the ſame Author, whether it be in the "Wane) in honour of their Deities. This they give to their Prieſts, who apply it to "ſeveral ſuperſtitious Uſes."

Marriage-Ceremonies, and other Cuſtoms of the Indians of New-Mexico.

[b] THESE Savages are Polygamiſts. We are told that the Inhabitants of *Cibola* marry but one Wife. Thoſe of *California* will not allow their Maidens to keep Company with Men. They puniſh Adultery with Death. The Widowhood of their Women laſts ſix Months, after which they are allowed to marry again.

THE *Californians* and their Neighbours have Youths among them whom they oblige to go in Womens Apparel: Theſe adminiſter to the moſt infamous Uſes. They are prohibited Marriage, and they carry this laſcivious Cuſtom to ſuch horrid Lengths, that when the Youth whom they proſtitute in this Manner, happens to die, his Brother is obliged to ſucceed him in the ſcandalous Office. Theſe miſerable Wretches make a Duty of this Obſcenity, which we have deſcrib'd in as modeſt Terms as the Subject would admit of; and in Return are maintained by the Charity of the Public, and beg their Bread from Door to Door. The reſt of the *Indians* of *North-America* give into the ſame Irregularities, and conceal the Shame of thoſe they abuſe under the Name of Hermaphrodites.

THE *Indians* of *Cinalva* adopt Perſons into their Families in the ſame Manner as the *Nadoueſſans* and other Nations of *North-America*. They thruſt a little Stick down the Throat of the Perſon who is to be adopted, which forces him to throw up violently whatever he has got in his Stomach; and this they call Regeneration.

[c] WHENEVER any one of them falls ſick, and that his Life is thought in Danger, they immediately dig a Grave. The Moment he is dead, they burn him, together with his Houſe and all his Effects: They bury his Aſhes, and throw a certain kind of Duſt over his Grave, with which thoſe who revere his Memory make a ſtrong Liquor, which they drink to great Exceſs. The *Californians* alſo burn their Dead, with all that belonged to them. This odd Cuſtom alone plainly ſhews that theſe Savages are perſuaded of the Immortality of the Soul.

[a] *Collection of Voyages to the North*, Vol. iii.
[b] See *Purchas*.
[c] *Ibid.*

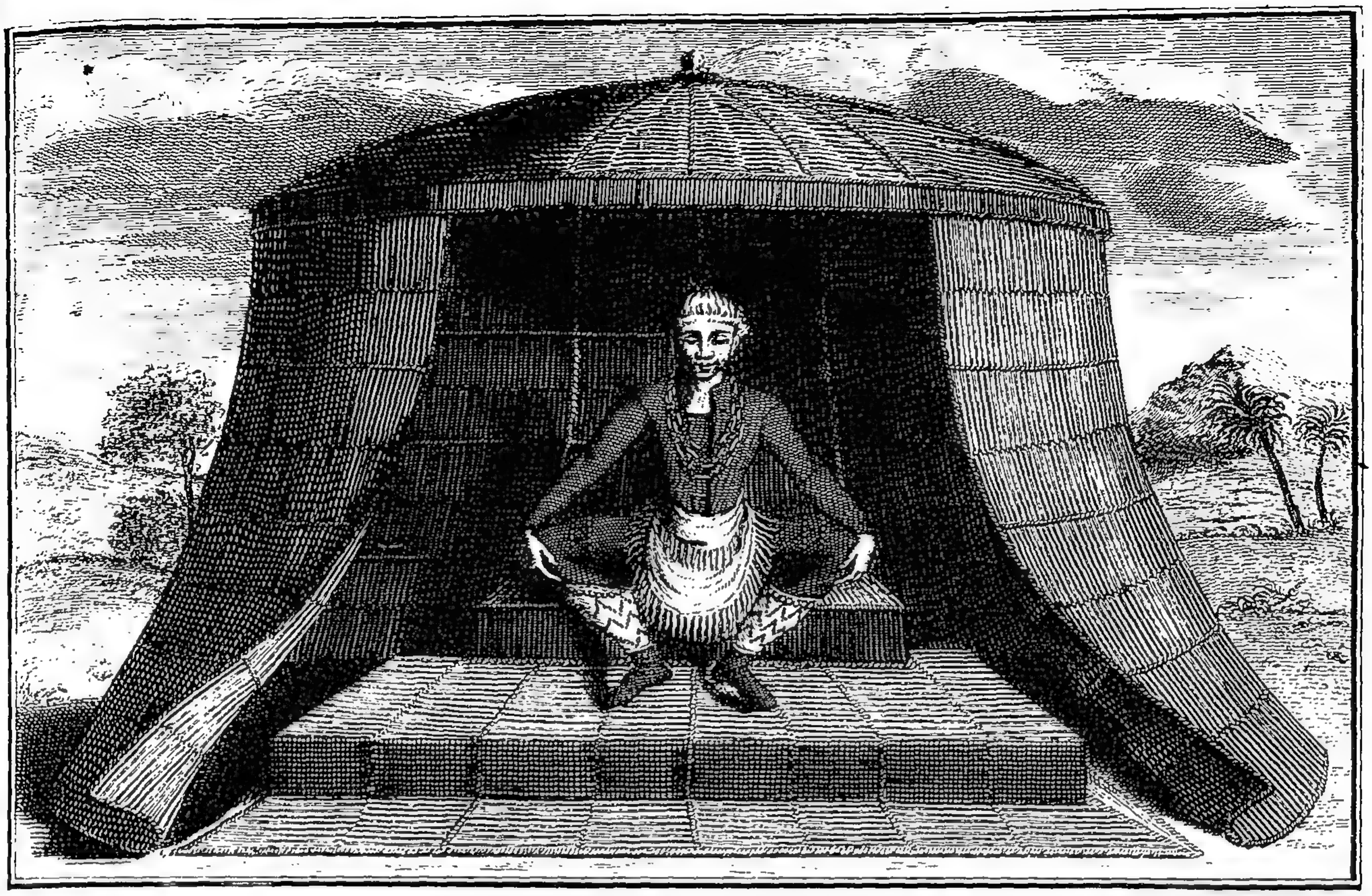
Religion of the VIRGINIANS.

WE ſhall begin this Deſcription with a Piece of Hiſtory, which may be of Uſe in proving the Greatneſs of Soul of thoſe People whom we call Savages. [a] *Oppechancanough*, Emperor of the *Virginians*, falling unhappily into the Hands of the *Engliſh*, Sir ..... *Berkley*, Governor of the *Engliſh* Colony, intended to ſhew him publicly to the People. The *Virginian* Prince, whoſe Eyes were ſo much weakened by Old-Age, that he was forced to make uſe of one of his Subjects to open them for him, hearing a great Croud of People about him, cauſed them to be open'd immediately. The Sight of ſo great a Multitude threw him into a Rage; whereupon he bid them in a haughty Tone, ſend for the Governour, whom he reproached with his Ill-treatment, and told him with a diſdainful Air, " That if Fortune had made him his Priſoner, he would " not have expoſed him ſo baſely to the Scorn and Deriſion of his People." We have mentioned this Incident, as it may be of Uſe to juſtify the *American Indians*, with regard to ſeveral groſs and childiſh Ideas, which ſome Travellers have imputed to them, not only in religious Matters, but even with reſpect to the moſt common Notions of Decency and Decorum.

[b] HERE follows what a Native of *Virginia* has written concerning the Religion of the *Virginians*: " Theſe *Indians*, ſays he, look upon thoſe to be guilty of Sacrilege, who " reveal the Principles of their Religion." Whence we are to infer, that in caſe their Neighbours entertain the ſame Opinion, we are not to wonder, that it is impoſſible to reconcile the Aſſertions which we meet with in Travellers who have writ of thoſe Countries; or that a Traveller ſhould contradict all that had been written by one who had viſited thoſe Regions before him. A very little Attention will be ſufficient to diſcover that they often aſcribe to the ſame People, Ideas that are directly contradictory, and ever confuſed; the Reaſon of which is, becauſe they are able to get but a ſuperficial Knowledge of Things, ſwallowing them down in a hurry, without once examining them; but at the ſame Time they ſtrenuouſly maintain, that they are capable of giving a moſt authentic Relation. " One Day, continues the above-cited Author, we met with the *Quiocoſan*, or Temple of the *Indians*, at a Time when every Body was aſſembled to conſult upon dividing thoſe Lands which the *Engliſh* had given them. Overjoy'd to meet with ſo happy an Opportunity, we reſolved not to loſe it. After having remov'd from the Gate of the Temple, twelve or fifteen great Logs of Wood with which it was barricado'd, we entered it, and ſaw nothing at firſt but the bare Walls, and a Fire-Place in the Middle. This Houſe was about thirty Feet long, and eighteen Feet wide, and had a Hole in the Roof to let out the Smoke. The Gate of the Temple was at one End of it. On the Outſide, and at ſome Diſtance from the Building, Stakes were ſet up quite round it; the Tops of which were painted, repreſenting Men's Faces in Relievo. We did not find one Window in all the Temple, nor any Place for the Light to enter in at, except at the Door, and the Hole of the Chimney. We obſerved farther, that at the End, over-againſt the Door, there was a Separation made of Matting work'd very cloſe together, which encloſed a Place about ten Feet in length, and which did not let in one ſingle Ray of Light. At firſt we could hardly prevail upon ourſelves to attempt to enter into ſo dark a Place, but at laſt we ventur'd in, and found in the Midſt of this Encloſure, a Place ſurrounded with Stakes, at the Top of which were great Shelves, from whence we drew three Mats that were roll'd up and ſew'd together; on one of which ſome Bones were laid, on another an *Indian* Hanger, call'd by the *Virginians* [c] *Tomahawk*. They had tied to one of theſe

[a] *Hiſtory of* Virginia, *Edit. of* 1706.
[b] *Hiſtory of* Virginia.
[c] *See the Figure.*

" *Toma-*



KIWASA IDOLE deo VIRGINIENS.

Le DIEU des VENTS, autre Idole des VIRGINIENS.

" *Tomahawks* the Waddles of a Turkey-Cock painted red, and the two longeſt Feathers " of his Wing hung at the End, tied on with a String of about five or ſix Inches " in Length. In the third Mat was ſome Inlaid-Work, which we took for the Idol of " the *Indians.* This Inlaid-Work conſiſted of a Piece of Wood three Feet and a half " in Length, having a Notch at the Top, for the ſetting in of the Head, with Semi- " circles about the Middle, which were nail'd on four Inches from the Edge, repreſent- " ing the Breaſt and Belly of that Statue. Underneath was another Board, not above " half ſo long as the former, and which they faſtned there with Pieces of Wood, that " being ſet in on every Side, ſtood out about fourteen or fifteen Inches from the Body, " and which, as we imagined, made the Bending in of the Knees whenever they ſet " the Image together. We alſo found in this Mat, ſome Pieces of red and white " Callico, and Rolls made for the Arms, Thighs, and Legs, which they folded over the " Knee.

" 'Twould be very difficult to get the Sight of one of thoſe Images at this Time, " becauſe the *Indians* are extremely careful in concealing them from public View. We " put the Clothes of the above-mention'd Image upon the Circles to make up the Body; " to which we fix'd the Arms and Legs, in order to form ſome Idea of it: But the " Head and the magnificent Bracelets with which they generally adorn it, were not " there, or at leaſt we could not find them. When this Image is clothed with all its " Ornaments, it muſt needs have a very venerable Aſpect in this dark Place, in which " the Light is let in only by raiſing one of the Mats of the Partition, from the gloomy " Light that comes in at the Gate, and the Hole of the Chimney of the Temple. This " Gloom ſerves to heighten the Devotion of theſe ignorant People: But one Circum- " ſtance, which is of great Service in carrying on the Cheat, is, that the Chief Magi- " cian enters unperceived by any one, alone on one Side, and moves the Image up and " down, whilſt the Prieſt ſtands among the People on the other Side, to hinder any " Perſon from being over-curious, under the Penalty of incurring the Cenſures and Indig- " nation of the Deity."

The *Virginians* have given ſeveral Names to this Idol. 'Tis call'd by ſome *Oka*, by others *Quioccos*, or *Kiwaſa*. Theſe Names may poſſibly be ſo many Epithets, which they vary according to the ſeveral Functions they aſcribe to this Deity, or the different Notions they may form to themſelves of it in their religious Exerciſes, and common Diſcourſes. " Moreover, continues the above-cited Author, they are of Opinion that " this Idol is not one ſole Being, and that there are many more of the ſame Nature, " beſides the tutelary Gods." They give the general Name of *Quioccos* to all theſe *Genii*, or Beings; ſo that we will particularly apply the Name of *Kiwaſa* to the Idol in Queſtion.

The Engraver has not here repreſented the Idol *Kiwaſa* in his Temple; but has placed him in the open Air, in a Hut built of Mats, and on a kind of Seat or Altar, called by the *Virginians* [a] *Paworance*. Theſe Savages conſecrate Chapels and Oratories to this Deity, in which the Idol is often repreſented under a Variety of Shapes. They even keep ſome of theſe in the moſt retir'd Part of their Houſes, to whom they communicate their Affairs, and conſult them upon Occaſion. In this Caſe they make uſe of them in the Quality of tutelary Gods, and 'tis they who ſhower down Bleſſings on their Families.

These Idolaters often repreſent *Kiwaſa* with a Pipe in his Mouth; and what is more, he really ſmokes, for the Pipe is lighted. But the Truth is, that a Prieſt conceals himſelf

[a] *Purchas.*

dextrouſly behind the Idol, and ſmokes the Tobacco. The Darkneſs with which the God is ſurrounded, prevents their ſeeing the Smoker, or the People from detecting him; for were they to diſcover him, they would no longer pay the Reverence due to their ſpiritual Directors. The Gods of the Inhabitants of our Hemiſphere have ſweated, groaned, and wept, juſt after the ſame Manner.

KIWASA often manifeſts himſelf in Oracles or Viſions. They conſult him before they go a Hunting, and for Matters of leſs Importance. As Caprice is, among theſe Savages, the Effects of the Inſpirations of a God, if at any Time when they are hunting, the Spirit moves them to play, they immediately fall upon playing, becauſe they think that God has commanded it, and that their Wills ought to be immediately dependant upon his, even on the moſt trifling and ridiculous Occaſions. Whenever they want to conjure him up, four Prieſts go to the Temple of the God, whom they raiſe by the Power of certain *Words, of whoſe Signification the People* are entirely ignorant. Then *Kiwaſa* appears under the Figure of a handſome Man, having on the left Side of his Head a Tuft of Hair, which deſcends to his Feet; and appearing thus equipp'd in the Air, he haſtens forthwith to the Temple. Immediately he begins to walk up and down it in great Agitations; but he grows calm on a ſudden, and orders eight more Prieſts to be ſent for: When the Aſſembly is met, he declares his Will to them; which being done, he again ſets out on his Journey for Heaven.

THE *Virginians* worſhip alſo the Sun. At Day-Break the Devotees of both Sexes go faſting, and waſh themſelves in a running Stream. The Ablution continues till the Sun appears, nor do they ſuffer their Children of ten Years of Age to omit this religious Duty. He is no ſooner above the Horizon, but they offer him Tobacco. The Deity which is here repreſented with the Idol *Kiwaſa*, is another Object of the Adoration of the *Virginians*. The Winds and Seas are all under his Direction, and the ſeveral Appendages about his Image are all emblematical.

THESE Idolaters are not ſparing of either Offerings or Sacrifices to their Gods, and the moſt trifling Subject of Fear, furniſhes them with an Occaſion of ſmoking either [a] Fat or Tobacco in honour of thoſe Deities, whom they imagine are ever prepared to oppreſs them. " [b] Whenever they go a Journey they burn Tobacco, in order to *obtain the Aſſiſtance of the Sun.*——Whenever they croſs a Lake or River, they throw Tobacco " into it, or the moſt valuable Thing they have, in order that the Spirit, who they " believe preſides in thoſe Places, may grant them a ſafe Paſſage over. Whenever they " return from Hunting, from War, or any other conſiderable Enterprize, they offer " Part of their Spoils, of their beſt Tobacco, of their Furs, their Colours with which " they paint themſelves, nay even Fat, and the beſt of their Game. The Antients had " Part of theſe Cuſtoms among them.

" THEY have alſo *ſome ridiculous Traditions.* There is a Rock on that Side where " the Water-Falls of the River *James* lie, on which are plainly ſeen ſeveral Marks that " appear to have been made by the Foot of a Giant, and are about five Feet diſtant from " one another. The *Indians* are of Opinion, —— that one of their Gods having walked " on this Rock, left the Print of his Feet in it."

WE have already obſerved, that the *Virginians* make uſe of emblematical Figures. " They often erect Pyramids and Stone Pillars, which they paint and adorn after their " Manner: They even pay them all the outward Marks of religious Worſhip, not as " thoſe which are offer'd to the Supreme Being," but in Quality of his Repreſentatives;

[a] The *Virginians* uſe it inſtead of Incenſe.
[b] *Hiſtory of* Virginia.

becauſe they employ them as Symbols and Hieroglyphics of the Sovereign of all Things: They honour his Majeſty before the Sign, or Repreſentative; they honour it in the Sign, tho' at the ſame Time they don't honour the Sign itſelf. 'Tis in the ſame View, " that " they keep certain Stone-Baskets, under which ſome Character of the Deity is un- " doubtedly repreſented. They offer Sacrifice to Rivers and Fountains, and that becauſe " their continual Flowing is an Emblem of God's Eternity.

" THEY erect Altars in all thoſe Places that are remarkable for ſome Incident.——But " there is a private Altar, to which they pay a greater Honour than to any of the reſt. " The High Altar, before the Arrival of the *Engliſh* in *Virginia*, was ſituated in a Place " to which thoſe People gave the Name of *Uttamuſſak*: The principal Temple of the " Country was in the ſame Place, which was at the ſame Time the Metropolitan Seat " of the Prieſts. There were *alſo three large Houſes*, each ſixty Feet long, all filled " with Images. 'Twas in theſe religious Houſes that they uſed to preſerve the Bodies " of their deceaſed Kings; for which the Natives had ſo great a Veneration, that none " but Kings and Prieſts were allowed to enter them. The People were never admit- " ted into them, nor dared even ſo much as to approach thoſe Sanctuaries without the " Permiſſion of the former. The High Altar was of ſolid Cryſtal of three or four " Inches Square.....On this Altar they uſed to ſacrifice on ſolemn Days." And as Mankind in general are eaſily perſuaded that every Thing which is employ'd in any myſterious Affair, cannot fail of diſplaying itſelf by ſome diſtinguiſhing Characteriſtic, let us not omit " that this Cryſtal was ſo very tranſparent, that the Grain of a Man's " Skin might be ſeen through it; 'twas moreover of ſo prodigious a Weight, that un- " able to draw it any further, they were obliged to bury it in the Neighbourhood," to conceal it from the *Engliſh*. We have Inſtances of this miraculous Weight in the Religions of our Hemiſphere. How much Pains, how much labour, was employ'd to conquer the Reſiſtance of the God, Demi-God, and other Subalterns of the Deity, whoſe Statues were reſolutely bent not to ſtir from their Places? Among the extraordinary Prerogatives which *Homer* has beſtow'd ſo liberally on his Gods, he was particularly careful not to omit Weight.

WE before took notice that the *Virginians* give the Name of *Paworances* to their Altars; " which is the Reaſon of their having ſo much Veneration for a Bird who is " continually repeating that Name.——They ſay That that Bird is the Soul of one " of their Princes.——They add further, that an *Indian* — having kill'd one of thoſe " Birds, paid dear for his Raſhneſs; for he diſappear'd a few Days after, and was never " heard of more.——Whenever they come near a *Paworance* as they are travelling, " they never fail to inform the young People in their Company, on what Occaſion and " at what Time it was built; exhorting them at the ſame Time, to pay all due Re- " ſpect to the Altar." Thus do theſe oral Inſtructions perpetuate among theſe People the Tradition of the Miracles of their Gods, the Wonders of their Religion, and the Doctrine which it teaches.

The Notions the VIRGINIANS *have of the* Deity, *the* Creation, *&c.*

THE Author from whom we have extracted the above-mentioned Particulars, tells us, " That the *Virginians* acknowledge a God that delights in doing God, whoſe " Habitation is in Heaven, and whoſe kindly Influences ſhed themſelves upon the Earth: " That he is Eternal, enjoys a perfect Happineſs and Tranquility, and is ſupremely per- " fect, and, *what is worſe, he is ſupremely indolent.* That he ſhowers down his Bleſ-

ſings

" ſings upon Men, without Choice or Diſtinction; or without troubling himſelf with " their Affairs." That he leaves 'em entirely to their Free-wills, whilſt he himſelf continues in a ſupine [a] Indolence, out of which all the Worſhip they pay him is not able to recover him. That 'tis to no Purpoſe to pray to him, ſince nothing is capable of moving him.

THIS Syſtem does not hang well together, and poſſibly may have been falſely related by thoſe who have written on the Religion of theſe Savages. We have already taken notice, when we mentioned *Kiwaſa*, that the *Virginians* imagine themſelves to be immediately inſpir'd by him in all their Thoughts; whence it follows, that he acts upon their Wills, and conſequently concerns himſelf with what Men do. Be that as it will, finding they have nothing to dread from the indolent and inſipid Goodneſs of their God, they endeavour to procure the Favour of an evil Genius, who is of an infinitely more active Nature. We cannot ſay, whether they imagine him to be his Subject, his Equal, or his Lieutenant; or whether it be him they call [b] *Oka* or *Kiwaſa*: 'Tis certain however, " That they pay this evil Spirit a very zealous Homage, which very much re- " ſembles the Worſhip the Savages of *Miſſiſippi* and *Canada* pay their evil Genius. " The *Virginians* tell us, that 'tis he who concerns himſelf with the Affairs of this World; " 'tis he, ſay they, viſits us, ruffles the Air, and raiſes Storms, *&c.* and him we appeaſe " with Sacrifices."

SOME other People of *Virginia* have a Notion that God, whom they ſuppoſe to be eternal, having made a Reſolution to create the World, firſt formed a Set of Subaltern Gods, to whom he afterwards committed the Government thereof, after having made uſe of their Aſſiſtance in creating it. After this he created the Sun, the Moon, and Stars, whoſe Degree and Quality is inferior to that of other Gods. The firſt Thing thoſe Gods created was Water, out of which they formed all Creatures, both viſible and inviſible. Woman was created before Man, and ſhe had Commerce with one of theſe creating Gods. This is the Origin of Mankind.

Their Prieſts, Soothſayers, Diſcipline, *&c.*

THE Figure repreſents a Prieſt and a Soothſayer. " The [d] Sacerdotal Veſtment " is like a Woman's Petticoat plaited, which they put about their Necks, and " tie over the Right Shoulder; but they always keep one Arm out to uſe it upon Oc- " caſion. This Cloke is made round at Bottom, and deſcends no lower than the Middle " of the Thigh: 'Tis made of ſoft well-dreſſed Skins, with the Hair outwards.

[a] " *How the vaſt Maſs of Matter, Nature, free*
" *From the proud Care of th' med'ling Deity,*
" *Doth work by her own private Strength, and move,*
" *Without the Trouble of the Gods above.*
" *For how, good Gods, can thoſe that live in Peace,*
" *In undiſturb'd and everlaſting Eaſe,*
" *Rule this vaſt All, their labouring Thoughts divide*
" *'Twixt Heaven and Earth, and all their Motions guide;*
" *Send Heat to us, the various Orbs controul,*
" *Or be Immenſe, and ſpread o'er all the Whole?*
" *Or hide the Heavens in Clouds, whence Thunder thrown,*
" *Does beat their own aſpiring Temples down;*
" *Or thro' vaſt Deſarts breaks th' innocent Wood,*
" *Not hurts the bad, but ſtrikes the juſt and good?* Creech's Lucretius, *Book* ii.

[b] We read in *Purchas*, that they adore the Devil under the Name of *Oka*, or *Kiwaſa*.
[c] *Purchas*.
[d] *Hiſtory of* Virginia, ubi ſupra.

THESE



PRÊTRE de la VIRGINIE vû du côté droit.



PRÊTRE de la VIRGINIE vû du côté gauche.



MAGICIEN de la VIRGINIE.

" THESE Prieſts ſhave their Heads cloſe, the Crown excepted, where they leave only " a little Tuft, that reaches from the Top of the Forehead to the Nape of the Neck, and " even on the Top of the Forehead. They here leave a Border of Hair, which, whe- " ther it be owing to Nature, or the Stiffneſs contracted by the Fat and Colours with " which they daub themſelves, briſtles up, and comes forward, like the Corner of a " ſquare Cap.

" THE Magicians or Soothſayers alſo ſhave their Heads cloſe, and leave only a Tuft " upon it. Over their Ears they wear the Skin of a Bird, whoſe Feathers are of a dark " Colour; and dawb themſelves with Soot, or ſomething like it, in the ſame Manner " as the Prieſts. They hang an Otter-Skin at their Girdle for Modeſty-ſake, and clap " its Tail between their Legs. They alſo tie a Pocket to it, which hangs upon the " Thigh, the Bottom whereof is adorned with a little long Fringe, or tagged Points."

WE are aſſured that the *Virginians* have a great Veneration for their Prieſts; " and " that the latter endeavour to procure it, by daubing themſelves all over in a very " frightful Manner; dreſſing themſelves in a very odd Habit, and tricking up their Hair " after a very whimſical Manner." Every Thing they ſay is conſidered as an Oracle, and makes a ſtrong Impreſſion on the Mind of the People: They often withdraw from Society, and live in Woods or in Huts, far removed from any Habitation. They are difficult of Acceſs; and don't give themſelves any Trouble about Proviſions, becauſe Care is always taken to ſet Food for 'em near their Habitations. They are always addreſs'd to in Caſes of great Neceſſity: As for Inſtance, they beſeech 'em to ſend Rain, or to help 'em in finding out any Thing they may have loſt: They alſo act in Quality of Phyſicians, becauſe of the great Knowledge they are ſuppoſed to have of Nature. In fine, Peace or War is determined by their Voice, nor is any Thing of Importance undertaken without firſt conſulting them.

" THE Soothſayer is the Prieſt's Aſſociate, not only in the tricking Part, but alſo in " the Profits ariſing from thence, and they ſometimes officiate for one another.

" THE religious Service is performed in a general Tongue, underſtood only by the " greateſt Men of the Nation, and anſwers in ſome meaſure to the *Latin*." As Witch-craft makes a very conſiderable Part of the Religion of the Country, we ſhall preſent the Reader with a Deſcription of it, as we find it in the above-mentioned *Hiſtory of* Virginia. " The *Virginians*, ſays that Author, employ Witchcraft on ſeveral Occaſions; neither " are they ſparing in their Sacrifices to the wicked Spirit. Every Seaſon of the Year " they offer to it the Firſt of their Fruits, of their Birds, Fiſh, Cattle, Plants, Roots, " *&c.* and repeat their Offering every Time they have any extraordinary Succeſs in War, " Hunting, or Fiſhing.

" [a]CAPTAIN *Smith* happening to fall into their Hands, they employ'd a Piece of " Witchcraft or Charm upon this Account, which was as follows: The Buſineſs was to " know, if he were well or ill affected towards them, and if any more *Engliſhmen* were " to come into their Country. Early in the Morning they lighted a great Fire, round " which they drew a Circle of Meal; after which a Man, whom we are to ſuppoſe " was the Chief-Prieſt or Magician, drew near the Fire, making ſeveral very frantic " Geſtures at the ſame Time. He was cover'd with a Skin, and had a Crown of Fea- " thers with Weaſel and Serpents Skins upon his Head. Thus equipped, he began the " Invocation with a thundering Voice, ſinging magical Airs, in which he was ſeconded " by ſix other Prieſts. They repeated the Airs ſeveral Times; and theſe were no ſooner

[a] This is partly borrowed from *Purchas*.

" ended, but the Prieſt laid a few Wheat-Corns upon the Ground, and the High-prieſt " threw Fat and Tobacco into the Fire. After this they drew two other Circles. The " Prieſts took Sticks, and laid 'em between the Wheat-Corns, which were ranged about " five in a Row; and this Ceremony laſted three Days."

[a] THOSE Soothſayers pretend alſo to lay Storms; to effect which, they go to the Water-ſide, where they addreſs themſelves to the Water with a hideous Noiſe, accompanied with Invocations and Songs; after which they throw Tobacco, Pieces of Copper, and ſuch like Trifles, into the Midſt of the Water, in order to appeaſe the Deity who preſides over it.

THE *Virginians* have been accuſed of ſacrificing young Children. Captain *Smith*, who was wrong inform'd of the Circumſtances of this pretended Sacrifice, which is no more than a Probation that all ſuch go through as are devoted to the Myſteries of Religion, has given us the following Deſcription of it: [b] They painted white fifteen of their beſt-ſhap'd Boys, who were about twelve or fifteen Years of Age: Theſe they carried before a numerous Aſſembly of Prieſts and People, all of them painted ſo artfully, that a Painter could not poſſibly have done better. " The *Werowance*, which is the Name " the *Virginians* give to their Princes, preſided in this Aſſembly. The ſeveral Members " of it held Gourd-Bottles and Boughs in their Hands. The Savages ſpent the whole " Morning in dancing and ſinging round the young Boys: In the Afternoon they were " all fifteen ſet under a Tree, and were ſo ranged, as to have a double Lane of People, " armed with Bundles of ſmall Cane, between them. They then choſe five young " Men, who went ſingly, and took out one of thoſe Boys, and led him thro' the Lane, " and ſhielded him, tho' at their own Coſt, and with a ſurprizing Patience, from the " Multitude of Blows, which were ſtruck with the Sticks. During this cruel Exer- " ciſe, the Mothers of the Lads weeping and groaning bitterly, were preparing Mats, " Skins, Moſs, and dry Wood for their Funeral. After this Ceremony they pulled " down the Tree, broke the Trunk of it to Pieces, lopped off the Branches and Boughs, " and therewith made Garlands to crown them, and dreſſed up their Hair with the Leaves " of the Tree they had felled.

" 'TWAS impoſſible to know what became of the Children; but they were thrown " one upon another into a Valley, where the Aſſembly made their Rejoicings. Several " Queſtions being aſked the *Werowance* with regard to this pretended Sacrifice, he an- " ſwer'd, all thoſe Children were not dead; but that *Oka* ſucked the Blood from the " Left-Breaſt of ſuch as were fallen to his Share, till they expired; that the five young " Men kept the reſt in the Deſart for nine Months, not allowing them to confer with " one individual Perſon during that Time. 'Tis from among theſe Youths, continued " he, that we chuſe our Prieſts and Soothſayers."

THE Author of the *Hiſtory of* Virginia thinks, the Reaſon why theſe Medico-Prieſts endeavour to perſuade the People, that *Oka* ſucks the Blood from the Left-Breaſt of ſuch Children as fall to his Share, is, in order that if any of the Novices ſhould die under the Rigours of their Probation, the Prieſthood may not ſuffer upon that Account. He adds, that Captain *Smith* gives an imperfect Deſcription of the Diſcipline which all thoſe are obliged to undergo who aſpire at the Dignity of the Prieſthood, or who are ſo far ſpurred on by Emulation, as to endeavour to be one Day received into the Number of their Great Men. This the *Virginians* call *Huſcanawer*: Here follows the Deſcription of that Ceremony, as we find it in the *Hiſtory of* Virginia. " 'Tis generally celebrated " once every fifteen or ſixteen Years, unleſs it ſo happens, that their Youth are capable

[a] *Purchas.*
[b] Extracted from *Purchas*, and the *Hiſtory of* Virginia.

" of



B. Picart. del.

Les VIRGINIENS, adorent le FEU, et se rejouissent, apres avoir été delivrez de quelque danger considerable.

" of being received oftener into it. All theſe are obliged to go through this Diſcipline,
" before they can be received into the Number of the Great Men, or *Cockarouſes* of the
" Nation. —The principal Men of the Place where the Ceremony is to be performed,
" make choice of the beſt-ſhap'd, and moſt ſprightly Youths among them —— for their
" *Huſcanawers.* —— Any one who ſhould refuſe to undergo that Diſcipline, would nôt
" dare to live among his Countrymen. They at firſt perform ſome of thoſe Ceremonies
" related by *Smith*, the chief of which is Retirement.——— They ſhut them up for
" ſeveral Months together, and give them no other Suſtenance during their Solitude,
" than the Infuſion or Decoction of certain Roots that turn the Brain. And indeed this
" Liquor, which they call *Wiſoccan*, together with the Severity of the Diſcipline, makes
" theſe Novices raving mad: *They continue for ſome Time in this Condition.* In the
" mean Time they are ſhut up in a ſtrong Place, built for that Purpoſe. —[a] This In-
" cloſure is made in the Shape of a Sugar-Loaf, and is open like a Lattice to let in the
" Air. — Not above a Month ſince, thirteen Youths were *huſcanawed* there, and ſet
" at Liberty." Here theſe Novices quite loſe their Memory; they forget their Poſ-
ſeſſions, Parents, Friends, and even Language. " When theſe Medico-Prieſts find that the
" Novices have drunk *Wiſoccan* enough, they leſſen the Quantity by Degrees, till ſuch
" Time as their Senſes are returned: But before this happens, they carry 'em about to
" their own Cities or *Villages, poſſibly to make them known again to the People.* The
" young Men, after having paſſed thro' their ſevere Diſcipline, dare not ſay they remem-
" ber the moſt trifling Particulars, for fear of being *huſcanawed* a ſecond Time, for
" then they are ſo ſeverely handled, that few eſcape with their Lives. A Novice is
" obliged to grow deaf and dumb, and muſt pay afreſh for ever Thing he learns.

" WHETHER theſe Youths really loſe their Memories or not, 'tis certain they pre-
" tend not to know any Thing of what they had learnt before, and that they are at-
" tended by their Guardians till they have learnt all over again. ——In a Word, they
" begin to live again, after having been dead as it were; and become Men, by forgetting
" they had formerly been Children. — The Trouble which thoſe Guardians put them-
" ſelves to, is ſo very great, and they are obliged to obſerve ſo religious a Secrecy during
" the whole Courſe of this ſevere Diſcipline, that thoſe who acquit themſelves worthily
" of this Charge, are thought to have performed the moſt meritorious Action that can
" be wrought. 'Tis alſo a ſure Way of riſing to great Preferment. But then on the
" other Side, they may depend upon their being ſoon ſent out of the World, ſhould
" they neglect but the moſt inconſiderable Circumſtance in their Duty. The Author of
" this Relation adds, that thoſe who were *huſcanawed* in his Time, were handſome, well-
" ſhaped, ſprightly Boys, from fifteen to twenty, or five and twenty Years of Age, and
" were looked upon as rich. This, continued he, made me at [b] firſt imagine, that the
" old Men had invented this Stratagem, in order to engroſs the Poſſeſſions of their
" young People, ſince 'tis certain that they ſhare them among themſelves, or employ
" them, *as they pretend*, on ſome Public Uſe. —— The *Indians* pretend, that the ſole
" Motive of their employing theſe violent Methods, is in order to free their young People
" from the dangerous Impreſſions of Infancy, and from all thoſe Prejudices, which they
" contract before Reaſon is capable of gaining the Aſcendant. They affirm, that being
" then at Liberty to follow the Dictates of Nature, they are no longer liable to be de-
" ceived by Cuſtom or Education, and are thereby the better enabled to adminiſter
" Juſtice uprightly, without having any Regard to the Ties of Blood or Friendſhip."
The Antients had the ſame Opinion of their Initiations, and thought that they cleared the Underſtanding and rectify'd the Ideas: The Moderns give pretty much into the ſame Notion; but it would be dangerous, and at the ſame Time to no Purpoſe, to make the Application in this Place.

[a] See the Figure.

[b] Like the Jeſuits, who when they meet with any very rich young Student in the Seminaries, employ all the Artifice and Inſinuations poſſible, to allure him into their Society, in order to enjoy his Poſſeſſions.

Their

Their FESTIVALS *and* DEVOTION.

HERE follows what the above-mentioned Author has obſerved on this Head: "We don't find that they have any ſtated Times, or fixed Days, on which they "celebrate their Feſtivals, but that they regulate them only by the different Seaſons of "the Year. As for Inſtance, they celebrate one Day at the Arrival of their wild Birds, "another upon the Return of the Hunting Seaſon, and for the Maturity of their Fruits: "But the greateſt Feſtival of all is at Harveſt-Time. They then ſpend ſeveral Days "in diverting themſelves, and employ moſt of their Amuſements, ſuch as martial Dances, "and heroic Songs."

AFTER their Return from War, or eſcaping ſome Danger, they light Fires, and make merry about them, each having his Gourd-bottle, or his little Bell, in his Hand. They all, Men, Women, and Children, often dance in a confuſed Manner about theſe Fires: One would be apt to imagine that this is their chief Devotion. Some Travellers pretend that they pay a religious Worſhip to Fire on this Occaſion; be that as it will, 'tis this Ceremony which is repreſented by the Figure.

THEIR Devotions in general conſiſt only of Acclamations of Joy, mixed with Dances and Songs, except that in Seaſons of Sorrow and Affliction theſe Acclamations are changed into Howlings. The Prieſts preſide at this Solemnity, dreſs'd in their Sacerdotal Ornaments, Part of which are the Gourd-Bottle, the Petticoat above-mentioned, and the Serpents or Weaſels Skins, the Tails of which are dexterouſly tied upon their Heads like a *Tiara*, or Triple-Crown. Theſe Prieſts begin the Song, and always open the religious Exerciſe, to which they often add Incantations, Part of the Myſteries whereof are comprehended in the Songs above-mentioned. The Noiſe, the Geſtures, the wry Faces; in a word, every Thing contributes to render theſe Incantations terrible.

WE ſhall here obſerve, that one of their Religious Acts is the throwing the firſt Piece of whatever they eat at their Meals into the Fire. But let us ſay a Word or two more of their Dancing. We muſt conſider it as relative to this Article, ſince it makes ſo great a Part of the Worſhip of the *Virginians*, that 'tis not eaſy to diſtinguiſh the ſacred from the prophane. "They have two different Kinds of Dancing, according to the "Author of *the Hiſtory of* Virginia, *viz.* Firſt, either ſingle, or at moſt in ſmall Com-"panies; or, ſecondly, a great Number together, but without having any Regard either "to Time or Figure. In the firſt Kind one Perſon only dances, or two or three at moſt. "In the mean Time the reſt, who ſeat themſelves down in a Ring, ſing as loud as they "can ſcream, and ring their little Bells. Sometimes the Dancers themſelves ſing, dart "terrible and threatening Looks, ſtamp their Feet againſt the Ground, and make a thou-"ſand antic Poſtures and wry Faces. The other Dance, conſiſting of a large Company, "is performed round Stakes ſet in the Form of a Circle, adorned with ſome Sculpture; "or round about a Fire, which they light in a convenient Place. (The Figure repre-"ſents this Ceremony.) Every one has his little Bell, his Bow and Arrow, in his Hand. "They alſo cover themſelves with Leaves, and thus equipped immediately fall a dancing. "They ſometimes ſet three young Women in the Midſt of the Circle.

"They light Fires every Night, and dance and ſing about them:" Theſe are the Places of Rendezvous of all ſuch as have a Mind to divert themſelves. The Deſcription of a Ball, which the Hiſtorian, who has furniſhed us with theſe Particulars, has copied from a more antient Traveller than himſelf, ſhews, that the *Virginians* have ſome Taſte for this Diverſion.

Their Ceremonies of Peace and War, and Hieroglyphics.

THE *Virginians* uſe the *Calumet* in the ſame Manner as the Savages above-mentioned. Here follows the Deſcription of the Ceremonies obſerved in their Reception of Foreigners. " The *Werowance*, accompanied with his People, goes " to meet the Foreigners at ſome Diſtance from the Place of his Reſidence; deſires 'em " to ſit down on Mats, which his Attendants bring with them for that Purpoſe; and in- " vites 'em at the ſame Time to the Ceremony of the *Calumet*, which is followed by " a ſhort Converſation. They then go to the Habitation of the *Werowance*, who gives " Order for the Waſhing of their Feet, treats them, and afterwards diverts them with " Songs and groteſque Dances. When the Time for going to reſt is come, they make " choice of two of their moſt beautiful young Women to attend upon——the Ambaſſa- " dor, or the principal Foreigners. Theſe young Women undreſs him, and the Moment " he is in Bed, they ſteal ſoftly into it, and lie down on each Side of him. They would " even think they had violated the Laws of Hoſpitality, were they not to ſatisfy all his " Deſires; and this is ſo far from caſting a Blemiſh on their Reputation, that the reſt " of the young Women envy them for what, in their Eyes, is the greateſt Honour " that could be done 'em. But this is granted to none but Foreigners of the firſt Diſ- " tinction."

As ſoon as Peace is concluded, they bury a *Tomahawk*, as a Teſtimony that all their Enmity is at an End; and this is what the *Canadans* call *burying the Ax*. They often plant a Tree over the *Tomahawk*, to ſhew that their mutual Friendſhip will flouriſh like a Tree.

" WHEN they are upon the Point of making War, the *Werowance* conſults the Prieſts " and Soothſayers; aſſembles the chief Men of the Nation, and holds a general [a] Council. " The young Men in theſe Aſſemblies, particularly in Caſe they expect a War, paint " themſelves all over with White, Red, Black, and ſeveral other Colours intermixed. As " for Inſtance, they dawb over half their Face with Red, and the other Half with Black " or White. They draw great Circles of different Colours round their Eyes, with mon- " ſtrous Whiskers, and a thouſand other groteſque Figures all over their Bodies. To make " themſelves ſtill more terrible, they ſtick either Feathers, Down, or the Hair of ſome " wild Beaſt, into the wet Paint. Thus equipp'd they go to the Council, and the Mo- " ment they are arrived fall a Dancing, with Arrows or the *Tomahawk* in their Hands. " At the ſame Time, they chaunt forth the Glory of the Nation and the brave Exploits " of their Anceſtors; making Signs with the *Tomahawks* that they are going to make a " great Slaughter of their Enemies."

THEY ſeldom fight on Plains, but endeavour to ſurprize their Enemies, and cut 'em to Pieces in ſome Ambuſcade, like the *Canadans* and the *Iroquois*. The above-mentioned Writer tells us, " That they ſpare neither Man, Woman, or Child, to prevent their " revenging themſelves;" which would make their Cruelty greater than that of the other Nations of *North-America*.

THEIR Manner of expreſſing their Thoughts has ſome Affinity to Hieroglyphics; as for Inſtance, they make uſe of certain Repreſentations of Birds, Quadrupeds, or other Things, to expreſs certain Ideas; and 'tis to theſe that *la Hontan* has given the Name of *Coats of Arms*. When they are on a Journey, or in War, " they paint certain Marks on " their Shoulders, to diſtinguiſh themſelves from other Nations. Theſe generally mark them-

[a] *Hiſtory of* Virginia.

" ſelves with one, two, or three Arrows, which one Nation ſhall paint with the Point " upwards, another the Point downwards, a third [a] croſs-wiſe, *&c.*" One of their Idols marches along with them to War, and they ſing as they advance to the Combat.

Their Marriages, and the Education of their Children.

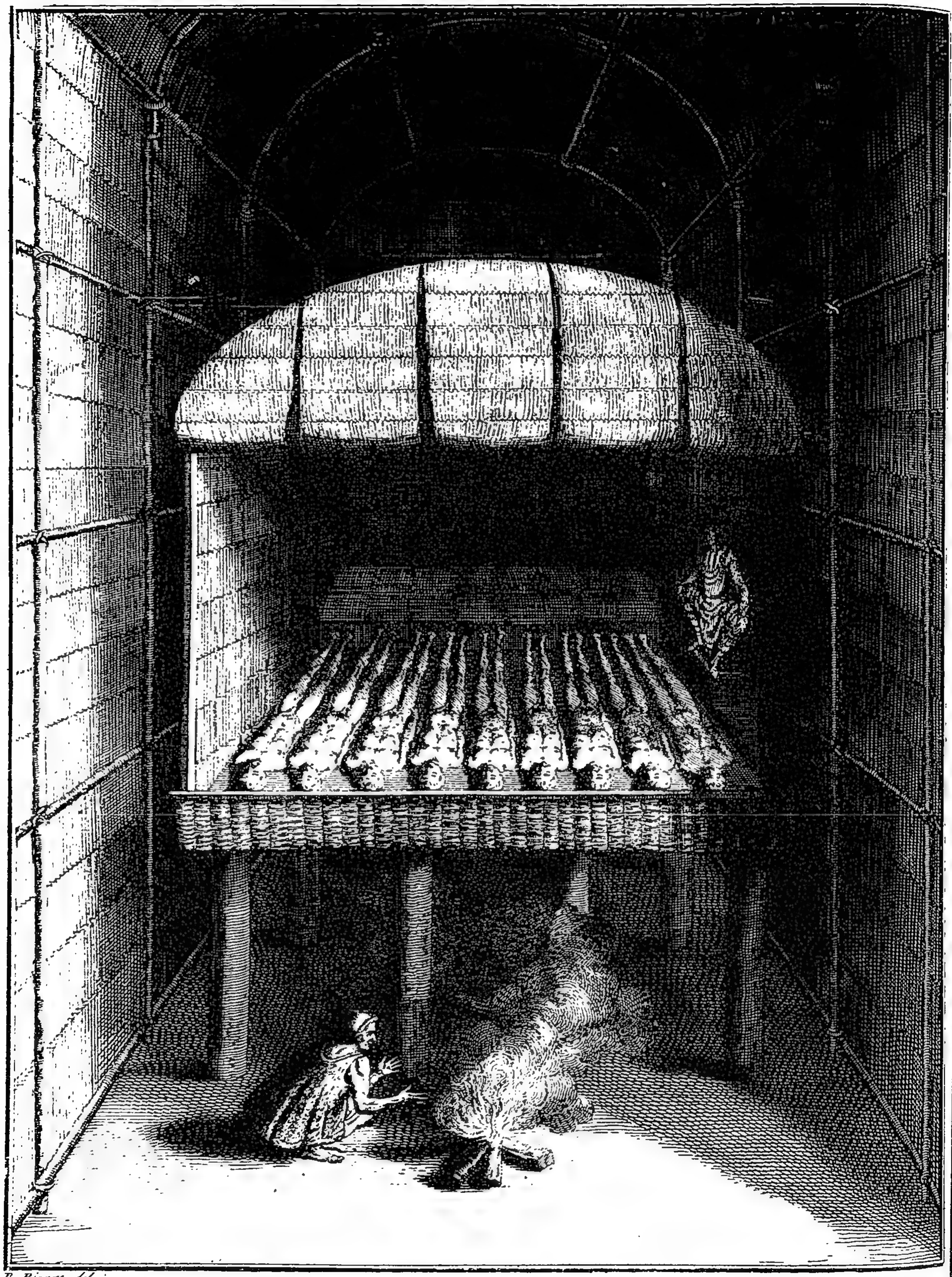
WE are aſſured that the " [b] *Indians* of *Virginia* look upon Marriage as a very " ſolemn Act, and that the Vows they then make are thought to be ſacred and " inviolable.——The Husband and Wife are allowed to live apart if there is not a good " Harmony between them; nevertheleſs Divorces are looked upon as ſcandalous, and " the Parties ſeldom carry their Quarrels to ſuch a Length as to quit one another.—— " When they puſh Things to theſe Extremities, all the Ties of Marriage are diſſolved, " and both Parties are allow'd to marry again. ——Each takes thoſe Children he or ſhe " likes beſt,——and if the Parties concerned cannot agree about it, they divide the Chil- " dren equally, and the Man chuſes firſt."

THE *Virginians* obſerve alſo to withdraw their Women from Society, whenever they are attacked with certain Maladies. We before took Notice of the Licentiouſneſs of the young Women of *Canada* and *Miſſiſippi*, but Travellers would perſuade us that the Women of *Virginia* are vaſtly more modeſt. " Tho' the young Female *Indians* are ſaid to " proſtitute themſelves for a Trifle, ſays the Author of *the Hiſtory of* Virginia, I yet " could never find any Room for that Accuſation; ſo that I believe 'tis mere Calumny. " The *Indians* diſown this Cuſtom, tho' they look upon their young Women as Miſtreſ- " ſes of their own Perſons, and that they can diſpoſe of themſelves as they pleaſe. More- " over I know, that if one of them happens to have a Child, her Reputation is loſt as " long as ſhe lives; and that ſhe will never be able to get a Husband afterwards." How will it be poſſible to reconcile this Apology for the Modeſty of the *Virginians* with what was ſaid in the foregoing Page? We are told that the Men are apt to be jealous. If that be true, their Honour will not be more ſecure upon that Account. Tho' a Husband were to lay aſide all other Cares, and employ himſelf in that only, he may depend that he would have Work enough cut out for the reſt of his Life. " 'Tis probable that the ex- " cluding the Children of their Princes from the Succeſſion, and the devolving it upon " thoſe of his Brother by the Mother's Side, in caſe he has any, or in Default of that, " to his eldeſt Siſter's Children, may reſult from their Jealouſy; becauſe they think the " Woman's Side to be always the leaſt liable to Impoſture: But the Males in the ſame " Degree of Conſanguinity are preferred to the Succeſſion before the Women, though " the latter are preferr'd before ſuch Males as are in a more diſtant Degree of Conſan- " guinity."

As to their Children, " they plunge them into cold Water the Moment they are born." They educate them much after the ſame Manner as the *Canadans* and other Savages of *North-America*, from the Time of their being grown up a little big, till they arrive at the State of Manhood.

[a] *Purchas.*
[b] *Hiſtory of* Virginia.

Their



B. Picart. del.

TOMBEAUX des Rois de la VIRGINIE.

Their MEDICAMENTS, *&c.*

IT would be needleſs to repeat that their Prieſts are Phyſicians. 'Tis a Happineſs for *Europe*, that our Clergy have not yet taken it into their Heads to join the Cure of the Body to that of the Soul. The *Virginians* cure by Sweating, all ſuch Diſeaſes as ariſe from ſudden Colds or exceſſive Heats. They ſuck Sores, lance Wounds, and apply Fire to Tumours, "by the Means of a Stick of light Wood, which being conſum'd "to a Coal, burns as fierce as a red-hot Iron. They run the other End of the Stick in- "to the Fleſh, and make an Inciſion, which they keep open till all the peccant Hu- "mour is run out of it——They alſo make a little Cone..... with a kind of rotten "Wood, by applying the Baſe to the affected Part; to which Fire is ſet, till the whole "is burnt, and that they have made a real Iſſue."

THE Prieſts ſtudy the Qualities of Plants, but conceal this Science, and the Art of curing Diſeaſes, from the People. They rank this Knowledge among their Myſteries, and are of Opinion, that it ought to be communicated to thoſe only who are deſign'd for the Prieſthood; and ſay, that God would puniſh them were they to diſcover their Medicaments. We ſhall not give a particular Account of the ſeveral Medicaments they make uſe of, becauſe it would be going out of the Bounds of our Deſcription; but we muſt not omit, that the Application is made with a great many wry Faces, Diſtortions, Songs, Howlings, all which prepoſſeſs the Patient and the Spectators in favour of the Phyſician. *Could it be poſſible for this Noiſe, this Diſorder, to be the Work of a Mortal? 'Tis undoubtedly God who is the Agent.* Probably theſe People argue in this Manner on that Occaſion.

THE Method of their Sweating the Sick is the ſame as that of the *Miſſiſippians*, to which we refer the Reader.

Their Funeral Rites, and Opinion with regard to the State of the Soul after Death.

WE ſhall begin by thoſe Ceremonies which are obſerv'd with regard to their Sovereigns. "The *Virginians* preſerve religiouſly the Bodies of their Kings and "of their Chiefs, in the following Manner. They firſt cut the Skin all down the Back, "and take it off whole, if poſſible: They afterwards take the Fleſh from the Bones, "without hurting the Nerves, to prevent the Joints from diſuniting: They then dry the "Bones in the Sun, which they afterwards ſet again in the Skin, having firſt taken "care to moiſten it with Oil or Fat, which keeps it from rotting. After the Bones are "fix'd in the Skin in their proper Places, they fill up the Hollows very dexterouſly with "very fine Sand, and ſew it up in ſuch a Manner, that the Body appears as entire as "if they had not taken the Fleſh from it. After the Corps has been prepar'd in this "Manner, they carry it into a Place made for that Purpoſe, and lay it upon a great "Piece of Wood matted over, that is [a] raiſed a little from the Ground, which they cover "over with a Mat to keep it from the Duſt. They expoſe the Fleſh which they have "taken from the Body to the Sun, by laying it on a Hurdle; and when it is thoroughly "dried, they put it up into a Baſket ſew'd up very cloſe, and ſet it at the Feet of the "Corps. They place an Idol of *Kiwaſa* in theſe Sepulchres, which they ſay looks af- "ter thoſe Bodies." A Prieſt watches Day and Night in this Mauſolæum by a lighted

[a] 'Tis a Scaffold nine or ten Feet high. *Purchas.*

Fire,

Fire, and 'tis there that he acquits himſelf of ſome pious Duties which he imagines affect the Deceas'd in ſome Meaſure. If he himſelf does not give Credit to it, 'tis certain he impoſes the Belief of it upon the People. The Figure repreſents the Order the Bodies lie in, and the Ceremony of the Prieſt.

PRIVATE Perſons are not interr'd after the ſame Manner, but are buried in pretty deep Graves, their Bodies being wrap'd up in Skins or Mats, which they afterwards ſet upon Poles, together with the beſt of their Effects, and cover the whole with Earth. After the Burial of the Bodies, the Women put their Faces in Mourning; for this Name we may give to that Colour with which they dawb themſelves, made of Coal ſteep'd in a certain Quantity of Oil, prepar'd for that Purpoſe. In this Condition they howl and mourn for four and twenty Hours ſucceſſively.

THEY believe the Immortality of the Soul, and that it will be either happy or unhappy after this Life, according to its good or evil Actions. Their Hell is a great [a] Ditch, which they place at the Extremity of the Univerſe, where the Sun ſets. 'Tis there the wicked Souls are to burn without having the leaſt Mercy ſhewn them. [b] Others ſay, that they hang between Heaven and Earth. They add, that the Truth of theſe Torments are confirm'd to them by the Dead themſelves, who from Time to Time bring them an Account of what paſſes in the other World, as they formerly did to us, and ſtill do to this Day in ſome Countries. They call this Hell *Popoguſſo*. The *Werowances* and Prieſts never fail of going into a Paradiſe, which they alſo place towards that Part where the Sun ſets, and behind the Mountains. It is there that thoſe happy Souls rejoice to all Eternity; and in what ſhould this Rejoicing conſiſt, but in their being crown'd with Feathers, in having their Faces dawb'd over with certain odd Colours, and in being peaceable Poſſeſſors of certain Trifles, the moſt conſiderable of which are Pipes and Tobacco, where they dance and ſing with their Anceſtors. Such is the Object of their Immortality. The whole, indeed, is very trifling, and yet they exclude the common People from the Advantages of it, and do not allow any but their Prieſts and great Men, to enjoy the Benefit of riſing again after Death.

Their YEAR *and* RECORDS.

" THEY compute the [c] Number of their Years by that of Winters, which they " call *Cohonk*, from the Noiſe of the wild Geeſe that come only in Winter in " thoſe Parts. They divide the Year into five different Seaſons: The firſt is when the " Trees ſhoot forth or flouriſh in Spring; the ſecond is when the Ears of Corn are " grown and fit to parch; the third is Summer; the fourth Harveſt; the fifth Winter. " They count their Months by Lunations, without having any Regard to the Number " that are in the Year;" and call them, according to the *Canadan* Cuſtom, by the Names of ſuch Things as are remarkable in thoſe Lunations: " As for Inſtance, they have the " Moon of Stags, of Corn, the firſt and ſecond Moon of *Cohonk*, &c. They don't di- " vide their Days into Hours; but make three Portions or Parts of it, which they call " the Aſcent and Deſcent of the Sun.

" THEY calculate by Units, Tens, Hundreds, *&c.* and as to their tranſmitting to " Poſterity the Memorials of Events or Affairs of Civil Life, they uſe certain Strings, " which are ſomething like the *Quippos* of the *Peruvians*. They alſo employ certain " Pieces of Wood on which they make Notches, *&c.*

[a] *Purchas.*
[b] *Ibid.*
[c] *Hiſtory of* Virginia.

Religion

Religion of the FLORIDANS.

"THE [a] Inhabitants of *Florida* are Idolaters, and acknowledge the Sun and Moon "for Deities, whom they worſhip without offering them either Prayers or Sacri- "fices. However they have Temples; but the only Uſe they make of them is to bury "their Dead, and to lodge the moſt valuable Part of their Wealth in them. They al- "ſo ſet up the Spoils of their Enemies at the Gates of theſe Temples, by Way of Tro- "phies." This is all the Account the *Inca Garcilaſſo de la Vega* has given us of the Religion of the *Floridans*. We may juſtly compare them to thoſe idolatrous Nations of Antiquity, who worſhipped whatever they thought odd or ſurpriſing, if it be true that the *Floridans* were ſo ſuperſtitious as to adore a Pillar, which Captain *Ribaut* had erected upon an Eminence, with the Arms of *France*, when he diſcover'd that Part of *North-America*. They offer'd Sacrifices to it, crown'd it with Flowers, and dreſs'd it up with Garlands and Feſtoons; *in a word*, they omitted no kind of Homage.

THE *Floridans* worſhip the [b] Devil under the Name of *Toia*, or rather that evil Principle whom they ſet in oppoſition to their ſupreme Deity. Firmly perſuaded, that it is impoſſible for this laſt Principle to do them any Hurt, becauſe of his great innate Goodneſs, they only bend their Endeavours to appeaſe the other, who, they ſay, torments them in a very grievous Manner. [c] The Devil makes Inciſions in their Fleſh, terrifies them in Viſions, and from Time to Time appears to them, to force them to ſacrifice Men in his Honour. In caſe the Devil does not give himſelf the Trouble to act on theſe Occaſions, the Prieſts have nevertheleſs the Intereſt of the People too much at Heart, to be wanting in the Duty they owe him. We may therefore with great Probability ſuppoſe, that they themſelves are the evil Genius, and that they more than make up for that imaginary Malice which the Fear of the *Floridans* cauſes them to aſcribe to it.

[d] ANOTHER Author has given us the following Account of the Religion of the *Carolinans*. They adore one ſole Creator of all Things, to whom their great Pontiff offers "Sacrifices; but they don't think the Affairs of Men deſerve his Care. They ſay, that "he commits the Government of this Lower World to ſubordinate and inferior Deities: "*i. e.* that he leaves it to the Adminiſtration of good and evil Spirits, to whom the Prieſts "of an inferior Order offer Sacrifices and other Devotions.

THE Savages that inhabit about the Mountains of *Apalache* worſhip the Sun, as Author of Life and Creator of Nature. One would think they had preſerved ſome Footſteps of the Flood; for they ſay, that the Sun having retarded his ordinary Courſe for twenty four Hours, the Waters of the great Lake *Theomi* overflow'd in ſuch a Manner as to cover the Tops of all the higheſt Mountains, that of *Olaimy* excepted; which the Sun preſerv'd from the general Inundation, becauſe of the Temple he had built thereon with his own Hands, and which the *Apalachites* afterwards conſecrated as a Place of Pilgrimage, where it was uſual for them to pay their religious Homage to that Planet. All ſuch as could ſhelter themſelves in this Place, were preſerv'd from the Deluge. The four and twenty Hours expir'd, the Sun recover'd his firſt Strength, and commanding the Waters to retire back to their juſt Limits, ſcattered the Vapours which they ſpread over the Earth. 'Tis in Acknowledgment for this memorable Deliverance, that the *Floridans* call'd *Apalachites*, have thought themſelves obliged to worſhip the Sun. Here follows the Manner how they adored him, and the Particulars of that Worſhip.

[a] *Hiſtory of the Conqueſt of* Florida, *by* Garcilaſſo de la Vega.
[b] *Leſcarbot. Purchas.*
[c] *Purchas.*
[d] *Deſcription of the* Engliſh *Colonies*, in the Collection of ſeveral Voyages, printed at *Paris* in 4to.

The Worſhip which the Floridans *pay to the* SUN; *their Feſtivals, Temples,* &c.

WE ſhall begin with the Worſhip of the *Apalachites*. Their religious Service conſiſts in ſaluting the Riſing Sun, and ſinging Hymns to his Praiſe. They pay him the ſame Homage every Evening. Beſides this, they ſacrifice to him, and offer ſolemn Perfumes in his Honour, four Times every Year, on the Mountain of *Olaimy*: But as they do not offer any bloody Victim to this Planet, becauſe they look upon it as the Parent of Life, and that they think that he who beſtows it on Creatures, can ſcarcely delight in a Worſhip that deprives them of it, we can hardly give the Name of Sacrifice to the Offerings which they make to it, ſince they conſiſt only of Perfumes which they burn, in Preſents which they make the Prieſts, and in Songs which they ſing in honour of the glorious Planet of the Day. The Eve of the Feſtival appointed for the Offering of Perfumes, the Prieſts withdraw into the Mountains, the better to prepare themſelves for this ſolemn Act of the Day following; the People are ſatisfy'd if they get there before Day-Break. Fires are burning all Night long upon the Mountain; but the Devotees do not dare approach the Temple, or rather Grotto, which is dedicated to the Sun. The [a] *Jouanas* only are allow'd Acceſs to the religious Edifice, and 'tis to them that the Devotees intruſt their Gifts and Oblations, which the *Jouanas* afterwards hang on Poles, which are fix'd on each Side of the Gate, where they remain till the Ceremony is ended; after which they diſtribute them according the Donor's Will.

THE Moment the Sun begins to ſhine, the *Jouanas* ſing forth his Praiſes by falling ſeveral Times upon their Knees; after which they throw Perfumes into the ſacred Fire that is lighted before the Gate of the Temple. Theſe two Acts of Worſhip are followed by a third no leſs eſſential. The Prieſt pours Honey into a Stone made hollow for that Purpoſe, and which ſtands before a Stone Table; and ſcatters about the Stone a conſiderable Quantity of Maiz half bruiſed and clear'd from its Chaff. This is the Food of certain [b] Birds, who the *Floridans* tell us ſing the Praiſes of the Sun. Whilſt the Prieſts are burning the Perfumes, and ſinging to the Honour of that Planet, the People proſtrate themſelves and pay their Devotions. The Ceremony concludes with Sports, Dances, and Diverſions, and the moſt eſſential Part of the Feſtival ends at Noon. Then the *Jouanas* ſurround the Table, repeating their Songs and Acclamations; and when the Sun begins to gild the Edges of the Table with his Rays, they throw all the Perfume they have left into the Fire. The Ceremony does not quite end here. After the laſt Oblation of Perfumes, ſix *Jouanas* choſen by Lot ſtay by the Table, and ſet at liberty ſix Birds of the Sun, which they brought in Cages in order that they might act their Part in the Ceremony. After the myſterious Deliverance of theſe Birds follows a Proceſſion of Devotees, who come down from the Mountain with Boughs in their Hands, and go to the Entrance of the Temple, into which they are introduc'd by the *Jouanas*. Laſtly, the Pilgrims waſh their Hands and Faces with a ſacred Water. Such is the Deſcription of this Ceremony, which we have borrowed from an [c] Author who had extracted it from the Relations of two *Engliſhmen*.

THE Temple conſecrated to the Sun, and to its Worſhip, by the *Floridans* of *Apalache*, is a ſpacious Grotto, made by Nature in the Rock, on the Eaſt-Side of the Mountain. We are told that it is two hundred Feet long, and of an Oval Form; that the arched

[a] The Name of the *Floridan* Prieſts.
[b] They go by the Name of *Tonatzulis*.
[c] *Rochefort* in his *Hiſtory of the* Antilles.

Roof

Roof riſes an hundred and twenty Foot in Height, and that there comes in Light enough by a Hole which goes quite thro' the Top, to illuminate the Grotto.

GARCILASSO, in his Hiſtory of *the Conqueſt of* Florida, gives a Deſcription of another Temple of the *Floridans* of *Coſaciqui*, which ſeems to have been uſed only as a Burying-Place for the great Men of the Country. The *Spaniards* found in thoſe Temples great wooden Trunks or Cheſts, that were placed round the Walls on Benches raiſed two Foot from the Ground. " In theſe Trunks the dead Bodies were laid, which were em-" balm'd in ſuch a Manner, as not to caſt forth any offenſive Smell. There were alſo " leſſer Cheſts, and Reed Baſkets very curiouſly wrought. The little Cheſts were filled " with Men and Womens Clothes, and the Baſkets with Pearls of all ſorts." The Temple of *Talomeco* was the Burying-Place of the *Caciques* of the Country; the Deſcription which *Garcilaſſo* has given us thereof, juſtly merits to be inſerted in this Place. " The Temple of *Talomeco*, which is the Burying-Place of the *Caciques*, is, ſays he, " above an hundred Paces long and forty wide; the Walls are of a Height proportion-" able to it, and the Roof is very much rais'd, to ſupply the Defect of the Tiles, and " to give the greater Slope to the Waters. The Roof is made of very ſlender Reeds, " ſplit in two, with which the *Indians* make very handſome Mats that are like the Ruſh " Carpets of the *Moors*. Five or ſix of theſe Carpets, laid one upon another, keep the " Rain from piercing thro' and the Sun from coming into the Temple; in which Par-" ticular they are imitated by their common People and Neighbours, who employ their " Mats to the ſame Uſe. Upon the Roof of this Temple a Variety of Shells of different " Sizes are ſet, and ſeveral Fiſhes ranged in a very beautiful Order. But it is ſcarce " poſſible to think whence they were brought, ſince thoſe People live ſo far diſtant " from the Sea, unleſs we ſuppoſe they took them out of the Rivers with which that " Province is water'd. All theſe Shells are plac'd inſide-out, to make the greater Show; " always ſetting that of a large Sea-Snail between two little ones, with Spaces between " the ſeveral Pieces, fill'd with ſeveral Strings of Pearls of different Sizes, like ſo many " Feſtoons, faſten'd from one Shell to the other. Theſe Feſtoons of Pearl, which reach " from the Top of the Roof to the Bottom, heightned by the Luſtre of the Mother-of-" Pearl, and of the Shells, look wonderful pretty when the Sun ſhines upon them. The " Gates of the Temple are proportionable to the Bigneſs of it. At the Entrance of it " are twelve gigantic Statues made of Wood. They are repreſented with ſo ſavage " and threatning an Air, that the *Spaniards* ſtood a conſiderable Time to view them; " and indeed thoſe Figures were worthy the Admiration of antient *Rome*. One would " imagine that thoſe Giants had been ſet there to guard the Door; for they make a " Lane on both Sides, and leſſen gradually in Bulk. The [a] firſt are eight Foot high, " and the reſt ſomething leſs, decreaſing gradually in Height, like the Pipes of an " Organ.

" THEY have Weapons anſwerable to their Stature; the firſt on each Side have Clubs " ſet off with Copper, which they hold lifted up, and as it were ready to fall on thoſe " who ſhould be ſo bold as to enter in; the ſecond have Poll-Axes, and the third a kind " of Oar; the fourth Copper Axes, the Edges of which are made of Flint; the fifth " ſtand with their Bows bent, ready to let fly the Arrow. Theſe Arrows are very cu-" rioufly wrought, the Tips of which are made of a Piece of Stag's Horn very nicely " wrought, or elſe of Flint-Stone whetted as ſharp as a Sword. The laſt Giants have " very long Pikes tipp'd with Copper at both Ends, and ſtand in a threatening Poſture " like the reſt; all after a different, but very natural Manner.

[a] By the Way, eight Foot is not ſo ſurpriſing a Height.

THE

" THE Top of the Walls in the Inſide of the Temple, are adorned agreeably to the " Outſide of the Roof; for there is a kind of Cornice made of large Sea-Snail Shells, " ranged in very good Order, with Feſtoons of Pearl between them, hanging from the " Roof. In the Space between the Shells and Pearls, we ſee the hollow Place which joins " to the Roof, a great Number of Feathers of various Colours, ſet in a beautiful Order. " beſides this Order obſerv'd above the Cornice, there hangs from all the other Sides of " the Roof ſeveral Feathers and Strings of Pearls, all held together by imperceptible " Threads, fix'd at Top and Bottom, in ſuch a Manner that thoſe Works ſeem ready " to fall every Moment.

" UNDER this Ceiling and Cornice, and round about the Temple on the four Sides, are " two Rows of Statues, ſtanding one above another, the one of Men, and the other of " Women, of the Size of the People of the Country. Their ſeveral Niches, which " were made only as an Ornament to the Wall, join to one another, which would o- " therwiſe have been too naked. All the Men have Weapons in their Hands, on which " are Rolls of *Pearls*, each conſiſting of four or five Rows, with Tufts at the End, made " of very fine Thread of various Colours. The Statues of the Women have nothing in " their Hands.

" AT the Foot of theſe Walls are ſet wooden Benches very well wrought, on which " the Coffins of the Lords of the Province and thoſe of their Families are placed. Two " Foot above thoſe Coffins, the Statues of the Perſons buried there are ſet in Niches in " the Wall. They repreſent them exactly as they were at the Time of their Deaths. " The Women have nothing in their Hands, but the Men are arm'd.

" THE Space between the Images of the deceas'd Perſons, and the two Rows of Sta- " tues which begin beneath the Cornice, is fill'd with Shields of different Magnitudes, " made of Reeds, ſo ſtrongly interwoven, as not to be penetrated by a Croſs-Bow or a " Gun. Theſe Shields are all garniſh'd with Pearl and Tufts of ſeveral Colours, which " makes them much more beautiful.

" IN the Middle of the Temple are three Rows of Boxes or Cheſts, ſet on Benches " ſeparated from one another. The largeſt of theſe Cheſts ſerve as Baſes to the leſſer, and " theſe to the leaſt; theſe Pyramids conſiſt generally of five or ſix Cheſts. As there is " a Space between the ſeveral Benches, the Paſſage is left clear, ſo that one may ſee every " Thing that paſſes in the Temple.

" ALL theſe Cheſts are full of Pearls; the largeſt Pearls are in the greateſt Cheſts, " and ſo in proportion to the leaſt, which are fill'd with nothing but Seed-Pearl. Theſe " were in ſuch prodigious Quantities, that the *Spaniards* affirm'd, that nine hundred Men " with three hundred Horſes, would not have ſufficed to carry away at once all the Pearls " depoſited in that Temple." However, this will not be found ſo extraordinary, ſince we are told that the *Americans* of this Province, depoſited every individual Pearl they had met with in ſeveral Ages together, in thoſe Cheſts; and hence we may infer, that had the *Spaniards* kept all the Gold and Silver which they have brought from *Peru* in their own Hands, they would by this Time have had enough to cover a great Number of their Churches.

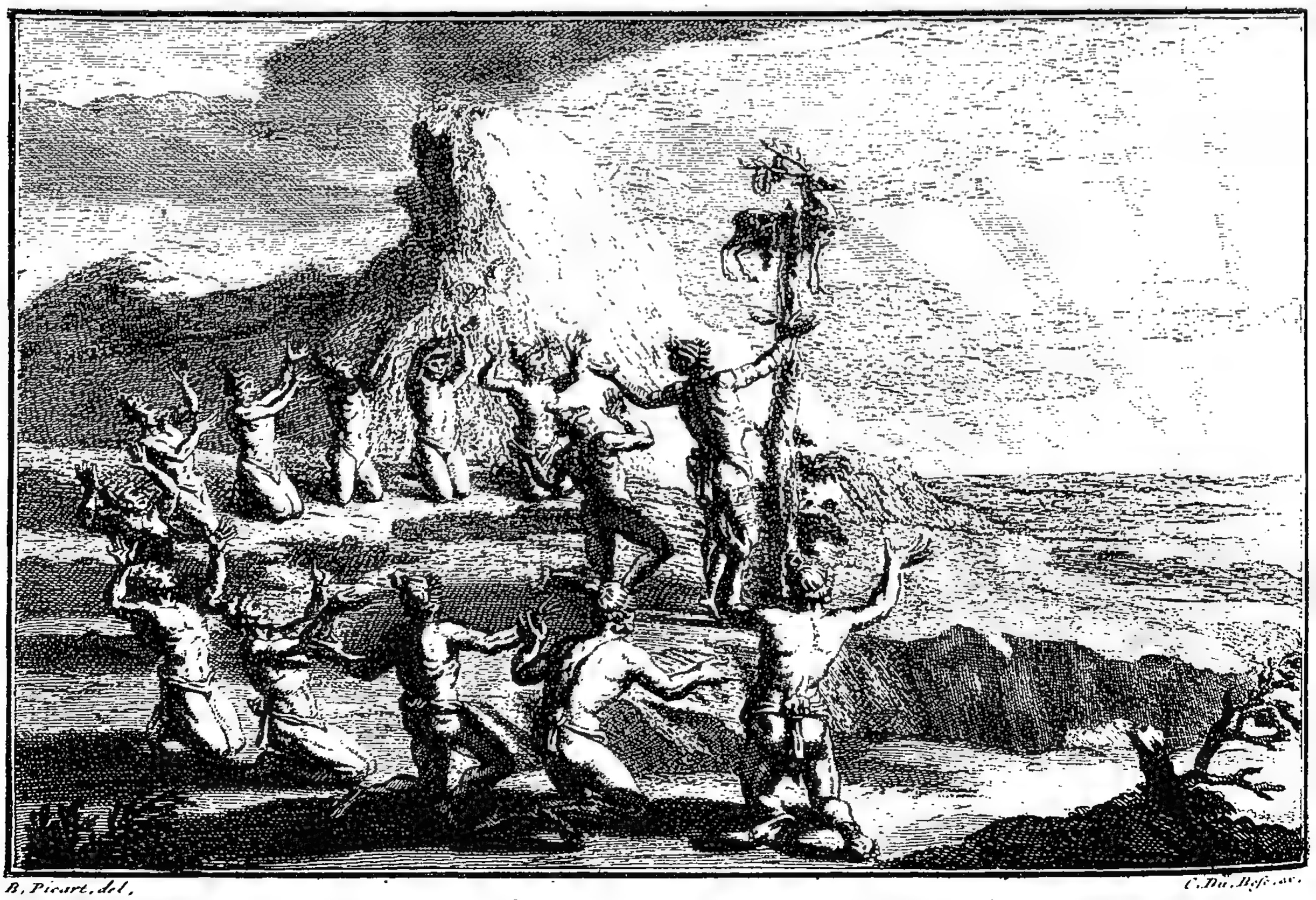
" THEY alſo found a great Number of Bundles of Shamoy, or wild Goats Skins of dif- " ferent Colours, beſides ſeveral Sutes of Skins with the Hair dyed of different Colours; " ſeveral Gowns of Cats, Martens, and other Skins, which were all as well dreſſed as they " could have been in *Germany* or *Muſcovy*.

Vol. 3.



SACRIFICE which the FLORIDIANS make to the SUN of their FIRST-BORN.

SACRIFICE que les FLORIDIENS font au SOLEIL de leurs PREMIERS nés.



B. Picart. del.

C. Du. Bosc. sc.

The FLORIDIANS Offer a STAG to the SUN.

OFRANDE que les FLORIDIENS font d'un CERF au SOLEIL.

" ROUND this Temple, every Part of which was very neat and clean, is a great Store-
" House, divided into eight Halls of equal Bigneſs, which are a great Ornament to it.
" The *Spaniards* went into them, and found them fill'd with military Weapons. In the
" firſt were long Pikes tipp'd with very fine Copper, and ſet off with Rings of Pearl,
" which go three or four Times round. That Part of the Pike which lies on the
" Shoulder is adorn'd with Shamoy of various Colours, having Tufts of Pearls at the
" End of it, which makes them much more beautiful. In the ſecond Hall were Clubs
" like thoſe of the Giants, ſet off with Rings of Pearl, and adorn'd up and down with
" Tufts of different Colours, ſet round with Pearls. In the third were Pole-Axes em-
" belliſh'd like the reſt; in the fourth were a kind of Spears ſet off with Tufts near the
" Iron and the Handle; in the fifth were a kind of Oars adorn'd with Pearls and Fringes;
" in the ſixth were very beautiful Bows and Arrows. Some are arm'd with Flint-Stones,
" ſharpen'd at the End like a Bodkin; Swords, Iron Pikes, or Points of a Dagger with
" a double Edge. The Bows are enamel'd with ſeveral Colours, ſhining and garniſh'd
" with Pearls in ſeveral Places. In the ſeventh Hall were Bucklers made of Wood and
" Cow-Hides, brought from far, adorn'd with Pearls and colour'd Tufts. In the eighth
" were Shields made of Reeds, finely interwoven and ſet off with Tufts and Seed-
" Pearls."

SOME Savages of *Florida* ſacrifice their Firſt-born to the Sun, or rather to their Sovereigns; at leaſt 'tis certain, that the cruel Ceremony is perform'd in Preſence of one of thoſe Princes or *Caciques*, whom they call *Paraouſtis*. Whilſt the Mother of the Infant covers her Face, weeps and groans over the Stone againſt which the Victim is to be daſh'd to Pieces, and that the Women who accompany her ſing and dance in a Circle, another Woman ſtands in the midſt of the Ring, holding the Child in her Arms, and ſhewing it at a Diſtance to the *Paraouſti*. This Woman dances in the ſame manner as the reſt of her Companions, ſinging at the ſame Time the Praiſes of the *Paraouſti*. After this the Prieſt, whom we ſee at a Diſtance in the Figure, ſurrounded with ſix other *Floridans*, daſhes out the Child's Brains. We are to obſerve, that the Victim muſt always be a Male Infant.

[a] THE ſame Savages offer to the Sun, with great Solemnity, the Repreſentation of a Stag; and chuſe for that Purpoſe the Skin of the largeſt Stag they can meet with. They firſt ſtuff it with all kind of Herbs; then adorn it with Fruits and Flowers, and lift it to the Top of a high Tree, with its Head turn'd towards the Riſing-Sun. This Ceremony is perform'd ever Year about the End of *February*; and is always accompanied with Prayers and Songs, which are chaunted forth by the *Paraouſti* and one of the principal *Jouanas* at the Head of thoſe Devotees. The *Floridans* beſeech the Sun to bleſs the Fruits of the Earth, and preſerve its Fruitfulneſs, and leave the Stag's Skin hanging on the Tree till the Year following.

THEY have another remarkable Feſtival. [b] The People aſſemble under the Direction of a *Paraouſti*, in order to go and pay their Devotions to *Toia*. Travellers not knowing what *Toia* was, at once gave it the Name of the Devil. We have already obſerved that *Toia* is the evil Principle. Be that as it will, this Ceremony appears to be an Act of Contrition, or deep Sorrow of Mind, by which they imagine they ſhall obtain the Favour of that Idol. The *Floridans* meet together in a large open Place, which the Women adorn and get ready the Day before the Ceremony. The Aſſembly is no ſooner drawn up in a Ring, but three *Jouanas*, painted from Head to Foot with various kinds of Colours, preſent themſelves in the midſt of it with Drums, dancing and ſinging to the Sound of them, making very extraordinary wry Faces, and throwing themſelves

[a] *Purchas.*
[b] *Purchas. Leſcarbot.*

into a thouſand fantaſtic Shapes. The Aſſembly anſwers in Chorus to the Muſic of the Prieſts, who have no ſooner danced up and down three or four Times, but they ſuddenly quit the Diverſion, and fly to the Woods. 'Tis there they conſult *Toia*. This myſterious Flight interrupts the Devotion, but the Women continue it during the whole Day with Tears and Howlings. Theſe cut and flaſh the Arms of their young Girls with Muſcle-Shells, and throw into the Air the Blood which ſtreams from the Wound, as a Homage due to *Toia*, invoking that Idol thrice. Two Days after the *Jouanas* return from the Woods, where they had withdrawn themſelves to conſult it, and dance upon the very ſame Spot which they had left ſo ſuddenly. The Dance concludes with an Entertainment; for as they had faſted three Days, it would have been almoſt impoſſible for them to have continued any longer without eating: But they were indiſpenſably obliged to faſt, ſince the Gods reveal themſelves with greater Freedom to ſuch as obſerve that Duty. The Brain, on theſe Occaſions, is not clouded by thoſe Vapours which ariſe from Food, and is more ſuſceptible of the Impreſſions of Enthuſiaſm.

We ſhall conclude theſe Deſcriptions with the following Obſervation, *viz.* That the *Floridans* as well as *Mexicans* boaſt their having a Prophecy which gave them Notice of the Coming of the *Spaniards*.

Their PRIESTS, DISCIPLINE, *&c.*

THEIR Prieſts, like thoſe of the other *American* Nations, are likewiſe Phyſicians, as alſo the *Paracuſti*'s Counſellors and Miniſters of State. They carry themſelves under this triple Character with Gravity and Modeſty, and are ſurpriſingly abſtemious. Before their Promotion to the Prieſthood, they are obliged to ſubmit to a very long Diſcipline under the Direction of other Prieſts, who inſtruct them in the Myſteries of Religion, and prepare their Minds, as it were, for the Reception of thoſe Ideas, which they are to inſtill afterwards into the People. They are trained up in Faſting, Abſtinence, Retirement, and in a Deprivation of the Pleaſures of Senſe; but then its Auſterities are ſoften'd by Viſions, and an intimate Correſpondence with the Deity. This is the Account that Travellers give of it, which, whether it be exact in every Particular, we ſhall not take upon us to determine. However, we are not to doubt but the old Prieſts tell their young Fry, that they muſt at leaſt appear thoroughly convinced of the Holineſs of a Vocation, which inveſts them at one and the ſame Time with Power both over Body and Soul. This Diſcipline continues three Years.

They hang at their Girdles a Bag fill'd with phyſical Herbs and other Medicaments; which is alſo the Cuſtom of the *Virginian* Prieſts. They are pretty well skill'd in the particular Uſes of Medicaments, and the Properties of Simples. They alſo employ Vomits, Sweating, and Lancing. They do not wipe away the Blood which runs from Wounds, but ſuck it with their Mouths, and often thro' a Straw or Reed. The *Floridans* are of Opinion, that 'tis impoſſible but the Breath and Touch of the Medico-Prieſts muſt be of Service to the Sick. [a] A Modern Writer informs us, that the Prieſt mumbles over certain Words in theſe Operations. If all theſe Medicines are of no Effect, the Bath is preſcrib'd; and if that fails, he ſets the ſick Perſon at the Door of his Hut with his Face turn'd towards the Riſing Sun; when the Medico-Prieſt earneſtly entreats that Planet to reſtore the ſick Man to his Health, by the gentle Influence of its Light. This is the laſt Refuge of both Patient and Phyſician.

[a] Coreal's *Voyages*, Vol. I.

THESE



CEREMONIE, observée par un des ROIS de la FLORIDE, avant que de faire une Expedition.



Un des ROIS de la FLORIDE, consultant son MAGICIEN, avant que de marcher a l'Ennemi.

THESE Prieſts are clothed in a Mantle of Skins, cut in to Pieces of unequal Bigneſs; which Dreſs is ſometimes made in the Form of a long Gown: In this caſe they tie it about them with a leathern Girdle, at which the Bag hangs in which they put their Medicaments. They go with their Arms and Feet uncover'd, and wear a Fur Cap made like a Cone; their Heads are often adorn'd with Feathers, which they wear inſtead of a Cap.

Their MILITARY CEREMONIES.

THE *Floridans* are of a very revengeful Temper, which is alſo peculiar to the reſt of the *American* Nations. [a] The former, to ſtir themſelves up to Vengeance, hold certain Aſſemblies, in which one of them is placed by himſelf at a Diſtance. Then another *riſes up*, and taking a Javelin in his Hand, ſtrikes the former with all his Strength, the wounded Perſon not offering ſo much as to flinch; after this the Dart is preſented to others, who all ſtrike him till he falls down wounded to the Ground. This being done, the Women and young People raiſe him with Tears in their Eyes; give him *Caſina* to drink, which is the common Liquor of their Warriors, and convey him to a Hut, where they again weep round him. The Women and Maidens get ready ſome Medicaments to heal his Wounds, the Aſſembly at the ſame Time drinking, rejoicing, and ſinging the brave Exploits of their Anceſtors, and ſtirring up one another to Revenge. The whole Solemnity is a Commemoration of the Death of their Countrymen. The wounded Man is, in their Eyes, an Image of all the ill Treatment they have met with from their Enemies; and this Spectacle inſpires the whole Nation with an irreconcileable Hatred.

BEFORE their marching out to War, they hold a Council, in which the *Jouanas* give their Opinion. Nothing is there reſolved upon, till they have firſt been made privy to it, and alſo conſulted the Oracle of their Idol. The Fumes of the *Caſina* contribute no leſs than the Oracle to their taking thoſe deſperate Reſolutions, which are the only ones they are ſenſible of: But none except the Warriors are allowed to drink *Caſina*, nor they neither, till after having firſt given Proofs of their Valour.

[b] BEFORE they ſet out upon their Expeditions, the *Paraouſti* turns himſelf towards the Sun, conjuring it at the ſame Time to be propitious to him; when taking Water in a wooden Porringer, having firſt broke out into ſeveral Imprecations againſt the Enemy, he throws the Water up in the Air, in ſuch a Manner, that Part of it falls down again upon the Warriors, crying aloud at the ſame Time, *May you in like Manner ſhed the Blood of your Enemies!* He then takes ſome Water a ſecond Time, which he throws upon the Fire that ſtands by him; and addreſſing himſelf to the ſame Warriors, *May you*, ſays he, *deſtroy your Enemies as ſpeedily as I put out this Fire!* Both theſe Ceremonies are accompanied with hideous Cries and pathetical wry Faces.

[c] THOSE of the *Jouanas* whom they conſulted upon the Fate of the Expedition, are altogether as whimſical. The pretended Magician lays himſelf upon a Shield, in a Poſture which it would be needleſs to expreſs, ſince a verbal Deſcription could never come up to the Engraver's Art. We muſt refer the Reader to the Plate, obſerving at the ſame Time, that the conſulted Prieſt draws a Circle of unintelligible Figures, himſelf ſtanding in the midſt of them. Theſe Figures have at leaſt this Uſe, *viz.*

[a] *Purchas. Leſcarbot.*
[b] *Purchas.*
[c] *Ibid.*

that

that they ſerve to give the People a higher Idea of his Knowledge. He recovers himſelf out of that unnatural Poſture, after having continued a Quarter of an Hour in the moſt violent Agitations, made the moſt frightful wry Faces, and thrown himſelf into as violent Diſtortions as the higheſt Convulſions could have occaſioned: Then the God leaves his Miniſter, who now grown frantic, riſes up, goes to the *Paraouſti*, and acquaints him with the Reſult of the ſpiritual Conference; relates to him the Number of his Enemies, the Manner of their Encampment, and the Succeſs of the Expedition; of all which we are aſſur'd they give a perfect Account.

THEY ſcalp their Enemies in the ſame Manner as other Nations of *North-America*, and hang the Legs and Arms of their Slain upon Poles ſet up for that Purpoſe. [a] An Aſſembly gathers round thoſe Poles to hear the Curſes which a *Jouana* pronounces againſt their Enemies. Three Men kneel before the Prieſt, who has a little Idol in his Hand. One of theſe three beats Time with a Club upon a Stone, and anſwers the Prieſts Imprecations, during which the other two ſing to the Noiſe of their Gourd-Bottles.

SUCH Women as have loſt their Husbands in War, implore the Aſſiſtance of the *Paraouſti*, and preſent themſelves before him with Eyes full of Tears: A ſurpriſing Teſtimony of the Love they bear them! Whether this Grief be real or feigned, we are not to doubt but thoſe Tears are of great Service in ſtirring up the Revenge of the Warriors.

THEIR Hermaphrodites, whom we before obſerv'd to live a very odd kind of Life are employ'd in carrying their Burdens and Proviſions for War. They alſo make uſe of them to carry their Sick and wounded. Theſe Hermaphrodites wear long Hair, like Women, and are very much deſpiſed by their Warriors.

Their Funeral Rites, *and* Notions *with regard to the* Immortality of the Soul.

THE *Floridan* Women above-mentioned are not ſatisfy'd with ſhedding Tears at the King's Feet, to excite him to revenge the unhappy Death of their Husbands, but weep and groan over their Graves; and as a laſt Teſtimony of their conjugal Affection, theſe diſconſolate Widows cut their Hair quite off, and ſcatter it over them. Some People, who are ſo ſilly as to believe that a Husband's Death merits an Eternity of Affliction, would cry out that they would never alter their Condition; but ſuch are greatly miſtaken, for they, as well as our Widows, have their ſtated Times of Widowhood. The *Floridan* Women are not allow'd to marry again till their Hair is grown as long as it was before, *i. e.* till it deſcends below their Shoulders.

THEY inter their *Paraouſtis* in the moſt magnificent Manner poſſible. The Sepulchre is ſurrounded with Arrows, with the Points fix'd to the Ground: Over it is placed the Cup which the Monarch made uſe of in his Life-Time. They ſpend three Days in Tears and Faſting over the Grave, by way of honouring his Memory. The *Paraouſtis*, his Allies, bemoan his Death with the ſame Solemnity: They ſhave their Heads as a Teſtimony of their Affection. In fine, hir'd She-Mourners lament his Death thrice every Day, *viz.* in the Morning, at Noon, and at Night, for ſix Months together. They burn every Thing that belong'd to him in his Life-Time, and obſerve the ſame Cere-

[a] *Purchas.*

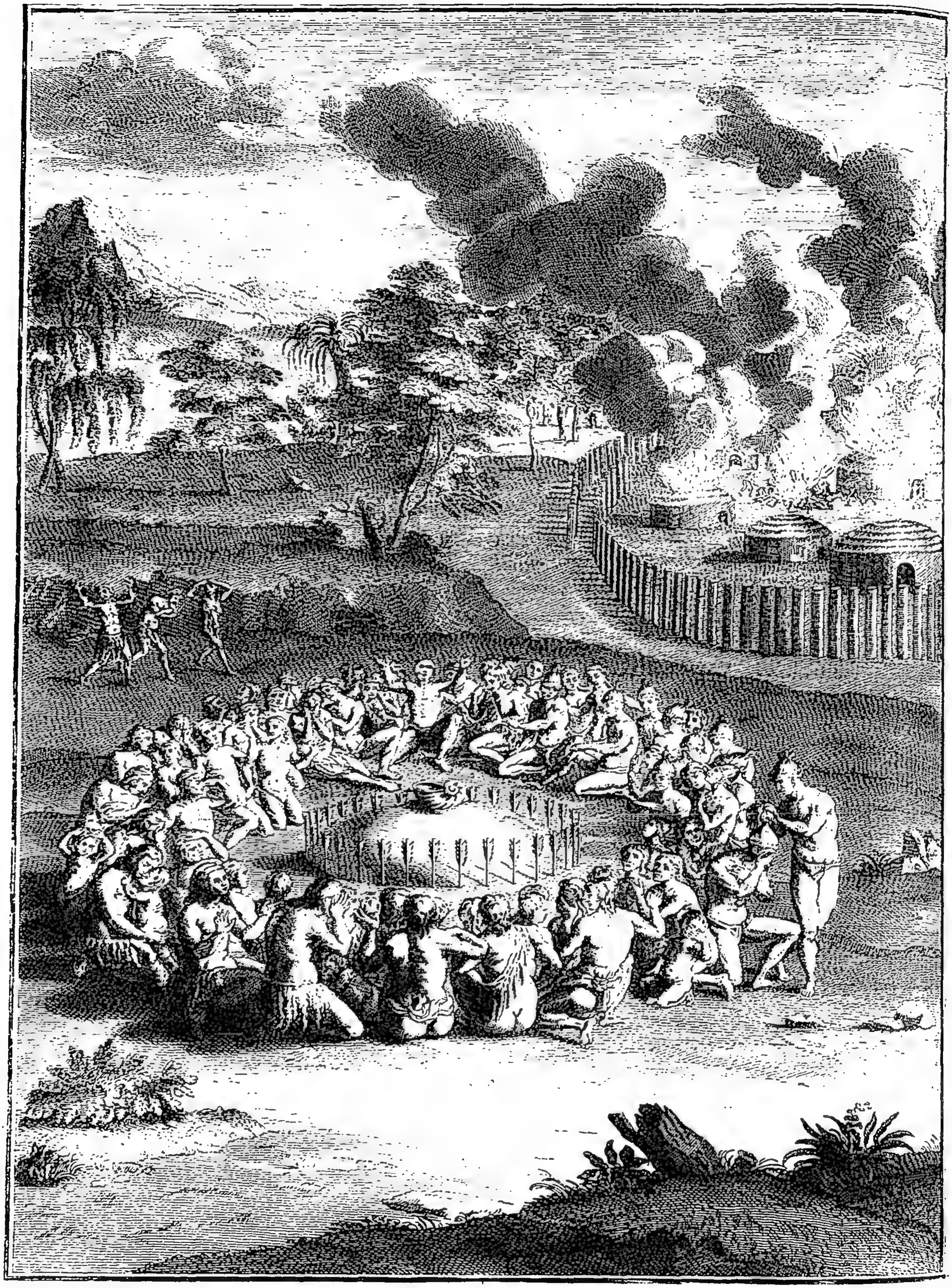
mony



FLORIDIENNES, qui ayant perdu leurs maris, à la guerre, viennent implorer l'assistance du ROI HERMAFRODITES, destinez a servir les malades, et à enterrer les morts.



veuves de la FLORIDE, qui sément leurs cheveux sur les tombeaux de leurs Maris



Maniere d'ensevelir les ROIS, et PRETRES de la FLORIDE.

mony at the Death of their Prieſts. They burn them in their Houſes; after which they ſet fire to the Houſe, and every Thing that is in it. [a] We are told that the *Floridans*, after having burnt thoſe ſacred Bodies, beat the Bones to Powder, and a Year afterwards give them the Deceaſed's near Relations to drink. [b] The *Floridans* of thoſe Provinces which *Ferdinand de Soto* viſited, buried live Slaves along with their Monarchs, to wait upon them in the other World.

[c] THE Inhabitants of *Apalache* embalm the Bodies of their Relations and deceaſed Friends, and leave them almoſt three Months in the Balm. They are afterwards dry'd with aromatic Drugs, wrapp'd up in rich Firs, and laid in Cedar Coffins, which the Relations keep for twelve Moons at their own Houſes: They then carry it to the neighbouring Foreſt, and bury it at the Foot of a Tree. But they ſhew a greater Regard for the Bodies of their *Paraouſti's*; for they firſt embalm them, then dreſs them up with all their Ornaments, ſet 'em off with Feathers and Necklaces, and afterwards keep 'em for three Years together in the Apartment where they died, all which Time they lie in thoſe wooden Coffins above-mentioned; at the Expiration of which, they are depoſited in the Sepulchres of their Predeceſſors upon the Side of the Mountain of *Olaimy*. They are let down into a Cave, the Mouth of which they ſtop with great Flint-Stones, hanging on the Branches of the neighbouring Trees the Weapons they made uſe of in War, as ſo many Teſtimonies of their Bravery. 'Tis further ſaid, that the neareſt Relations plant a Cedar near the Cave, which they dreſs with Care in honour of the Deceaſed. Whenever the Tree dies, they immediately plant another in its Place.

THE *Apalachites* believe the Immortality of the Soul, and that thoſe who have liv'd a Life of Virtue are carried up into Heaven and lodg'd among the Stars; but they fix the Habitation of the Wicked in the Precipices of the high Mountains of the North, among the Bears, and in the midſt of Ice and Snow. [d] The other Nations of theſe wide-extended Countries believe alſo that the Good ſhall be rewarded, and the Wicked puniſh'd after this Life. They call Heaven the *High World*, and by Way of Oppoſition, the *Lower World*, that which ſhall be the eternal Habitation of the Wicked. *Cupai*, that evil Genius, whom the reſt of the *Floridans* call *Toia*, and we the Devil, reigns in this latter Place.

THE [e] *Indians* of *Carolina* believe the Tranſmigration of Souls; and whenever any of 'em die, they bury Proviſions and ſome Utenſils along with 'em for their Uſe.

WE ſhall take notice of one Cuſtom of the *Floridans* of *Hirriga*, which has ſome Relation to that of the *Apalachites*. [f] Theſe Savages bury their Dead in Foreſts. They lay their Bodies in Wooden Coffins cover'd over with Boards, which are not fix'd to one another, but held down only by the Weight of ſome Stones or Pieces of Wood which they lay upon the Coffin; and as the Province of *Florida* abounds with a great Number of wild Beaſts, they appoint Slaves to guard the Bodies.

[a] *Purchas.*
[b] *Hiſtory of the Conqueſt of* Florida.
[c] *Hiſtory of the* Antilles, *in an Abſtract of ſome* Engliſh *Relations.*
[d] *Hiſtory of the Conqueſt of* Florida.
[e] *Deſcription of the* Engliſh *Colonies in the Collection of Voyages printed at* Paris *in 4to.*
[f] *Hiſtory of the Conqueſt of* Florida.

Their Marriage-Ceremonies, *and the* Education *of their* Children.

THE *Indians* of *Florida* generally marry but one Wife, who is obliged to be true to her Husband, upon Pain of being expoſed to a ſhameful Puniſhment, or even of being put to a cruel Death. The great Men of the Nation diſpenſe with the Cuſtom which allows but one Wife to the common People, for they marry as many as they pleaſe; but then one of them only is look'd on as the lawful Wife, all the reſt being conſider'd as Concubines. The Offspring of the latter do not enjoy an equal Portion of their Father's Wealth, as the Childrem of the former do.

THE *Apalachites* do not marry out of their Families. Among them Parents often make a Match for their Children from their Infant Years, who ratify what they had agreed upon when themſelves come to Age. They are allow'd to marry in any Degree of Conſanguinity, next to that of Brother and Siſter.

THE latter give to their Male-Children the Names of the Enemies they have kill'd, of the Villages to which they have ſet fire, or of ſuch of their Priſoners as have died in War. The Girls bear the Names of their deceaſed Mothers or Grand-Mothers, for they obſerve never to let two Perſons of the ſame Family go by the ſame Name. Both Boys and Girls are under their Mother's Direction till twelve Years of Age, after which the Father undertakes the Education of the Boys.

WE are aſſured that Husbands have no Commerce with their Wives from the Time of their Breeding, till after their Lying-in. They are even ſo ſcrupulous, as not to eat any Thing they may have touch'd during the Time of their Child-bearing.

[b] THE *Floridans* who inhabit near *Panuco*, do not marry young, and nevertheleſs we are aſſured they are ſcarce Maids by that Time they are "ten [c] or twelve Years of Age." The Women of the *Lucayan* Iſlands wear a [d] Cotton Apron for Modeſty Sake; and their young Women wear them as ſoon as they are fit for Marriage.

Of their RECORDS.

THE [e] *Floridans* of *Carolina* make uſe of Hieroglyphics and Emblems to record their Events. They take care to inſtruct their Children in every Thing which relates to their Families and their Nation, in order that the Hiſtory of them may be tranſmitted to lateſt Poſterity. They erect a little Stone Pyramid in thoſe Places where a Battle has been fought, or a Colony ſettled. The Number of the Slain, or that of the Founders, or of thoſe who firſt inhabited the Place on which theſe Pyramids are erected, is ſeen by the Number of the Stones.

[a] *Hiſtory of the Conqueſt of* Florida.
[b] Coreal's *Voyages.*
[c] The *Spaniards* deſtroy'd all the Savages of thoſe Iſlands.
[d] Father *Labat* in his Voyages, calls them *Camiſa*, and gives an exact Deſcription of them.
[e] *Deſcription of the* Engliſh *Colonies, in the Collection of Voyages printed at* Paris *in* 4to.

Religion of the Inhabitants of the Caribee Iſlands.

THE *Spaniards* have deſtroy'd the greateſt Part of theſe Iſlanders, and the reſt of the *Europeans*, who copied after them, have not treated them much better; but ſtill none of them have been able to deprive thoſe unhappy Savages of the Liberty of exclaiming againſt their Injuſtice, and the Cruelties they have ſuffered under the Government of their new Maſters. " [a] You have driven me out of my Habitation, ſays the " *Caribee*, which you had not the leaſt Right to do, neither can you have the leaſt " Pretenſions to it. You are continually threatening to turn me out of the little that is " left me; muſt then the poor *Caribee* be forced to take up his Habitation in the Sea " with the Fiſhes? Your own Country muſt certainly be very miſerable, ſince you quit " it to turn me out of mine. Whence is it that you take ſo much Pleaſure in tor- " menting me?" Ambition and Avarice have obliterated in our Minds all the Maxims of the Goſpel. Our Conqueſts will indeed have one ſpecious Pretext, *viz.* that of winning over the Souls of the *Americans* to Chriſt; but then a converted *Indian* will anſwer, " Why do you not therefore conſider me as a Brother, ſince Chriſtianity ſets " Mankind in a State of Freedom; and at the ſame Time that it exhorts us to Humi- " lity, fills our Minds with a Spirit of Tenderneſs and Humanity; a Spirit which you " have never once breath'd with regard to us? " To all this we make no other Anſwer, than that our Intereſt calls for their Subjection; that we want Slaves to cultivate our Lands; that we have diſpoſſeſſed theſe Savages of them in order to improve them, and to ſearch into their Bowels for Wealth, of which they were wholly ignorant; and ſo great is our Infatuation, as to imagine that theſe venal Motives ſuit with the gentle Spirit of Chriſtianity. But ſurely this cannot ſurprize us, when 'tis to be conſidered that ſome have endeavour'd to juſtify the cruel Havock which has been made of the *Americans* by Principles drawn from Religion; and have fancied that the Behaviour of the *Jews* towards the *Canaanites* gave a ſufficient Sanction to theſe barbarous Proceedings!

THE almoſt total Extirpation of the *Caribees* gave Occaſion to this Digreſſion; they ſeem to have been deſtroy'd with a more violent Spirit of Fury than the reſt of the *Americans*; and one would think that their Conquerors, in order to palliate their inhuman Butcheries, had endeavour'd to make them paſs for the moſt unnatural Monſters, who had neither Law, nor Religion; and, in a word, that had nothing human about them but their Shape.

IF we may believe [b] *Rochefort*, the *Caribees*, ſo far from worſhipping a Deity, have not ſo much as any Word to expreſs it; ſo that whenever we ſpeak to them concerning the Supreme Being, we are obliged to make uſe of a great deal of Circumlocution, to give them an Idea thereof. They conſider the Earth as a kind Parent that nouriſhes her Creatures; but they do not underſtand what we mean by Divine Eſſence, or the other Myſteries of Religion. The ſame is related of the greateſt Part of the *Americans*. 'Tis probable they confuſe theſe Barbarians with too great a Multitude of Ideas and Arguments. They are for having them comprehend the Deity at once in the ſame Manner we do, and require them to believe, at the firſt Word, and on their bare Word, a Set [c] of People who declare certain Myſteries to them, of the Truth whereof they them-

[a] *Hiſtory of the* Antilles *by* Rochefort.

[b] *The Hiſtory of the* Antilles. He would have expreſſed himſelf more exactly, had he ſaid, That the Idea they form to themſelves of the Deity was different from ours. Tho' we quote this Author, we yet believe we ought to be cautious in giving credit to all he ſays, ſince his Accounts are not always accurate.

[c] The Clergy in general are hinted at in this Place.

ſelves were not convinced till after long Experience, a continual Courſe of Study, and a multitude of Reflections; to all which, a Catechiſm taught them in their Youth, had led the Way, the better to prepare their Minds for imbibing the Principles of the Chriſtian Faith. If it be true, that theſe Savages have not Capacity enough to underſtand abſtracted Subjects, we ought before all Things to poliſh their Minds, form them to Reflection, and make them Men before we go about to make them Chriſtians.

[a] THE *Caribees* acknowledge a good and an evil Principle, and call them *Maboia*. *Rochefort* tells us, that they believe there are a multitude of good Spirits, and that each Savage imagines he has one to himſelf, to whom they give the Name of *Chemen*. Other [b] Travellers tell us, that they ſay *Louquo* or *Looko* was the firſt Man, from whom all Mankind are deſcended; that he created Fiſhes, and roſe again three Days after his Death, and afterwards aſcended into Heaven. That after *Louquo*'s Departure, the terreſtrial Animals were created. They believe that the Earth and Sea were created, but not the Heavens. They have alſo ſome Idea of the Flood, and aſcribe the Cauſe of it to the Wickedneſs of Mankind in thoſe Ages. *Maboia*, ſay they, is the Author of Eclipſes: And that notwithſtanding their firm Perſuaſion of the Power and Malice of this evil Spirit, they nevertheleſs [c] pray to it, "but then 'tis after a very irregular Manner, "without having any fix'd Time or Place for that Purpoſe; without once endeavour-"ing to know him; without having the leaſt diſtinct Idea of him; without having "the leaſt Love for him; and, in a Word, only to prevent his doing them any harm: "Whereas they ſay, that ſince the good Principle is kind and beneficent, it were "needleſs to pray to it." The Savages mentioned in the preceding Articles have the ſame Sentiments. They are of Opinion that the Sun preſides over the Stars, and that the latter are *Chemens*, who are ſuppoſed to ſuperintend over Meteors, Storms, *&c.* We are not to omit, that theſe Savages have their Heroes, or rather Demi-Gods, who are now Stars and *Chemens*.

THEY offer *Caſſave*, and the Firſt of their Fruits to their *Chemens*; and ſometimes out of Gratitude make a Feaſt to their Honour. *Rochefort* tells us, That theſe Offerings are not accompanied with either Adoration or Prayers, they placing them only at one Corner of the Hut on a [d] Table made of Ruſhes and of *Latanier*, a Tree which grows in this Country. Here the Spirits aſſemble to eat and drink thoſe Oblations; a Proof of which is, that the *Caribees* aſſure us they hear the Veſſels in which the Preſents had been laid, move up and down, as alſo the Noiſe which the Mouths of thoſe Gods make at the Time of their eating.

THE ſame Author relates, That they make little Images reſembling the Form under which *Maboia* reveals himſelf to them, in order to prevent his doing them any Harm. They wear thoſe Images about their Necks, and pretend that it gives them Eaſe. Moreover, that they faſt and flaſh themſelves for his Sake. We are obliged to obſerve in this Place, that *Rochefort*, Father *Labat*, *la Borde*, and ſome others, both Proteſtants and *Roman* Catholics, unanimouſly declare, that theſe People are tormented with the evil Spirit, who beats, ſcratches, nay, even wounds them in a moſt cruel Manner, in order to force them to execute all his Injunctions with the utmoſt Exactneſs: All which may be true for what we know. We have already obſerved, that the *North-Americans* are alſo afraid of being tormented by the Devil; and ſhall find in the Sequel of this Work, that thoſe of *South-America* are expoſed to the ſame Perſecution. Father *Labat* aſſures us, that the Power of this Angel of Darkneſs has no Manner of Aſcendant in

[a] *Hiſt. of the* Antilles.
[b] *Relation of the* Caribees *by* La Borde.
[c] Father *Labat*'s Voyages.
[d] They call theſe Tables *Matoutous*.

thoſe

thoſe Places where a Croſs is ſet up; and *Rochefort* informs us, that "the Devil has "not the Power to torture the Savages when they are in the Company of Chriſtians.—— "The Savages, whenever the Grand Adverſary of Mankind begins to afflict them, "run as faſt as poſſible into the next Chriſtian Houſe they meet with, where they "find a ſure Aſylum againſt all the Aſſaults of that furious Aſſailant: And adds, that "Baptiſm infallibly preſerves thoſe Savages from the Devil's Blows." From theſe two Authorities receiv'd from Perſons whoſe Principles are ſo very different, we may however draw this Inference, that the Devil is equally afraid both of Proteſtants and *Roman* Catholics.

THEY have an infinite Number of Omens and Superſtitions, two of which only ſhall be mention'd. They pretend that Bats are *Chemens*, whoſe Office it is to watch during the Night. They often preſerve the Hair or the Bones of ſome of their deceaſed Relations in a Gourd-Bottle, which they conſult upon Occaſion; and their *Boias*, whom we are going to mention, make them believe that the Spirit of the Deceaſed acquaints them with the Deſigns of their Enemies.

Of their PRIESTS *and* DISCIPLINE, *&c.*

THESE *Boias*, who are the Medico-Prieſts of the *Caribees*, have each their particular Genius, whom they pretend to conjure up by humming over certain Words, and the Smoke of Tobacco. They never call upon this Genius or Demon but in the Night-Time, and that too in a Place where there is neither Fire nor Light. We are told that theſe *Boias* are Wizards, and have the Secret of killing their Enemies with Charms which they employ againſt them.

THE old *Boias* make all their Candidates to the Prieſthood go thro' a pretty ſevere Diſcipline: The Novice is obliged from his Infancy to abſtain from ſeveral kinds of Meats, and even to live upon Bread and Water in a little Hut, where he is viſited by No-body but his Maſters, who make Inciſions in his Skin. But they do not ſtop here: They give him Tobacco-Juice, which, as it purges him in a violent Manner, frees him, ſay they, from all terreſtrial Uncleanneſs, and prepares his Mind for the Reception of the *Chemen*. They then rub his Body over with Gum, which they afterwards cover over with Feathers, in order to make him exact and diligent in his Conſultations of the Genii, and ready to obey their Orders. They teach him to cure the Diſeaſed, and to conjure up the Spirit.

THE *Caribees* aſcribe their Diſeaſes to *Maboia*. As thoſe People are obſerved to be of a very melancholy Caſt of Mind, we may probably ſuppoſe that the nocturnal Apparitions of the Devil, and the Torments which he inflicts upon them, are in reality no more than the Chimæra's of a Brain very ſuſceptible of the Impreſſions of Fear. We may aſcribe Part of the magical Operations of the *American* Prieſts to the ſame Cauſe; for to impute them all, would be going too far. Whenever they are deſirous of knowing the Iſſue of any Illneſs with which they are troubled, they firſt lay the Offering intended for *Maboia* upon a *Matoutous*, and then ſend for a *Boia* in the Night-Time, who immediately orders the Fire to be put out, and turns out all thoſe Perſons of whom he has the leaſt Suſpicion. After this he goes into a Corner, where he orders the Patient to be brought to him, then ſmokes a Leaf of Tobacco, Part of which he bruiſes in his Hands, and ſnapping his Fingers at the ſame Time, blows what he has rubb'd into the Air. The Odour of this Perfume brings the *Chemen*, who anſwers the Demand of the *Boia*; when the latter draws near to his Patient, feels, preſſes, and handles ſeveral

Times ſucceſſively that Part where the Pain lies, if it be an outward one; pretending at the ſame Time to draw out from thence that which occaſions it, and often ſucks it. Theſe Savages alſo make uſe of the Bath and Lancing. If this Conſultation with the Spirit does not give the Patient any Eaſe, the *Boia* Phyſician reſumes his Prieſtly Function, and after having given the Patient ſome Conſolation, to prepare him for his Journey into the next World, he declares to him that his God, or, if the Reader pleaſes, his Devil, is deſirous of his Company, and to deliver him from the Miſeries of this Life.

IF the ſick Perſon recovers, they make a Feaſt in honour of *Maboia*, and ſet Victuals and Drink for him upon a *Matoutou*. The *Caſſave* and the *Ovicou* which they preſent to him, continue all Night upon the Table, and as, to ſpeak with theſe Savages, the Spirit eats and drinks only in a ſpiritual Manner, every Thing they had ſet for him over Night is *found untouch'd in the Morning*. The *Boia* takes Poſſeſſion of theſe Oblations, and the *Caribees* look upon them with ſo much Awe and Veneration, that none but their old Men and the chief Perſons of the Nation are allow'd to touch them. When the Feaſt is ended, they black the Patient with *Juniper* Apples, which makes him as ugly as the Devil himſelf.

Their Feſtivals, Aſſemblies, *and* Wars.

THEY have frequently Feaſts, or rather drunken Entertainments. It is in this Manner they ſolemnize the Return from an Expedition, the Birth of their Children, the Time appointed for the Cutting off their Hair, and that of their Beginning to go to War. The Holding a Council of War, the Selling of any Wood or Grove, the Grubbing up of a Piece of Ground, the Building of a Canoo, are all conſidered as Solemnities. They call theſe Feaſts Aſſemblies, or drunken Entertainments, *Vin.*

THEY obſerve a Faſt upon their arriving at the State of Puberty, and their being made Captains, upon the Death of a Father or Mother, Wife or Husband; this laſt Article is very ſurpriſing after what has been before obſerv'd of the little Affection which we are aſſured a Husband has for his Wife, and, as we may naturally ſuppoſe, a Wife for her Husband. If that ſaying be true, that Friendſhip always meets with a reciprocal Return, and that according to the Maxim of Count *de Buſſi Rabutin*, all thoſe who love are ſure of being belov'd, it may on the other Side be as true, that Hatred will be repaid with Hatred. The *Caribees* alſo faſt after having kill'd an *Arouague*, i. e. *an Enemy*.

THEY have no ſtated Time for holding their Aſſemblies of War. As [a] to all thoſe of another kind, we have already obſerved that they eat, drink, and get drunk in them; to which we ſhall add, that in theſe they cut one another to Pieces in cold Blood.

WHENEVER they are about making War, ſome old Woman draws up the whole Deſign, and makes a Speech to the Company in order to ſtir them up to Revenge; and when ſhe ſees that by the Strength of her Harangue and of the *Ovicou*, which is their Drink, the Aſſembly begin to give manifeſt Tokens of their being inſpired with Rage and Fury, ſhe then throws into the midſt of them ſome broil'd Limbs of thoſe they had kill'd

[a] Father *Labat*'s Voyage to the Iſlands of *America*.

in

in War; after which, a Captain ſeconds the old Lady, and makes a Speech upon the ſame Subject.

THEIR Manner of making War is to come upon their Enemies by Surprize, and to fall upon them in Ambuſcade. " [a] They cover themſelves all over with Boughs and " Leaves, and mask themſelves with an *Indian* Cane Leaf call'd *Baliſier*, by making " a Hole for their Eyes to look thro'. Thus equipp'd, they ſtand up cloſe to a Tree, " and wait till their Enemies come by, in order to beat their Heads to Pieces at one " Blow with their *Bouton*, (Club) or to ſhoot them with their Arrows after their being " paſſed by." Whenever they fall upon a Houſe that is cover'd with Leaves of Cane-Sticks or Palm-Trees, they ſet Fire to the Roof, by pouring down Arrows upon it, to which they tie an Handful of Cotton, which they light juſt when they let fly.

THEIR Arrows are always poiſon'd. " They are full of little Notches, which make " ſo many Tongues, very neatly wrought, and cut in ſuch a Manner as not to hinder " the Arrow from penetrating, but from coming out again without widening the Wound " conſiderably; or by driving it back to the oppoſite Part to draw it out by making a " freſh one. They always make two Cuts in that Part where the Reed is grafted at " the ſharp End, in order that when it is enter'd into the Body, the reſt of the Arrow " may fall, and at the ſame Time leave the poiſon'd End in the Body." They treat their Priſoners of War much after the ſame Manner as the *Canadans* do theirs.

Their Marriage-Ceremonies, *and* Education *of their* Children, *&c.*

THE *Caribees* are jealous of their Wives. A bare Suſpicion of their having violated the Fidelity they owe their Husbands, gives them a Power to kill their Wives without any further Ceremony. The Husband is not liable to be call'd to an Account for an Affair of this Nature, becauſe the Women of theſe Iſlands are their Husband's Slaves; and, notwithſtanding the Rigour of their Slavery, we are nevertheleſs " [b] aſſured that they obey with ſo much Exactneſs, Silence, Sweetneſs, and " Reſpect, that their Husbands are very rarely oblig'd to remind them of it: An Ex- " ample worthy the Imitation of the Chriſtian Wives, who are daily inſtructed from " the Pulpit, but to no Purpoſe, in the Duties of Obedience and conjugal Fidelity. " This Doctrine will probably be inculcated to them as long as the World ſtands, but " will have as little Effect upon them as the Preaching of the Goſpel has with regard " to the *Caribees*." In fine, the Female World are here ſuch complete Slaves, that a Woman is never known to eat with her Husband, or even in his Preſence.

THEIR young Girls about twelve Years of Age, wear the Apron, which is the Characteriſtic of Modeſty and Chaſtity. In the *Lucayan* Iſlands, when a [c] Mother knows by certain natural Symptoms that her Daughter may aſſume the Name of Woman, the Relations meet together and make a Feaſt; after which they give her a Cotton-Net fill'd with Herbs, which ſhe wears afterwards about her Thighs, for before ſhe went ſtark-naked. 'Tis true indeed, that Nakedneſs does not make any Impreſſion upon their Senſes; and we are aſſured they have ſo much Virtue as to ſay, that when they are naked they are to be look'd upon only in the Face. [d] We are alſo told, that when a young Maiden is of an Age fit for Marriage, ſhe is obliged to live for ten Days together upon dry

[a] Father *Labat*'s Voyage to the *American* Iſlands
[b] *Idem ibidem.*
[c] *Purchas.*
[d] *La Borde*'s Relation of the *Caribees.*

Caſſave; if in this Time ſhe does not die with Hunger, 'tis a Proof that ſhe will be a good Houſe-wife.

SUCH young *Caribee* Women as are marriageable, are not allow'd to have any Commerce with their young Men. Their Mothers never ſuffer 'em to go out of their Sight. "Nevertheleſs, ſays Father *Labat*, a young Woman very ſeldom lives to that Age, "without being ſingled out before by ſome young Savage, who conſiders her the Moment he has made his Declaration as his future Wife, till ſhe may be of an Age of "being ſo in effect. Among theſe Savages, Relations are permitted to marry with one "another, a Woman not being allow'd to refuſe her Kinſman; they often pitch upon "'em when they are but four or five Years of Age. A Brother does not marry his "Siſter, nor a Son his Mother." *Rochefort* aſſures us, "That they look upon this "Crime with Horror; but that they allow ſo general, ſo extenſive a Liberty, with re-"gard to all the other Degrees of Conſanguinity, and the Plurality of Wives, that a "Man often marries three or four own Siſters, who at the ſame Time are either his "Neices or Couſin-Germans. They reaſon thus, that as they have been brought up "together, they will therefore love each other the more, and preſerve a greater Har-"mony." But here their Notions differ greatly from ours.

WE muſt not omit a very whimſical Cuſtom. It ſometimes happens that a *Caribee* ſhall before-hand demand the Offspring of a Woman with Child, provided it be a Girl; which if they grant him, he marks the Woman's Belly with *Rocou*. As ſoon as the Girl is ſeven or eight Years of Age, he goes to Bed to her, in order to inure her to the Sports of *Venus*.

A FATHER upon the Birth of his firſt-born Son withdraws from Society, and keeps a very ſtrict Faſt for thirty or forty Days together. [a] Another Traveller adds, that the Husband goes to Bed, and acts the Part of the Lying-in-Woman. They neither give us the Origin or Reaſon of this Cuſtom. Here follows another that is altogether as whimſical: The Time preſcrib'd for Faſting being expir'd, they pitch upon two young [b] *Caribees* to flaſh his Skin, and to cut and hack his Body all over: They then rub the Wound with Tobacco-Juice, after which they ſeat him in a Chair painted red. The Women bring in Victuals, which the old Men preſent to the wounded Perſon, and feed him as we do a Child. In like Manner they pour Drink down his Throat, holding his Neck at the ſame Time; and when he has done eating, the old Men preſent him with two Pieces of *Caſſave*, which the poor tortur'd Father holds in his Hands. The Ceremony is perform'd in a large open Place, during which he gets aſtride upon two *Caſſaves*, which he is afterwards obliged to eat. We may very well ſuppoſe 'em to be bloody. They then ſmear the Child's Face over with Blood, which they ſay contributes to the making him brave and courageous; and the more patient the Father is, the more his Son will be valiant. But this is not all; he is oblig'd to abſtain for ſix Months together from various Things, every Time any of his Wives are brought to Bed. The Moment the Child is born, he is bath'd in Water, and if it happens in the Night-Time, the Father bathes himſelf alſo; then the Mother begins to flatten the Infant's Forehead, and to ſquaſh its Face, which they think an Addition to its Beauty. We may naturally ſuppoſe that the Education they beſtow upon them is of a Piece with the reſt.

THEY name the Child about a Fortnight after its Birth, which they take from ſome of the Anceſtors of their Family, from ſome Tree, or other Object that is agreeable to them; in a Word, from any Thing that either pleaſes or ſtrikes their Senſes. The

[a] *La Borde* in his Deſcription of the *Caribees*.
[b] *La Borde, ibid.*

Child is nam'd with Form and Ceremony, and has its Godfathers and Godmothers, if we may call thoſe by that Name who bore a Hole in the Child's Ears, in his Lower-Lip, and between his Noſtrils. They put Threads into theſe Holes, to which Pendants hang dangling; but they delay the Ceremony in caſe the Child be too weak to go thro' it. At two Years of Age they perform the Ceremony of cutting off its Hair.

Their FUNERAL RITES.

WHENEVER a *Caribee* dies, they call all his Relations together, to ſhew 'em that he died a natural Death; and if only one of theſe ſhould have eſcap'd ſeeing the Deceaſed, the united Teſtimony of all the reſt would not be ſufficient to perſuade him that he died according to the common Courſe of Nature, but he would imagine they had all conſpir'd his Death, which he would think himſelf oblig'd to revenge, by killing ſome one or other of them. They lay the Deceaſed in a Well, which they dig in a Corner of a *Carbet*, or *Caribee* Hut, about four Foot in Diameter, and ſix or ſeven deep. He is here laid all on a Heap, his Elbows on his Knees, and the Palms of his Hands on his Cheeks. He is painted red, with Whiſkers and black Strokes of a richer Dye than thoſe commonly uſed, which are generally made of *Junipa*. They bind his Hair behind his Head; his Bow, his Arrows, his Club, and his Knife lying by his Side. They put him in Sand Knee-deep, which they only do to keep him fix'd in that Poſture; for the Sand does not come up as high as the Top of the Pit. After all the Relations have examin'd the Body, they fill up the Hole. Another Traveller adds, that they bury with him [a] a Servant to attend upon him, and his Dog to watch him.

We may eaſily imagine that their Mourning is whimſical enough. They firſt lay the Corpſe into the Pit, then light a Fire juſt by, when every one ſquats himſelf round about it. The Men ſet themſelves behind the Women, and invite 'em to weep, by giving 'em a Tap on the Arm: They then all roar and cry together, breaking out into long and repeated Exclamations on the Death of the Deceaſed, at the ſame Time aſking him what made him die.

They believe that the human Body is inhabited with a Variety of Souls, and that that of the Heart is immortal. They aſſign one Soul to the Head, which is the ſecond in Dignity. The others, ſay they, are ſeated in the Joints and thoſe Parts of the Body where a Pulſe is felt.

The firſt is immortal, which after its leaving this World, goes and inhabits another young, beautiful, newly-created Body in the next. The other Souls continue upon Earth, and tranſmigrate into the Bodies of Beaſts, or are changed into evil Genii. We are certain of one Circumſtance, which is, that all their Notions on this Article are very irregular and incoherent; for they ſay that the Soul, although immortal, is nevertheleſs a Body of a very thin and delicate Subſtance. But this Idea is not peculiar to them, ſince ſome Fathers of the Church have given into it. They look upon this Soul as a ſenſual Being, which is neceſſitated to eat, drink, and divert itſelf in the next World; but then if we aſk what Places are the Scenes of theſe Pleaſures? ſome of them will anſwer, that the Soul will go into certain fortunate Iſlands, where their Enemies will be their Slaves; and others, that it will be plung'd up to the Neck in a Flood of Pleaſures.

[a] *La Borde*'s Relation of the *Caribees*. *Rochefort*'s Hiſtory of the *Antilles*.

Their RECORDS, &c.

WHENEVER they have ſet a Day for the tranſacting of any Buſineſs, they take a certain Number of Peas, and put one every Day into a little Gourd-Bottle, till the whole are put in; by which they know that to be the Day they had fix'd upon. They have another Way of eaſing their Memories, which is as follows: They take a Rope, and tie as many Knots in it as they have Things to remember, which differs very little from the *Quippos* of the *Peruvians*. They alſo make as many Marks upon certain Pieces of Wood, as they intend to employ Days in preparing an Affair.

THEY regulate their Months by Moons, and reckon their Years by Harveſts; but in general compute 'em by the Courſe of the ſeven Stars, or *Pleiades*.

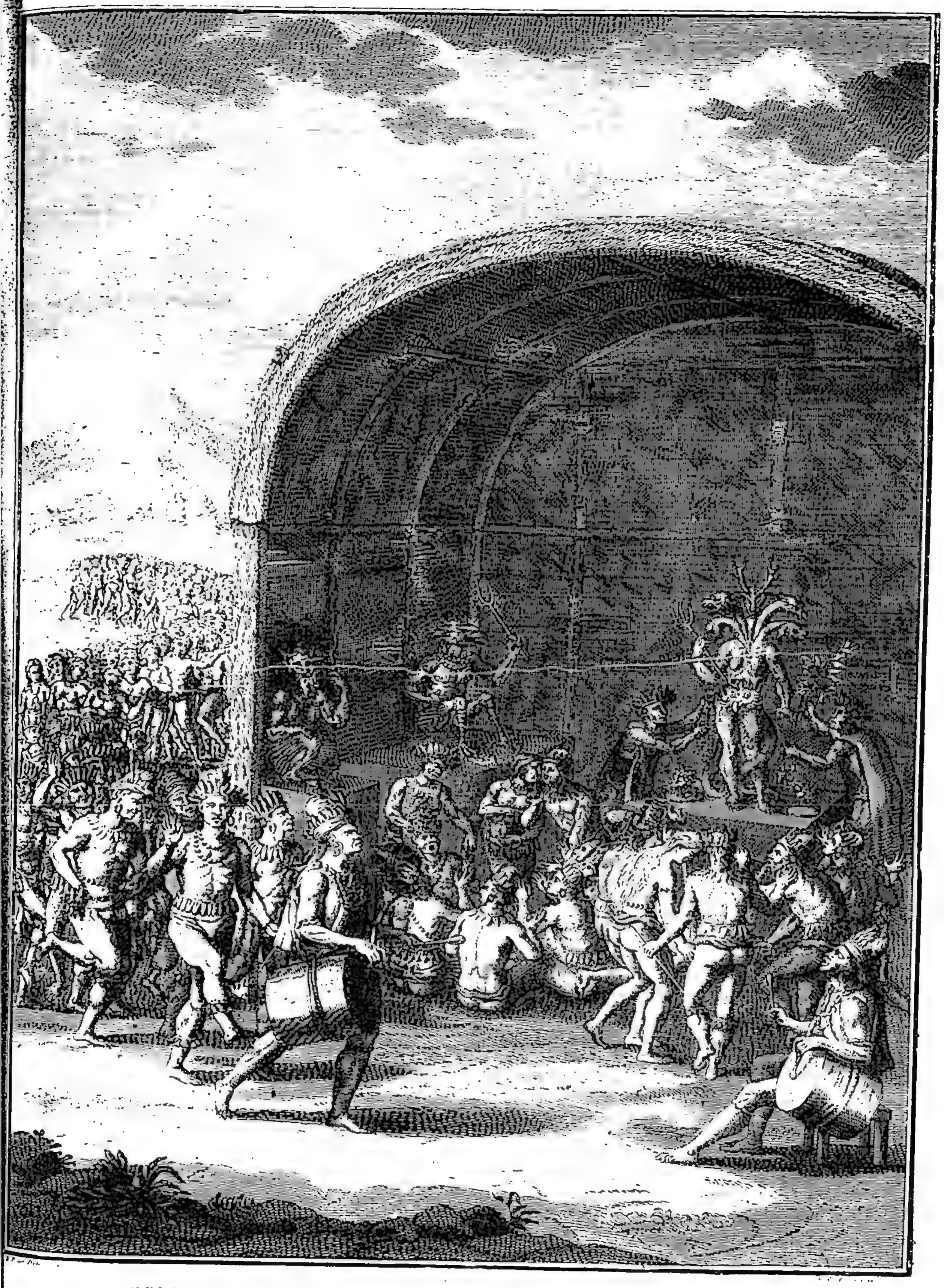
Religion of the Savages *of* Hiſpaniola.

'TWOULD be needleſs to ſay much upon this Head, becauſe the [a] Religion of theſe Savages is the ſame with that of the Inhabitants of the reſt of the *Antilles*. We will only remark, that theſe Savages pretended their Demons had formerly foretold that their Country would be conquer'd and deſtroy'd by a bearded Nation who wore Clothes, who would ſuppreſs their Worſhip, aboliſh their Cuſtoms, and murder their Children. In Commemoration of this Oracle, they eſtabliſh'd a Form of Prayer, accompanied with Offerings, in honour of their Demons; but the Time fix'd for putting a Period to the Power of theſe infernal Spirits was come, and they were oblig'd to ſubmit.

THERE was no Difference between their Prieſts and thoſe of other ſavage Nations, and their Dances were exactly the ſame with thoſe already mention'd. Theſe Dances, which were intermingled with Songs, and which they conſider'd as a religious Act, and we as a prophane, was call'd *Areita* in their Language. Theſe Songs, whoſe Subjects were the Exploits of their Anceſtors and the great Atchievements of their Countrymen, might be conſider'd as the Annals of their Nation; and they danc'd to the Sound of a kind of Drum, made of a hollow Piece of Wood. Tobacco was the Incenſe with which they perfum'd their Idols. The Prieſts, whom the Fumes of Tobacco either fuddled or ſtupified, were cunning enough to make an Advantage of this Delirium, by perſuading the People that the incoherent Rhapſodies they then utter'd, were ſo many Oracles with which the Demons inſpir'd 'em.

[a] Some *Spaniards*, who were preſent at the firſt Conqueſts which were made in *America*, tell us, that the Inhabitants of *Hiſpaniola* look'd upon the *Cbemens*, or *Zemes*, for 'tis thus they have expreſs'd it, as the Meſſengers, the Agents, or Mediators of a ſupreme, ſole, eternal, infinite, almighty, inviſible Being: They imagin'd that thoſe *Zemes* preſided over all the Affairs of Men. They gave the Name of *Jocanna* and *Guamanocon* to this ſovereign God, who, nevertheleſs, according to them, was a created Being, ſince they tell us of his Mother, who went by five ſeveral Names. Whenever they went to War, they uſed to fix two little *Zemes* upon their Foreheads.

We have already obſerv'd, that thoſe *Zemes* were of Wood, Stone, Cotton, &c. The Savages of *Hiſpaniola* worſhipp'd one under the Figure of a Woman, by whoſe Sides were placed her two firſt Miniſters of State, both of them ready to execute her Orders. One of theſe, who acted the Part of an Herald, convened the other *Zemes*, in order to raiſe the Wind, to bring down Rain, &c. as Occaſion might require. The other was commiſſion'd to puniſh thoſe with Floods and Inundations who did not pay the Homage they ow'd to their Miſtreſs. We have borrow'd theſe Remarks from a Treatiſe of *Peter Martyr*, entitled *de rebus oceanicis & novo orbe*, &c.



CEREMONIE Religieuse des Habitans de l'Isle ESPAGNOLLE

THE religious Worſhip they paid theſe Demons has ſomething remarkable in it. * The *Caciques* always caus'd the Solemnity of it to be proclaim'd by Heralds, and uſed on the Day appointed for the Ceremony, to walk in Proceſſion by Beat of Drum at the Head of their Subjects of both Sexes, who were dreſs'd in their beſt Geer, but the Maidens were naked. The whole Company went afterwards to the Temple of theſe falſe Gods, who were there repreſented in a very groteſque and frightful Manner, and as they are drawn by our Painters when they repreſent the Devil. The Prieſts uſed alſo to worſhip theſe Idols, and pray to 'em with ſo much Zeal, or rather with ſo many Cries and Howlings, as muſt neceſſarily terrify a Company of poor Wretches who had not Cunning enough to find out the Tricks which thoſe inſidious Prieſts conceal'd under their pretended Devotion. 'Twas then they preſented the Oblations of the Devotees to their Gods, which were partly Cakes brought by Women in Baskets, adorn'd with Flowers; after which, as ſoon as the Prieſt had given the Signal, they danc'd and ſang the Praiſes of the *Zemes*, whom we before call'd *Chemens*, and offer'd their Cakes; the whole concluded with the Praiſes of their antient Kings, or Caciques, and with Prayers for the Proſperity of the Nation. The Prieſts uſed to break theſe Cakes into ſeveral Pieces, and divide them among the Men. They were oblig'd to keep for a Twelvemonth in their own Houſes thoſe Pieces of Cake, which were hallowed by their having been made an Oblation to the *Zemes*. They were conſider'd as ſo many Preſervatives againſt ſeveral kinds of Accidents. When the Proceſſion, which is here repreſented, was got to the Door of the Temple, the Cacique, who was at the Head of it, ſet himſelf down at the Entrance, when the Proceſſion went in, ſinging all the Way, and paſs'd, as it were, in Review before him. When they were got to the Idol, they thruſt a little Stick down their Throats, in order to make 'em vomit; for they were obliged to preſent themſelves pure and unſullied before their God, and with their Hearts, as it were, on their Lips.

THEIR *Zemes* reveal'd themſelves to the Prieſts, and ſometimes to the People. Whether this were an Artifice of the Demon, or a cunning Trick of the *Boia*, they judg'd of the Anſwer which the Oracle had given by the Countenance the Prieſt put on. If he danc'd and ſung, it was a good Sign; if he diſcover'd a ſorrowful Air, the People were ſad and dejected, gave themſelves up to Grief and Tears, and faſted till there were ſome Hopes of their being reconcil'd to their Gods.

THE Account they give of the Origin of Mankind is ſo very odd and whimſical, that we can ſcarce prevail upon ourſelves to give it a Place in this Work. Men, ſay they, came out of two Caverns of a certain Mountain. Out of one of 'em came thoſe whom we may call the Good; that is to ſay, the Flower and choiceſt Part of Humankind; and from the other, the moſt vile and worthleſs Part of 'em. The Sun greatly enrag'd at this, turn'd him into a Stone who keeps the Opening of the Mountain, (probably to prevent the Birth of Mankind,) and metamorphos'd theſe new-created Beings into Trees, Frogs, *&c.* Notwithſtanding which, the World grew more and more populous. In ſhort, this is full as ridiculous as thoſe Notions of ſome of the Antients, who made Mankind to ſpring from Oaks. The Sun and Moon themſelves came out of a Grotto in the Iſland, to enlighten the Univerſe: Its Reputation, indeed, was ſo great, that the Savages of *Hiſpaniola* uſed to go in Pilgrimage to it with as great Pomp and Devotion, as thoſe in any other Part of the World. The Cave was embelliſh'd with Pictures in the *Indian* Taſte; but before they enter'd, they always paid their Devotions to two Devils who guarded the Entrance thereof.

POLYGAMY was eſtabliſh'd in this Iſland; for they were allow'd to take as many Wives as they could keep, and their Caciques had thirty at leaſt. Such Writers as

* *De Bry* and *Purchas*.

have

have writ on *America* relate, that when they died, they uſed to diſpatch two or three of them to attend upon 'em in the other World. Notwithſtanding this Plurality of Wives, they yet were addicted to a Crime equally whimſical and deteſtable; a Subject worthy the Eulogiums which an [a] Archbiſhop and an Abbé have preſumed to conſecrate to it. They believed there were ſuch Things as Spirits, and fancied that the Dead uſed to run up and down in the Night-Time; which indeed was a Subject worthy the Exerciſe of their Piety, in caſe they had had the Wit to do ſo. Theſe Ghoſts would nevertheleſs ſometimes play their Gambols with Women; but whenever they happen'd to meet with any Occaſion of putting their Activity in Practice, they were found much leſs alert than the Living. They were not allow'd to put on a human Shape but with certain [b] Reſtrictions, which made them neither agreeable to the Women, nor formidable to their Husbands.

Religion of the MEXICANS, *and of the neighbouring Nations.*

'TWOULD be no eaſy Matter to reconcile the Politeneſs of theſe People with the Barbarity of their Religion, the greateſt Part of the Worſhip whereof conſiſted chiefly in ſacrificing Men, and ſhedding their Blood before Idols; but it would be full as difficult, to reconcile the Cruelty with which the *Spaniards* treated the People whom they conquer'd in this powerful Empire of *America*, with the Calm, the gentle Spirit of Chriſtianity. The ſame Fury inſpir'd the Zeal of both. The former, hurried on by a blind Superſtition, ſacrificed Men to their falſe Gods; the latter, prompted by a cruel Zeal, heighten'd by the moſt inſatiable Avarice, extirpated, to the Glory of the true God, a Nation who deſtroy'd their Fellow-Creatures to honour the falſe Deities. This Pretence was ſpecious enough, and nothing could flatter more agreeably the Paſſions of thoſe Chriſtians who firſt undertook the Conqueſt of *America*. 'Tis indeed true, that as they had form'd a Reſolution of making a more lawful Uſe of the Wealth of thoſe Regions, of conſecrating their Conqueſts to God, and to bring over to him many thouſands of Elect among the *Americans*, by the prevailing Force of Example, they thought themſelves empower'd to employ the ſecular Arm, whenever they ſhould think it requiſite, and to ſeize upon what they had no manner of Right to; as they by that means diſarm'd Impiety, and depriv'd the Devil of his Power to hurt. The Reader will perhaps ſay, that theſe Reaſons are abſurd; but ſuch an Aſſertion would be unjuſt; for Practice and Experience have ſhewn that they are of excellent Uſe, though the *Americans* could not be prevail'd with to give into 'em; and that 'twas nothing but their Ignorance made them exclaim againſt the Tyranny as well as [c] Morals of the *Spaniards*.

THE firſt Inhabitants of *Mexico* were a Set of Savages, who differ'd but little from thoſe of the moſt northern Parts of *America* [d], whence they are ſuppoſed to come originally. They liv'd by hunting in Foreſts and Mountains, without any kind of Order or Government. They worſhipp'd the Sun, and ſacrificed Birds to him. Theſe Savages, who were call'd *Chicamicas*, and ſpent their Lives in this Manner, left the beſt

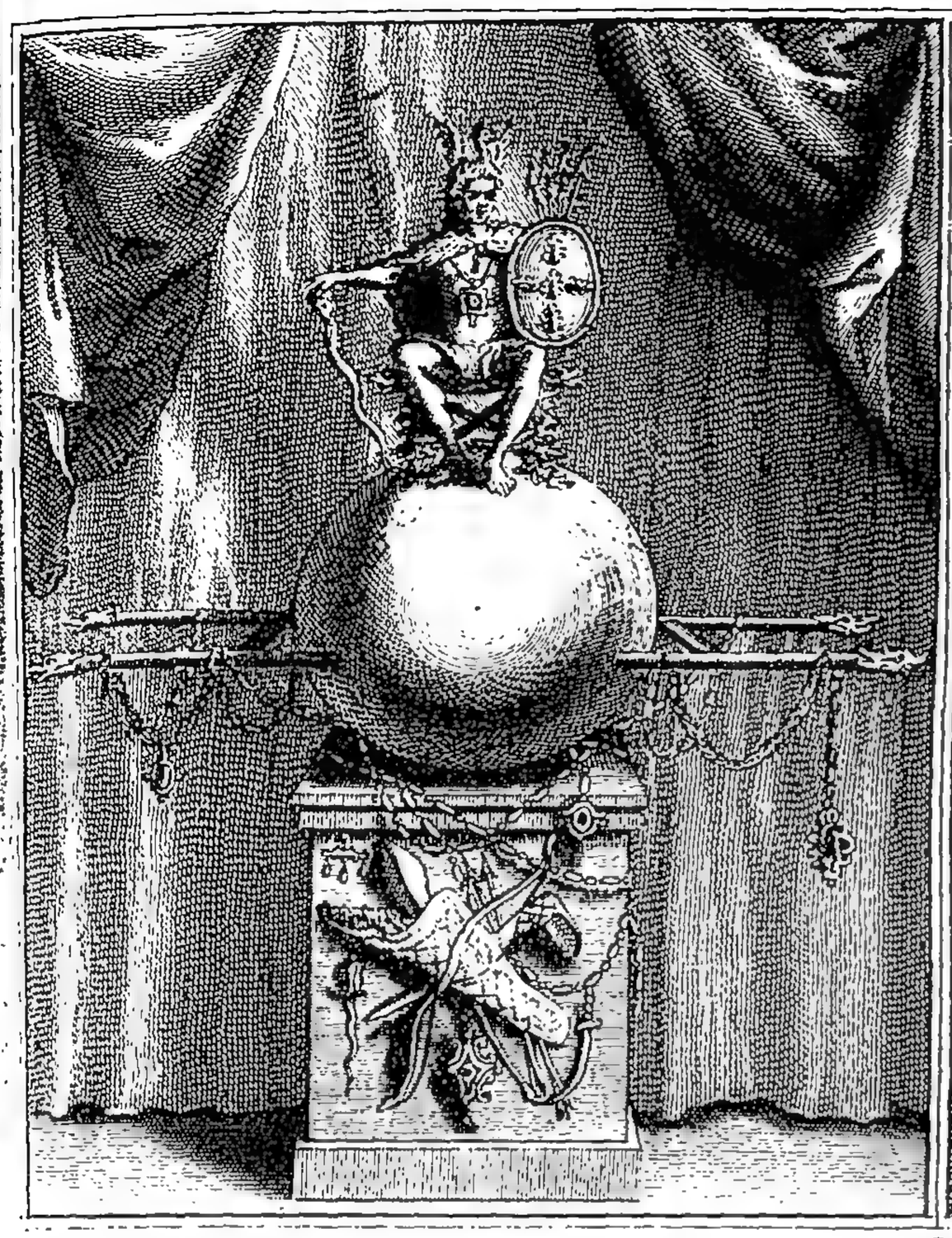
[a] *John de la Caſa*, Archbiſhop of *Benevento*, Author of *Capitolo del Forno*, and the Abbé *de C———* in a *French* Ode, never printed.

[b] They ſaid that *carebant umbilico, &c.*

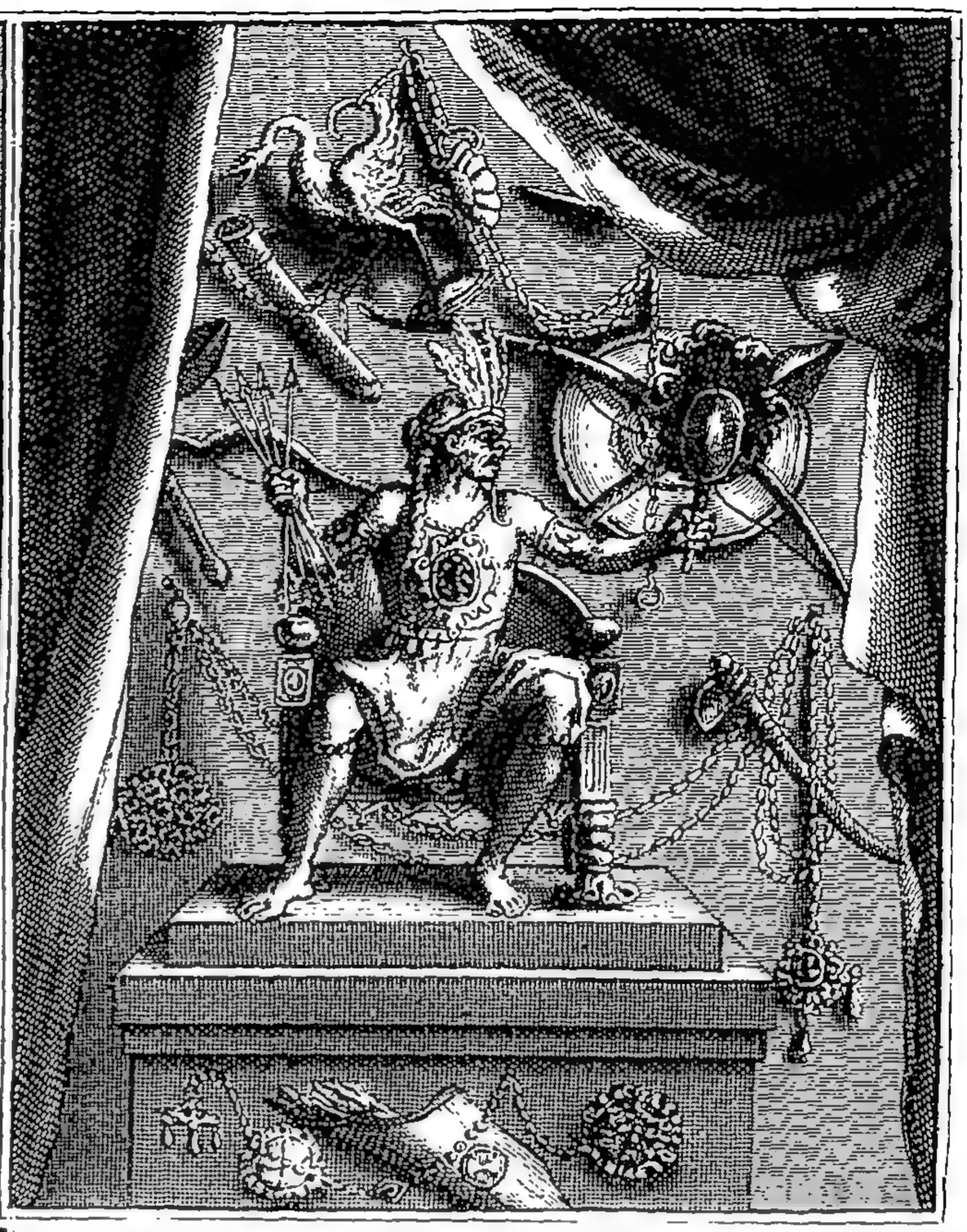
[c] An old Cacique of the Province of *Nicaragua* diſcourſing with a *Spaniard*, who attended upon one of theſe firſt Conquerors, ſpoke thus to him: "Tell me, Chriſtian, what you underſtand by Chriſtianity? The Chriſtians ſeize "upon our Proviſions, lie with our Wives, are idle, Gameſters, and Blaſphemers; are miſchievous, eternally "craving Gold and Silver; are abuſive, and irreligious at Maſs; quarrel, and fight with one another. In the "whole, I take 'em to be a Set of wicked Wretches." See *De Bry*.

[d] They were ſuppoſed to have come originally from *New Mexico*.

Lands,



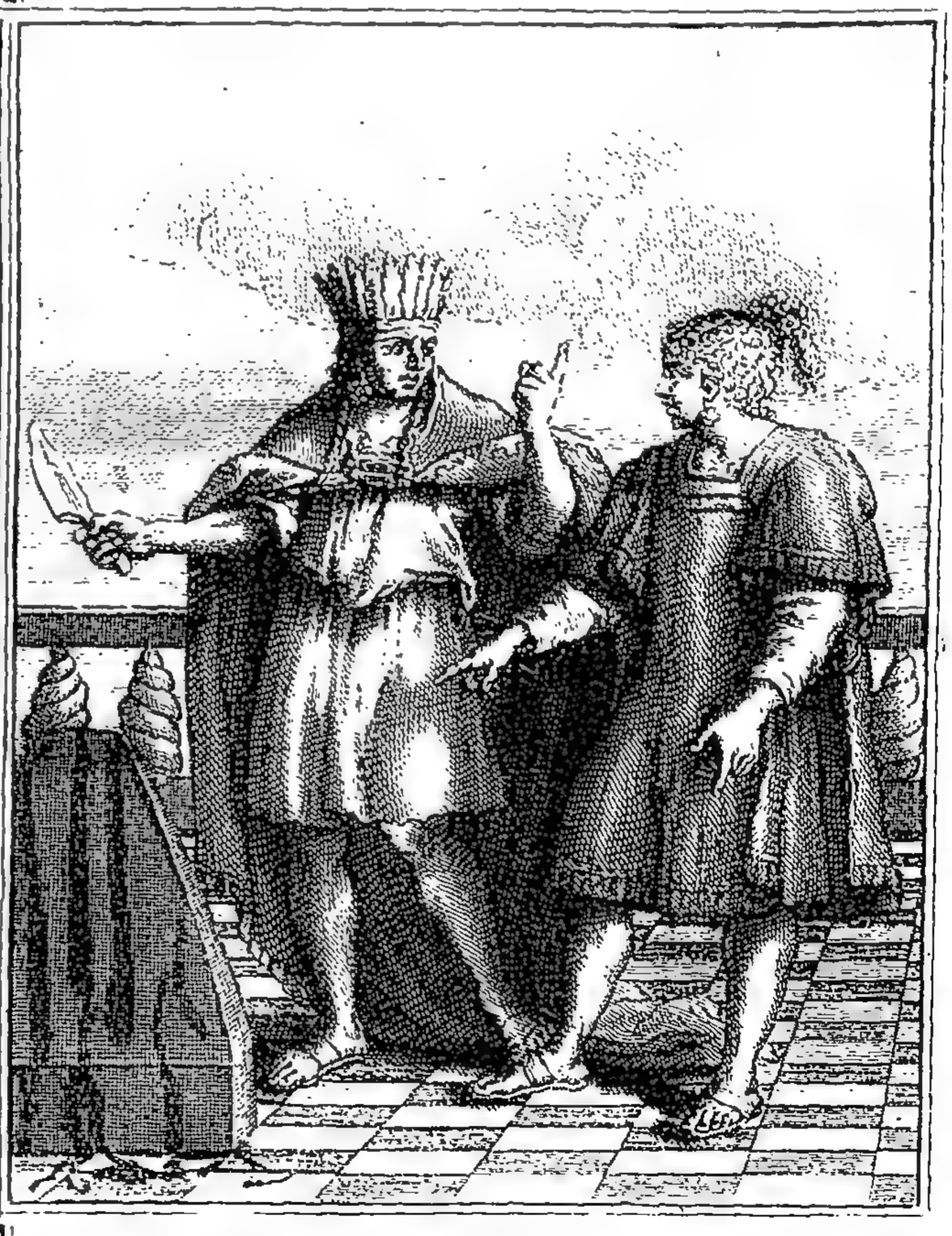
VITZLIPUTSLI.



TLALOCH, ou TESCALIPUCA.



TESCALIPUCA représenté d'une autre façon.



PRÊTRES MEXICAINS.

Lands deſart and uncultivated; but the *Navatelcas*, under which Name were included ſix or ſeven Nations who came out of the North, got Poſſeſſion of theſe Lands by inſenſible Degrees, and afterwards peopled and cultivated them. Theſe Colonies were form'd in the ninth Century, if we may believe the Hieroglyphics of the *Mexicans*. Three hundred and two Years after this firſt Expedition, they undertook a ſecond, which was that of the preſent *Mexicans*; an Expedition vaſtly more remarkable than the former. The latter ſubdued the *Navatelcas* under the Conduct of *Mexi*, their Captain and Lawgiver. They were ſure of meeting with Succeſs in this Expedition, becauſe *Vitzliputzli*, the God of the Nation, had aſſur'd him that he would conquer the Territories he was going in queſt of. *Mexi* march'd at the Head of theſe Adventurers; and four Prieſts, to whom his Oracles were pronounc'd, carried him in a little Trunk made of Reeds. *Vitzliputzli* declar'd to 'em the Manner how he would be worſhipp'd, and himſelf inſtituted the Ceremonies, and gave 'em Laws. Whenever they encamp'd, they erected a Tabernacle in the Midſt of the Camp, and placed the little Trunk or Ark upon the Altar. They never march'd or encamp'd till after having firſt conſulted the Idol, and receiv'd his Orders. Their March was very long and ſlow. 'Twas their Cuſtom to leave their old Men and the Infirm in all thoſe Places where they uſed to pitch their Camps, in order for their forming Colonies. One Day, as ſeveral of the latter were waſhing themſelves, *Vitzliputzli* commanded the *Mexicans* to ſteal their Clothes, and to go off immediately. The forſaken Savages, offended at this Inſult, chang'd their Manners, Cuſtoms, and Language, preſerving at the ſame Time an implacable Hatred againſt their antient Countrymen. *Vitzliputzli* manifeſted his Power by Miracles, which it were needleſs to trouble the Reader with.

Being at laſt arriv'd at the promiſed Land, the God appear'd to a Prieſt in a Dream, and commanded him to ſettle himſelf in that Part of the Lake, where an Eagle ſhould be found ſitting on a Fig-Tree which was planted in a Rock. The Prieſt related his Viſion, upon which they ſought for the Place by the above-mention'd Tokens. Some Time after they found the Fig-Tree, growing out of the Rock, and the Eagle ſitting upon it, holding a ſmall Bird in his Talons; and 'twas on this Spot that the famous City of *Mexico* was built. The next Day the *Mexicans* made a Tabernacle for the Idol, till ſuch Time as they might build a Temple. The City was by his Command divided into four Quarters, or Diſtricts, and *Vitzliputzli*'s Tabernacle remain'd in the Middle, who enjoin'd 'em to eſtabliſh a tutelary God over each Diſtrict.

The Reader may obſerve, that this Story of the firſt coming of the *Mexicans* to *Mexico*, agrees in a great many Circumſtances with that of the Entrance of the *Iſraelites* into the Land of *Canaan*. Might it not poſſibly have happen'd, that the *Mexicans* may have preſerv'd, in the Hiſtory of the Foundation of their State, (allowing for the Errors they may have made in Chronology) ſome of thoſe Incidents which we meet with in the Hiſtory of the *Jews*? For as they came originally from the North of *America*, or rather from the North of *Aſia*, they might probably have had among them ſome of the Poſterity of the antient *Jews*, who were diſpers'd up and down after the *Aſſyrians* had ruin'd their State.

'Tis plain from what has been juſt now related of *Vitzliputzli*'s Power, that the *Mexicans* acknowledge a Supreme Being under that Name, notwithſtanding what the *Spaniards* affirm'd of their having no Word to expreſs the Deity; ſo that they were obliged to make uſe of the Word *Dios*, to denote that Being whom we call God. Be that as it will, the *Mexicans* worſhipped *Vitzliputzli*, as the ſovereign Lord of all Things, and Creator of Heaven and Earth, and added the Epithet *Ineffable* to that Supreme Deity: But notwithſtanding the great Idea they had form'd to themſelves of this Firſt Cauſe, they yet could not perſuade themſelves that 'twas poſſible for it to govern the World with-

out the immediate Aſſiſtance of a numberleſs Multitude of Genii. The Author of the *Conqueſt of* Mexico tells us, that they were ſo ſilly as to believe, " That there were not " any Gods at that Time in the other Parts of Heaven, till ſuch Time as Mankind grew " more and more miſerable, in proportion as they grew more numerous. They look'd " upon their Gods as ſo many propitious Genii, who were ever multiplying as Mortals " ſtood in Need of their Aſſiſtance."

THE greateſt God after *Vitzliputzli*, was the Sun. *Vitzliputzli* was an Idol made of a very precious Wood, repreſented under an human Shape, ſeated in a Chair of Sky-colour'd Blue, ſupported by a Litter, having four Serpents Heads at the four Corners: The Forehead of the Idol was of a blue Colour, and had a blue Streak croſs the Noſe, which went from Ear to Ear. [a] A *Dutch* Author relates, That this Idol had Wings like thoſe of a Bat, large round Eyes, a Mouth that reach'd from Ear to Ear; but he does not ſay whence he borrow'd theſe Particulars. We had better ſtick to the Deſcription which the Author of *the Conqueſt of* Mexico and his Tranſlator have given us of that Idol, which they tell us was placed on a very high Altar, and ſurrounded with Curtains. " He was repreſented under a human Shape, ſitting on a Throne ſupported by " an azure Globe, which they call'd Heaven: Four Poles or Sticks came out from two " Sides of this Globe, at the Ends of which Serpents Heads were carv'd; the whole " making a Litter, which the Prieſts carried on their Shoulders, whenever the Idol was " ſhewn in Public. It had on its Head a Helmet of Feathers of different Colours made " in the Shape of a Bird, the Bill and Tuft whereof were of burniſh'd Gold. Its Coun- " tenance was hideous and ſevere, and was made ſtill uglier by two black Streaks which " went the one croſs its Forehead, and the other croſs its Noſe. He held in his Right " Hand a waving Snake, which ſerv'd him as a Cane; he held four Arrows in his Left " Hand, which he look'd upon with Veneration, as being a Preſent from Heaven; and " a Buckler cover'd with five white Feathers ſet croſs-wiſe. Theſe ſeveral Ornaments, " Marks, and Adders, had a myſterious Signification couched under them. The Globe " denoted the extenſive Power of *Vitzliputzli*, who was cover'd over with Pearls and " Jewels.

TLALOCH, whom ſome Writers confound with *Teſcalipuca*, of whom we ſhall ſhortly ſpeak, was an Idol pretty much reſembling that before deſcrib'd. The *Mexicans* [b] looked upon thoſe Gods as Brothers, and ſuch great Friends, as to divide between themſelves the ſovereign Power in War; that their Strength was equal, and their Wills the ſame: For which Reaſon they offer'd the ſame Victim and the ſame Prayers to both. They had equal Thanks paid for any good Succeſs; and, to uſe the Words of the Tranſlator of *the Conqueſt of* Mexico, they held the Scales of Devotion they paid them *In æquilibrio*, as it were.

TESCALIPUCA was the God of Penance: The *Mexicans* uſed to call upon him in Adverſity, becauſe they imagined he puniſhed the Sins of Mankind with Plagues, Famine, *&c.* We ſee him here repreſented in two different Manners: In the firſt he is ſeated in a Chair placed in the midſt of the Altar, being an Image made of Stone, as black and ſhining as Jet, and covered with Jewels, repreſented under an human Shape like that of *Tlolach* and *Vitzliputzli*; having Gold Ear-Rings, a Jewel or Trinket fix'd to a Chain of the ſame Metal which went round its Neck, and cover'd its Breaſt all over; and a little Tube of Cryſtal about ſix Inches in Length, was ſtuck thro' its lower Lip. They ſometimes fixed a green or blue Feather at the End of the Tube, which was done out of Judgment, not Caprice, it being one of the Symbols of that falſe Deity. From its Hair, tied up with a golden Fillet, there hung an Ear, which was another Symbol, by which the

[a] *Montanus*'s Deſcription of *America*.
[b] *Hiſtory of the Conqueſt of* Mexico.

afflicted Soul and repenting Sinner was taught, that he might confide in the Divine Mercy, who would liſten to his Prayers. He held four Darts in his Right Hand, ſignifying the Puniſhment for Sin, and the Vengeance of Heaven, which manifeſts itſelf to Man by Plagues, War, Poverty, and Famine. His left Hand held a golden Mirror extremely ſmooth, and ſo bright as to receive the Objects very clearly and diſtinctly. With the ſame Hand he held behind this Mirror a Fan made of Feathers of all kinds of Colours, ſignifying that nothing was hid from that vindictive God. Round the Idol were a great Number of emblematical Figures, whoſe Signification we did not learn. The other Form, under which they repreſented this Idol, was the ſame as the foregoing, *viz.* that of a Man ſeated in a majeſtic Manner on a Throne ſupported by a kind of Altar, and hid behind a red Curtain, on which Skulls and Men's Bones were either embroider'd or painted. This Idol had as hideous a Look, and its Poſture was as dreadful and terrible as the other. Its Right Arm was up-lifted, as ready to hurl a Javelin it held in its Hand; its Left ſupporting a Shield, whence iſſued out four Arrows round five Pine-Apples ſet croſswiſe. *The Body of the Idol was Black,* and its Head was cover'd with Quails Feathers; the whole ſurrounded with a great Number of ſymbolical Figures, and Things of ineſtimable Value.

THE [a] *Mercury* and *Plutus* of the *Mexicans* was alſo repreſented under an human Shape, except that it had the Head of a Bird, with a painted Paper Mitre upon its Head, and a Scythe in its Hand. The Body of it was covered with Jewels of extraordinary Value; a Habit very well adapted to him whom they worſhipped as the Beſtower of Treaſures.

TOZI, that is to ſay our *Grand Mother*, was of mortal Extraction. *Vitzliputzli* procured her divine Honours, by enjoining the *Mexicans* to demand her of her Father, who was King of *Culhucacan*, for Queen; this being done, they alſo commanded him to put her to Death, afterwards to flay her, and to cover a young Man with her Skin. It was in this manner ſhe was ſtript of her Humanity to be tranſlated among the Gods: And 'tis from this Apotheoſis, that theſe Savages, whoſe Superſtition was vaſtly barbarous and cruel, dated the Cuſtom of ſacrificing Men to Idols.

THE *Mexicans* ador'd another Idol, made of all the Seeds of the Earth kneaded together with the Blood of certain young Children who were marked out for the Sacrifice; the Hearts of theſe innocent Victims being firſt tore out of their Bodies. The Heart was offer'd to this Idol, which the Prieſts conſecrated with the utmoſt Solemnity in Preſence of all the People. It was uſual for their Devotees to adorn with Jewels the God whom the Prieſts had created; but no Layman was ſuffer'd to touch it after its Conſecration. They renew'd the Idol from Time to Time, when 'twas their Cuſtom to pull the old one into ſeveral Pieces, and afterwards to diſtribute them among the Devotees as ſo many Relics, when happy was he who could get a Piece of them; for they pretended that theſe Relics were of excellent Uſe in preſerving from Dangers. The Soldiers always carried them with them to War. The Prieſts at the ſame Time that they perform'd this Solemnity of Conſecration, made alſo a holy Water, which was uſed at the Coronation of their Monarchs, and when the Bleſſing was given to ſuch Generals as were ſent into the Field.

WE ſhall mention the God of Hunting, and the Ceremonies of Penance and Mortification, when we come to give the Deſcription of the *Mexican* Feſtival. Suffice it that we have given an Account of their principal Deities in this Place; not but they had others

[a] This Idol was repreſented and worſhipped in a very different manner at *Cholula*, a Commonwealth tributary to the Empire of *Mexico*; whereof we ſhall give a Deſcription, when we mention the Feſtivals of the *Mexicans*.

whoſe Worſhip was as ſolemn as thoſe above-mentioned; but their Number was exceeding great, being upwards of two thouſand, who had all their reſpective Temples, Ceremonies, and Sacrifices. " [a] There was hardly a Street without its tutelary Divini-" ty, nor was there ſcarce a Diſeaſe but had its peculiar Altar, and to theſe the *Mexicans* " uſed to flock in order to be cured. Their crazy Imaginations uſed to form to them-" ſelves Gods from their Fears, not conſidering at the ſame Time, that the Power they " aſcrib'd to one, leſſen'd the Power of the other." And not ſatisfy'd with having peopled Heaven with Gods of all Ranks and Kinds, they treated one of their Priſoners as tho' he had been a God, for a whole Year together, and ſometimes for ſix Months only, according to the Deity for whom they deſign'd him, and whoſe Name they gave him; after which they ſacrificed him to the Idol. The Inhabitants of *Marſeilles* had formerly this cruel Cuſtom; theſe uſed to pamper a Man with the greateſt Dainties for a whole Year together, then led him with great Solemnity all about the City, after which they ſacrificed him.

Their TEMPLES.

THERE were eight [b] Temples in the City of *Mexico*, equally magnificent, and built pretty near alike; but that of *Vitzliputzli* excell'd the reſt in Bigneſs, which was of ſuch prodigious Extent, that a City of five hundred Houſes might have been built in the Court of it. We ſhall give the Deſcription of this great Edifice, as we find it in the Author of *the Hiſtory of* Mexico: This Edifice was once the Center of the *Mexican* Idolatry.

" THEY firſt enter'd into a large Quadrangle, ſurrounded with a great Stone Wall, " where ſeveral Serpents in *Relievo*, twined one in another on the Outſide of the Wall, " ſtruck Terror into the Beholder; particularly at the Sight of the Front of the firſt " Door, which was fill'd with them, under which ſome myſterious Signification was " couch'd. Before arriving at this Gate, there ſtood a kind of a Chapel, which was " full as terrible; 'twas built of Stone, raiſed thirty Steps, having a Terras at Top, on " which ſeveral Trunks of great Trees, all lopp'd of an equal Height, were planted on " a Level at equal Diſtances, on which Poles were laid from Tree to Tree. On each " of theſe Poles hung the Skulls of ſeveral unhappy Wretches who had been ſacrificed, " whoſe Number, which it would be impoſſible to relate without Horror, was always " equal; for the Miniſters of the Temple took care to ſupply thoſe which through Time " dropt off, with others.

" THE four Sides of the Quadrangle had each a Gate, exactly facing one another, " and look'd to the four Cardinal Winds. Four Stone Statues were placed over each " Gate, which ſeem'd to point out the Way, and to command thoſe to return back, " who were for going thither with an irreligious Heart; theſe were conſider'd as Por-" ter-Gods, upon which Account they were ſaluted at going it. The Apartments of the " ſacrificing Prieſts and Miniſters were built in the Inſide of the Wall of the Quadrangle, " together with ſome Shops that went round the whole, which however took up but " little Room, its Extent being ſo vaſt, that eight or ten thouſand Perſons uſed to dance " therein at eaſe, on their moſt ſolemn Days."

[a] *Hiſtory of the Conqueſt of* Mexico.
[b] *Ibid.*

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" In the Center of this Quadrangle, a great Stone Edifice was erected, which in fair " Weather was ſeen to top the higheſt Towers in the City. It always leſſen'd in Big- " neſs upwards, till it form'd a half Pyramid, three Sides of which were ſhelving, and " the fourth ſupported a Stair-Caſe. It was a ſumptuous Pile of Building, and built " according to the beſt Rules of Architecture. It was an hundred and twenty De- " grees high, and built ſo ſtrong, that its Top, which was flat, was a Square forty Foot " on each Side, and was finely paved with Squares of Jaſper-Stones of all kinds of " Colours: The Pillars or Props, which like Balliſters or Rails went round this Place, " were winding like a Snail-Shell, and both Sides of it faced with a black Stone " which looked like Jet, carefully and dextrouſly ſet together, and faſten'd with a Bi- " tumen of a red and black Colour, which was a great Ornament to the whole " Building.

" On the two Sides of the Rail or Balliſter, at that Part where the Stair-Caſe ended, " two Marble Statues ſupported, in an Attitude that very well expreſs'd their Labour, " two very odd-faſhion'd Candleſtics. At ſome Diſtance from hence, was a Stone of " a green Colour five Foot in Height, ſharp-bottom'd: Here the unhappy Wretch, who " was to be ſacrificed, was laid on his Back, when they ripp'd up his Stomach, and tore " out his Heart. Above this Stone, and oppoſite to the Stair-Caſe, was a large ſtrong " Chapel, the Roof of which was of a rare and precious Wood, under which their Idol " *Vitzliputzli* was ſeated, on a very high Altar with Curtains round it.

" In another Chapel, to the Left of the firſt, and built in the ſame Taſte, and of " equal Bulk, was placed the Idol *Tlaloch*. The Treaſure of theſe two Chapels was " of an immenſe Value; the Walls and Altars were cover'd with Jewels and precious " Stones upon Feathers of various Colours.

" The Temple of the God of the Air was round, ſignifying the circular Motion of the " Air round the Earth. The Entrance of this Edifice reſembled the Mouth of a Ser- " pent when wide open; and to make it ſtill more terrible, they had fill'd it with the " Figures of all kind of Monſters."

The Temple of *Teſcalipuca* was a lofty Pile of Building, and built with as much Regularity as that of *Vitzliputzli*; no Layman was allowed to enter into this holy Place. Theſe Temples were look'd upon as Cathedrals. We ſhall not mention the numberleſs Multitude of Temples which were met with in the different Parts of the City, and which poſſibly might have nothing either great or remarkable in them ſave the Name only; but there is one Circumſtance which is not to be parallel'd among the Pagans of Antiquity, *viz.* That this unaccountable ſuperſtitious People had erected certain dark Houſes purpoſely to lodge an infinite Number of Idols of Gold, Silver, *&c.* cover'd, or rather cruſted over with Blood, with which they were every Day ſmear'd. Nor did the Stink of theſe Charnel-Houſes, whoſe Floors were cover'd over with Blood, any way leſſen their Devotion: But none but the Nobility were allow'd to enter into them; and to heighten the Dignity of this Privilege, the Prieſts would not even admit any of theſe to enter in, till they had firſt ſacrificed a Man.

Their SACRIFICES *and* PENANCE.

AS it would be no eaſy Matter to find any Species of Idolatry among the Antients as extenſive as that of the *Mexicans*, it would be full as difficult to meet with any Sacrifices ſo barbarous and inhuman as theirs; not that we are ignorant they were

practiſed by the Antients, ſince we have given Inſtances of it: But 'tis certain that nothing can be compar'd to this execrable Worſhip, unleſs it be that of the *Carthaginians*, and the *Canaanites* from whom they are deſcended. The bloody Sacrifices of the *Mexicans* were perform'd in this manner: The Victims deſigned for Sacrifice were led to the Charnel-Houſe, which, as we ſee in the Figure, riſes like a kind of Plat-Form or Terraſs, ſupported by ſeveral Trunks of Trees. The Victims, who were cloſely guarded by ſome *Mexican* Soldiers, waited at the Foot of the Terraſs till ſuch Time as they ſhould be put to Death; and to heighten their Diſtreſs, a great Number of Skulls hanging on the Poles which went from Tree to Tree, were continually preſenting themſelves to their Sight; theſe were the Skulls of ſuch as had been ſacrificed before them. A Prieſt holding in his Hand an Idol made of Wheat, Maiz, and Honey, drew near to theſe unhappy Wretches, and preſenting it to each of them, cry'd out at the ſame Time, *There is your God.* This done, they withdrew, going off on the other Side of the Terraſs, when the Victims where immediately brought upon it; this being, as we have already obſerv'd, the Place appointed for the Sacrifice. Here it was that ſix Miniſters of the Idols ſlaughter'd theſe [a] Victims. After having tore out their Hearts, they threw the Bodies down the Stair-Caſe from the Top of the Terraſs to the Bottom. We are aſſured that all thoſe who had taken any of theſe unhappy Wretches in War, uſed to divide them among themſelves, and eat them. They never ſacrificed leſs than forty or fifty of theſe Victims at a Time; and thoſe Nations who either border'd on, or were tributary to the *Mexicans*, imitated them in this bloody Worſhip. The famous [b] *Ferdinand Cortez* relates, that the Inhabitants of *Mechoacan* firſt proteſted they would abandon a Worſhip which was as injurious to the Deity as unworthy of Humanity. We muſt not omit that thoſe Prieſts who ſacrificed Men, were diſtinguiſhed by the Title of *Miniſters of Sacred Things*; and that this *Employment* was the higheſt Dignity of the Prieſthood. To the High-Prieſt alone belong'd the Privilege and Honour of ripping up the Victim's Stomach; and this he performed ſo very dexterouſly, as, upon any other Occaſion, would have raiſed the Wonder and Admiration of the Spectators. It is true indeed, that as the Stone on which the Victim was laid, was very ſharp and pointed, his Body, which reſted altogether upon the Loins, made the Dexterity of the Prieſt leſs ſurpriſing.

It was a Cuſtom among them on certain Feſtivals, to dreſs a Man in the bloody Skin, juſt reeking from the Body of one of their Victims. [c] A *Spaniſh* Author aſſures us, that even their Kings and Grandees did not think it derogatory to their Honour to diſguiſe themſelves in this Manner, when the Captive ſacrificed was a Perſon of Diſtinction. Be that as it will, the diſguiſed Perſon uſed to run up and down the Streets, and Places of public Reſort of the City, to beg the Charity of all thoſe he met with, and to beat ſuch as refuſed. This bloody kind of Maſquerade continued till ſuch Time as the Skin-Coat began to ſtink. The Money that was collected in this devout Ramble, was employ'd in pious Uſes.

Another religious Ceremony, which indeed does not ſeem altogether ſo barbarous as the former, was the Duel of the Victim; if we may give this Name to the Liberty he was allow'd of defending himſelf againſt the Prieſt who was to ſacrifice him. The Captive, whoſe Feet were tied to a Stone, parried the Inſtrument with which the Prieſt ſtruck at him, and even attack'd him, as we ſee in the Figure. If he had the good Fortune to gain the better of the Prieſt, he was releaſed, and look'd upon as a brave Man; but

[a] Two of theſe Prieſts took the Victim by the Feet, two others held his Arms, a fifth held his Head, and the ſixth ripp'd open his Stomach, whence they tore out his Heart, and held it up, ſtill ſmoking, to the Sun; after which, turning himſelf towards the Idol, he threw the Heart in his Face.

[b] In a Letter which this Conqueror of the Empire of *Mexico* writ to the Emperor *Charles* V.

[c] In *Purchas.*

if

Captif ecorché apres avoir été vaincu.

Captif combattant contre un prêtre MEXICAIN.

B Picart del.

Le Grand Temple de VITSLIPUTSLI *dans la Ville de* MEXIQUE.

if the Prieſt came off Conqueror, he firſt kill'd him, then flay'd off his Skin, and, as we are told, had his Limbs dreſs'd and ſerv'd up in one of thoſe they call'd their religious Meals.

It was always their Cuſtom, before they ſet down to eat, to offer to the Sun and to the Earth, the Firſt-Fruits of their Meats and Drink, as alſo of their Corn, Fruits, and Flowers. They had other religious Cuſtoms, infinitely more abſurd than the foregoing, tho' the Principle from whch they flow'd, was not altogether to be condemned; which was the laying themſelves under a Neceſſity of doing certain Things, not excepting the moſt unſeemly, for the Love of their Gods: For they not only eat, drank, carried weighty Burdens, anointed and beſmear'd themſelves out of Love to them, but even ſtoop'd to the vileſt Offices, purely to do them Honour.

Their Penance was at laſt as ſevere as that of other Religions. The Prieſts, as Mediators between the Gods and Men, offer'd up Victims for Sinners, and alſo took upon themſelves the Iniquities of the People. When this ſolemn Penance, as repreſented here, was to be undertaken, it was their Cuſtom to meet together at Mid-Night in the Temple of the Idol, when one of them uſed to call the People together to their Devotions with a kind of Horn, while another was incenſing the Idol. Then one of the Miniſters of the falſe Gods began the Penance, conſiſting in a ſmall Effuſion of Blood which he drew from the Ancle, by pricking it with a *Manghey*-Thorn or a Stone-Lancet. After this he rubb'd his Temples and Ears with this Blood, then went and waſhed himſelf in a certain Water, which from that Circumſtance was call'd *The Water of Blood*. 'Twas their Cuſtom, the better to teſtify the Merit and Truth of this wonderful Penance, to ſhew to the People the Inſtrument which had been made uſe of on that Occaſion. The other Puniſhments which their Prieſts inflicted on themſelves before *Teſcalipuca*, or the God who preſided over Penance and Afflictions, were to whip one another with Thongs of *Manghey* made up in great Knots, and to ſtrike one another with great Stones, *&c.* In the next Article we ſhall take notice of the Diſcipline and Auſterity of theſe Miniſters of the *Mexican* Idols; and ſhall, before we conclude this Head, obſerve, that they uſed to incenſe theſe falſe Gods three Times a-Day, *viz.* in the Morning, at Noon, and at Midnight; and that they were obliged to officiate by Turns in the Temple, in order to keep in the ſacred Fire, which was to burn perpetually in honour of the Gods.

Their PRIESTS, DISCIPLINE, *&c.*

IN the fourth Compartment of one of the foregoing Plates, two *Mexican* Prieſts are repreſented; one of which holds the ſacred Knife in his Hand. The firſt of theſe Prieſts, or rather the High-Prieſt, was called *Topilzin* in the *Mexican* Language. 'Tis pretended, that his Dignity was equal to that of the Pope. He wore on his Head a Crown of beautiful Feathers of various Colours, with golden Pendants, enriched with Emeralds, at his Ears, and a ſmall blue Tube, like to that of the God of Penance, ran through his Lip. He was clothed with a Scarlet Robe, or rather Mantle. The Veſtments of their Prieſts were frequently chang'd according to the different Seaſons or Feſtivals.

The Prieſthood of *Vitzliputzli* was hereditary, and that of the other Gods elective. Children were often, as we ſhall ſee in the Sequel, deſtined from their moſt tender Years to the Service of Idols, and officiated as Clerks and Singing-Boys, when but mere Striplings. The Prieſts uſed to incenſe four Times a-Day the God whoſe Miniſters they

were: But at Midnight the principal Miniſters of the Temple roſe to perform the nocturnal Office, *viz.* to ſound a Trumpet and Horn for a long Time together, and to play on certain Inſtruments accompanied with Voices, which together celebrated the Praiſes of the Idol. After this, the Prieſt, whoſe Turn it was, took the Thurible, ſaluted the Idol and incenſed it, himſelf being clothed in a black Mantle. In fine, after the Incenſing was over, they all went together into a Chapel, where they practiſed all thoſe rigorous Penances, whereof an Idea has been given in the preceding Article.

THESE Prieſts uſed to obſerve a very rigorous Faſt; they faſted for five, ſix, and even ten Days together, which they commonly did when the Time of their ſolemn Feſtivals drew nigh. During theſe Faſts, ſuch of them as were married, uſed to abſtain from all Commerce with Women. Their Chaſtity would undoubtedly have been glorious, had it been built on a reaſonable Foundation; but that Confidence, or rather Principle of Preſumption, which prevails ſo much over thoſe who deſire that Applauſe for Things of Form which they cannot merit by a ſolid Virtue, ſullied all the Glory of this forced Continency. Theſe, in order to pleaſe their Gods, uſed to practiſe all thoſe Things which deſtroy Procreation, not even ſparing thoſe Parts which Nature had appointed for that Uſe. They would not allow themſelves to drink ſtrong Liquors, and devoted Part of that Time in whch Men give to Sleep, to the Severity of the Diſcipline.

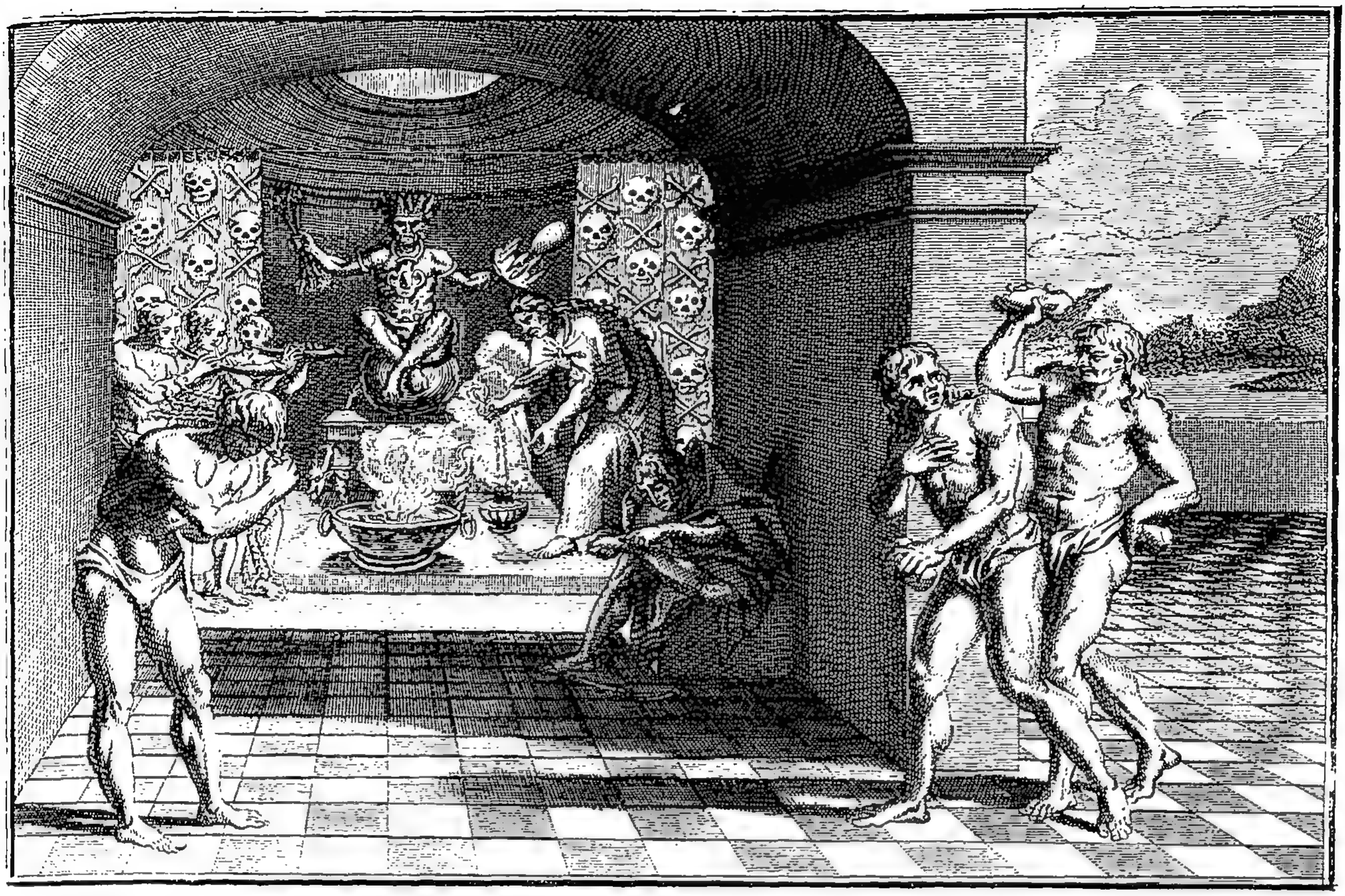
ALL theſe Prieſts were poſſeſſed of great Revenues, and received the Oblations which the People made to the Idols, which brought them in immenſe Sums, particularly at the Time of their grand Feſtivals. 'Twas at theſe ſolemn Seaſons they uſed to inſtruct 'em in their Duty, by cerain Exhortations which they pronounced before them.

NOR was the Conſecration of theſe Prieſts leſs remarkable than their Function. They uſed to anoint them from Head to Foot: Their Hair, which they always wore very long, and which they did not preſume to cut during the Prieſthood, was continually moiſten'd with a kind of black Perfume that was partly made of Roſin; this would undoubtedly have been very loathſome, had not the Reſpect which immediately ariſes at the Sight of ſuch Things as are look'd upon as ſacred, metamorphos'd it into an agreeable and even divine Object.

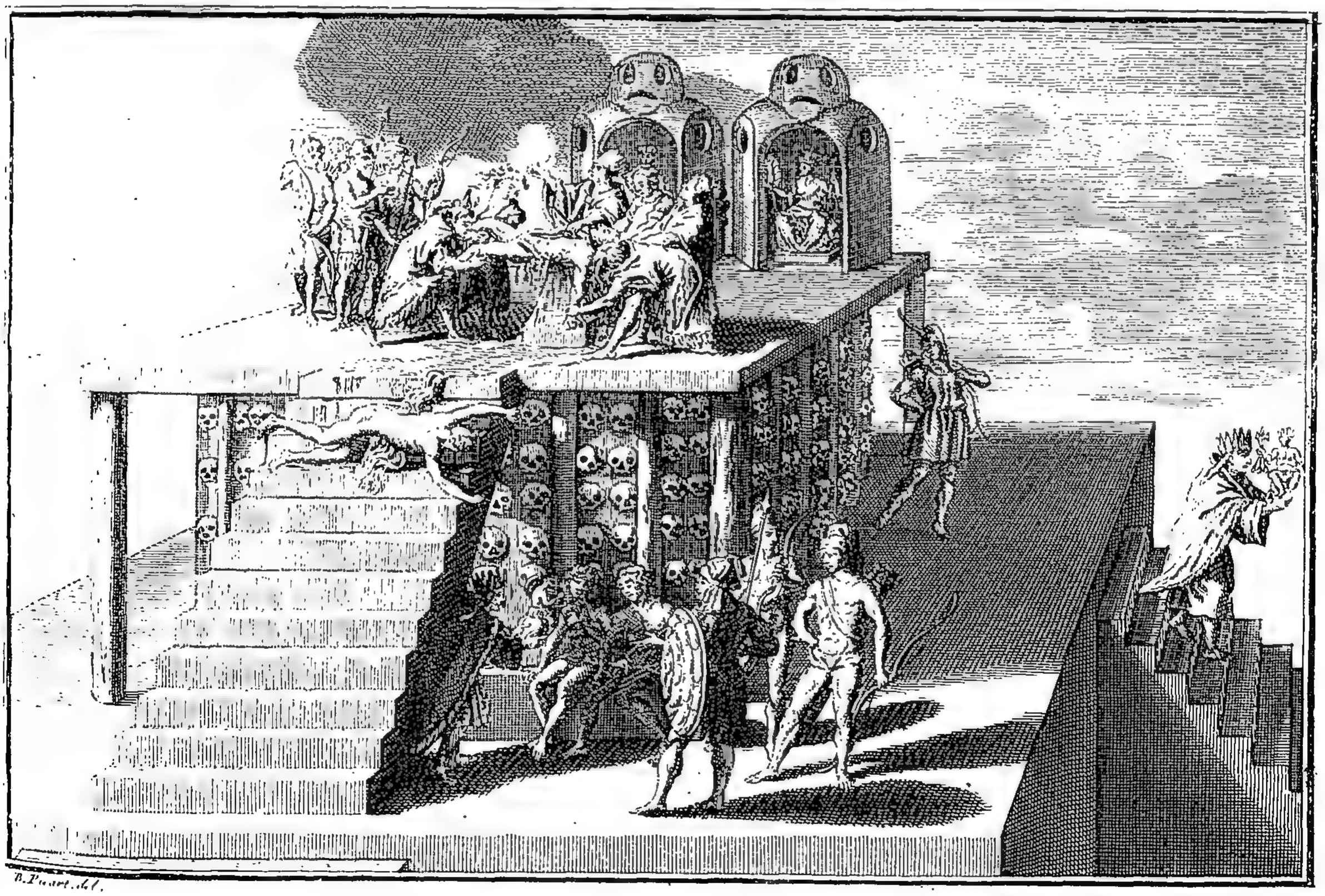
THE knotted Treſſes of the ſacrificing Prieſts of *Mexico*, reſembled a Roll of *Braſil* Tobacco, ſix Inches in Breadth, and of Length proportionable to it. Whenever theſe Prieſts uſed to ſacrifice upon the Mountains, and in thoſe almoſt ſubterraneous Places in which Part of their Idols were lodged, they then employ'd an Ointment, with certain myſterious Ceremonies, much more ſolemn than the above-mentioned. It was of Uſe, ſaid they, to [a] diſpel Fear, and invigorate Courage; and was made of the Juice of the moſt venomous Reptiles. Such Youths as were under the Diſcipline of theſe Prieſts, uſed to hunt theſe Animals, in order to ſtock themſelves with them againſt they wanted them. The Prieſts burnt theſe venomous Creatures at the Altar of the Idol, the Aſhes of which were pounded in a Mortar mix'd with Tobacco, to which they added live Scorpions and ſome other venomous Inſects: They heightned this Compoſition with an Herb which has the Property of diſturbing the Brain, as alſo with Soot and Roſin: This is what they call the *Repaſt or Suſtenance of the Gods.* To theſe, the Sorcery of thoſe magical Sacrificers owed its Succeſs; it was theſe gave them an Opportunity of holding a Correſpondence with Devils, ſhielded them from the Fury of Tygers and Serpents, and laſtly, inſpired them with that Spirit of Cruelty, which excited them to ſacrifice their Fellow-Creatures to Idols, without the leaſt Pity or Compaſſion. They alſo pretended that this Compound had the Virtue of healing Diſeaſes: But this was not the only

[a] The very Copy of our Quacks and Empirics.

Su-



Penitences MEXICAINES.



Sacrifice des CAPTIFS.

Superſtition that reign'd among them, ſince they had ſeveral other kinds of Enchantment, as well as Methods of divining, which it were needleſs to mention in this Place.

THEY had an Order of Veſtals, who were clothed in White, and call'd by the Name *of Daughters of Penance.* Theſe were admitted into the Order at twelve or thirteen Years of Age, and were oblig'd to have their Heads ſhav'd, at a certain Seaſon excepted, during which they were ſuffer'd to let their Hair grow. Theſe Nuns were under the Direction of an Abbeſs, whoſe Office was to keep the Temples clean, and they alſo [a] dreſſed the ſacred Meats which were preſented to the Idols, and which aftewards ſerved as Food to their Miniſters. They were employ'd alſo in making Carpets and ſuch like Ornaments for the Temples and the Idols. They roſe at Midnight to adminiſter to the [b] Gods, and to exerciſe certain Auſterities which the Rules of their Order obliged them to obſerve. Above all, they were bound to preſerve their Chaſtity unſullied, the Violation of which was puniſhed with Death. This Continence was not indeed to be perpetual, ſince, as they were ſent to the Convent only to fulfil ſome Vow which their Parents had made to the Gods, they were allow'd to marry after a certain Term of Years.' 'Tis even probable that this Abbeſs or Matron might, properly ſpeaking, ſuperintend a kind of Nurſery in which the young Ladies of Quality ware [c] educated, ſince they were never taken from under her Care, but only when their Parents intended to ſettle them in the World.

THEY alſo had a Seminary or Convent for their Youth, like that of the Nuns. They were often admitted into it at ſeven or eight Years of Age. As they were obliged during the Time they liv'd in theſe Houſes, to lead a Life very like that of our Monaſtics, we may not improperly conſider them as a Body of Religious. Theſe Youths uſed to have the Tops of their Heads ſhaved, the reſt of their Hair ſcarce covering their Ears; but it fell as low as their Shoulders behind, except when they uſed to tie it up in a kind of Tuft. They wore a Linen Veſtment. Theſe young Religious look'd after the Temple, and led a moſt exemplary Life of Poverty and Chaſtity till the Age of twenty, or till ſuch Time as they met with an Opportunity of ſettling themſelves by Marriage, or ſome other honourable Means. Moreover, the Prieſts had alſo in their Service a Set of Youths who were employ'd in Matters of leſs Importance. Theſe latter uſed, on certain ſolemn Occaſions, to adorn the Temples of the Gods with Feſtoons. 'Twas their Office to preſent the Prieſts with the Water with which they waſhed themſelves both before and after the religious Service; 'twas they gave them the Lancets and the Knife uſed in the Sacrifice, and alſo followed thoſe mendicant Friars who uſed to beg from Door to Door. In caſe they at any Time did not get Alms ſufficient for their Purpoſe, they were allow'd the Liberty of going into a Field, and of taking as much Corn as they thought neceſſary, no one daring to hinder them. They had alſo, [d] beſides thoſe Youths who were educated under the Religious above-mentioned, ſeveral Devotees who uſed to retire into theſe Convents to fulfil ſome Vow they had made. Some prayed to the Gods for Children, others for Riches, and others again for long Life. All theſe Devotees ſet apart ſome Hours to this Retirement, and in all probability enjoin'd themſelves ſome of the Auſterities above-cited, in order to make themſelves more worthy of the Bleſſings of Heaven. They were permitted to walk in the Proceſſions, but were not allowed to ſing in them, nor to go up the Steps which led to the Temple.

[a] Or rather the Loaves, which they preſented to the Idols. Theſe Loaves were generally made in the Shape of Feet and Hands.

[b] They uſed to ſtab their Ears and other Parts of their Body with a Lancet, and ſmear their Cheeks with the Blood which trickled down from theſe Wounds.

[c] *Hiſtory of the Conqueſt of* Mexico.

[d] *Lopez de Gomara*, quoted by *Purchas*.

Their FESTIVALS.

THE *Mexicans*, at the End of every Month, which among them conſiſted of twenty Days, as we ſhall ſee in the Sequel, uſed to obſerve a ſolemn Day of Devotion intermix'd with Rejoicings. They then ſacrificed ſome Captives, and ran up and down the Streets clothed in the Skins of ſuch miſerable Victims as had juſt been flay'd: They danc'd, they ſang, they collected Alms for the Prieſts; which among them, as in other Places, was look'd upon as the Effect of a real Piety. When Corn of all Sorts began to ſprout up, they uſed to go to a certain Hill to ſacrifice a Boy and a Girl about three Years old, to *Tlaloch*, the God of the Waters; and becauſe thoſe Children were born free, they did not tear out their Hearts, but contented themſelves with cutting their Throats, after which they laid their Bodies in a new Mantle, and buried them in a Stone Sepulchre. Theſe bloody Sacrifices were renewed when the Corn was grown up about two Foot high, at which Time they ſacrificed four Children of ſix or ſeven Years of Age, to the ſame God. Theſe latter were born Slaves. They then carried their Bodies into a Cave appointed for that Purpoſe. The *Mexicans* tell us, that the Origin of this cruel Ceremony was owing to a great Drought, which afterwards occaſioning a Famine, forced them to abandon the Country. In fine, when the Corn was fit for reaping, each Owner took a handful of Maiz out of his Field, and offer'd it to the God *Tlaloch* with *Atolle*, which was a Liquor made of Corn and Copal, a precious Gum uſed in incenſing the Idols. In the Beginning of the Summer, they uſed to crown the Gods with Flowers, and ſpend a whole Day in Mirth and Rejoycing. The great Men of the Empire were obliged to go to the Capital on another Holiday, on the Evening of which they dreſſed up a Woman who was to repreſent the God of Salt, and partake in the public Rejoycing; but they ſacrificed her on the Morrow, and that Day was wholly employ'd in Devotion and the Worſhip of the Idols. The Trades-People uſed alſo to celebrate certain bloody Feſtivals, in honour of their *Mercury*, in the Temple which was conſecrated to him. Not to mention another Feſtival, when they uſed to flay a Woman, and clothe an *Indian* with her Skin, who, thus equipped, danced for two Days together with the reſt of his Fellow-Citizens; nor that which was ſolemniz'd at their entring into the Lake with a great Number of Canoos, when they uſed to drown in a ceremonious Manner a Boy and Girl, whom, as they ſaid, they ſent to keep Company with the Gods of the Lake; they nevertheleſs uſed to ſpend the Day in Faſting and Devotion.

THE great Feſtival of *Vitzliputzli* was celebrated in the Month of *May*. Two Days before which, the Nuns uſed to make a Figure of Maiz and Honey, repreſenting that God. Then after having dreſſed it in as magnificent a manner as poſſible, they ſeated it on an azure Throne, which was ſupported by a kind of Shaft. The Nuns, who on that Feſtival, uſed to call themſelves *the Siſters of Vitzliputzli*, carried it in Proceſſion on their Shoulders to the Area before the Temple, where the young Monks, before-cited, received the Idol, and after having paid Homage to it, carried it alſo on their Shoulders to the Steps of the Sanctuary. 'Twas here the People came and worſhipped this Image of *Vitzliputzli*, and humbled themſelves before it by putting Duſt on their Heads; which Cuſtom was alſo obſerved in the Worſhip that was paid to the other Idols. The Nuns were dreſſed in White, and crown'd with parch'd Maiz. They wore Chains about their Necks made of Maiz, which they uſed to twiſt about their Left Arms. Their Cheeks were painted with a pretty thick Vermillion, and their Arms cover'd over from the Elbow to the Wriſt with the Feathers of a red Parrot. The young Men were dreſſed in Red, and wore Maiz Crowns, in the ſame manner as the young Veſtals.

[a] We have not inſerted the Names of theſe Feſtivals, as not thinking it neceſſary.

AFTER

AFTER this Humiliation, theſe Devotees uſed to go in Proceſſion, and make Stations in three different Villages; whether it were from Cuſtom, or poſſibly the Holineſs of thoſe Places where the Stations were kept. They then firſt ſacrificed upon a Mountain at a League Diſtance from *Mexico*. The Proceſſion made a Tour of about four Leagues, and uſed on their Return to conduct the Idol into its Sanctuary with the Sound of Drums, Trumpets, and Horns. They then cover'd it over with Roſes, and uſed to ſtrew all ſorts of Flowers on the Pavement and about the Temple. Laſtly, the Veſtals came out of the Convent; carrying Pieces of the Dough with which their Idol was made, made in the Shape of Bones: Theſe they gave to the Monks, who laid them at the Foot of the Idol. Theſe Pieces of Dough, which were commonly called *Vitzliputzli*'s *Fleſh and Bones*, were ſolemnly conſecrated by the Prieſts with certain particular Ceremonies, accompanied with Dances and ſpiritual Songs in honour of the Idol. They paid the ſame Worſhip to this conſecrated Dough as to the God, of which it was at firſt no more than a Type and Figure. After the Conſecration was ended, the Men were ſacrificed, the whole Ceremony concluding with Dances and Songs. Then followed a religious Piece of Worſhip, which [a] has ſome Conformity with the Chriſtian Communion. The Prieſts ſtript the Dough-Idol of all its Ornaments; broke them into ſeveral Pieces, and likewiſe the little conſecrated Loaves: Theſe they diſtributed to the People in the Form of a Sacrament, and the Aſſembly communicated in a Manner which reſembles ſo much the Practice of the Chriſtians in that Particular, that we can ſcarce forbear conſidering this Piece of Idolatry as an Uſurpation of the Devil over the Myſteries of the Chriſtian Religion. This Communion was accompanied with an Exhortation, by which the People were inform'd that *they eat the Fleſh of their God*; and they even adminiſtred this kind of Sacrament to the Sick. We ſhall conclude the Deſcription of this religious Act with two Remarks: Firſt, that the Communicants gave a Tythe of Maiz by way of Oblation; and, ſecondly, that the Feſtival concluded with a Sermon, which one of the moſt antient of the Prieſts pronounced to the People.

THE Feſtival of *Teſcalipuca* was celebrated the nineteenth of the ſame Month, when the Prieſt granted the People a Remiſſion of their Sins. At the ſame Time they ſacrificed a Captive, which we may almoſt conſider as an imperfect Image of the Death which our bleſſed Saviour ſuffered for the Redemption of Mankind. The *Mexicans* might perhaps have preſerv'd ſome Footſteps of that memorable Incident. On the Eve of the Feſtival, the Prieſt of *Teſcalipuca* ſtript himſelf of his Veſtments, when others were given him by the *Mexican* Nobility, who came together with the reſt of the People, in order to reconcile themſelves to this Idol of Penance. They open'd the Temple-Gates to all repenting Sinners; when one of the chief Miniſters of the God diſcover'd himſelf to the Spectators, and blew his [b] Horn; turning himſelf to the four Winds, as if he were calling all the Earth to Repentance: After which he took up Duſt, and carried it to his Mouth, pointing at the ſame Time to the Heavens. Every one imitated the Prieſt; after which, nothing was heard but Voices, intermix'd with Sighs, Tears, and Groans. They roll'd themſelves in the Duſt, calling at the ſame Time upon the divine Mercy, when the Terrors which trouble the Conſciences of the blindeſt Sinners, actuated in ſuch a manner on the Minds of the *Mexicans*, that they uſed to call to their Aſſiſtance the Shades of Night, the Winds and Storms, the better to eſcape the Fury of that God, whoſe Vengeance, they ſaid, was ever impending in order to chaſtiſe the Wicked. And as the Notions which even falſe Religions exhibit to thoſe whom they are deſirous of leading into the Paths of Virtue, are ſtrong enough to ſtrike the Hearts of the Vicious with Remorſe, and even to make them ſenſible that Vice is contrary to Humanity, it ſo happen'd that all ſuch as were conſcious of Guilt, made a public Confeſſion of it; un-

[a] *Purchas*, and the *Spaniſh* Authors quoted by him. *Hiſtory of the Conqueſt of* Mexico.

[b] 'Twas a kind of a Flute, as the *Spaniſh* Authors relate. They firſt turned themſelves towards the Eaſt, then towards the Weſt, the North, and South.

able

able to reſiſt the Terror with which their Conſciences were ſtruck by the Sound of the Horn. All theſe Agitations, ſo ſalutary in outward Appearance, ſince they inſpir'd the Hearts of the *Mexicans* with Repentance for ſome Time, concluded with burning a great Quantity of Incenſe in honour of the Idol whoſe Feſtival they ſolemniz'd. They blew the Horn for ten Days ſucceſſively, *viz.* from the ninth of *May* to the nineteenth, all which Time was ſpent in Tears and Affliction. On the laſt Day, *Teſcalipuca* was carried in Proceſſion. The Image of the God, ſurrounded with Branches of *Manghey*, ſtuck full with Prickles, was ſeated in a Machine ſurrounded with Curtains, which probably was like a Litter. This Machine was carried in Proceſſion round the Temple by Prieſts ſmear'd with Black, who wore the Livery of their God, and whoſe Hair was partly twiſted up with a white String. Two Miniſters of the Idol walk'd at the Head of the Proceſſion, with Thuribles in their Hands; every Time they incenſed the People, the whole Proceſſion lifted up their Arms in a devout manner, looking at the ſame Time on the Sun and the God of Penance. During this Ceremony, the reſt of the Devotees ſcourg'd themſelves with Ropes made of *Manghey*. Some adorn'd the Court and Temple with Branches, and ſtrew'd the Way with Flowers.

AFTER the Proceſſion and the Scourging of Penitents, every one made his Oblations. Some brought Jewels and Works of Gold and Silver; others Incenſe, precious Wood, Maiz, *&c.* the Poor offer'd Quails, and theſe the Sacrificers, after having cut off their Heads, threw at the Foot of the Altar. Then the People made a Feaſt, very much reſembling thoſe which the antient Heathens inſtituted in honour of their Gods. Whatever Meats were given to the Idol, were call'd *ſacred Viands*, and were ſerv'd up by Veſtals who were led to it by an old Prieſt dreſs'd in a kind of white Surplice, and were by him conducted back to the Convent, after having thus ſerv'd up at the Table of the God. But when the Time for their clearing the Table was come, the Youths and Miniſters of the Temple took away the Meats, and carried them to the Prieſts, who alone had the Privilege of eating them. After the ſacred Repaſt was ended, they made a Sacrifice of him who that Year had been the living Image of the God of Penance; and the whole Ceremony ended, like thoſe of other Feſtivals, with Dances and ſpiritual Songs.

THE *Mexicans* uſed to celebrate a Jubilee every four Years, which was nothing more than the Feaſt of Penance, ſuch as we have already deſcrib'd it, except that it was more ſolemn; there being at that Time a more general and plenary Remiſſion of Sins. We are aſſured that the *Mexicans* ſacrific'd ſeveral human Victims at that Seaſon, and the Youth uſed to make a kind of Challenge who ſhould firſt, and in one Breath, get to the Top of the Temple. This Enterprize was a very difficult one, ſince it gain'd all thoſe prodigious Applauſe who had the Glory of coming firſt to the Goal; not to mention that they were diſtinguiſh'd from the reſt of their Countrymen: They moreover had the Privilege of carrying off the ſacred Viands, of which we are aſſur'd they almoſt made the ſame Uſes, as Chriſtians do of Relics.

QUITZALCOALT, the *Mercury* of the *Mexicans*, was particularly worſhipped by all thoſe who were concern'd in Traffic. Forty Days before the Feaſt of this God, the Merchants purchaſed a Slave of a very fine Shape, who during that Time repreſented the Deity to whom he was to be ſacrificed as a Victim on the Day of the Feſtival; but they firſt waſh'd him in the *Lake of the Gods*, which was the Name they gave to the Water which fitted him for the fatal Apotheoſis which ended with his Death. They afterwards adorn'd him like the God whom he was forced to repreſent; when he ſpent all the Time of his Deification in Dancing and Rejoycings. They joined with him in his Pleaſures, and worſhipped him; but for fear, leſt he ſhould be forgetful of his fatal Deſtiny, two antient Miniſters of the Idol refreſh'd his Memory with it nine Days before

Le MERCURE des MEXICAINS adoré à CHOLULA sous le nom de QUETZALCOUATL.

DIVINITÉ qui préside à la CHASSE.

fore his being ſacrificed. [a] He was oblig'd to wait his Fate with Patience and Reſignation. If he diſcover'd the leaſt Sorrow on that Account, the two Prieſts gave him a Liquor to drink, which, by reſtoring him to his wonted Mirth, made him undoubtedly inſenſible to his Fate. The Day of the Feaſt being come, they again ador'd the miſerable Victim, and incens'd it ſeveral Times ſucceſſively. In fine, they ſacrificed it at twelve at Night, offer'd its Heart to the Moon, and afterwards threw it before the Idol; then the Body was thrown down from the Top of the Temple, as was practis'd in the Worſhip of *Vizliputzli*, and the whole concluded with a Dance.

THE Prieſts of this Deity perform'd a Ceremony which was odd enough, and that was the Commanding every Body to retire by Beat of Drum, the Sound of which was heard all over the City. At Day-break they uſed to call up the People to Work. This Function was performed by the Prieſts, each of whom had it in his Turn every Week.

THE God whoſe Worſhip we have deſcribed, was ador'd after another manner at [b] *Cholula*. He was there look'd upon as the *God of the Air*. He was alſo conſider'd as the Founder of the City, the Inſtitutor of Penance, and the Author of Sacrifices. His Idol was repreſented in almoſt the ſame Attitude as we ſee it in the Figure. Its Cloke was powder'd with red Croſſes. As this Deity had, during his Reſidence here, been a Lover of Faſting and Works of Penance, Devotees uſed faſt, and draw Blood from their Tongue and Ears, to make themſelves agreeable to him. This God concern'd himſelf alſo in all warlike Affairs. They ſacrificed five Boys and as many Girls of three Years old, in his Honour, before they took the Field.

IT is to the Idol of *Cholula* that they aſcribed the famous Predictions relating to the Ruin of the Empire of *Mexico:* Predictions which were follow'd by Prodigies, the Particulars whereof it would be needleſs to relate; eſpecially as there is great Reaſon to believe that they were very much heighten'd by the Credulity of the Poeple.

IN fine, the *Mexicans*, and particularly the Inhabitants of *Tlaſcalla*, worſhipped one God, who, during his Abode in this World, had been a great Hunter. He was honour'd with a ſolemn Party of Hunting, as we ſee it repreſented in the Plate. Whilſt the God ſtood on an Altar placed on the Top of a Mountain, round which they had lighted ſeveral Fires, the devout Hunters purſued the wild Beaſts, who, in order to eſcape the Violence of the Flames, fled towards the Top of the Mountain. They uſed to knock theſe Beaſts down before the Idol, and ſacrifice their Hearts in his Honour. The Chaſe concluded with Songs of Mirth and joyful Acclamations, after which the Hunters brought back the Idol in Triumph, and a ſolemn Feaſt concluded the Devotion of that Day.

[a] Theſe two Prieſts uſed to proſtrate themſelves before the pretended God, repeating theſe Words to him, *Lord, thy Pleaſures will end nine Days hence.* He was obliged to anſwer them with a chearful Air, *Be it ſo*, and continue his Mirth.

[b] The *Mexicans* uſed to go on Pilgrimage to this Place, which was looked upon as holy Ground, becauſe it contained more than four hundred Temples of the Gods within its Walls.

Their Ceremonies of PEACE *and* WAR, *and* HIEROGLYPHICS.

[a] AN Ambaſſador was diſtinguiſh'd by a Mantle or Riding-Cloke of Cotton, embroider'd with a Fringe, interwoven with Knots. He held in his Right Hand a very broad Arrow, with the Feathers upwards, and in his Left a Shell, in the Shape of a Buckler. The Subject of the Embaſſy was known by the Feathers of the Arrow, the Red denouncing War, and the White denoting Peace. The Ambaſſador was to be reſpected at the Sight of theſe Tokens, but he was not allow'd to turn out of the royal Roads of the Province through which he paſs'd, upon Penalty of loſing his Right of Juriſdiction and Immunity.

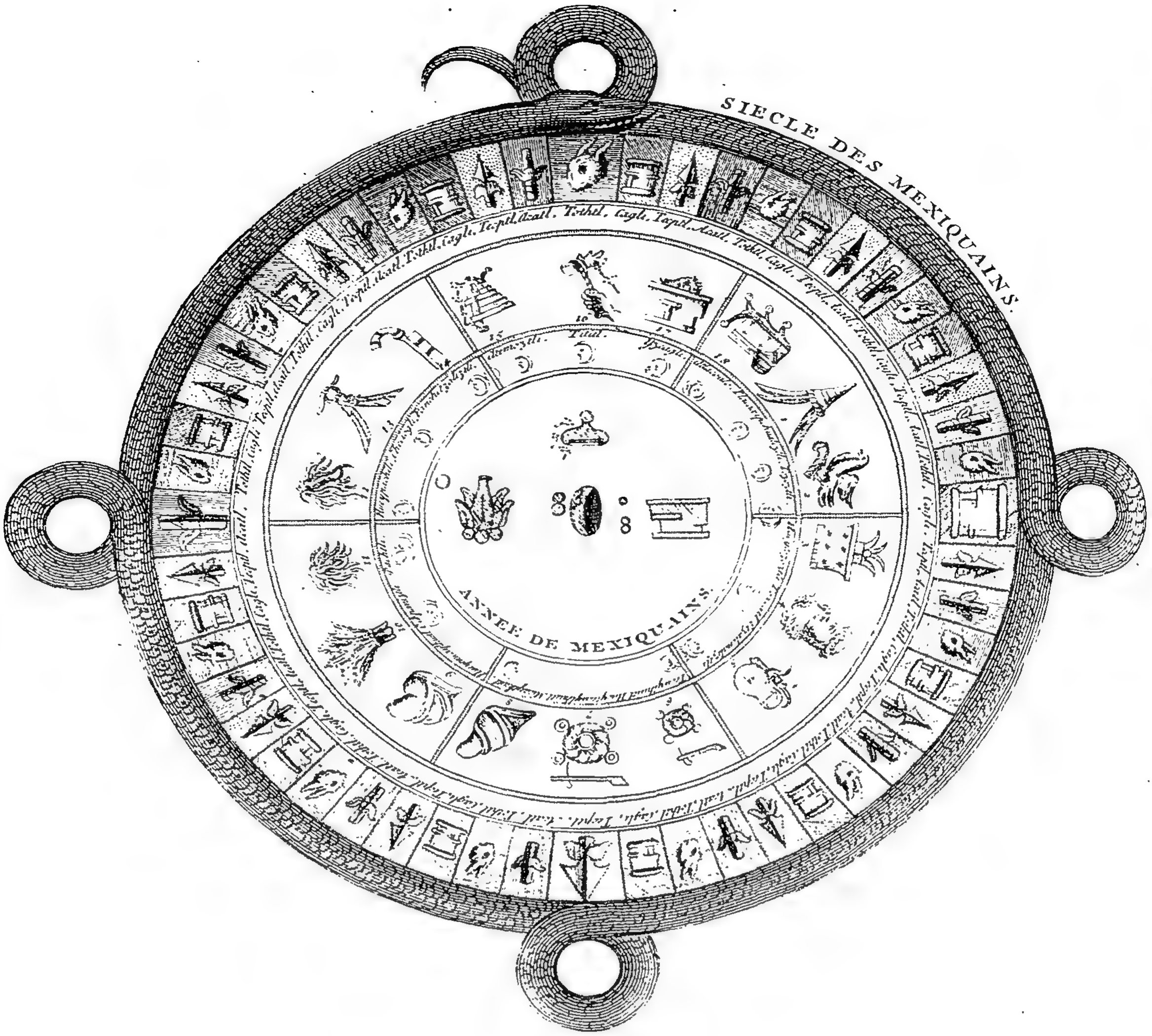
THE Sacrificers denounced War by the Sound of an Inſtrument which they call'd the ſacred Trumpet, becauſe none but the Sacrificers were allow'd to ſound it, to animate, by the Command of the Gods, the Hearts of the Soldiers. The Sound of this Inſtrument was harſh, and breath'd gloomy Notes, very well adapted to inſpire the Soldier with a new Bravery, by conſecrating, ſays the Tranſlator of *The Conqueſt of Mexico*, the Contempt of Life from a religious Motive. The *Mexican* Troops were kept under very ſtrict Diſcipline, and were very obedient. We ſhall not take notice of their Method of fighting, having confin'd ourſelves to religious Ceremonies only, but ſhall only obſerve, that the taking a Priſoner was thought a more heroic Action, than the killing an Enemy [b]; and he was look'd upon as the moſt valiant, who brought the greateſt Number of Victims for the Sacrifices.

THEIR Writing conſiſted in certain hieroglyphic Paintings, by whoſe Aſſiſtance they call'd up certain memorable Incidents in the Mind; for they had not, like the *Europeans*, the Uſe of Letters. They uſed to paint the Objects on Calicoe, prepar'd on Purpoſe for the Pencil. To theſe Images they added Numbers, or ſome other Signs [c], " which they diſpos'd in ſo exact and regular a Manner, that the Number, the Cha-
" racter, and the Figure, mutually aſſiſted each other in expreſſing the Thought, and
" form'd a complete Argument. This ſubtil Invention reſembled the Hieroglyphics of
" the *Egyptians*; and the *Mexicans* were ſo skilful therein, that they had whole
" Books drawn up in this Manner, in which they preſerv'd the Memoirs of Antiquity,
" and tranſmitted to Poſterity the Annals of their Kings." They alſo by this Method preſerv'd the Ceremonies of their Religion; the Books which treated thereof were kept in their Temples.

THE *Mexican* Emperors uſed to cauſe the Exploits of their Heroes to be ſung in theſe Temples, and particularly the illuſtrious Actions of the Kings their Predeceſſors. They taught their Children theſe poetical Compoſitions, which ſupplied the Place of Hiſtory to thoſe who did not underſtand their Paintings, and the Hieroglyphics of their Annals. Thus did they learn to underſtand the Advantages of military Virtue, in an Age when they were incapable of putting it in Practice. However, it was at leaſt an excellent Preparative to that Heroiſm, which a young Soldier was obliged to exhibit in his firſt Campaign.

[a] *Hiſtory of the Conqueſt of* Mexico.
[b] *Ibid.*
[c] *Ibid.*

Their



Les MEXIQUAINS expliquoient leurs pensées, et donnoient une idée des choses sensibles par des Hieroglyphes, à la façon des anciens Egyptiens, c'est de cette maniere que leur Siecle et leur année etoient representez. une Roue peinte contenoit l'espace d'un Siecle distingué par années et chargé des evenemens memorables. le Siecle etoit de 52. Années Solaires chacune de 365. jours, 4. indictions de 13. Ans chacune formoient la division de la roüe & respondoient aux 4. parties du Monde de la maniére suivante.

Un Serpent environnoit cette Roüe, et marquoit par ses 4. noeuds les 4. divisions, l'Hieroglyphe de la premiere, qui marquoit le Midi, étoit un Lapin, sur un fond bleu, que l'on appelloit TOCHITLILA. de la seconde pour l'Orient, une canne sur un fond rouge. on l'apelloit ACATL. de la troisiéme pour le Nord, une épée avec une pointe de pierre sur un fond jaune. on l'appelloit TECPATL. de la quatriéme pour l'Occident, une maison sur du verd. on l'apelloit CAGLI. Entre ces quatre divisions, il y en avoit douze petites dans lesquelles les quatre Hieroglyphes etoient distribuës successivement en donnant à chacun sa valeur numerale jusqu'a 13. qui étoient le nombre d'années qui composoient l'indiction. on faisoit la même chose dans la deuxiéme indiction. avec les mêmes noms depuis un jusqu'à 13. dans la troisieme & dans la quatriéme jusqu'à ce que le cercle de 52. Ans fut fini, de la maniere qui suit.

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on observoit cette maniere de Compter par treize non seulement dans les années; mais aussi dans les mois, Ils recommencoient lors qu'ils arrivoient à 13.

L'Année solaire étoit de 365. jours, et les Mois de 20. leurs noms & leurs Hieroglyphes sont marquez dans la figure par 1. 2. 3 & ainsi de suite jusqu'à 18.

Pour faire l'Année complette de 365. jours, les Mexiquains en ajoutoient 5. aux 18 mois de 20. jours chacun, qui faisoient l'Année

Cette Explication est tirée de GEMELLI. CARERI. Tome VI. de ses VOYAGES. chap. V.

Their CALENDAR, &c.

" [a] THE *Mexicans* uſed to regulate their Calendar by the Motion of the Sun; for " they knew how to take its Altitude and Declination, and by that means " found the different Seaſons. Their Year conſiſted of three hundred and ſixty five " Days, which they divided into eighteen Months, each Month containing twenty " Days, making the whole three hundred and ſixty Days, the five remaining being " look'd upon as ſo many [b] intercalar Days: Theſe they added to the End of the Year, " in order to equal the Courſe of the Sun. During theſe five Days, which they ima- " gin'd their Anceſtors had left purpoſely as ſo many Chaſms, they abandon'd them- " ſelves entirely to Indolence, and ſought only to trifle away the reſt of the Time as " agreeably as poſſible. The Artificers uſed to leave their Work, and the Shops were " ſhut; no Cauſes were carried on in the Courts of Judicature, nor Sacrifices made in " the Temples. They uſed to viſit one another, and devote themſelves to every kind of " Recreation, in order, as they ſaid, to compenſate for all the Vexations and Miſeries " they were to undergo the approaching Year, which began the firſt Day of Spring, " and differ'd but three Days from our ſolar Year, which they took from our Month " of *February*.

" THEIR Week conſiſted of thirteen Days, all of them call'd by different Names, " which were diſtinguiſh'd in their Calendar by different Figures. Their *Age* conſiſted " of [c] four Weeks of Years."

THE Revolution of the *Age* of the *Mexicans* is explain'd at the Bottom of the Figure where it is repreſented. The Author of that Explication tells us the Reaſon why they began to compute their Years from the South. " Whenever they afflicted and " humbled themſelves the laſt Day of their *Age*, it was uſual for them to kneel down " on the Tops of their Houſes, with their Faces turn'd towards the Eaſt, to ſee whe- " ther the Sun would again begin his Courſe, or if the World was at an End; and " as, when they were in this Poſture, they had the South to their Right Hand, they " drew this Conſequence from it, *viz.* that the Light had begun in that Quarter. " They alſo imagin'd that Hell lay northward, and therefore that it would have been " ridiculous to think the Sun had begun his Progreſs from that Quarter."

[d] As they had learnt from Tradition, or by ſome other Means, that the Univerſe is to be deſtroy'd, and that they imagin'd its Deſtruction would happen at the End of four Weeks of Years, when the laſt Day of the fifty two Years was come, every one prepar'd himſelf for the general Deſtruction of Nature. Then the *Mexicans* diſpos'd themſelves to die, though in perfect Health: They broke to Pieces all their Diſhes and Plates, as being of no farther Uſe to them: They put out the Fire, and ran up and down all Night long, like Men out of their Senſes, and no one dar'd to give over, till ſuch Time as he knew whether they were really going into the Regions of Darkneſs, or not. They began to take breath as ſoon as the Day began to break and diſcover itſelf to their Eyes, which were inceſſantly turn'd towards to the Eaſt; and when the Sun diſcover'd itſelf, he was ſaluted with the Sound of all their Inſtruments by Hymns and Songs, which expreſs'd the Tranſports of their Joy. Then the *Mexicans* congratulated one another upon their being certain of the World's laſting one Age longer at

[a] *Hiſtory of the Conqueſt of* Mexico.

[b] This Way of computing was the ſame as that of the *Egyptians*. Their twelve Months making three hundred and ſixty Days, to which they added five intercalar ones.

[c] Fifty two Years.

[d] *Hiſtory of the Conqueſt of* Mexico. *Purchas*, in the Extracts of ſome *Spaniſh* Authors.

leaſt,

leaſt. They went to the Temples to thank the Gods for it, and receiv'd new Fire from the Hands of the ſacrificing Prieſts. This new Fire was lighted before the Altar, by the rubbing of two Pieces of dry Wood very hard one againſt the other; after which, each of them provided himſelf afreſh with every Thing that was neceſſary for his Subſiſtence, and the Day was celebrated by public Rejoicings. Nothing was to be ſeen all the City over but Dances and other active Exerciſes, which were conſecrated to the Renewal of the Age, in the ſame Manner, ſays the Author of *the Conqueſt of* Mexico, as the ſecular Games at *Rome*. 'Tis very probable that the *Mexicans* had borrow'd from their Anceſtors the Idea of the End of the World, and that the latter had brought it with them from *Aſia*, where it has been receiv'd in all Ages. It appears alſo that this People had ſome Knowledge of Aſtronomy, ſince the *Spaniards* found in the Province of *Jucutan* ſome *Mexican* Books which treated on that Branch of the Mathematics. The Monks, better acquainted with their Breviaries than Aſtronomy, burnt thoſe Books, and imagin'd that each of thoſe Schemes was capable of raiſing the Devil.

The Coronation *of their* MONARCHS, &c.

WE take notice of this Ceremony, becauſe it is partly a religious one. The Emperors or Kings of *Mexico* were at firſt elected by the Voices of the People, but the whole was manag'd by the Nobles. They were afterwards choſen by four Electors: Theſe choſe for their Kings ſuch Youths as were brave, and fit for War, who were oblig'd to give Proofs of their Valour; nor were they crown'd immediately after their Election. The newly elected Monarch was "[a] obliged to make a Campaign at "the Head of his Troops, and to gain ſome Victory, or win ſome Province from the "Enemies of the Empire, or the Rebels, before he was crown'd, or ſuffer'd to aſcend "the Throne. No ſooner had the Merit of his Exploits made him appear worthy "of reigning, but he return'd triumphant to the Capital. The Nobles, the Miniſters, "and ſacrificing Prieſts, accompanied him to the Temple of the God of War, where "he deſcended from his Litter; and after the Sacrifices were ended, the electoral Princes "clothed him with the Imperial Mantle and other Robes of State. They put into his "Right Hand a golden Sword, adorn'd with Flint-Stones, which was the Symbol of "Juſtice. He received with his Left Hand a Bow and Arrows, which denoted the "ſovereign Command over their Armies; after which, the King of *Tezuco* ſet the "Crown on his Head, which was the peuliar Office of the firſt Elector. One of the "principal Magiſtrates afterwards made a long Harangue, to congratulate the Prince "in the Name of the Empire; intermixing it with Inſtructions, in which he repre-"ſented to him the Cares and Obligations of thoſe who are raiſed to the ſovereign "Dignity, and how attentive he ought to be to the Happineſs and Proſperity of his "Subjects, *&c.*" The High-Prieſt, clothed in his pontifical Veſtments, crown'd the Kings as it were. 'Twas he anointed them; for which Purpoſe a thick Liquor, as black as Ink, was employ'd; but we don't know what it was made of. The above-mention'd High-Prieſt bleſs'd the King, and ſprinkled him four Times together with a conſecrated Water; putting a Cowl over his Head, on which Bones and Skulls were painted, and a black Robe over his Body, over which they put another blue one, painted in the ſame Manner as the Cowl. All this was undoubtedly done to teach him, that Kings are as much ſubject to Death as the moſt wretched Mortal; and that all which remains of this Grandeur, which is ſo much envied by the Plebeian, is a rotten corrupted Carcaſe. They ſurrounded the new King with certain Drugs, which, according to them, had the Virtue of preſerving him from Diſeaſes and Inchantments. After this he offer'd Incenſe to *Vitzliputzli*, and the High-Prieſt made him take an Oath, by which

[a] *Hiſtory of the Conqueſt of* Mexico.

he



Desolation des MEXICAINS *à la fin du* SIECLE.



Rejoüissances des MEXICAINS, *au commencement du* SIECLE.



MARIAGE des MEXICAINS.

B. Picart del.

CEREMONIES que les MEXICAINS pratiquent à l'egard de leurs ENFANS.

he bound himſelf to maintain the Religion of his Anceſtors, the Laws and Cuſtoms of the Empire, and to treat his Subjects with Clemency and Gentleneſs. He moreover took an Oath, that the Sun, during his Reign, ſhould give its Light, and Rain fall in its proper Seaſons; that the Rivers ſhould not ravage the Country by Inundations, the Fields be curſed with Barrenneſs, nor Mankind annoy'd by the malignant Influences of the Sun. " This Contract, ſays the Author of *the Conqueſt of* Mexico, has Something " very whimſical in it. Nevertheleſs, it may be ſaid, that the People pretended by this " Oath to engage their Sovereign to reign with ſo much Moderation, as not to draw " down the Anger of Heaven by his own Guilt, well knowing that Chaſtiſements and " public Calamities fall often on Subjects, who ſuffer for the Crimes and Irregularities " of their Monarchs."

Their MARRIAGE-CEREMONIES *and* DIVORCES, &c.

MARRIAGE was ſolemniz'd by the Authority of the Prieſts, and a public Inſtrument was drawn up, wherein was mention'd the Particulars of the Wife's Fortune, which the Husband was obliged to return back again in caſe of a Separation. " [a] After their having agreed upon the Articles, the Couple went to the Temple, where " one of the ſacrificing Prieſts examin'd their Reſolutions by certain preciſe Queſtions " appointed for that Purpoſe. He afterwards took up the Woman's Veil and the Huſ- " band's Mantle; and with one of his Hands tied them together at one Corner, to ſig- " nify the inward Tie of the Wills. [b] They then return'd to their Houſe with this " kind of Engagement, accompanied with the ſacrificing Prieſt. [c] Then, in Imitation " of what the *Romans* practiſed with regard to the *Lares*, they went and viſited the " Hearth or Fire, which they look'd upon as the Mediator of the Diſputes between " the Husband and Wife. [d] They uſed to go ſeven Times round it ſucceſſively, the " ſacrificing Prieſt walking before; after which Ceremony they ſat down, in order to " be equally warm'd by the Heat of the Fire, which gave the laſt Perfection to Mar- " riage." The Bridegroom had two old Men for Aſſiſtants or Witneſſes on his Part; and the Bride two old Women. The *Mexican* Hiſtory, repreſented in Figures and Hieroglyphics, adds, that in the Beginning of the Night, a kind of She-Mediator, accompanied by four Matrons, with each a Torch in her Hand, took up the Bride on her Back, and carried her to her Husband's Houſe. The Parents of the latter, who were gone to meet the Bride, led her into a Place where the Bridegroom was waiting for her; and here the reſt of the Ceremony was completed in the Manner above-mention'd. Then follow'd the Marriage-Feaſt, and after having ſufficiently entertain'd themſelves with Eating and Drinking, the old Men took the Bridegroom aſide, and the old Women the Bride, in order to inſtruct them in ſuch Particulars as were uſeful and neceſſary for their Change of Condition, and how they might beſt anſwer thoſe Duties, to which they had bound themſelves by their Marriage-Contract. Laſtly, the old People withdrew, when the married Couple put the finiſhing Stroke to the Work.

HERE follows what was generally obſerv'd by the *Mexicans:* Nevertheleſs, ſome Provinces of the Empire either added or retrench'd from theſe Particulars, according as Caprice dictated. At *Tlaſcalla* they uſed to ſhave the Heads of the married Couple, to teach them, as it were, that it was now proper for them to lay aſide all youthful Amuſements. In *Mechoacan* the Bride was obliged to keep her Eyes fix'd on the Bridegroom while the Ceremony was performing, without which the Marriage wanted one

[a] *Hiſtory of the Conqueſt of* Mexico.

[b] The Prieſt conducted them back to their Houſes bound in this Manner to each other.

[c] Among the *Romans*, the married Couple drew near the Fire and Water, which were ſet at the Entrance of the Houſe.

[d] Others ſay, that the Woman only went ſeven Times round the Fire.

Degree of Perfection. Was it done to denote to the Wife, that it was her Duty to read her Will, her Deſires, and Caprices, in her Husband's Eyes? In another Province of this Empire 'twas a Cuſtom to carry off the Bridegroom, in order that it might be thought he was forced to marry againſt his Will; or perhaps to denote, that if Men were not prompted to propagate their Species in a lawful Way, by the Dictates of Nature and Reaſon, hardly any Man would ever enter into that State, or embaraſs himſelf with the Cares of a Family, but would prefer the begetting a long Succeſſion of Baſtards, and abandoning them to the wide World, to the beautiful Harveſt which *Hymen* beſtows after a Toil of many Years. In the Province of *Panuco*, the Husband purchaſed his Wife, (which was, in ſome Meaſure, the giving her a Portion) for a Bow, two Arrows, and a Net. After the Marriage, the Wife's Father did not ſpeak a Word to his Son-in-Law during the firſt Year; and the latter, as ſoon as he was made a Father, abſtain'd from all Commerce with his Wife for two Years. During the firſt twenty Days of their Marriage, the *Macatecas*, another Nation ſubject to the Empire of *Mexico*, faſted, pray'd to their Gods, offer'd Sacrifices to them; and, from a penitential Motive, drew Blood from themſelves, and rubb'd the Mouth and Face of the Idols with it. Whence this whimſical Piece of Devotion, at a Seaſon that claims nothing but Mirth and Feſtivity? Did it ariſe from Fear, or a Principle of Duty? 'Tis probable that they might be partly influenced by Fear; but how ſpecious ſoever the Motive of that Piety might appear, the *Europeans* would think that Husband a Madman, who ſhould give himſelf up to Faſting and Praying to God, in thoſe firſt Days which ſeem ſo naturally adapted to Mirth and Jollity. And ſince Reaſon dictates to us to ſuit the ſeveral Circumſtances of Life, and proportion them to one another, 'tis manifeſt, that he who falls down to Prayers in a Seaſon which naturally calls him to an Exerciſe of a quite different Nature, offends againſt that juſt Proportion.

DIVORCES were very common in *Mexico*. "Nothing more was requir'd in that Caſe "than the mutual Conſent of both Parties; ſo that they had no Occaſion of going "before the Judges, but they themſelves decided it upon the Spot. The Woman kept "the Girls, and the Husband the Boys; but the Moment a Marriage was thus diſ"ſolv'd, the Parties were, on Pain of Death, forbid to cohabit together again; and "the Danger of relapſing was the only Remedy the Laws could think of applying "againſt Divorces, which the natural Levity and Inconſtancy of thoſe People made "but too common among them. They made the Chaſtity of their Wives a Point of "Honour; and, notwithſtanding their Propenſion to Luſt, they [a] nevertheleſs puniſh'd "an Adulterer with Death." However, they at the ſame Time allow'd of common Strumpets and public Stews.

The Ceremonies uſed at the Birth *of their* CHILDREN, *and the* Education *they gave them.*

THE new-born Infants were carried in a ſolemn Manner to the Temple, and the Prieſts, when they received them, repeated certain Exhortations on the Miſeries and Troubles to which they are expoſed by their Birth. If it was a Nobleman's Child, they put a Sword in its Right Hand, and in its Left a Shield, which the Prieſts kept for that Purpoſe. If it were an Artificer's Child, they performed the ſame Ceremony with Tools or mechanical Inſtruments. After which the Prieſt carried the Child near the [b] Altar, and drew ſome Drops of Blood from its Ears and privy Parts with a

[a] They uſed to ſtone the two Adulterers. See the Hiſtory of *Mexico* repreſented in Figures.
[b] Some ſay that he laid him on the Altar.

Manghey

Manghey Thorn, or Stone-Lancet. He afterwards threw Water on the Child, or plung'd it into the Water, uttering certain Imprecations at the ſame Time.

THIS kind of Circumciſion, and the Immerſion which follow'd it, reſembled in ſome meaſure the Circumciſion of the *Jews*, and the Baptiſm of Chriſtians. We find in *the Hiſtory of the Conqueſt of* Mexico repreſented in Figures, that the Midwife took the Child four Days after its Birth, and carried it naked into the Yard, where ſome Ruſhes were prepared, on which they ſet a Veſſel of Water: The Midwife plung'd the Infant into this Veſſel, and when the Immerſion was ended, three little Boys of three Years of Age named the Child with a loud Voice. Twenty Days after its Birth, the Father and Mother carried their Child to the Temple, and preſented it to the Prieſt with an Oblation, and from that Time they devoted it to ſuch a Profeſſion as was moſt agreeable to its Parents. In caſe he were deſign'd for the Prieſthood, he was put into the Hands of the Prieſts at fifteen Years of Age; if for War, he was given at the ſame Age to the Perſon whoſe Buſineſs it was to inſtruct their Youth in the military Arts. In this laſt Caſe, the Oblation was given to him.

THE Parents of the Children uſed to ſuperintend their Education, till ſuch Time as they were fifteen Years of Age. It ſeems they have been pretty ſtrict, and that nothing was omitted which might conduce to check the Licentiouſneſs of Youth. They were brought up in Sobriety from their moſt tender Infancy; and they increaſed every Year the Quantity of their Food in ſo judicious a Manner, as can never be ſufficiently applaud-ed. A Child of four Years old was exerciſed in Things ſuitable to its Age, and from that Time they prevented the Growth of a Habit of Idleneſs ſo common among us, and which at the ſame Time is of ſuch fatal Conſequence, as to make a Man's whole Life vicious and miſerable. They never chaſtiſed them with any Severity till ſuch Time as Reaſon began to dawn; but before they proceeded to Chaſtiſement, they firſt employ'd Threats and Advices for a long Time together; as well to give the Child ſome Time for Reflection, as an Opportunity to thoſe who were impower'd to correct them, to exert their Prudence. At nine Years of Age, a ſtubborn or rebellious Child was chaſtiſed very rigorouſly: He was ſtript ſtark naked, when tying his Hands and Feet, they pricked his Body all over with *Manghey* Thorns. The Daughters were not puniſh'd quite ſo rigorouſly. A Child of ten Years old was beat with a Stick; at eleven he was ſmok'd at the Noſe with dry *Axi*, which put him to exceſſive Pain; and in caſe theſe Chaſtiſe-ments did not produce a Reformation, he was carried with his Feet and Fiſts tied, in-to a damp dirty Place, where he was left a whole Day together expoſed to the Incle-mencies of the Air, and the ſcorching Heat of the Sun. In fine, at fifteen Years of Age, the Youth was either put under the Direction of the Prieſt, or the Perſon who was appointed to inſtruct their Youths in the Arts of War. The latter chaſtiſed the young People according to the Enormity of the Faults which may be committed in the moſt frail Period of human Life; when the Paſſions, left to themſelves, generally fall into a Courſe, which, tho' it may ceaſe with the Faculties of the Senſes, does neverthe-leſs not bereave the Mind of its Activity. Drunkenneſs in young People was puniſhed with Death, but the old People were indulged in it.

IN order to give the Reader an Idea of the Exerciſes in which the Youth were em-ployed in the Schools and Seminaries, we ſhall copy what the Author of *the Hiſtory of the Conqueſt of* Mexico has written on that Subject. " They had, ſays he, public " Schools, where the Children of the common People were inſtructed in every Thing " that was proper for them to know; and other Colleges or Seminaries which were " much more conſiderable, where the Children of the Nobility were educated from " their moſt tender Years till ſuch Time as they were in a Capacity of making their " Fortunes, or purſuing the Bent of their Genius. There were in theſe Colleges, Maſ-" ters appointed for the ſeveral Exerciſes of Children; others for thoſe a little older;

" and

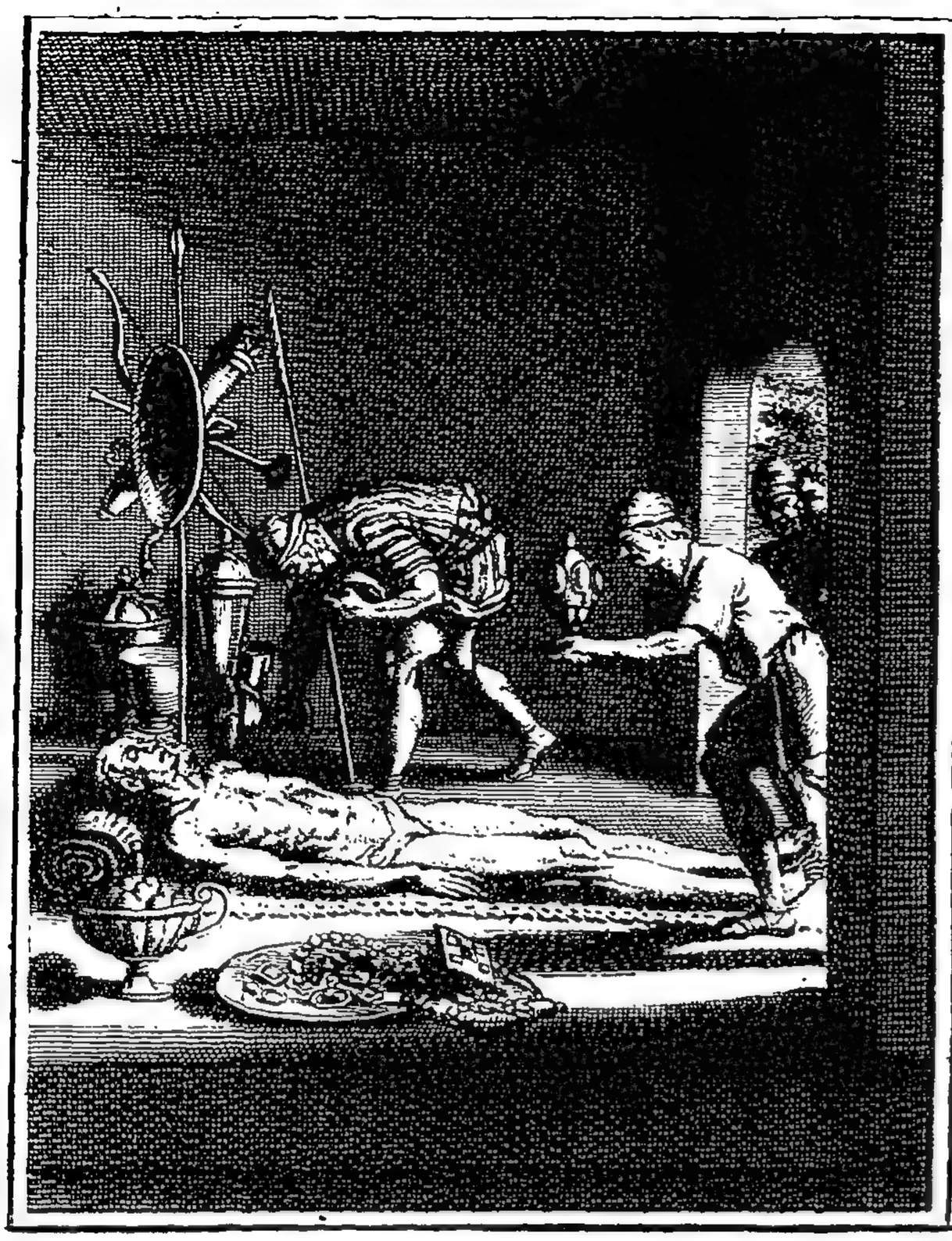
" and, laſtly, others for ſuch as were advancing towards Puberty. The Maſters had " the ſame Authority and Reſpect ſhow'd them as the Miniſters of the Prince, which " was no more than Juſtice, ſince they taught the Elements of thoſe Exerciſes that " were to be one Day uſeful to the State. They firſt began by teaching their " Children to read the Characters and Figures of which their Writings were com- " poſed; and exerciſed their Memories in making them repeat hiſtorical Songs, the " Subjects whereof were the great Actions of their Anceſtors, and the Eulogiums of their " Gods. From thence they went to another School, where they were taught " Modeſty, Civility, and, according to ſome Authors, a regular Way of walking and " a proper Geſture. The Maſters of this School were more conſider'd than the former, " becauſe that they by their Employment were appointed to ſuperintend the Inclina- " nations of an Age which ſuffers both its Errors to be corrected, and its Paſſions to be " controul'd. And at the ſame Time that their Minds were thus enlightned in this " State of Obedience, their Bodies waxed ſtrong, and they were removed to the third " School, where they grew very expert in the moſt violent Exerciſes. 'Twas here " they exercis'd their Strength in lifting Burdens, and in wreſtling; they challeng'd one " another in Jumping or Running, learnt to manage their Weapons, fence with Swords, " and fight with Clubs; to hurl the Dart, and direct the Arrow with Strength and Ex- " actneſs. They obliged them to ſuffer Hunger and Thirſt. They had ſtated Seaſons " when they were obliged to ſuffer the Injuries of the Weather, till ſuch Time as they " were expert and skilful, when they returned home to their Parents, and were em- " ploy'd according to the Character which their Maſters gave of their Genius, either for " Religion, for the Arts of Peace, or thoſe of War: The Nobility had the Choice of one " of thoſe three Profeſſions, which were equally honourable; but they generally in- " clin'd to that of War, becauſe it gave them a better Opportunity of making their " Fortune.

" THERE were alſo other Colleges of Matrons devoted to the Service of the Tem- " ples, in which the young Ladies of Quality were educated, who were put under their " Direction in their moſt tender Years. Theſe kept them under a very ſtrict Con- " finement, till ſuch Time as they were removed from it, in order to be ſettled in " the World with the Approbation of their Parents, and the Permiſſion of the " Emperor. They were all very skilfull in thoſe Works which adorn a Female Cha- " racter.

" SUCH as had a Genius for War, were obliged at their leaving the Seminary, to " ſubmit to another very rigorous, as well as remarkable Probation. Their Fathers " uſed to ſend them into the Army, in order to inure them to the Fatigues of the " Field, and to make them ſenſible by this Trial, what they engaged themſelves to " ſuffer, before they embraced the Profeſſion of a Soldier. They then were employ'd " only as *Tamenes* or Porters, carrying their Baggage upon their Backs between the reſt, " in order to mortify their Pride, and accuſtom them to Labour.

" WHOEVER among theſe Novices changed Colour at the Sight of the Enemy, or " did not ſignalize himſelf by ſome heroic Action, was not admitted into the Ar- " my; by which Means theſe Novices were of great Service during the Time of " their Probation, becauſe they all, to a Man, endeavour'd to diſtinguiſh themſelves " by ſome gallant Exploit, ſuch as ruſhing headlong upon the Enemy in the greateſt " Dangers."

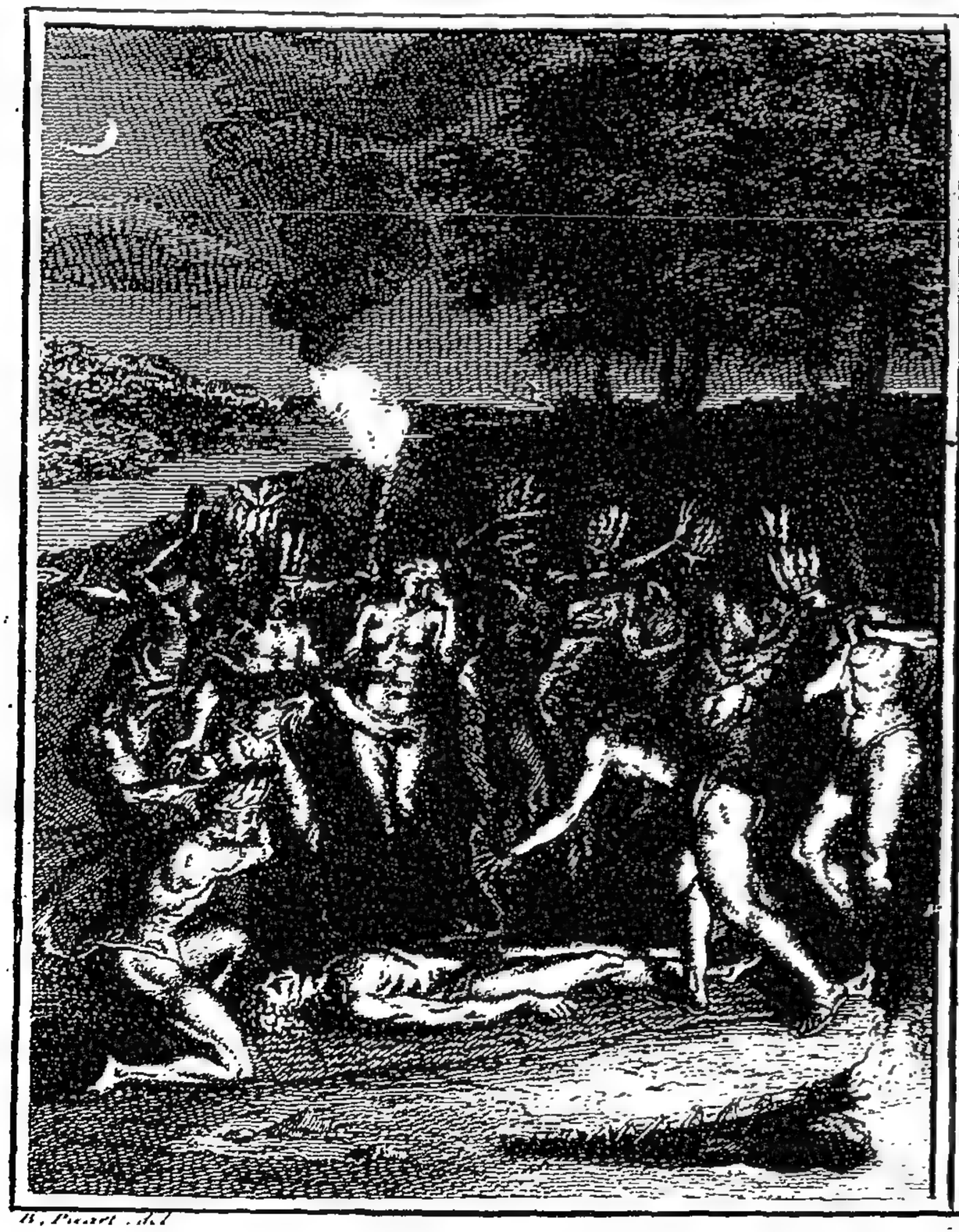
THERE is a great Affinity between this Way of educating Youth and that of the antient *Greeks*. Our Notions on that Head are very different; but if we except what Chriſtianity rectifies by the Purity of its Morals, can we affirm that our Method of Education



PRESENS que les MEXIQUAINS font a leurs morts.



CONVOI funebre des MEXIQUAINS.



Les Habitans de VENEZUELA pleurent sur le corps de leurs CACIQUES.



Les Habitans de VENEZUELA boivent les cendres de leurs CACIQUES apres avoir brulé leurs corps.

tion is much ſuperior to theirs? And can the *Europeans* juſtly boaſt that they make their Youth more upright, or more uſeful to the State? that they make the Heart leſs corrupt, or form more ſprightly Genius's? Do they furniſh the State with a great Number of Citizens, worthy of being compared with thoſe *Greeks* and *Romans*, thoſe brave and magnanimous Nations, who had been taught to deſpiſe Dangers and their own private Intereſts, whenever thoſe of their Country call'd for their Aſſiſtance? We are far from inuring our Children to Labour and Fatigue, which at the ſame Time that they invigorate the Body, ſtrengthen thoſe Organs, and the Springs which give a Motion to the Spirits. We are in general very negligent in all thoſe Things which inure the Body to Fatigue; and as to the Mind, we uſually give our Youth a very faint Idea of their Duty: Whence it comes to paſs, that they are ſcarce able to reſiſt the multitude of falſe Principles with which they are, as it were, ſurrounded, at their Entrance on the State of this World.

THE Plays and Sports of theſe *Mexican* Youths were in ſome meaſure intermix'd with Religion. One would think that theſe People were of Opinion that no Recreations could be lawful where theſe had not a Share. They uſed to play about the Temple, and the Prieſts were the Judges of their Sports; 'twas they decided the Diſputes which aroſe among them, and adjudged the Prize to ſuch as deſerved it. The toſſing of a Ball was one of their chief Diverſions, in which they uſed to diſpute for Victory with greater Solemnity than in the reſt of their Exerciſes: "[a] For the Prieſt "aſſiſted at it, together with the God of the Ball; and after having ſeated himſelf "at his Eaſe, they conjur'd the Tennis-Court by certain Ceremonies, in order to cor- "rect the Chances of the Play, and to diſtribute an equal Portion of Fortune among the "ſeveral Players."

Their FUNERAL RITES, *&c.*

THE *Mexicans* believed the Immortality of the Soul, and the Eternity of Rewards and Puniſhments. [b] They placed the Manſion of the bleſſed near the Sun. Among theſe happy Souls, thoſe were allowed the firſt Places who had been kill'd in Battle, or had been ſacrificed to the Gods. Prepoſſeſſed with the ſame Notion as the Antients, eſpecially the *Greeks*, *viz.* that Courage was the chief of all the Virtues, and being perſuaded that the ſacrificing of Men was the moſt heroic Act of Religion, 'tis no Wonder that they aſcribed the moſt ſupreme Felicity to their Heroes, and to ſuch Men as devoted their Lives to pleaſe the Gods. They aſſigned different Manſions in the other World to the Souls of the Departed, according to their different Deaths; as for inſtance, ſtill-born Children did not reſide with thoſe who died of old Age, nor ſuch as died of Sickneſs with thoſe who were put to Death for their Crimes: And even with regard to the latter, Parricides did not inhabit in the ſame Manſion with the other kind of Murderers. They eſtabliſhed, as we ſee, different Degrees of Puniſhment; and, in all probability, different Degrees of Reward.

BURIALS, and all Funeral Rites, were regulated by their Prieſts. They generally buried their Dead in their Gardens, or Houſes, and commonly choſe the Court-Yard for that Purpoſe: They ſometimes buried them in thoſe Places where they ſacrificed to the Idols. In fine, they frequently burnt them, after which they buried their Aſhes in the Temples, together with their Moveables, their Utenſils, and all they thought might

[a] *Hiſtory of the Conqueſt of* Mexico.
[b] *Spaniſh* Writers quoted by *Purchas*.

be uſeful to them in the next World. They uſed to ſing at Funerals, and even made Feaſts on thoſe Occaſions; which Cuſtom, how ridiculous ſoever it may be, yet ſome Chriſtian Nations have not been able to prevail upon themſelves to lay it aſide. Above all, they buried their great Lords in a very magnificent manner, and uſed to carry their Bodies with great Pomp and a numerous Train into the Temples. " [a] The Prieſts " walk'd firſt with their Pans of Copal, ſinging funeral Hymns in a melancholy Tone, " accompanied with the hoarſe and mournful Sound of Flutes. They lifted the Body " ſeveral Times on high, whilſt they were ſacrificing ſuch as were appointed to ſerve " thoſe illuſtrious Dead. The [b] Domeſtics were put to Death to keep their Maſters " Company. 'Twas a Teſtimony of great Affection, but very common among the " lawful Wives, to ſolemnize by their Deaths the Funerals of their Husbands. They " buried a great Quantity of Gold and Silver with the Deceaſed for the Expences of " his Journey, which they imagined was long and troubleſome." The common People imitated the Grandees in proportion to their Subſtance. The Friends of the Deceaſed came and made Preſents to him, and talk'd to him as though he were ſtill living: The ſame Ceremonies were practiſed whether they burnt or buried the Dead. We muſt not omit, that they carried the Atchievements and Trophies of the Deceaſed, in caſe he were a Man of Quality; and that the Prieſt who read the Funeral Service, was dreſs'd in thoſe of the Idol whom the [c] Nobleman repreſented. The Funeral laſted ten Days.

The Ceremonies *practiſed at the* DEATH *of their* EMPERORS.

[d] PRIDE and Vanity, as in all other Places, exerted their utmoſt Efforts at the Death of the *Mexican* Monarchs. If a Perſon upon his Death-Bed ſincerely acknowledges the Emptineſs of all human Grandeur, his Succeſſors do not imitate him in every particular. Various Intereſts, whether true or feigned, oblige them to ſtifle thoſe Ideas, whoſe Force they yet muſt one Day feel. Whenever the Emperor was ſick, they uſed to mask the Faces of the Idols, and never took them off till he was either Dead or recovered. If he died, his Death was publiſhed, together with an Edict by which all his Subjects were commanded to bewail it. The whole Body of the Nobility was invited to his Interment. They uſed to guard the Emperor's Body the firſt four Nights after his Death; after which they waſh'd it, and took a Tuft of his Hair, which they preſerv'd as a Relic; that Tuft, according to the *Mexicans*, repreſenting the Soul. They put an Emerald into his Mouth, wrapp'd him in ſeventeen Mourning Mantles very richly wrought, on the laſt of which the Image of that Deity was repreſented which had been the peculiar Object of that Monarch's Devotion: They cover'd his Face with a Mask, and carried him in that manner into the Temple of this Idol. The Clergy of the Temple received it at the Gate, ſinging the Funeral Service after the *Mexican* manner; which being done, the High-Prieſt pronounced ſome Words, when they threw the Body into the Fire with every Thing that had been appointed for his Uſe. They ſtrangled a Dog, who was to be his Guide in the other World, and ſacrificed ſeveral Days ſucceſſively a great Number of Slaves and others to attend upon him. In fine they put the Aſhes and the Tuft of Hair into a Coffin, the Inſide of which was adorn'd with all kinds of Pictures repreſenting Idols, and laid the Image

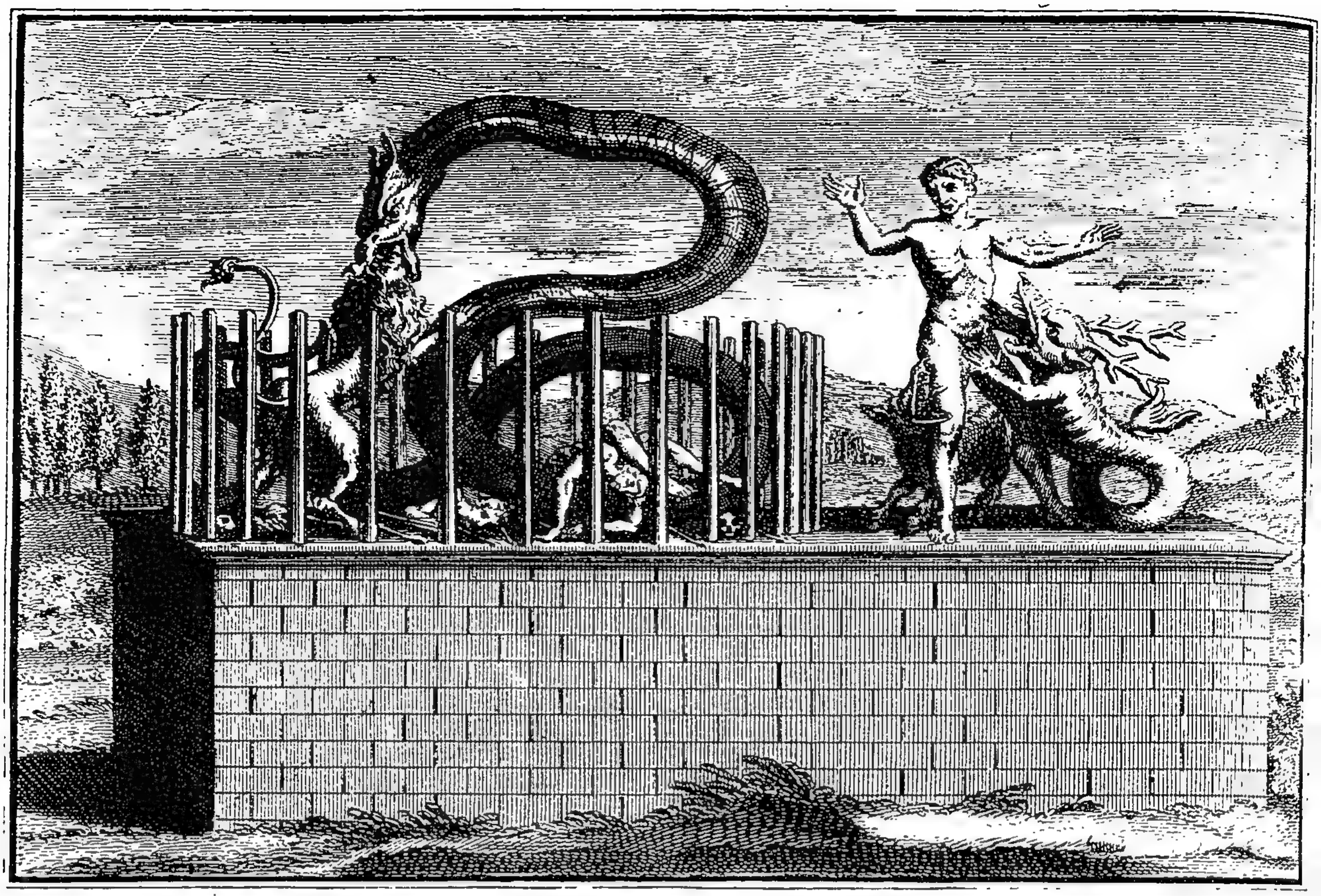
[a] *Hiſtory of the Conqueſt of* Mexico.

[b] They even ſacrificed the great Lord's Prieſt, or Chaplain; his Buffoons alſo bore him Company in his Journey, in order to divert him.

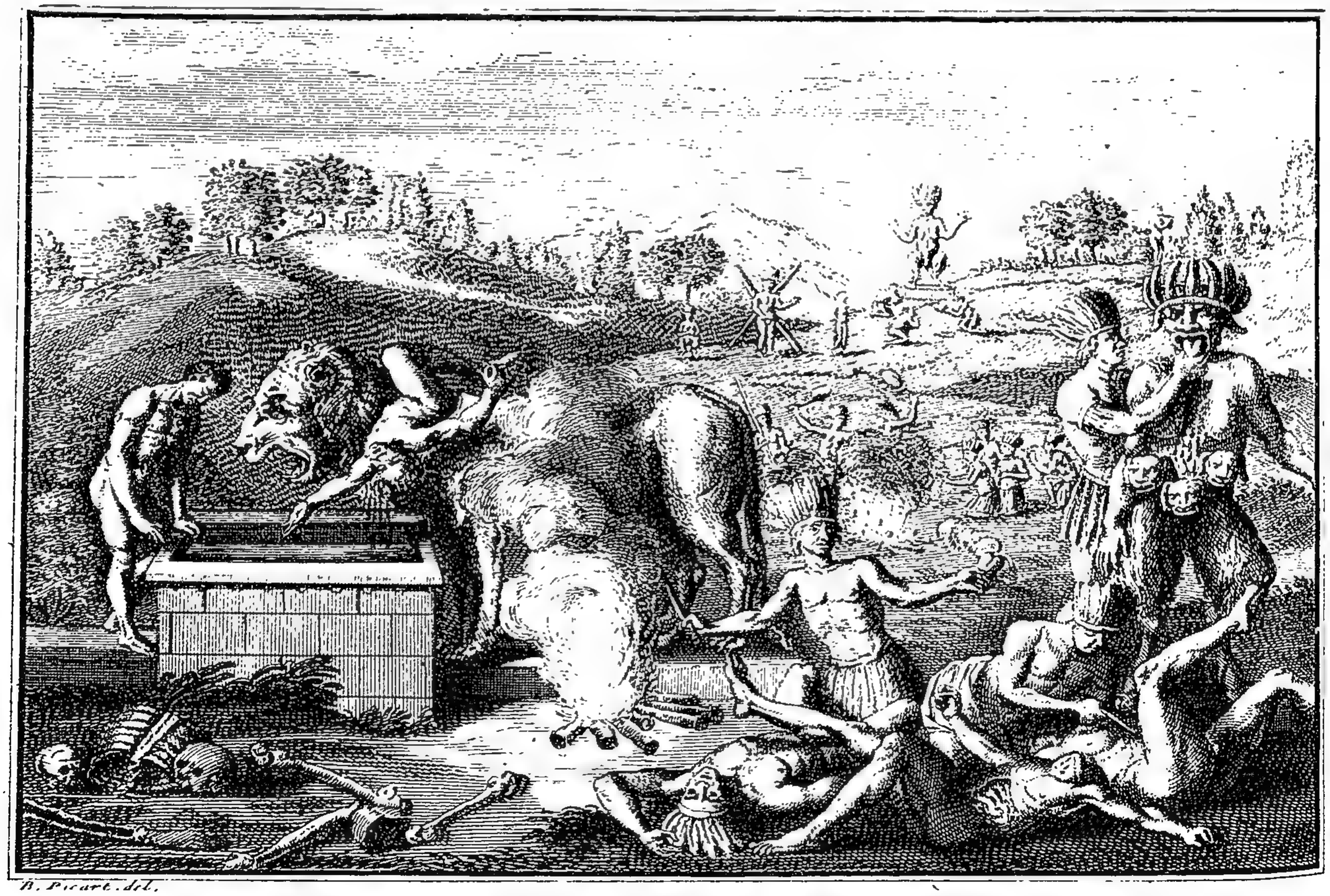
[c] This was a Cuſtom eſtabliſh'd among the *Mexicans*.

[d] *Purchas.*

of



IDOLES de CAMPÈCHE et de IUCATAN.



B. Picart. del.

IDOLES de TABASCO.

of the deceaſed Prince on the Coffin. Thus concluded a Ceremony, when he who had lived in the utmoſt Pomp and Splendor, was going to be confounded with Worms and Corruption.

THE Kings of *Machoacan* were buried with much the ſame Pomp. The Figure repreſents not only the Funeral Rites of the *Mexicans*, but thoſe of *Venezuela*, concerning which we have nothing particular to add.

The Religion *of the Inhabitants of* Campeche, Jucatan, Tabaſco, Cozumel, *&c.*

THE Deities repreſented in this Figure were worſhipped at *Campeche*, and probably in other Places. The Devotees of the Eaſtern Coaſt of *Mexico* went and ſacrificed to the Idols in the Iſland *Of Sacrifices*. The Author of the *Hiſtory of the Conqueſt of* Mexico has not given us a Deſcription of it, but ſatisfies himſelf with ſaying, "that "the *Spaniards* found Idols there of various, but dreadful Shapes. They were, con-"tinues he, placed on Altars, to which they aſcended by Steps, near which were ſix "or ſeven hundred Bodies newly ſacrificed, and quarter'd, after having tore out their "Bowels."

THERE was formerly at *Campeche* a ſquare Theatre or Scaffold, built of Earth and Stone about four Cubits high. Upon the Theatre was fix'd the Marble Statue of a Man, whom two Animals of an extraordinary Shape ſeem'd ready to tear in Pieces. Near this Figure a Serpent was alſo repreſented, forty ſeven Foot in Length, and of a proportionable Thickneſs, which ſwallow'd up a Lion. Theſe two laſt Figures were made of Marble like the reſt, and encloſed in ſome meaſure by Palliſadoes. On the Pavement were Bows and Arrows, Bones and Skulls. [a] This is all we are told concerning theſe Figures, which poſſibly might have ſome myſterious Signification couch'd under them.

THE Savages of *Jucatan* had alſo a kind of Circumciſion; but we are not told that it differ'd from the Ceremonies obſerv'd by the *Mexicans* at the Birth of their Children. There were Croſſes found among the Savages: 'Twould be no eaſy matter to gueſs what Uſe theſe Idolaters might apply them to, and the Origin of them; for we cannot depend upon the Truth of what they told the *Spaniards*, viz. *That formerly a Man who was more beautiful than the Sun went into that Province, and left that Memorial thereof among the Inhabitants.*

WE are told that the [b] Iſland of *Cozumel* went by the Name of the Idol which the Inhabitants worſhipped. "The Temple of this Idol was built of Stone, of a ſquare Fi-"gure, and in a pretty good Taſte. The Idol was repreſented under the Figure of a Man, "with a terrible and hideous Air." They had made a Back-Door behind the Idol, through which the Prieſt pronounced the Oracles unſeen; but the Devotees, when they addreſſed their Vows to the Idol, fooliſhly imagined it really anſwered them. [c] There were alſo ſome other Figures of Marble and Earth reſembling Bears. We are told that theſe Gods were their Doneſtic Deities, or the *Lares* of the People of that Country.

[a] *Purchas.*
[b] *Hiſtory of the Conqueſt of* Mexico.
[c] *Purchas.*

IN

IN the ſame Iſland the God of Rain was worſhipped under the Figure of a Croſs. Whenever a Drought happen'd, they uſed to go in Proceſſion to beſeech it to ſend Rain. They ſacrificed Quails in its Honour, offer'd it the moſt exquiſite Perfumes, ſprinkled it with Water, and undoubtedly repeated the Oblations, the Prayers, and Aſperſions ſo frequently, and ſo long together, that at length the Clouds had Leiſure to gather in the Sky. It rain'd, when, lo! the Miracle.

THE Idols of *Tabaſco*, and the Sacrifices which were made them, are repreſented in the Figure. They uſed to rip up the Victims Breaſt and tear out his Heart; they afterwards ſet, or rather encloſed the bloody Body of the Victim, in a Hollow made in that Part of the Lion's Neck which is repreſented in the Figure. The Blood of the Victim fell into a Stone Reſervoir, on the Side of which was placed a Stone Statue repreſenting a Man, who ſeemed to look ſtedfaſtly at the Blood of the ſacrificed Victim. As to the Heart, the ſacrificing Prieſt, after having torn it out, ſmear'd the Idol's Face with it, and then threw it into the Fire which was lighted for that Purpoſe.

RELIGION *of the* Nicaraguans.

THESE Savages uſed to ſacrifice Men in the ſame manner as their Neighbours, and worſhipped the Sun and ſeveral other Deities. Some of their Prieſts might be conſider'd as Confeſſors, ſince they were appointed to hear Confeſſions, and enjoin Penance; they alſo pointed out the Feſtivals and other Solemnities, preſcrib'd the manner of the Sacrifices, and gave the Form of Prayer, *&c.* Theſe Prieſts liv'd in a State of Celebacy.

HERE follow the moſt remarkable Circumſtances in their Sacrifices. The ſacrificing Prieſt turn'd thrice round the Victim, who was always a Priſoner of War, ſinging at the ſame Time in a moſt lamentable Tone. He then ript up his Breaſt, ſmear'd his Face with the Blood of it, and cut the Body to Pieces, after having firſt taken out the Heart. This the Sacrificer gave to the chief Prieſt, its Hand and Feet to the King, and the reſt to the People. The Head was fix'd on a Stake, which was called by the Name of the Province againſt whom they were making War; we may naturally ſuppoſe the Victim was of that Country. They often ſacrific'd Children, and even Men of the Country, on thoſe Stakes; but they were obliged to purchaſe them before they could offer them in Sacrifice, and a Father was allow'd to ſell his Child for that cruel Ceremony. Thoſe who had the Happineſs of being ſacrificed in this manner, enjoyed the Privileges of Deification, and paſſed from this mortal to an immortal Life. All the religious Ceremonies of theſe Savages were intermix'd with Prayers, Vows, Promiſes to the Gods of a ſincere Repentance, and Proceſſions in their Honour. In theſe the Prieſts aſſiſted, clothed in Callico Mantles, which deſcended to the Leg; the Laity carry'd Banners, on which were repreſented, in their Taſte, ſuch Gods as were the Objects of their Worſhip; the Youths aſſembled alſo in it with Bows and Arrows in their Hands. The chief Prieſt walk'd at the Head of the pious Band, carrying an Image of ſome Deity of the Country fix'd at the End of a Lance. The Prieſts ſing till they are arriv'd at the Place where the Idol is to halt, when they ſtrew the Place where it is ſet down, with all kind of Flowers; then they leave off ſinging, and the chief Prieſt draws Blood from ſome Part or other of his Body in honour of the God. The pious Band follow his Example, ſome letting themſelves Blood in the Tongue, others in the Ears, and others a great deal lower, as they think proper; but the Blood, from what Part ſoever it be drawn, is always uſed in ſmearing the Idol's Face. During this Act of Devotion the young People dance and make merry. They ſometimes conſecrate the Maiz

in

in theſe Proceſſions, which indeed is whimſical enough. They ſprinkle it with Blood, which is far from having a Property of inſpiring the Mind of Man with Works of Piety. When the Conſecration is ended, they begin to eat.

THEIR Temples are low and dark; [a] the great Altar ſtood formerly before one of them. 'Twas here the ſacrificing Prieſt made an Exhortation to the People, which ſerv'd as a Prelude to the Sacrifice.

Their MARRIAGE CEREMONIES.

NOTWITHSTANDING *that Polygamy* is allowed among them, they yet have but one lawful Wife. The Prieſt takes the Parties betroth'd by the little Finger, and leads them to an Apartment near a Fire which is lighted purpoſely for that Ceremony. He inſtructs them immediately in their Duty, and in all thoſe Particulars which he thinks neceſſary to be obſerved by them in this Tranſition from one State to another, which indeed is vaſtly more dangerous for a *European* than an *American* Husband. The Moment the Fire is extinguiſhed, the Parties are look'd upon as Husband and Wife; but if the latter, whom the Husband ſuppoſed to be a Virgin, ſhould happen to be found otherwiſe when they come to a Scrutiny, he immediately puts her from him without the leaſt Formality, unleſs he is willing to leave the Determination thereof to his Cacique, by giving him leave to make an Experiment on her Virginity. The only Puniſhment inflicted on a Woman who had violated her conjugal Faith, is to divorce her. She is indeed prohibited from marrying again, but here ſhe's no loſer: Nevertheleſs on certain Feſtivals, the Husband allows his Wife the Privilege of taking a Deputy; which indeed is a more graceful way of enliſting themſelves among the cornuted. We may even preſume, that the only Expedient to meet with ſome Conſolation in Cuckoldom, and perhaps to avoid falling under its Juriſdiction, is to permit, and not to prohibit. After all, whatever Violation *Hymen* may ſuffer,

Maris ce'ſt la plus ſure route
De ne voir goute,
Ou bien d'en faire le ſemblant.

In *Engliſh* thus:

Husbands, 'tis beſt to ſhut your Eyes,
And not affect to ſeem too wiſe.

WE are told, that in this Country the Relations of an adulterous Woman are diſhonour'd; that the Man who violates a Woman is made a Slave, or oblig'd to give her a Portion; that a Slave who has any Commerce with his Maſter's Daughter, is buried alive with her; and that in order to prevent any Commerce of this Nature they admit of Stews. Let us add, that theſe ſeveral Cuſtoms ſeem very repugnant to one another.

THE Reader will obſerve, that we have mention'd the Cuſtoms of theſe Nations as tho' they really exiſted at this Time. Nevertheleſs 'tis probable, that if they really do ſo, 'tis only among a ſmall Number of *Indians*, who are confin'd to the Woods and Mountains, for the Chriſtians have aboliſh'd them in all other Places.

[a] *P. Martyr, Decad. de Rebus, &c.*

Religion *of the* Savages *of* Darien, Panama, New Granada, *and* Cumana.

WE are aſſur'd, that the *Indians* of the Province of *Darien* have neither Temples, Altars, or any exterior Marks of Religion. [a] They nevertheleſs believe, that there is a God in Heaven, and this God is the Sun, the Moon's Husband, to both which they pay equal Adoration. As to the evil Principle, they ſtand in fear of it, becauſe it hurts them, and worſhip it in order to draw down its Benevolence upon them. They preſent to it Flowers, Fruits, Perfumes, and Maiz. As to the frequent Apparitions we are told of, we may reaſonably conclude, without wronging our Judgment, that 'tis no more than the Effect of their Imaginations, perhaps of their Melancholy, and probably the Artifice of their Prieſts, who are at the ſame Time Phyſicians and Politicians. Let us not omit, that they are alſo the Miniſters of War.

[b] THE pretended magical Incantations of theſe Prieſts are always perform'd in ſecret. Theſe ignorant People are eaſily perſuaded, from their aſtoniſhing and uncommon Cries, Diſtortions, wry Faces, and Howlings, that ſome Myſtery muſt be couch'd under them. We are told that the Soothſayers in their repeated Cries, mimic the Howling of Beaſts, and ſometimes the Melody of Birds. Theſe Cries are likewiſe heighten'd by the Noiſe of certain Stones, which undoubtedly are ſtruck in ſome Cadence; with the Sound of a kind of Drum made of Cane or Reed; with that of a Flute made of the ſame Materials; to which if we add the Rattling of the Bones of certain Beaſts tied together, the Reader will have a complete Idea of the Muſic which accompanies the Inchantments of thoſe Prieſts. However, they don't all howl together. The Time for the Noiſe is follow'd by a deep Silence, when the Oracle pronounces the Anſwer.

[c] THEIR Way of healing the Sick is very extraordinary. "They ſeat the Patient "on a Stone, (or Something elſe which is nothing to the Affair,) which being done, "the Medico-Prieſt takes a little Bow and ſome ſmall Arrows, and ſhoots them as "quick as poſſible at his Patient, who is ſtark naked. They are ſo skilful at this Exerciſe, that they never miſs their Mark. Moreover, there is a Stay put to the Arrow, which hinders it from piercing beyond ſuch a Depth. If the Arrow ſhould "open a Vein that's filled with Wind, and that the Blood ſhould ruſh out with Violence, the Phyſician and thoſe who are preſent at the Operation leap for Joy, and "diſcover by their Geſtures, that the Operation has been ſucceſsful."

THE Savages that inhabit between *Carthagena* and *Panama*, uſed formerly to worſhip, and perhaps ſtill do ſo, the Stars and the Devil; that is to ſay, the evil Principle. As the Syſtem of their Religion agrees with what has been already obſerv'd with regard to that of the Savages of *Darien*, we ſhall not make any further Reflections on it in this Place. Such as live higher up in the Country, and in thoſe Places where the [d] *Indian* Kings had their Palaces on [e] Trees, did alſo worſhip the Sun, and ſeem'd to look upon him as the principal Deity.

RIO GRANDE, which empties itſelf into the Gulf of *Uraba*, was formerly call'd *Dabaiba*, from an Idol that was very famous among theſe Savages. Here they uſed to go in Pilgrimage, and burnt Slaves by Way of Sacrifice in his Honour. They uſed to

[a] *Purchas.*
[b] *Wafer's* Voyages.
[c] *Idem Ibid.*
[d] *P. Martyr, D. de Rebus oceanicis.*
[e] From *Carthagena* and *Santa Martha* to the Borders of *Macaraibo.*

worſhip this God or Goddeſs, by faſting for three or four Days together; by Auſterities like to thoſe before-mention'd; and by petty Acts of Devotion, ſuch as Sighs, Groans, Extaſies, *&c.* [a] We worſhip, (ſaid they to the *Spaniards*, when they queſtion'd them about their Religion,) one God, Creator of Heaven and Earth, whoſe Mother is *Dabaiba*. This *Dabaiba* had led a very virtuous Life in this World, and was conſequently very much eſteem'd, and after her Death was deified, and became the Mother of God. When ſhe is angry, ſhe ſends Thunder and Lightening upon Mankind. This is the Subſtance of the Religion of thoſe Savages.

THEIR Prieſts make a Vow of Chaſtity, and if ever they violate it, they are infallibly ſton'd and burnt. The Devotees are oblig'd, during their Faſting, to ceaſe from all Correſpondence with their Wives. Notwithſtanding the rigorous Puniſhment which is inflicted on all ſuch Prieſts as violate their Chaſtity, they yet preſerve the Authority they have arrogated to themſelves in all Places, and nothing is tranſacted without their Advice.

WE are told that the Savages of the Valley of *Tunia* worſhip the Sun and Moon, and an Idol call'd *Chiappen*. Before they ſet out to War, they ſacrifice Slaves and Priſoners in his Honour, and ſmear the Body of the Idol with the Victims Blood: They never go on any Enterprize without firſt asking his Advice, and imploring his Aſſiſtance; for which Purpoſe they undergo a Penance for two Months together, during which they abſtain from Salt and the Commerce of Women; but we are not told the Reaſon of their abſtaining from Salt. They have now, or had at the Time of the *Spaniards* coming among them, certain Houſes or Seminaries for educating the Youth of both Sexes.

WE have not much to ſay concerning the Cures which were perform'd by their Prieſts, who when they find themſelves unable to heal their Patients, abandon them to their Gods; but before they come to this Extremity, they lay their Hand on the afflicted Part, mumble over regularly a few Words, make an Inciſion, and give a certain Potion.

THE Inhabitants of *Cumana* and *Paria* [b] look upon the Sun and Moon as their Gods. Thunder and Lightening always follow the Anger of the former, and whenever he is eclips'd, they employ the moſt ſevere Mortifications to engage him to reſtore his Light. They pull their Hair to Pieces, and cut themſelves with Fiſh Bones; the Women tear their Faces, and the young Girls draw Blood from their Arms. In the mean Time the Sun reſumes his wonted Power, which he had loſt only in the Imagination of the Ignorant; but all Men are not oblig'd to underſtand Aſtronomy. Theſe Savages are alſo of Opinion, that Comets are ill-boding and pernicious; upon which Account they make a great Noiſe, beat on a kind of Drum, and exorciſe them in order to frighten and drive them at a Diſtance. To the Worſhip of the Sun and Moon they add that of ſome other Idols, and among the latter, Travellers have taken particular Notice of a Croſs, ſhap'd like that of St. *Andrew*, which is a Preſervative from Spirits, and all thoſe evil *Genii* who ramble about in the Night-Time. We are aſſur'd that this is the Reaſon of their fixing Children to that Croſs.

[c] BESIDES certain Compoſitions made of Roots and Herbs, which are often mix'd with the Fat of Birds, or Quadrupeds, to which ſeveral Ingredients are added, unknown to the People, the Medico-Prieſts of *Cumana* ſuck the infected Part with their Mouths. Theſe two Things are perform'd with an Air of Gravity, which is apt to prejudice the

[a] *Purchas.*
[b] *Spaniſh* Authors quoted by *Purchas.*
[c] *Purchas, ibid.* and *Coreal*'s Voyages.

People

People in their Favour; and they at the ſame Time mumble over ſeveral Words to aſſiſt the Operation. But if after all this, a Cure is not effected, they then affirm that the Patient muſt abſolutely be poſſeſſed with an evil Spirit. Then the Medico-Prieſt rubs his Patient with all his Strength, begins to mutter over his Words again, exorciſes the pretended Spirit, and ſucks as hard as poſſible in order to drive him out. After this he takes a Piece of Wood, whoſe Virtue is known only to the Operator; when he rubs the Mouth, the Throat, and Stomach of the Patient therewith, and with ſo much Violence, that at laſt the Patient vomits Blood. Immediately the Operator repeats his Incantations, ſtamps his Foot, cries, and makes a thouſand new Diſtortions, when lo! the Devil appears. This is Something which comes out of the Patient's Body, or which ſeems to come out by a legerdemain Trick of the Prieſt; 'tis then carried out of the Hut, the followingWords, which probably may have a peculiar hidden Virtue, being ſpoken at the ſame Time, *May the Devil go out from hence.* In caſe the Patient ſhould happen to die, after ſo much Care and Pains have been beſtow'd upon him, the operating Prieſt cries out, *His Time was come*, which does no Way leſſen his Reputation in the Minds of the People.

THEY adviſe with their Prieſts in all Affairs relating to Peace or War, and conſult their Gods in Caves or Solitudes. They purpoſely make choice of the Night for the performing of their magical Ceremonies, and the darker it is the better. They conjure the Devils by their Cries, by a great Noiſe, and their magical Songs, in the Preſence of ſeveral young People. The Perſon whom they commiſſion to conſult the Oracle of the Idol, is ſeated, and the reſt are ſtanding. While the Devil is expected, the Magician makes much leſs Noiſe; and the Moment he appears, it ceaſes entirely, when the Conjuror proſtrates himſelf, and gives the Signal for the Homage that is to be paid him. This is the Account which the old *Spaniſh* Writers give of the antient Superſtitions of the *Americans*, they being Eye-Witneſſes to them. They add, that one Day certain Friars undertook to exorciſe the Prieſt who was raiſing the Devil, and that by the Power of the Signs of the Croſs and holy Water, which was wonderfully aſſiſted by a Stole that was put about the Conjurer's Neck, he anſwer'd very penitently to all the Queſtions which the Friars put to the Devil. Among other Things, they asked him where the Souls of the *Indians* would go after their Deaths? The Anſwer he made was, *To Hell.*

SUCH as are deſign'd for Prieſts, are initiated in the Prieſthood from their Infancy. They oblige thoſe Children to retire for two Years to the moſt remote Parts of the Woods, where they are not allow'd to feed upon any Thing that has Blood in it, or ſee any Women; but muſt forget their Kindred, and are not allow'd to ſtir out of their Caverns. The old *Piaias*, which is the Name of theſe *Indian* Prieſts, viſit and inſtruct them in the Night. When the Probation-Time of theſe young Candidates is expir'd, their *Piaias* give them a Certificate, upon which they are look'd upon as licens'd Prieſts, and Doctors in Phyſic and Magic.

Their

Their MARTIAL CEREMONIES, &c.

THE Savages of *Darien*, as well as thoſe of *North-America*, have a ſolemn Smoking-Feaſt, in order to take their Reſolutions with regard to War. As they have no Diets or Parliaments among them; the Reſults whereof are expected for ſeveral Years together; or Subſidies, which it is a hard Matter to levy; or Taxes invented by ſome Farmer of the Revenues, we may ſuppoſe that they immediately ſet out the Moment after they have taken a Reſolution of making War. The Women march to the Field as well as the Men, and handle the Bow and Arrow much better than ours do the Needle and Diſtaff.

THEY burn their Priſoners of War, but [a] pull out one of their Teeth before they execute them. The Savages of *Panama* imitate their Neighbours of *Darien* in this Cuſtom. We are not to doubt but this laſt Practice was in ſome Meaſure a religious one, ſince the moſt ſolemn Oath among the latter was that of ſwearing [b] by the Tooth.

THE Savages of *Darien* and *Panama* always come into the Aſſembly of War, or that of the State, in a decent Habit; that is to ſay, with a Calico Veſtment over their Shoulders, a Scarf upon their Thighs, a Ring on their Noſes or Mouths, a Necklace of Teeth or Shells round their Necks. We muſt not imagine that theſe Necklaces are as light as thoſe of our Women. Thoſe of theſe Savages weigh twenty five or thirty Pounds, and very often reach down to the Navel. Some of them wear ſeveral together, but they all weigh no more than a great Necklace. They don't go to Council with thoſe ceremonious Gewgaws, but their Women follow the Men, and carry after them the ſeveral Ornaments which they are oblig'd to put on when they are ſummon'd to appear in the Council. But 'tis certain that theſe Counſellors give themſelves very little Trouble with regard to the Gravity requiſite on thoſe Occaſions. They dance in their Formalities without the leaſt Ceremony; when, being ſeated in their ſeveral Places, a Boy lights a Roll of Tobacco, and wets that Part of it a little which is lighted, to keep the Tobacco from burning away too faſt; after this, he puts it to his Mouth as if it were a Pipe, and goes from one Row to another with the Roll of Tobacco, when he ſmokes in the Faces of all the Counſellors, who receive his Whiffs with great Satisfaction, and undoubtedly look upon it as a Token of Honour and Reſpect.

ALL theſe Savages never allow any Quarter to their Enemies; in caſe they don't cut them to Pieces immediately, they are kept only in order to be ſacrificed to their Idols, to be knock'd down, or burnt in their ſolemn Aſſemblies. The Fear of Death would be a thouſand Times more dreadful than Death itſelf, did not their Captives diſcover ſuch an almoſt unaccountable Intrepidity in their Slavery, which poſſibly may flow from a Principle that is not to be deſpis'd.

[c] THE Savages of *New Granada* and *Cumana* caſtrate all their young Captives, and afterwards fatten them, imagining that Men are like Capons in that reſpect. They wear the Teeth of their murder'd Enemies about their Necks, and always have an Idol marching at the Head of their Armies, in whoſe Honour they ſacrifice Slaves or Captives before the Battle begins.

[a] *Purchas.*
[b] *Wafer's* Voyages.
[c] Authors cited by *Purchas.*

THE Savages of *Venezuela* paint or *roco* their Bodies in as many Places as they have kill'd Enemies. The firſt Time they ſlay an Enemy, they paint their Arms; the ſecond, their Breaſts; and the third, they draw colour'd Lines from the Noſe to the Ears.

Their MARRIAGE *and* FUNERAL RITES.

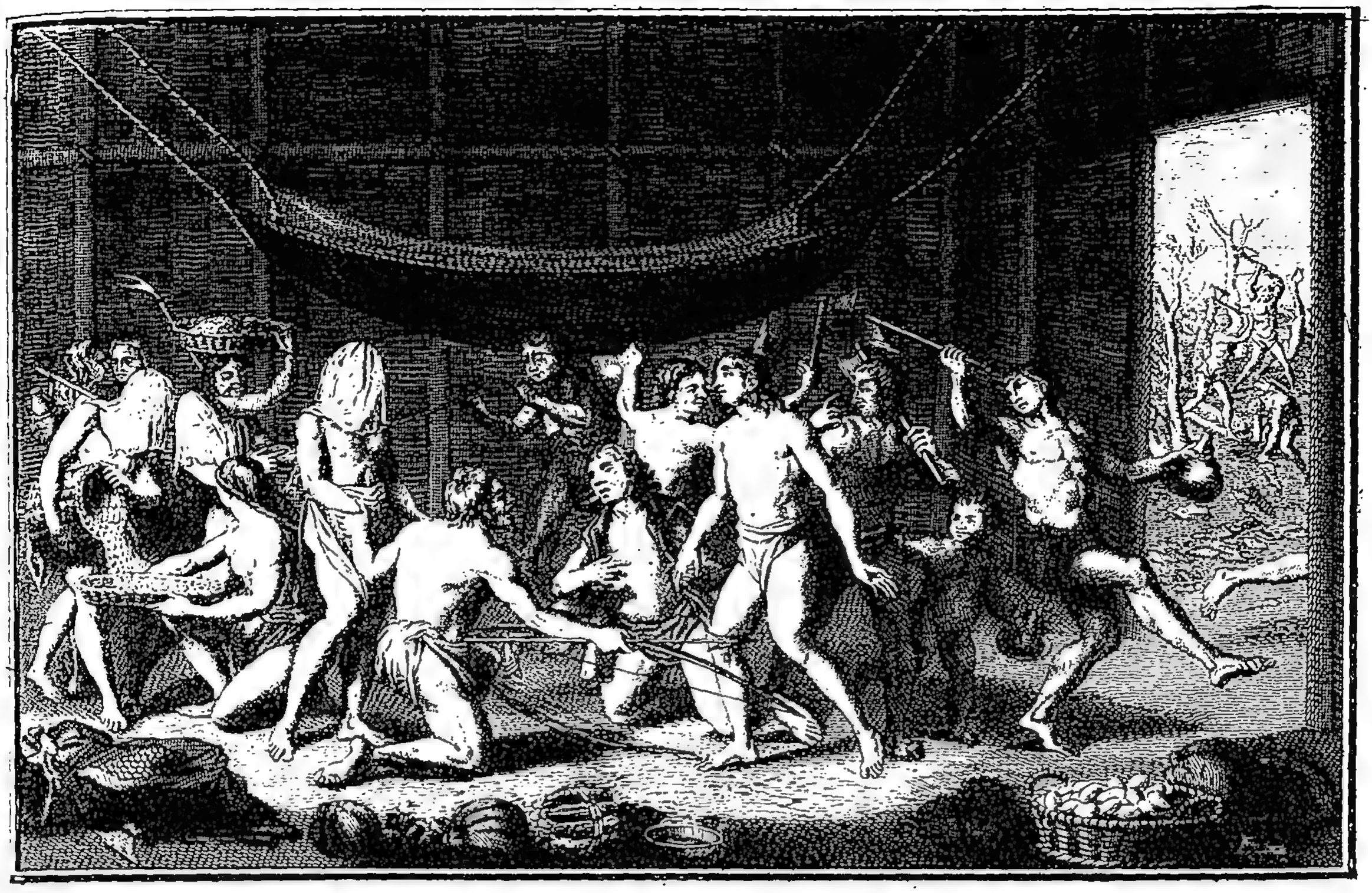
THE Savages of *Darien* are allow'd a Plurality of Wives, and have even the Liberty of ſelling them the Moment they ceaſe to be agreeable in their Eyes. They have alſo Proſtitutes among them, and if we may give Credit to what Travellers relate, their Daughters are not cruel; nevertheleſs, as they look upon an immature Pregnancy as ſcandalous, they immediately employ certain Herbs in order to procure Abortion.

As ſoon as the young Women of *Darien* and *Panama* are of an Age fit for Marriage, and diſcover ſome Symptoms of their Maturity, they give them the Apron, and they are no longer ſuffer'd to appear in public. They are veil'd in their Houſes, and even in their Father's Preſence. Happily for the Girls they marry them out of Hand, and by that means prevent the dangerous Inſinuations of a [a] Director, who, regardleſs of the Honour of Families, frequently deſtroys in a Moment, all that Virtue had been inculcating into Youth for fourteen or fifteen Years together. " [b] *Corcal* relates, that the *Weſt-In-*
" *dians* in general declare for Nature, and are of Opinion that ſhe is not to be ſuffer'd
" to remain idle; whence neither their Men or Women are ever ſuffer'd to languiſh
" long, nor do they once make any of thoſe Reflections which may be any way con-
" ducive to check the Irregularities of Love. 'Tis to their early and ſpeedy Marriages,
" and the little Trouble they have in meeting with Partners for Life, that I aſcribe the
" ſmall Number of Adulterers of either Sex among theſe Savages.

" THEY do not uſe much Ceremony in their Marriages; the whole Amour and
" Gallantry on both Sides goes no further than in asking each other the Queſtion; at
" leaſt a young Woman is allow'd to inſinuate, that ſhe deſires ſuch an one for her
" Husband; whereas among the *Europeans*, Decorum forbids the Woman making the
" leaſt Overture. After they have enquir'd into each other's Inclinations, and are agreed
" upon the Matter, they immediately marry; and all the Gueſts that are invited to
" the Wedding, bring each of them a Preſent, conſiſting of Axes and Stone-Knives,
" Maiz, Eggs, Fruits, Fowls, Hammocks, Cotton, *&c.* which they leave at the En-
" trance of the Hut, and withdraw till ſuch Time as the Ceremony of making the
" Preſent is ended. After this they begin to ſolemnize the Marriage, the Form of
" which is as follows: The Bridegroom preſents each of the Gueſts with a great
" Gourd-Bottle full of *Chicali*, which is the Drink of theſe *Americans*, at the Door
" of the Hut. All the Gueſts, not excepting the little Children, drink in this Man-
" ner at the Door; after which, the Fathers of the Bride and Bridegroom come in
" alſo, holding their Children. Then the Bridegroom's Father makes a Speech to
" the Aſſembly, holding in his Right Hand a Bow and an Arrow, with the Point
" turn'd towards them. After that, he dances and makes a thouſand odd Poſtures;
" which throw him into ſuch a violent Sweat, that he at length is oblig'd to give over
" through Fatigue. The Dance is no ſooner ended, but he kneels down, and preſents
" his Son to the Bride, whoſe Father, being in the like Poſture, holds alſo his Daugh-
" ter by the Hand; but the Bride's Father dances likewiſe in his Turn, and makes the

[a] *Cupid.*
[b] Vol. II. of his Voyages

" ſame



MARIAGE des INDIENS du PANAMA.



Les PARENS & les AMIS DÉFRICHANT la TERRE qui est destinée aux NOUVEAUX MARIÉS.

" ſame antick Geſtures before he kneels down. Scarce are the reciprocal Compliments " over, when the Brideman and his Attendants run to the Fields, with their Hatchets " in their Hands, leaping and skipping, in order to cut down the Trees which cover " the Spot of Ground where the new-married Couple are to lodge; and whilſt the " Men are thus clearing the Ground, the Bridemaid and all her Train ſow Corn " there."

[a] THE Bride's Father (where there is no Father, her Uncle, or ſome other near Relation) watches her for a Week in the Apartment where he lies. To what ſhall we aſcribe this? To paternal Affection, or the Bride's Reluctance, who cannot prevail with herſelf to ruſh boldly into the Arms of a Husband? Authors are ſilent on this Head; and be that as it will, a Week after ſhe is deliver'd up to her Husband.

WE have already [b] obſerv'd, that the Wives live in great Subjection; but are they the more unhappy on that Account, ſince they know no Condition that is better than their own? Polygamy, whoſe very Name would frighten our Ladies, and perhaps make them more humble and reſerv'd when they would be ſurrounded with ſeveral Rivals; is not capable of cauſing the leaſt Emotion in the Breaſt of a female *American*. Thoſe of *Darien* and *Panama* not only employ themſelves in domeſtic Affairs, but alſo in ploughing, digging, and grubbing up the Ground, in ſowing Maiz, in planting and pruning the Trees. Theſe Employments ſeem too rough for Women; but then 'tis certain, that Women in the Infancy of the World underwent thoſe Toils, and Uſe is a ſecond Nature. The *American* Women have no Taſte for Exceſs and Gluttony, nor are they form'd for ſpending whole Nights at Cards, and rambling from one Ball or Maſquerade to another. That Way of Life might ſeem as painful to them as that of ploughing, or following a Husband to the Field would be to our Wives. " [c] Notwith-" ſtanding that the Women of the Iſthmus of *Panama* are thus employ'd in all kinds " of ſervile Buſineſs, either in the Houſe or in the Field, and are in ſome Meaſure " their Husbands Slaves; they nevertheleſs acquit themſelves of every Duty with ſo " much Chearfulneſs and Speed, that one would imagine it was Choice, not Neceſſity. " They are generally good-natur'd, courteous, and obliging one to another, eſpecially " to Strangers, on whom they are always ready to beſtow thoſe Favours which are " lawfully due to their Husbands only. The Women are very reſpectful and ſubmiſſive " to their Husbands, who in return are tender and loving. I never ſaw, continues the " above-mention'd Writer, any *Indian* beat his Wife, or make uſe of reproachful " Expreſſions."

As to their Children, they [d] plunge them in cold Water as ſoon as they are born. The Mother is plung'd afterwards in the ſame Manner. They then tie the Child to a Piece of *Macau* Wood, and as his Back always lies upon it, he runs no great Danger of being either crooked or crump-back'd. The Children of both Sexes, till ſuch Time as they arrive at Puberty, go as naked as *Adam* and *Eve* in Paradiſe: Then the Girls wear an Apron, and the Boys a Funnel, whoſe Uſe it were needleſs to mention.

WE are but very little acquainted with their Funeral Rites: They preſent Victuals to the Souls, and celebrate Anniverſaries for the Dead, which conſiſt in carrying yearly a little Maiz and *Chicali* to the Grave of the Deceaſed. They have ſome Idea of the Rewards and Puniſhments in the other Life.

a *Wafer*'s Voyages.
b Diſſertation on the *Americans*.
c *Wafer*'s Voyages.
d *Coreal*, *Wafer*, *ubi ſup.*

THE

THE Savages of *New Granada* are as great Friends to Polygamy as any other *Americans*; but they don't marry out of thoſe Degrees of Conſanguinity which are forbidden by the Law of Nature; as for Inſtance, a Brother never marries a Siſter. Their Caciques have more Wives than the common People; and the Children of his beſt-beloved Conſort are the true and only Heirs.

THEY uſed formerly to bury their Caciques with gold Necklaces, adorn'd with Emeralds; or buried whatever they poſſeſs'd during their Lives, not forgetting to ſet both Victuals and Drink near their Bodies, in which Particular they were imitated by their Subjects.

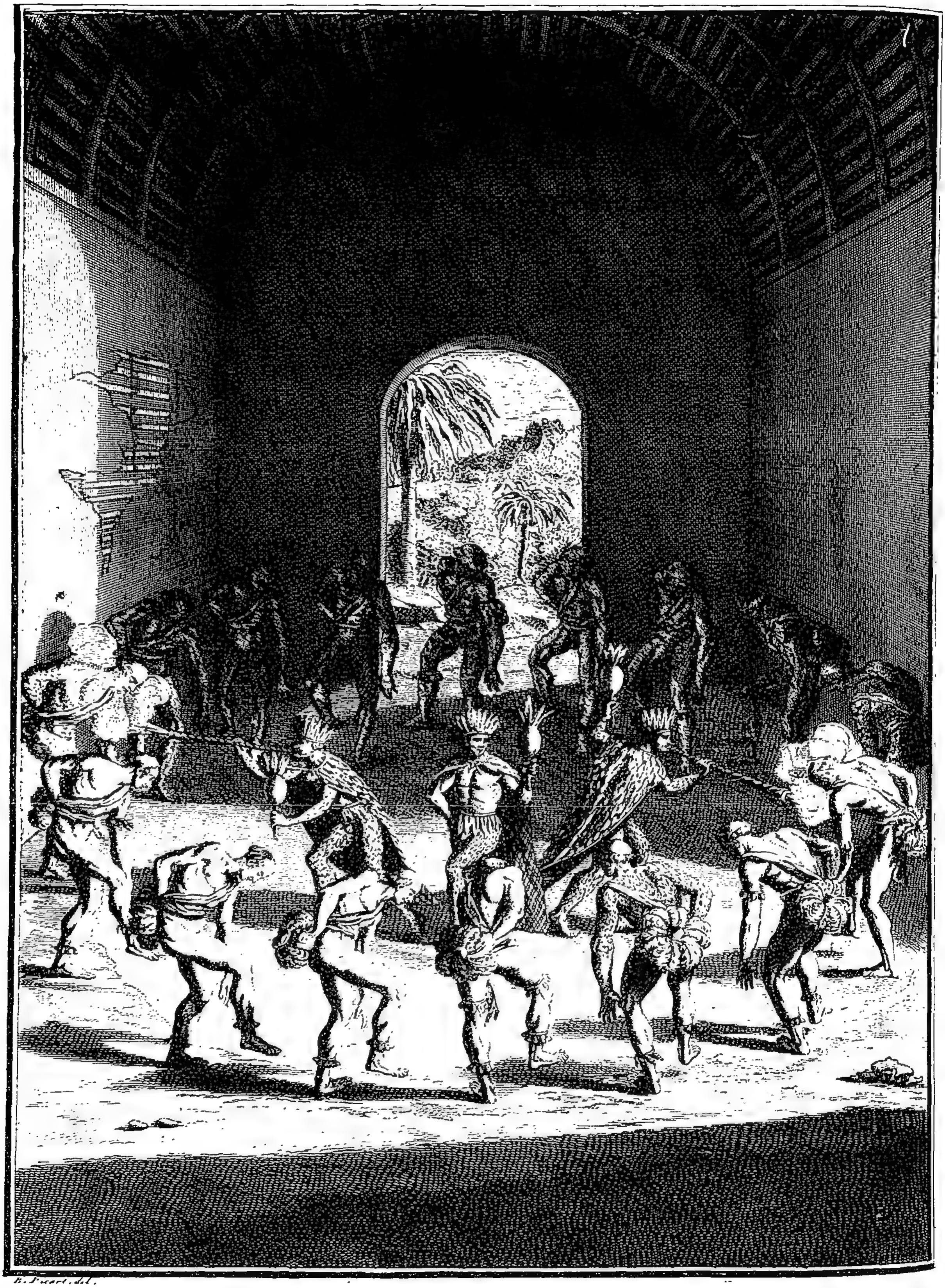
A WIFE ſometimes follow'd her Husband into the other World. [a] In caſe a Woman was to die while ſhe was ſuckling her Child, the Infant was put to Death after her, to prevent, ſay theſe *Americans*, its being left an Orphan. They lay it to the Breaſt of its deceaſed Mother. They do not believe that any other Souls are immortal but thoſe of their great Men, and conſequently ſuch as were their Attendants in this World, ſince they diſpatch them after them, in order to their ſerving them in the next. They alſo are of Opinion, that when a Man dies with Chearfulneſs and Reſolution, and is buried with thoſe great Men, it gives him an infallible Title of ſharing with them in their Immortality. The Pleaſures of the next Life conſiſt in eating, drinking, dancing, loving, and in general, in repeating all the Senſualities of the animal Life in certain delicious Countries.

THEY celebrate very ſolemnly the Anniverſary of the Deaths of their Warriors, which conſiſts in Entertainments after their Mode, and in Songs intermix'd with Tears and Groans for the Sake of the Deceaſed, obſerving not to omit the Praiſes of thoſe Heroes, and the breaking out into Imprecations againſt their Enemies. If the Hero whoſe Memory they celebrate died in Battle, and with his Weapons in his Hand, the Imprecations againſt the Enemy are more ſolemn. They afterwards repreſent the Image of the latter as perfectly as poſſible, and tear it to Pieces in honour of the Hero whom he kill'd; after which, they eat, drink, fuddle themſelves, dance, and ſing. The next Morning at Day-Break, they place the Image of the deceaſed Hero in a great Canoo, fill'd with all thoſe Things in which he delighted during his Life-Time. They often carry Part of theſe Things in Proceſſion; but in what Manner ſoever the Ceremony concludes, 'tis certain, that whatever Things are burnt, are all for the Uſe of the Deceaſed. Then they again begin to be merry, and get drunk, and the Women diſtinguiſh themſelves from the reſt of the Company by ſuch Leaps and Gambols, as very often put Modeſty to the Bluſh. The Feſtival concludes with a general Drowſineſs, into which their exceſſive Joy, join'd to the Strength of the Liquor, throws them. The young Men, who are deſign'd to give Proofs one Day of their Valour, make a kind of Sacrifice to the *Manes* of thoſe Warriors, in whoſe Steps they generouſly reſolve to tread. This Sacrifice indeed is ſomething odd and whimſical, ſince it conſiſts in making an Inciſion, with a Fiſh Bone ground very ſharp, in that Part of the Body which prompts us to prefer the Sports of *Venus* to the Triumphs of *Mars*. The Blood which flows from the Wound, is a religious Libation in honour of the Dead.

THE Prieſts of *Cumana*, and thoſe of the neighbouring Nations, have Cunning enough to procure to themſelves the Cropping the Virgin Flower of all ſuch young Women as marry. We have nothing particular to add with regard to their Marriage-Ceremonies. There are ſome young Women among them, who make a Vow of perpetual Chaſtity, which they preſerve inviolably, even to the Hazard of their Lives; for thoſe She-Warriors, who are always equipp'd for Hunting, which is the only Exerciſe

[a] *Purchas.*

they



B. Picart. del.

Maniere dont les **PRÊTRES CARIBES** *souflent le Courage.*

they take, boldly diſpatch the Man who ſhould dare to gather that, which, in the Opinion of Judges, is the moſt rare and moſt beautiful Flower in Nature.

THESE Savages, and thoſe of *Venezuela*, burn and beat to Powder the dead Bodies of ſuch as were dear to them in their Life-Time, particularly their Caciques; after which they dilute this Powder, and drink it off with their common Drink. Their Mourning conſiſts in Weeping for ſeveral Days together over the Bodies of thoſe whom they lov'd and reſpected, in the manner repreſented in the two Figures.

Religion *of the Savages of* Cubagua, Caribana, *and* New-Andaluſia.

THE only Particulars we know of their Religion, are, that they adore the Sun and Moon, but above all an evil Being, whom they worſhip only becauſe he hurts them. We are told, that thoſe of *Paria* worſhip the dry Skeletons of their Anceſtors. Theſe Savages, as likewiſe thoſe of the *Trinity*, think that the Sun makes his Progreſs in a Chariot drawn by Tygers[a]; for which Reaſon they treat thoſe Animals reſpectfully, and generally give them the Bodies of the Dead to feed upon. They have even a Tradition among them concerning a great Conflagration which the Sun occaſion'd in their Country, as a Puniſhment for their having neglected to throw their dead Bodies to thoſe Animals. This Fire was extremely violent, and conſum'd an infinite Number of Inhabitants; but we ſhall not trouble the Reader with all theſe trifling and ridiculous Stories.

THE Figure repreſents a religious Act of theſe Southern Savages, which we might very juſtly look upon as a juggling Trick of the Prieſts, in caſe the Prejudice we entertain againſt the *Weſt-Indians* could extend ſo far as to engage us to think it were poſſible for them to be ſo wicked as to juggle in an Affair in which ſo much Truth and Sincerity are requir'd. Here follows the Deſcription of it:

THE *Caribees* of *Caribana* receive in a ſolemn Ceremony what they call the *Spirit of Courage*. This Gift is beſtow'd by the Prieſts, who open the Ceremony with Songs and Dances, in which every one foams, and rolls, and tumbles about like a Demoniac: This violent Agitation is interrupted for a Moment, when they ſing and dance with greater Regularity and Cadence. All ſuch as deſire to have the Spirit communicated to them by the Mediation of the Prieſt, join Hands, and continue dancing inceſſantly, when three or four Prieſts enter the Circle, ruſh upon the Dancers, ſome with a Gourd-Bottle tied to the End of a Stick, and others with a long Reed or Cane fill'd with lighted Tobacco, with which they whiff the Dancers, crying out at the ſame Time, *Receive all of ye the Spirit of Strength, by which you will be enabled to overcome your Enemies.* From this Form of Prayer, we preſume that this religious Ceremony is a very ſtrict one with regard to theſe Savages, who like the reſt of the *Weſt-Indians*, reduce all their Articles of Faith to Dances, and certain equivocal Homages; for can we poſſibly put a better Conſtruction on the Deſcriptions which Travellers have given us of the *American* Idolatry? As to thoſe of whom we are now ſpeaking, all that can be affirm'd with regard to their Religion, is, that it conſiſts in fearing and praying to the evil Spirit, and in not troubling that Being whom they conſider as God; and the Deſtruction of their Enemies ſeems to be a virtuous Action. But to proceed to their other Ceremonies.

[a] *Purchas.*

The Methods *of Healing the* SICK.

THE [a] Savages of *Paria* plunge any one who is ſick of a Fever into the River, and afterwards make him run by Dint of Whipping, till he is out of Breath, round a great Fire; after which they carry him to his Hamock. They likewiſe ſometimes preſcribe Abſtinence to their Patients, at other Times Bleeding; and in the latter Caſe they open a Vein in the Reins.

IN caſe they almoſt deſpair of a ſick Man's Life, he is carried into a Wood in his Hamock, which they hang between two Trees, and dance round it all Day. As ſoon as Night is come, they give him Proviſion for four Days, and leave him to Fate; if he happens to recover, ſo much the better for him; upon which Occaſions the Relations make Rejoicings; but in caſe he dies, they lament very little his Loſs.

Their Marriage *and* Funeral Rites.

IT would be needleſs to repeat, that Polygamy is as much in Vogue in *Caribani* as in other Parts of *America*. Their Caciques have a great Number of Wives, and even [a] have always ſome kept on the Road, like our Horſes, when they go a Journey. The common People have as many Wives as they are able or willing to maintain; but in general, they make no Scruple to lend them to ſuch good Friends and Strangers as they reſpect. This Piece of Gallantry however, does no way affect Property; we are nevertheleſs aſſured that the *Caribees* put away their Wives whenever they violate their conjugal Fidelity.

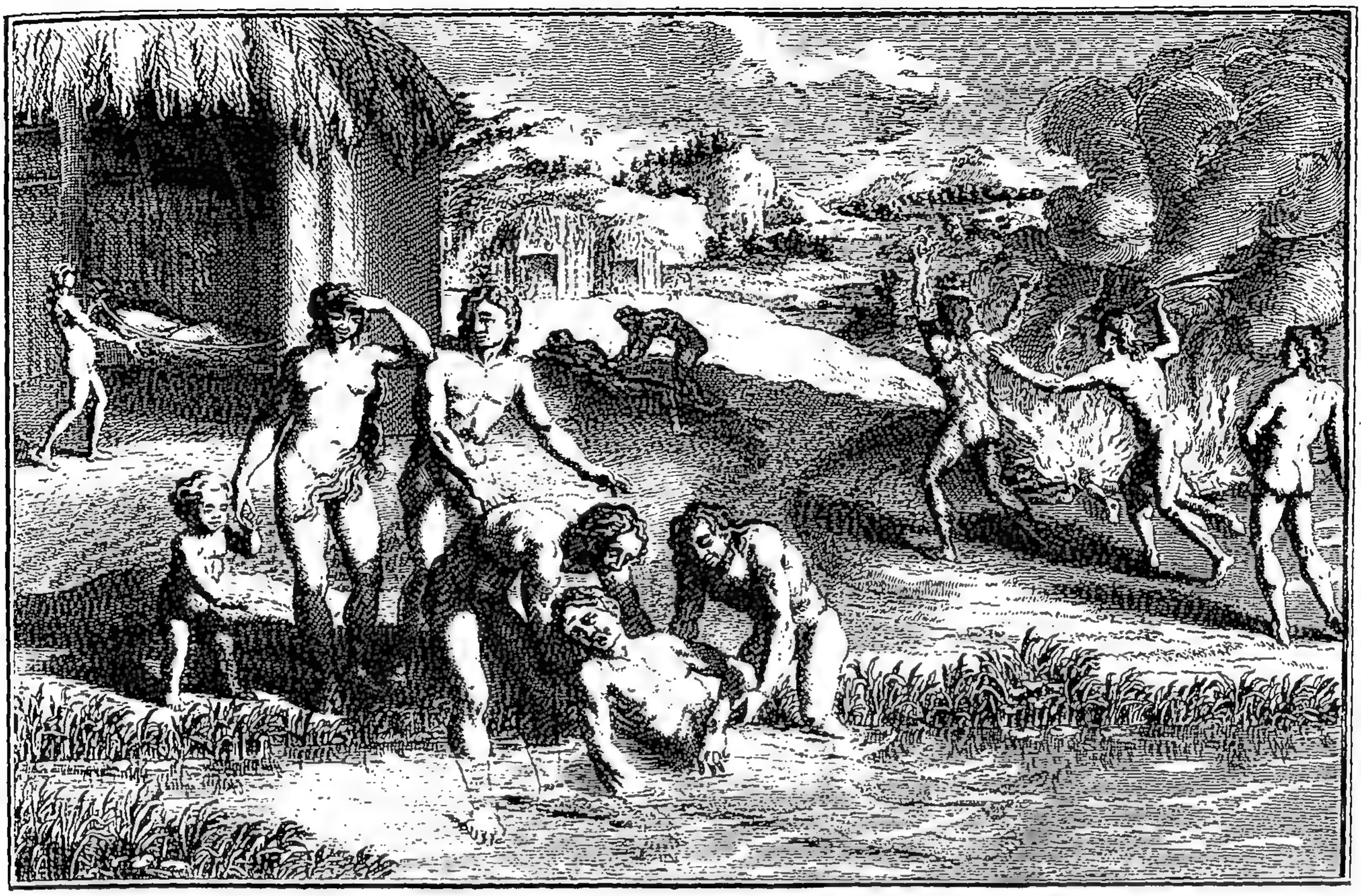
WHEN a young Woman is grown up fit for Marriage, ſhe is ſhut up for two Years, and during that Time is not allow'd to cut off her Hair: At the Expiration of this Term, her Parents endeavour to ſettle her in the World.

THE Ceremony of Betrothing is made at the Expence of their Friends, who bring Store of Proviſion for Eating, and a good Quantity of Wood to build a Hut for the future Couple. One of the Bridegroom's Friends cuts off his Hair from his Forehead, and ſome venerable Matron does the ſame to the Bride, which completes the Marriage. They celebrate the Feſtival by eating and drinking luſtily; then the Prieſt immediately beſtows his Bleſſing, after his Faſhion, on the Marriage; after which Sir-Venerable reſtores the Wife to her Husband, having firſt made her a complete Woman. We are not to omit, that ſhe only who is treated in this Manner, is conſidered as his lawful Wife: For the reſt are all look'd upon as Concubines, and are obliged to obey the former as their Miſtreſs.

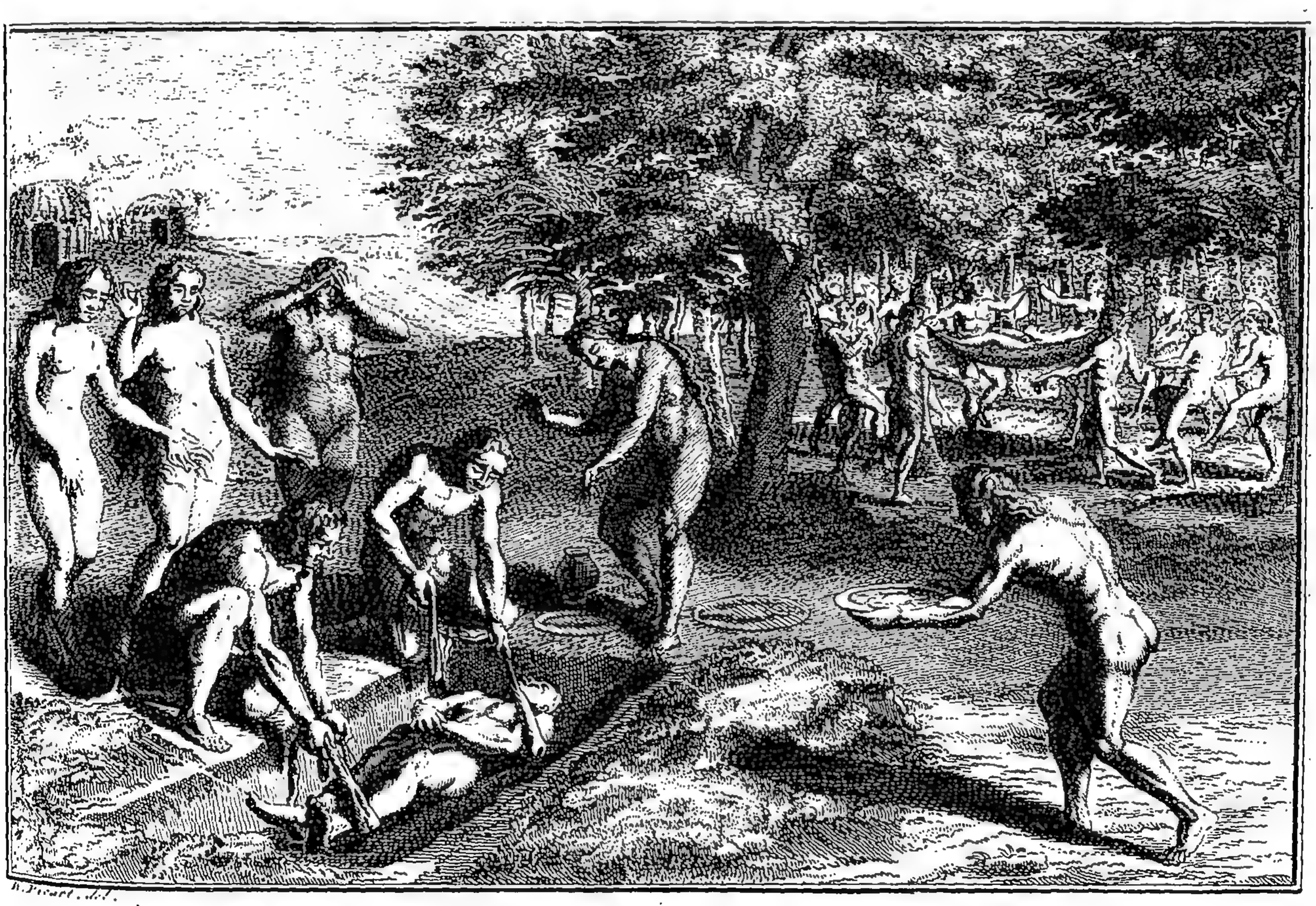
THEY bury the Dead in their Huts; the Savages of *Paria*, after having laid them in the Grave, ſet Victuals by them, from an Opinion which prevails among them, that the Dead ſtand in Need of Suſtenance. They often dry them by the Fire, and afterwards hang them up in the open Air. The whole Ceremony is accompanied with Dirges and Wailings, particularly if the Deceaſed had diſtinguiſh'd himſelf by heroic Actions, or other important Services; in this caſe they honour him ſo far as to celebrate the Anniverſary of his Death, and his beſt beloved Wife is obliged to preſerve the

[a] *De Bry*, Part X. *Americæ*.
[b] Authors cited by *Purchas*.

Skull

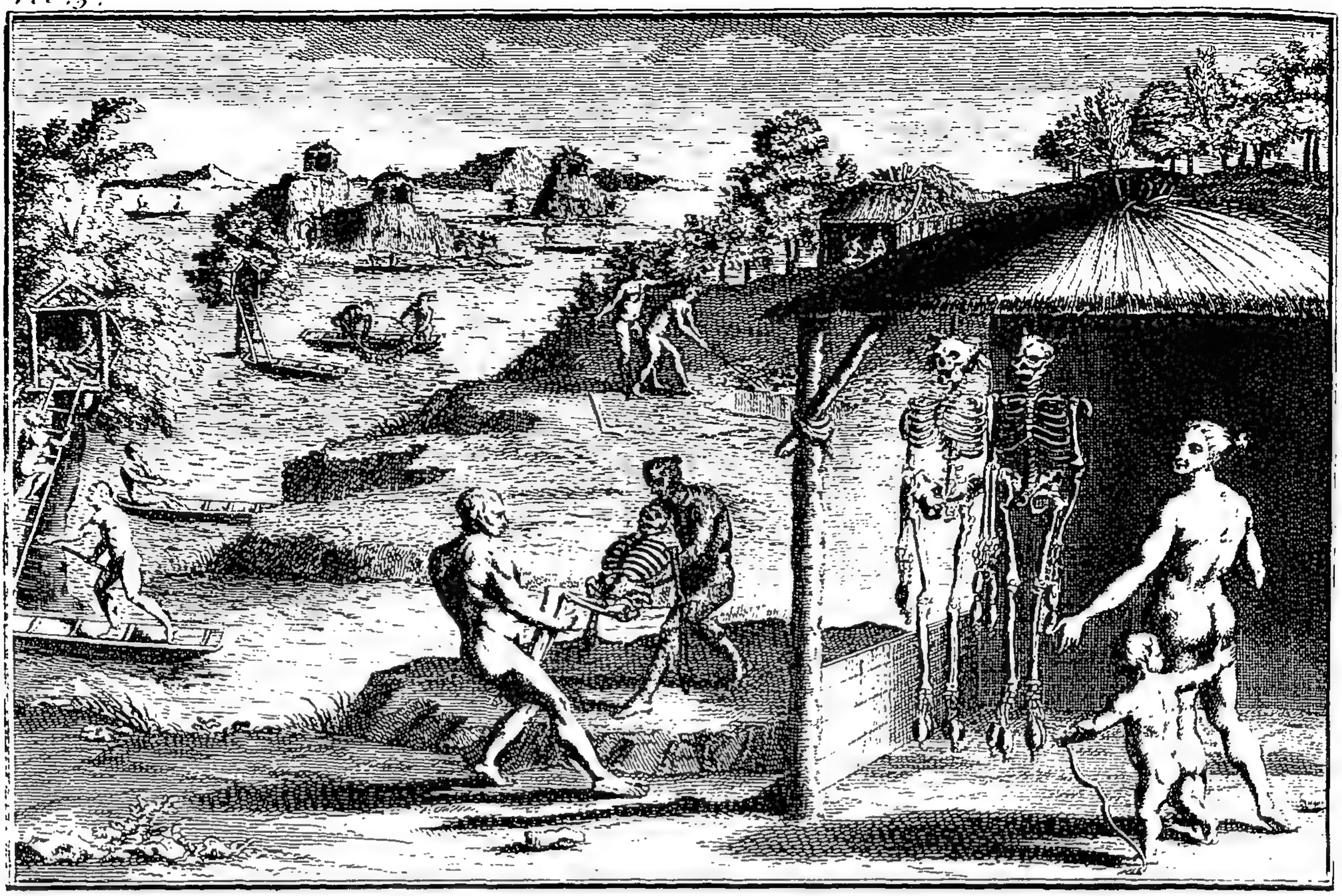


Maniere dont les SAUVAGES *de* PARIA *gouvernent leurs* MALADES.

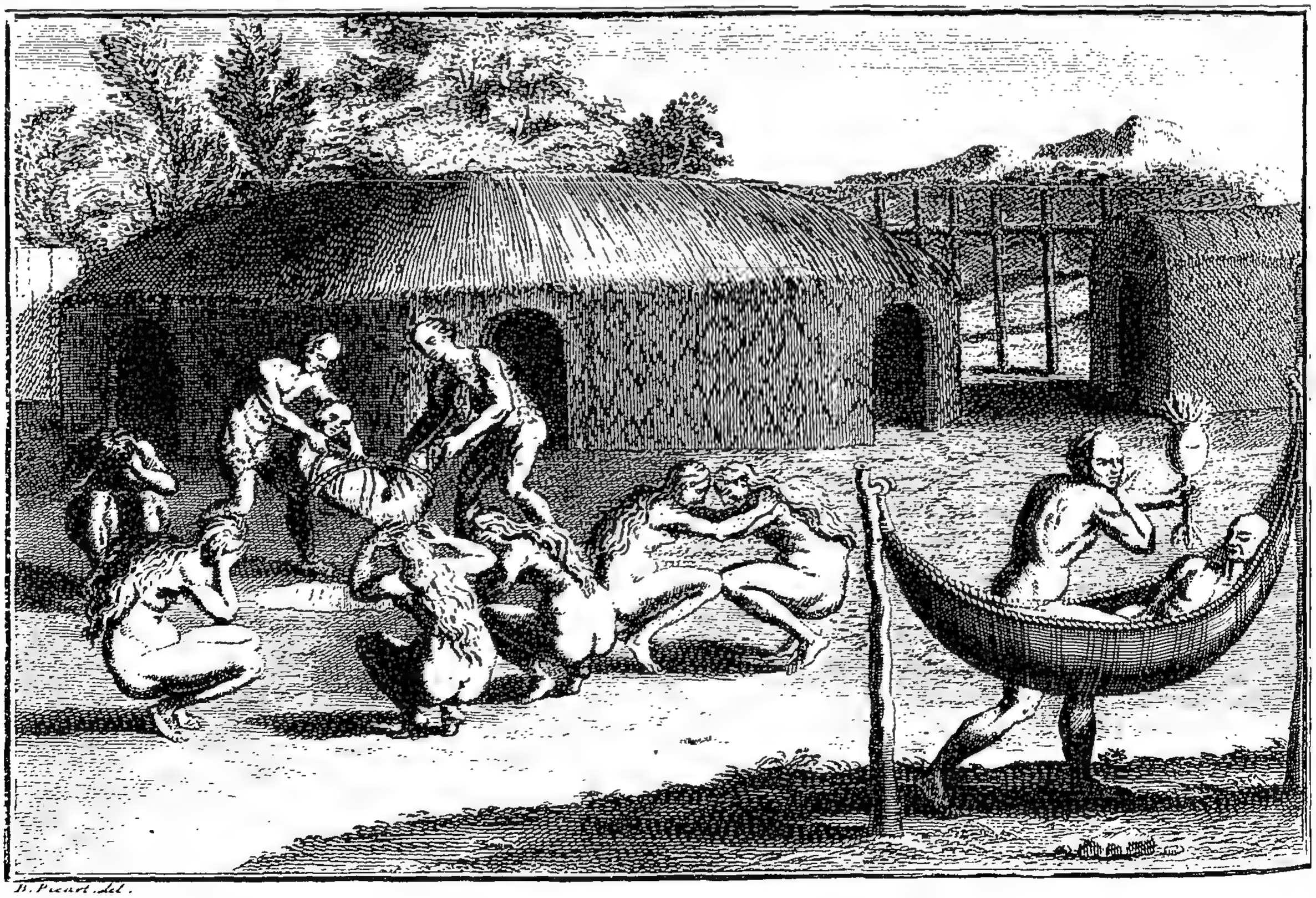


DANSE des SAUVAGES *de* PARIA *autour des* MOURANS, *et leurs* CÉREMONIES FUNEBRES.

Tom. 3.



CEREMONIE funebre des peuples qui habitent aux environs du fleuve ORENOQUE.



B. Picart del.

CEREMONIE funebre des BRESILIENS

Skull of the deceaſed Warriour her Husband by way of Relic. They believe the Immortality of the Soul, and imagining that they ſtill preſerve the Senſes they had in this World, they affirm that they ramble up and down, and eat and drink at Pleaſure. They alſo are of Opinion, that Echoes are the Voices of the Souls which are roving about the Fields.

Religion *of the Savages that inhabit the Banks of the River* Oroonoko, *and of thoſe of* Guiana.

WE are acquainted but with very few Particulars of the Religion of theſe Savages, and we are not even to give much Credit to what little we do know of it. [a] Some worſhip *Watipa*, who is the Devil; others worſhip the Devil under another Name, together with the Sun and Moon. Some Savages of *Guiana*, worſhip whatever their Prieſts command them to worſhip, or content themſelves with what theſe adore; others are of Opinion, that the Sun and Moon are living Beings, but they do not pay them any religious Worſhip. Certain Savages that inhabit the inland Parts of [b] *Guiana*, pay their Devotions to a Stone Idol made in the Shape of a Man ſitting on his Heels, with his Knees open, his Mouth gaping wide, leaning on his two Elbows, with his Hands open and ſtretched out. This Idol reſides in a Hut, which at the ſame Time is its Temple.

THE *Nouragues*, the *Acoquas*, and *Galibis*, acknowledge one God, but do not pay him the leaſt Worſhip. They ſay, that he inhabits [c] Heaven, but do not know whether he be a Spirit or not, and ſeem to think him a corporeal Being. The *Galibis* call God by a Name which ſignifies the *Antient of Heaven*. All theſe Savages have a great Number of ſuperſtitious Notions and Ceremonies, which are wholly founded on a Set of ridiculous Stories.

THE Prieſts of theſe People are alſo Phyſicians, agreeable to the Cuſtom of the reſt of the *Americans*. The Prieſt, before he undertakes to cure the Patient, firſt conſults the Oracle, and in caſe it pronounces his Death, they do not apply any Remedy to his Diſeaſe.

The reſt of their Ceremonies.

SOME of theſe Nations chuſe their Leader at Table, and elect him who is the greateſt Drinker. The General, the Moment after he is choſen, puts his two Hands over his Head, and while he continues in this Poſture, a long Harangue is made him with regard to his Duty, which being done, they make a Trial of his Courage, by whipping him till the Blood follows the Stroke.

THE Medico-Prieſts of *Galibis* go through a pretty ſevere Probation, before they can be received as Doctors in both Profeſſions. One of theſe Trials is ſo very ſevere, that ſuch as undergo it often loſe their Lives. They bruiſe green Tobacco-Leaves, and preſſing the Moiſture out of them, fill a Quantity of it equal to one of our large Drinking-Glaſſes, and give it to him who is to be received Medico-Prieſt or *Boia*, who is obliged to ſwallow it all down.

[a] Relations cited by *Purchas*.
[b] *Purchas* calls them *Maraſhacwaccas*.
[c] Journal of a Voyage into *Guiana*, &c.

WE

WE are not told any Thing particular with regard to their Marriages. The *Galibis*, and ſeveral Nations of *Braſil*, &c. as ſoon as their Wives are brought to Bed, get into their Places, and receive the Compliments upon their happy Delivery, as if they themſelves had ſuffered the Pains of it. The *Nouragues* lay their Children in the Dirt the moment they are born, and let them lie in it for ſome Time. Does not this Cuſtom ſeem to reſemble that of the *Greeks* and *Romans* in ſome meaſure, who uſed to expoſe their Children? But then there is this Difference, that the *Nouragues* are expoſed for a certain Time only.

BUT we are told more Particulars with regard to their Funeral Rites: The Savages who inhabit the Banks of *Oroonoko*, [a] hang up the Carcaſſes of their Dead in their Huts, and adorn them with Feathers and Necklaces, after all the Fleſh is rotted off. The *Arvaques*, who inhabit to the South of *Oroonoko*, beat the Bones of their Caciques to Powder; this their Wives and Friends throw into their Drink, and thus bury in their own Bodies thoſe whom they lov'd and reſpected in their Life-Time. One would imagine that ſuch Cuſtoms muſt neceſſarily flow from a very violent Affection; but the Savages have their Decorums as well as we, and 'tis well known that they differ widely from Friendſhip. Some other Savages of *Guiana*, make great Rejoicings after the Death of their Chiefs, and even get very drunk, at the ſame Time that one of the Wives of the Deceaſed torments herſelf, and howls as if ſhe were going diſtracted. Theſe laſt Savages preſent the Deceaſed with Captives or Slaves to ſerve him in the other World. They believe that there is a Heaven for the Good, and a Hell for the Wicked.

Religion *of the Savages who inhabit the River of* Amazons, *and the Inland Parts of* SOUTH-AMERICA, *as far as* Peru.

FATHER *D'Acunha* relates, "That there is but very little Difference in [b] the "Religion of theſe ſeveral Heathens; they all worſhip Idols which they them-"ſelves make, and to theſe they aſcribe a Variety of Operations. Some of theſe are thought "to preſide over the Waters, and are repreſented with a Fiſh in their Hands; there are "others for Seed-Time, and others again who inſpire them with Courage in War. "They ſay, that theſe Deities came down from Heaven, purpoſely to dwell among "and aſſiſt them, but they don't pay them the leaſt Worſhip; they carry them in a "Caſe, or leave them in any Place till ſuch Time as they want them. Hence, upon "their going out to War, they hoiſt at the Prow of their Canoos, that Idol in whom "they repoſe the greateſt Confidence, and under whoſe Auſpices they look for Victory. "They have the ſame Cuſtom when they go a Fiſhing, and on this Occaſion they hoiſt "the Idol that preſides over the Waters."

IF we ſuppoſe that Father *D'Acunha* was faithfully inform'd, his Relation may be reduced to two Particulars which merit our Regard: Firſt, that they divide the Government of Nature among their Gods: Secondly, that they never pray to them but in Neceſſity; with regard to which, we may, without too much ſtraining the Compariſon, affirm, that they do no more than imitate the Followers of other Religions. Theſe Gods are, properly ſpeaking, no more than *Genii*, and are ſubordinate to a ſuperior Deity. The Savages who inhabit the Banks of the *Amazons*, acknowledge this Principle; and the Inference may be eaſily drawn from the Sequel of the Jeſuit's Relation.

[a] See the firſt Figure of the Plate.
[b] Relation of the River *Amazons*.

THESE

THESE Savages ſtand in great Awe of their Prieſts, and have them in the utmoſt Veneration. The above-cited Father relates, that they have a particular Houſe for the Celebration of their Ceremonies; and 'tis there they pronounce their Oracles, and receive the Anſwers from their Gods. Theſe Prieſts are the Maſters, the Prieſts, the Counſellors and Directors of the People. They alſo apply to them as Caſuiſts for the Solution of their Doubts; and whenever they breathe any Vengeance againſt their Enemies, theſe worthy Miniſters of the Idols furniſh them with poiſonous Herbs for their Arrows and other Weapons.

THE Memories of theſe Directors of their Worſhip is had in ſuch extreme Veneration, that they preſerve their Bones like ſo many Relics: Theſe, after being all put together, they hang up aloft, and thus preſerve them in the ſame Cotton-Beds, in which they uſed to lie when living.

Other Ceremonies *of the above-mention'd Savages.*

WE have no Particulars with regard to their Marriages. Some of theſe keep the Bodies of their Deceaſed in their Houſes, " in order, ſays Father *D'Acunha* to " have a perpetual *Memenți Mori* before their Eyes. Others burn the Bodies in large " Graves, together with all that belong'd to them in their Life-Time; but they all cele- " brate their Obſequies for ſeveral Days together, all which Time they employ in weep- " ing and drinking to great Exceſs."

[a] THE *Aguas*, a People of a leſs blood-thirſty Temper than moſt of the other *American* Savages, treat all ſuch Captives as they take in War with great Humanity: Nevertheleſs, if theſe were famous for their Valour and Bravery, they cut them to Pieces on their ſolemn Feſtivals, and hang their Heads as ſo many Trophies at the Entry of their Huts.

RELIGION *of the* Braſilians.

" [b] CORREAL relates, that the *Braſilians* have neither Temples nor Monuments " erected to any Deity, a Circumſtance in which they differ very much from " the *Mexicans* and *Peruvians*. They have not the leaſt Notion of the Creation of " the World, and regulate Time by Moons only; however, we cannot ſay but they " have ſome faint Idea of the Deity, ſince they often lift up their Hands towards the " Sun and Moon in token of Admiration, *&c.* They have ſome Idea of the Flood; " for they relate, That a very powerful Foreigner, who bore the moſt violent hatred " againſt their Anceſtors, cauſed them all to periſh by a violent Inundation, two Per- " ſons excepted, whom he preſerv'd in order that they might propagate a new Race of " Men, from whom they affirm themſelves deſcended; and this Tradition, which points " out the Flood pretty evidently, is found in their Songs. They ſtand very much in " fear of the [c] Devil, whom they call *Agnian*, and yet they don't pay him the leaſt " Worſhip. They are equally fearful of Thunder, which they ſuppoſe to be under the " Direction of *Toupan*; and when they are told to worſhip the God who created " Thunder, ſurely, ſay they, 'tis very ſtrange that God, who is naturally a Being of " ſo much Goodneſs, ſhould terrify Mankind with Thunder."

[a] *Coreal*, Vol I. of his Voyages.
[b] Vol. I. of his Voyages.
[c] Authors cited by *Purchas*.

THEY pay a great Veneration to a certain Fruit about the Bigneſs of an Oſtrich-Egg, and ſhapp'd like a great Gourd, which they call *Tamaraca*, tho' Travellers have corrupted the Word, and call it *Maraca*. " *Coreal* tells us, that when the Prieſts go their " Viſitation in their Dioceſes, they never forget to carry their *Maracas* along with them, " and oblige the People to worſhip them with great Solemnity. They fix them at the " End of a Staff, which they ſtick in the Ground, then dreſs them up with beautiful " Feathers, and order the Inhabitants of the Villages to carry their *Maracas* Victuals " and drink; for, ſay the Prieſts, it is well-pleaſing to them, and they delight in be- " ing entertain'd in that Manner. The Chiefs and Fathers of Families go and offer " Part of their Proviſion to theſe *Maracas*;" [a] and it is a very great Crime for any one to take away what has been conſecrated to theſe Idols. The Prieſts aſſure us, that the Spirit pronounces its Oracles by the Organ or Mediation of the *Maraca*. We are alſo told of ſeveral other Ceremonies in which that Spirit is preſent after a divine Manner; one of the chief is, when the Prieſt breathes the Spirit of Courage upon them, which we have already deſcrib'd. In fine, they look upon theſe *Maracas* as domeſtic Deities; for which Purpoſe, after they have been conſecrated in a ſolemn manner by their Prieſts, they carry them to their Houſes, and conſult them upon Occaſion. [b] Another Author relates, that they alſo worſhip the Moon, particularly when in the firſt Quarter.

PURCHAS relates from *Jerom Rodriguez*, that there are Savages in the Inland Parts of *Braſil*, who have a Form of Worſhip and a Set of religious Ceremonies very like thoſe of the *Roman Catholics*. They have, ſays he, a Chief who preſides over a kind of Hierarchy, a prieſtly Ordination, Confeſſion, Abſolution, Beads. But this Account has all the Air of a Romance.

THE eſſential Parts of their Feſtivals conſiſt in Dances and Songs, the Subjects wherof are their glorious Atchievements in War; and are alſo of Uſe in tranſmitting to Poſterity the Memory of their Heroes. One of the greateſt of theſe Feſtivals is that of the butchering of their Priſoners, whom they afterwards eat in their ſolemn Aſſemblies: [c] Nevertheleſs, ſome Relations diſpute a little the Truth of what is here advanced, and pretend, that theſe Savages are far from being thus thirſty of human Blood; but 'tis added, that the *Portugueſe* had endeavour'd to juſtify their exceſſive Cruelties by this unjuſt Aſſertion.

THE *Boias* or Prieſts are alſo Interpreters of Dreams, and make the People believe they hold a ſecret Correſpondence with *Agnian*; and that they by the Virtue of his Power are able to divert Plagues and Diſeaſes, *&c.* from them. The *Boia* conſults the Oracle in a Hut built for that Purpoſe, where a Virgin of about ten or twelve Years of Age prepares a Hammock for him, and a good Quantity of [d] *Caouin*. The *Boia*, who for nine Days together is obliged to abſtain from all Commerce with Women, waſhes himſelf before he goes to Bed, and there conſults the Spirit, who never fails to anſwer his Prayers; for 'tis proper to obſerve, that he is always alone when he raiſes the Spirit.

[a] *Purchas.*
[b] Author cited by *Purchas.*
[c] Relation of the River of *Amazons.*
[d] Other Authors cited by *Purchas.*

Their

Their MARTIAL CEREMONIES.

IF it be true, that the *Braſilians* are as revengeful as they are repreſented, a Captive among them has no Hopes of the leaſt Quarter. Their Prieſts and old Men prepare the People for War, and give the Signal for marching, but they firſt expoſe their *Maracas*, thoſe tutelar Gods of the State. We ſhall not enter into a Detail with regard to their military Affairs, as foreign to our Subject; ſuffice it that we acquaint the Reader with their Treatment of their Captives, ſince their Death ſeems to be a kind of Sacrifice. [a] All ſuch as take any Priſoners, are obliged to feed and fatten them. They give Women to their Male Captives, but do not give any Men to ſuch Females as they take in War. The Woman who is thus given to the Man, ſerves him both at Bed and Board, and they allow him the Liberty to hunt and divert himſelf, till the very Moment he is to be butcher'd, which infallibly happens as ſoon as he is grown very fat. Then they aſſemble the People in a ſolemn Manner, and open the Feſtival with Dances, and ſuch Diverſions as Drunkenneſs inſpires. [b] The Priſoner himſelf has his Share in their Sports, and dances, drinks, fuddles, and ſtupifies himſelf, in order to die with the greater Bravery. We have already obſerved, that the *Americans* in general are pretty much inclined to this brutal Intrepidity. After they have diverted themſelves in this manner for ſome Hours, two or three of their ſtrongſt Men lay hold of the Priſoner, and bind Cotton Ropes about his Middle; however, all the Terrors of the impending Moment are not able to make the leaſt Impreſſion on his Mind. Then they carry him in Triumph up and down the City; after which he is expoſed for ſome Time to the Inſults of all the People. The Men who had bound him, have an Eye upon him all the Time, and ſtanding at about eight or ten Foot from him, they pull the Ropes with which he was bound equally to the Right and Left. A third Savage carries Stones to the poor Wretch, and he is allowed to throw them at thoſe who ſurround him. "If all theſe Particulars are true, [c] ſays a Traveller, we may juſtly conſider theſe Exe-
"cutions as a kind of Comedy." We muſt not omit, that he who has the Honour of taking a Priſoner, aſſumes at the ſame Time a new Name, and that the Title which he thereby acquires, is a Degree of Nobility. The Priſoner has no ſooner thrown all his Stones, but a Savage comes foward with the *Tacape*, which is a kind of Club, and addreſſes a Diſcourſe to him, which we may call the pronouncing his Sentence, and a little after ſtrikes the Blow; when, if the Force of it throws the Priſoner upon his Back, 'tis an Omen of the Death of the Perſon who ſtruck him. No ſooner is the Captive knock'd down, but the Woman who had been appointed for his Uſe, throws herſelf on his dead Body, and falls a weeping; however, 'tis but a very tranſient Grief; for if we may believe thoſe Travellers who have been in *Braſil*, ſhe feeds on the dead Body with the reſt of the Company.

Their MARRIAGE *and* FUNERAL RITES.

"I WILL allow, ſays *Coreal*, that we conſider all the *American* Savages as enter-
"taining Principles which differ very widely from thoſe of ſound Morality and Ju-
"ſtice; nevertheleſs ſome faint Traces of the moſt ſimple Duties of Nature are ſtill
"viſible among them. The *Braſilian* Savages never marry their Mothers, Siſters, or
"Daughters, but they are under no manner of Reſtriction with regard to the other De-

[a] *Coreal*, and other Authors cited by *Purchas*.
[b] Theſe Priſoners are generally *Margajats*, who are mortal Enemies to the reſt of the *Braſilians*.
[c] *Coreal*, Vol. I. of his Travels.

" grees of Conſanguinity. The Moment a Youth is fit for Marriage, he is allow'd to " look out for a Wife. They do not conſider, as is the Practice in *Europe*, whether " he has Capacities or Abilities ſufficient for ſupporting a Family, and the Weight of " Civil Affairs. Formerly a young Man was not allow'd to marry before he had kill'd " an Enemy; but now, when a young Savage has ſome young Woman in his Eye, he " addreſſes himſelf to her Parents, or, in caſe ſhe has none, to her Friends, or even " Neighbours, and asks their Conſent to marry her." Theſe Savages are unacquainted " with all our Preliminaries of Marriage: There is no ſuch Thing among them as a De- " claration of their Paſſions, nor any amorous Intercourſe. If the young Woman's " Relations, Friends, or Neighbours, give their Conſent, he is from that Moment her Husband, that is to ſay, he haſtens to the Siege, and takes the Place by Storm, without allowing the leaſt Capitulation.

POLYGAMY is had in great Honour among them; a manifeſt Indication that they are deſirous of well-peopling the Nation. We are told that the Wives live together in pretty good Harmony, but that their Husbands put them from them upon the moſt trifling Pretences.

THE Husband goes to Bed as ſoon as the Wife is delivered, and acts the Part of a lying-in Woman with great Art and Skill, by receiving the uſual Viſits made on thoſe Occaſions, and cauſing himſelf to be attended as tho' he was really ſick: [a] He nevertheleſs acts the Part of the Midwife to his Spouſe, fairly cuts the Child's Navel-ſtring, and beats its Noſe flat; after that he waſhes it, and paints it red and black, and laſtly, goes to Bed, and his Wife returns to her Work. The Birth of the Child is followed by ſome Ceremonies which are ridiculous enough. If it be a Boy, his Father, laying down a Bow, Arrows, and a Knife, exhorts him to Bravery and Courage, and concludes by naming him after whatever Object makes the greateſt Impreſſion on his Mind. The Child is no ſooner grown up, than his Father takes him along with him, and teaches him to kill his Fellow-Creatures; and this is their whole Art of War. The Girls are brought up in domeſtic Affairs, and the Moment they have given Tokens of their being Ripe, a ſolemn Feaſt is celebrated on that Occaſion.

THEY believe the Immortality of the Soul, ſince they affirm that the Good, *i. e.* thoſe who have kill'd a great Number of Enemies, go beyond the Mountains, and there enjoy the utmoſt Bliſs in Paradiſe. As to Cowards, *Agnian* torments them in the next Life. They pay a great Veneration to a certain Bird, that ſings mournfully in the Night-Time. They ſay, it is a Meſſenger which their deceaſed Friends and Relations have ſent, and that it brings them News from the other World. [b] They are of Opinion, that provided they do but liſten attentively to his Melody, notwithſtanding their having been vanquiſh'd by their Enemies, they yet ſhall go one Day, and reviſit thoſe Places beyond the high Mountains inhabited by their Anceſtors, where they will enjoy an uninterrupted Series of Pleaſure, and dance and ſing to all Eternity; nevertheleſs ſome Travellers relate, that the Savages of *Braſil* have not the leaſt Idea of Rewards and Puniſhments after this Life.

[c] WHEN a ſick Perſon is at the Point of Death, his neareſt Relations throw themſelves upon him with ſo much Violence, that they ſometimes almoſt beat his Breath out of his Body. If the ſick Perſon dies in the Evening, the following Night is ſpent in Mourning and Wailings, and the Neighbours of both Sexes are invited to join with

[a] *Coreal* and *Purchas.*
[b] *Coreal's* Voyages, Vol. I.
[c] Authors quoted by *Purchas.*

them;

them; but how dangerous ſoever the Symptoms of the Sickneſs may be, in caſe they have but the leaſt Hopes of curing it, they not only refrain from Weeping, but even dance, ſing, and fuddle as uſual.

THEY waſh and comb their Dead, after which they wrap them up in Calico; [a] and if it be one of their Chiefs, in his Hammock, ſet off with all his Feathers and other Ornaments. [b] They lay him in a kind of a Coffin, but ſo as not to let any Earth touch the Body, and carry him Proviſions every Day, in order to prevent his dying with Hunger after his Death; not to mention that he wearies himſelf ſo much with eternal Dances in the other World, that he is very glad to come every now and then, and refreſh himſelf in this. Theſe are their Notions with regard to the Dead. *Coreal*, who tranſcribed the above-mentioned Article, and ſeveral others, from Authors who wrote long before his Time, relates, that they let down their Dead with their Feet right forward, into round Graves dug in the Shape of a Well or Cask. He adds, that they carry them Proviſions till ſuch Time as their Bodies are quite moulder'd away, in order to prevent *Agnian*'s Malice, who would infallibly carry off the Body, did he not meet with Victuals about the Grave. "As they frequently change their Habitations, continues the ſame Writer, theſe Savages, "in order that they may know again the Spot where the Grave was made, cover it over "with *Pindo*, which is a *Braſilian* Plant; and every Time they paſs near thoſe Graves, "they roar out Dirges in honour of the Dead in the moſt frightful manner, ſo that one "would conclude they intended to raiſe them from the Dead, *&c.*"

THE Figure repreſents a ſick Man in his Hammock, and the *Boia*-Phyſician or Prieſt, viſiting him with his *Marack* in his Hand; the dead Man carried to his Grave, and the *Braſilians* weeping over him. We muſt not omit, that the Mourning of theſe Savages conſiſts farther in not eating before the Going-down of the Sun, when they go and weep regularly over his Grave, and mourn in this manner for a Month.

Religion *of the Savages of* La Plata, *and of ſome more remote* Nations; *their Ceremonies*, &c.

WE have little or no Account of theſe Savages. Some of them conſecrate the Skins of their Enemies as ſo many Trophies in certain Houſes, which ſeem to have been deſign'd for religious Worſhip. Others adore the Sun and Moon. Some of theſe Nations, at the New or Full Moon, make certain Inciſions with Bones to which they give an Edge, and uſe them inſtead of Knives. [c] Thoſe of *Tucuman* have ſome Notion of a Deity, and have Prieſts among them who act the Part of Soothſayers, upon which *Coreal* makes the following juſt Reflection; "I am of Opinion, ſays he, that wherever there are Prieſts, there muſt neceſſarily be ſome Shadow of Religion, and that the one is always relative to the other." However, the Diſpute does not relate to the true Signi- "fication of the Word Religion, but to the Idea only. The other Savages of *Paraguay* and *Uraghay*, *i. e.* thoſe whom the Jeſuits have not civilized, do not differ from the *Tucumans* in theſe Particulars. Their Prieſts are alſo Phyſicians, as in other Places, and cure their Patients by ſucking the diſeaſed Part, or by the Smoke of Tobacco. They admit an univerſal Spirit who pervades Matter, and acts on all Parts of it; but this is too philoſophical for Savages. Let us rather ſay, that they imagine every Thing is inform'd with its peculiar Genius or Spirit, which flows from their groſs Ignorance; tho' after all,

[a] *Coreal*'s Voyages, Vol. I.
[b] Authors cited by *Purchas*.
[c] *Coreal*'s Voyages, Vol. I. Curious and edifying Letters of certain Miſſionaries.

'tis certain, that ſome very polite Nations, both antient and modern, hove ſuppoſed the immediate Action of an univerſal Spirit, and that of *Genii* upon earthly Bodies. Agreeable to this Notion, we are aſſur'd, that the Savages in queſtion addreſs Invocations to theſe *Genii*: Some [a] worſhip a pretended inviſible Tyger.

" [b] SUCH as are Candidates for the Prieſthood or Phyſic, are obliged to faſt often, " and for a long Time together; muſt have fought ſeveral Times againſt wild Beaſts, " particularly Tygers, and at leaſt have been bit or ſcratched by them. After this, they " may be raiſed to the Prieſthood; for they look upon Tygers as almoſt divine Animals, " and the Impoſition of his holy Paw is as honourable among them, as the receiving the " [c] Doctor's Cap in the Univerſity of *Salamanca* is in *Spain*. Afterwards the Juice of " certain diſtill'd Herbs is pour'd upon their Eyes, and this is the prieſtly anointing; " after which, theſe new Prieſts know how to calm the Spirits of all Beings, animate " or inanimate; hold ſecret Intelligences with thoſe Spirits, and ſhare with them in their " Virtues."

THERE are other Medico-Phyſicians ſuperior to the above-mentioned, whoſe Office extends no farther than to calm the Spirits, and receive their Oracles. They never attain to this Supreme Dignity till after having practiſed Phyſic for a long Courſe of Years; they are alſo obliged to faſt for a whole Year together, and their Abſtinence, ſays the Relation of the *Moxes*, muſt exhibit itſelf by their pale and wan Countenances. " At " certain Seaſons of the Year, particularly at the New Moon, they aſſemble their People " on ſome Hill at a little Diſtance from the Town. At Break of Day, all the Aſſembly " march to that Place with a deep Silence, but the Moment they arrive at the Halting " Place, they break out into hideous Cries, in order, ſay they, to mollify the Hearts of " their Deities. The whole Day is ſpent in Faſting and confuſed Noiſes. Towards the " Evening, they conclude with the following Ceremonies. The Prieſts begin by cutting " their Hair, which among them is a Token of great Joy and Gladneſs, and cover their " Bodies with red and yellow Feathers; which being done, they have great Veſſels " brought them, into which they pour the Liquor prepar'd for the Solemnity; this they " receive as the Firſt-Fruits offer'd to their Idols, of which they drink inordinately, " then give it to all the People, who quaff it off to great Exceſs. The whole Night is " ſpent in Drinking and Dancing. One of them ſings the Song, when all of them drawing round him in a Circle, begin to drag their Feet after them in Cadence, and to loll " their Heads from one Side to another with a careleſs Air, at the ſame Time throwing " their Bodies into very indecent Poſtures; the Warmth of their Piety and Religion, is " judged by the Diſtortions into which they throw themſelves."

SOME other Nations, who are all confounded under the Name of *Moxes* in the Relations of the Jeſuits, worſhip the Sun, Moon and Stars, and others pay Adoration to Rivers: Some always carry about them a great Number of little Idols, made in a very ridiculous Shape. Every Act of Piety and Religion flows from a Principle of Fear, and among ſo great a Number of People, to whom the Miſſionaries and *Spaniards* have given the Name of *Moxes*, they, ſays the Author of that Relation, have not been able to diſcover but one or two Nations who employ any kind of Sacrifice.

THEIR Medico-Phyſicians, Enchanters, or Quacks, preſcribe alſo to their Sick. We do not hear that they take their Degrees like the Prieſts of *Paraguay*: Be that as it will, when the former are ſent for to the Sick, they [d] mumble certain ſuperſtitious Prayers over

[a] Relation of the *Moxes*, in the third Volume of *Coreal*'s Voyages.
[b] *Coreal*'s Voyages. The edifying Letters ſpeak pretty nearly the ſame Thing.
[c] 'Tis *Coreal* who ſpeaks.
[d] Relation of the Miſſion of the *Moxes* in *Coreal*'s Voyages, Vol. III.

them,

them, promiſe to faſt for their Health Sake, and to ſmoke Tobacco a certain Number of Times every Day. But it may be a queſtion, whether they really do it as ſincerely as they pretend to do? They alſo ſuck the diſeas'd Part, which is a prodigious Favour; after this, they withdraw, but upon Condition however of being liberally rewarded for their Services.

THEIR Marriages conſiſt in the mutual Conſent of both Parties, and in ſome Preſents which the Bridegroom makes to the Bride's Father, or neareſt Relation. The Conſent of thoſe who contract it, is look'd upon as nothing; and they have another very whimſical Cuſtom among them, *viz.* that a Wife may live where ſhe pleaſes, and her Huſband is obliged to follow her up and down. If they have but one Wife, it is becauſe they can get no more, for they favour Polygamy both by Cuſtom and Inclination, and always put it in Practice whenever they have an Opportunity to do it.

THEY look upon the Incontinence of Women as a moſt enormous Crime; and if any of them happens to run counter to her Duty, ſhe is look'd upon as an infamous Creature, and a Proſtitute, and is often put to Death. If Men are unjuſt in any Thing, 'tis certainly on this Occaſion. Why are not Women allow'd to puniſh the Lewdneſs of Men? Or at leaſt, why do we not indulge a Sex, whoſe Frailty is the daily Subject of our Ridicule, to divert themſelves at the Men's Expence, who are vaſtly more frail than Women? [a] forgetting twenty Times a Day at their Feet, their ſo much boaſted Strength of Mind, and ſacrificing all that is moſt valuable to their Charms.

" THE Women prepare the Liquor which their Husbands drink, and take care of the " Children. They have the Barbarity whenever a Woman dies, to bury her little Chil- " dren with her, and in caſe ſhe happens to be brought to Bed of Twins, ſhe buries " one of them, and the Reaſon ſhe gives for it, is, that it is impoſſible to nurſe two " Children well together.

THEY have a very obſcure Idea of the Immortality of the Soul, and bury their Dead with very little Ceremony. The Relations of the Deceaſed dig a Grave, whither they attend upon the Body with a deep Silence, which is interrupted by nothing but Sobs; and as ſoon as the Body is laid in the Ground, they divide between themſelves the Things it was wrapt in. Father *Sepp* tells us, in a Letter of his publiſh'd in the eleventh *Collection of curious and edifying Letters*, " That ſome People of *Paraguay* cut their own " Fingers, and afterwards their Toes, according as their Relations go off the Spot." A Man is very unhappy in that Country who has a great many old Relations; for he runs the Hazard of being mutilated very young: But then we may ask Father *Sepp*, if he himſelf was an Eye-Witneſs to that unaccountable Mutilation.

RELIGION *of the* Peruvians.

THE *Peruvians*, before their being govern'd by their *Incas*, worſhipp'd a numberleſs Multitude of Gods, or rather [b] *Genii*. " There was no Nation, Family, " City, Street, or even Houſe, but had its peculiar Gods; and that becauſe they thought " none but the God to whom they ſhould immediately devote themſelves, was able to

[a] We have ſeen the haughty *Alcides* melting at the Feet of the beautiful *Omphale*.
[b] *Hiſtory of the* Incas *of* Peru.

" aſſiſt

" aſſiſt them in Time of Need." They worſhipped Herbs, Plants, Flowers, Trees, Mountains, Caves; and in the Province of *Puerto Viejo*, Emeralds, Tygers, Lyons, Adders; and, not to tire the Reader with an Enumeration of the ſeveral Objects they thought worthy of religious Worſhip, every Thing that appeared wonderful in their Eyes, was thought worthy of Adoration.

THESE antient Idolaters of *Peru* offered not only the Fruits of the Earth and Animals to theſe Gods, but alſo their Captives, like the reſt of the *Americans*. We are aſſured, that they uſed to ſacrifice their own Children, whenever there was a Scarcity of Victims. Theſe Sacrifices were perform'd by cutting open the Victims alive, and afterwards tearing out their Hearts; they then ſmear'd the Idol, to whom they were ſacrificing, with the Blood yet reeking, as was the Cuſtom in *Mexico*. The Prieſt burnt the Victim's Heart, after having view'd it in order to ſee whether the Sacrifice would be agreeable to the Idol. Some other Idolaters offer'd their own Blood to their Deities, which they drew from their Arms and Thighs, according as the Sacrifice was more or leſs ſolemn; and they even uſed on extraordinary Occaſions, to let themſelves blood at the Tips of their Noſtrils, or between the Eye-Brows. [a] We are however to obſerve, that theſe kinds of Bleedings were not always an Act of religious Worſhip, but were often employ'd purely to prevent Diſeaſes.

[b] SUCH was the State of Idolatry all over *Peru*, when *Mango-capac*, the Law-Giver of that vaſt Empire, taught thoſe Savages the Worſhip of the Sun and the [c] Supreme God, under the Name of *Pachamacac*. Before we make any Reflections on that new Religion, we muſt inform the Reader, that *Mango-capac* and his Wife were the Children of the Sun, and that they both receiv'd a Commiſſion of equal Import from that Planet to teach and humanize the *Peruvians*. They ſet out from *Titicaca*, and guiding themſelves with a golden Rod which the Sun had given them, and which was to ſink in the Earth, when they were come to the Place where they were to ſettle by the Command of that Planet, they accordingly travel'd Northward, having continual Inſtances of the Virtue of this golden Rod, which at laſt ſunk down in the Valley of *Cuſco*; and 'twas here they took a Reſolution of fixing the Seat of their Empire. Immediately this Offspring of the Sun employ'd ſpiritual Weapons; the Brother and Siſter began to preach their Father's Religion, and made a great Number of Proſelytes, who poſſibly might have been as much won over by the Novelties of the Equipage and the Advantages of the new Religion, as by the Force of inward Conviction. The Boldneſs of theſe Miſſionaries, their ſurpriſing Vocation, the Ideas of Power and Superiority which they infuſed into the Minds of thoſe groſs and brutiſh People, raiſed them undoubtely a conſiderable Number of Followers in a little Time; among whom, the new Law-Giver was particularly careful of making choice of the ableſt and moſt skilful, for the better eſtabliſhing his Authority, which he afterwards enlarged by Conqueſt, and at laſt aboliſh'd the antient Religion, *commanding*, ſays the Inca *Garcilaſſo*, *all his Subjects to worſhip the Sun.* This Inca *Mango-capac*, not ſatisfy'd with making a Reformation among his Subjects in Things relating to the Deity, he likewiſe gave them excellent political Laws, and founded ſuch wonderful Inſtitutions, as might juſtly be compared to the moſt boaſted among the *Europeans*.

[a] *Hiſtory of the* Incas *of* Peru.
[b] It continues the ſame, with but very little Alteration, beyond the *Andes* and *Cordilieve*.
[c] We ſhould perhaps ſay, *the Worſhip of the Sun, or of the Supreme God*, &c. See the Sequel of this Article.

THE

THE laſt Words of that Monarch [a] merit our utmoſt Attention: Theſe would almoſt perſuade us, that they were guided by a more exalted Principle than that of Nature, were we not certain that ſeveral antient Legiſlators exhibit as ſhining Examples of the Force of natural Truths. The virtuous *Mango-capac* was ſoon after deified: His Subjects raiſed Altars in his Honour, and to his Succeſſors after him; not but they were perſuaded that thoſe *Incas* were mortal Men, but they paid him theſe Honours out of Gratitude for the Favours they had received from the Poſterity of the Sun, whom, we are told, they worſhipp'd only. In order to make this Syſtem of Religion appear leſs abſurd and ridiculous, we muſt ſuppoſe that they conſider'd their *Incas* in the ſame Light as the antient *Greeks* did their Heroes, and the *Romans*, *Romulus*, and ſome of their Emperors: They might imagine that the Children of the Sun became the tutelar Divinities of the Kingdom, and that in Recompence for the Virtues they had practiſed in this mortal Life, they enjoy'd the Privilege of being the Depoſitaries, as it were, of the Prayers, as alſo of preſenting them to that Planet. However, the *Peruvians* denied pretty ſtrongly the Conſequences which might have been drawn from their Practice.

" [b] GARCILASSO relates, that the above-mention'd People, in Proceſs of Time, built " Temples to the Sun, and embelliſh'd them with Ornaments of a prodigious Value; " but they did not pay the ſame Honours to the Moon; for though they look'd upon " her as both Wife and Siſter of the Sun, and even as Mother of the *Incas*, we yet " don't meet with one ſingle Inſtance of their paying any Worſhip to that Goddeſs, or " their having ſacrificed on her Altars, or erected Temples to her Glory, though at the " ſame Time they had her in the utmoſt Veneration, ſo far as even to call her the " univerſal Mother of all Things; but their Idolatry went no farther. They call'd " Thunder and Lightening, *the Executors of the Sun's Juſtice; and in that Quality they* " *were honour'd ſo far as to have an Apartment allotted to them in the Houſe of the Sun* " *at* Cuſco. But this is no Conſequence of their having been rank'd among the Number of the Gods, as a *Spaniſh* Hiſtorian would perſuade us they were; ſo far from it, " that if a Houſe, or any other Place happen'd to be ſtruck with Thunder, it was ſo " much deteſted by them, that they immediately ſtopp'd up the Door with Dirt and " Stones, in order to prevent any one's ever entring into it; and if any Thunder happen'd to fall in the Country, they always pointed out the Place with Stakes, or ſuch " like Marks, in order to prevent any one's walking over it. In a Word, they gave the " Epithets of unhappy and curſed to thoſe Places, and added, that the Sun ſent down " thoſe Curſes upon them by the Mediation of Thunder, whom they conſider'd as his " Lacquey, and the Miniſter of his Juſtice."

NOTWITHSTANDING they adher'd ſo zealouſly to the Worſhip of the Sun, yet the moſt knowing among the *Indians* acknowledge a Soul of the World, or rather firſt Mover of Matter, call'd by them *Pachacamac*; which *Garcilaſſo* tells us ſignifies expreſly, *He who animates the World.* He adds, " That their Veneration for this Word

[a] He above all recommended to the *Peruvians*, the worſhipping of the Sun as their God and Father. " It muſt " neceſſarily have happen'd, ſays the *Incas Garcilaſſo*, that *Mango-capac* having a perfect Knowledge of the Stupidity " of this People, and the great Need they had of being inſtructed in the Duties of Morality, judg'd it would be " proper for him to feign that he and his Wife were the Offspring of the Sun, and that their Father had ſent them " from Heaven. The better to poſſeſs the *Peruvians* with this Opinion, he appear'd among them in a ſplendid " Manner, and diſtinguiſh'd himſelf particularly by the Largeneſs of his Ears, which were of ſo incredible a Size, " that I could never have believ'd that Circumſtance, had I not ſeen it in his Deſcendants." In this Manner the antient Lawgivers have made an Advantage of the favourable Opinion their People had of them; and ſome of them have even had Artifice enough to make a Merit of certain pretty remarkable Defects both of Body and Mind. The long and repeated Retirements of *Numa Pompilius*, during which he was probably ſeiz'd with violent Fits of Melancholy, and the Extaſies of *Mahomet*, are well known. " And as *Mango capac*, continues *Garcilaſſo*, corroborated " the Fiction of his Genealogy by the great Advantages he procured his Subjects, they really believ'd him to be " the Offspring of the Sun, and that he was come from Heaven to aſſiſt them, *&c.*"

[b] We have quoted this whole Paſſage from *Garcilaſſo*, becauſe he is more exact than the other Authors who have written on the Subject.

" was ſo great, that they did not dare to utter it; but in caſe they were forced to do " it at any Time, they always pronounc'd it with the greateſt Tokens of Submiſſion " and Reſpect, ſhrugging up their Shoulders, ſtooping their Heads and Bodies, lifting " up their Eyes towards Heaven, and on a ſudden caſting them on the Ground; laying " their Hands extended on the right Shoulder, and kiſſing the Air." They paid a conſiderable Part of this Worſhip to the Sun, and even to the *Incas*; nevertheleſs *Garcilaſſo* relates, that they had in reality a much greater Veneration for *Pachacamac* than " for the Sun. They acknowledg'd, " That he alone animated the Univerſe, and con- " tinued its Exiſtence; but then, as they had never ſeen him, they conſider'd him as " the unknown God," or rather an inviſible and immaterial Being. From an Anſwer which the *Inca Atahualipa* made [a], one would be apt to think, that the Word *Pachacamac* was one of the Sun's Attributes.

THE *Peruvians* took the Character of *Cupai* to be directly oppoſite to that of *Pachacamac*, and whenever they were oblig'd to name him, they uſed to ſpit upon the Ground, in token of their mortal Averſion for that wicked Being. They only paid a bare Reſpect to the Moon, in quality of the Sun's Wife and Siſter; and they honour'd the Stars, whom they ſaid were the Women or Maids of Honour to the Houſe of theſe Planets.

HERE follows the Account that *Garcilaſſo* gives of the *Huacas* or *Guacas*, which ſeems more juſt and rational than what *Purchas* has cited in his Collections, upon the Authority of ſeveral *Spaniſh* Authors. *Garcilaſſo* informs us, that the Word *Huaca* ſignifies Idol and ſacred Things; ſuch were the Repreſentations of the Sun; the Offerings they made him, ſuch as the Figures of Men, Birds, Quadrupeds, in Gold, Silver, and Wood; not excepting Rocks, Trees, Stones, Caverns, Temples, and Tombs, which God ſanctified either by his Preſence or his Oracles. They alſo gave the Name of *Huacas* to the Genii; to the Heroes rank'd among the Immortals; to all ſuch Things as were moſt beautiful and excellent in their kind, and even to miſhapen and monſtrous Things. The *Spaniards*, continues *Garcilaſſo*, who were ignorant of theſe various Significations, imagin'd that the *Indians* took all thoſe Things to which they gave the Name of *Huacas* for Deities, and likewiſe fancied that the *Peruvians* worſhipp'd Hills and Hillocks under the Name of *Apachitas*, for want of knowing, " That the corrupted " Word *Apachecta*, which often ſignifies *he who cauſes to ſupport or ſurmount ſome Diffi-* " *culty*, expreſs'd, in the *Laconic* Way of ſpeaking, uſed by the *Indians*, the following " kind of Bleſſing: *Let us return Thanks to him, who has enabled us to ſupport the Fa-* " *tigue we have undergone in walking up this Hill.* Theſe Prayers of Thanks were of- " fer'd up to *Pachacamac*, whom they then worſhipp'd mentally, for having aſſiſted " them in this Fatigue. When they were got to the Top of the Hill, they laid down " their Burdens, in caſe they carried any; and after having lifted up their Eyes to Hea- " ven, they caſt them down on the Ground, and gave the ſame Tokens of Adoration " as they uſed with regard to *Pachacamac*. Moreover, they repeated the dative *Apa-* " *checta* two or three Times over, and afterwards uſed, by way of offering, to pull up " the Hairs from their Eye-Brows, and whether they tore them up or not, they always " blew them in the Air, as if they intended to waft them to Heaven. They had alſo " a Cuſtom of putting an Herb call'd *Cuca* in their Mouths, which they threw into " the Air, in token that they offer'd all their moſt precious Things to *Pachacamac*. " They were even ſo fooliſhly ſuperſtitious as to offer him Splinters of Wood, or even " Straws, in caſe they could not meet with any Thing better, or ſome Flint-Stone; " and for Want of theſe, a Handful of Earth. Large Pieces of theſe Offerings were " ſeen upon the Tops of the Hills. They never look'd up to the Sun when they per-

[a] *Vincent de Valverde* deſiring to make a Convert of this King, told him of *Jeſus Chriſt*, Creator of the World. The *Inca* anſwer'd, he did not believe that any Being, except the Sun, could have created any Thing in Nature; that he held him for God, and that *Pachacamac* had form'd this World out of Nothing.

" form'd

" form'd theſe Ceremonies, becauſe they did not then worſhip that Planet, but *Pacha-*
" *camac*."

THE *Incas*, and the *Peruvians* their Subjects, uſed to ſacrifice ſeveral Sorts of Animals in honour of the Sun: They alſo offer'd him *Cocoa*, Corn, rich Clothes, and a Liquor made of Water and Maiz. They always preſented the laſt Offering to the Sun in the following Manner: " When they were very dry, they firſt fell to eating, and " afterwards dipt the Tip of their Finger in the Veſſel into which the Liquor was " pour'd: This being done, they lifted up their Eyes to Heaven in a very ſubmiſſive " Manner; ſhook that Finger on which the Drop hung, and offer'd it to the Sun as " an Acknowledgment for his Goodneſs in providing Drink for them. At the ſame " Time they gave two or three Kiſſes to the Air. This Oblation being made, they " all drank as they thought proper.

" EVERY Time they enter'd into their Temples, the chief Man in the Company " laid his Hand on one of his Eye-Brows, and whether he tore off any of the Hairs " from thence or not, he blew it into the Air before the Idol, as a Mark of its being " an Oblation." They paid the ſame Adoration to Trees, and to all ſuch Things as a divine Virtue had made ſacred and religious.

THE *Peruvians* paid a kind of Worſhip to the City of *Cuſco*, becauſe of its being founded by *Mango-capac*. We ſhall obſerve, that heathen *Rome* had antiently the ſame Reverence paid to it by its Inhabitants. At *Cuſco* was that wonderful Temple of the Sun, the Beauty and Riches whereof ſurpaſs'd Imagination. We ſhall tranſcribe the Deſcription which the *Inca Garcilaſſo* has given us thereof. His Words are as follows: " The high Altar of this pompous Edifice ſtood eaſtward, and the Roof, which " was made of Timber, and very thick, was thatch'd over, they having no Tile or " Brick among them. The four Walls of the Temple, to conſider them from the Top " downwards, were all cover'd over with Plates of Gold. On the high Altar was " made the Figure of the Sun, which was alſo repreſented on a gold Plate, twice as " thick as thoſe above-mention'd. This Figure, which was made of one continued " Piece, was repreſented with a round Face, ſurrounded with Rays and Flames, in " the ſame Manner as our Painters uſually draw it. It was of ſo prodigious a Breadth, " that it almoſt cover'd one Side of the Wall, on which nothing was repreſented but " that Idol; the Reaſon of which was, becauſe this was the only one thoſe *Indians* had, " either in that or any other Temple; nor did they worſhip any other Deity than the " Sun, whatever ſome Writers may affirm to the contrary.

" ON each Side of the Image of the Sun, the ſeveral Bodies of their deceaſed Mo" narchs were ranged in Order, according to the Courſe of their reſpective Reigns, " and ſo embalm'd, (the Manner of which was a Secret) that they ſeem'd to be alive. " They were ſeated on Thrones of Gold, raiſed on Plates of the ſame Metal, with their " Faces looking towards the Bottom of the Temple; but *Huana-capac*, the beſt be" lov'd of all the Sun's Children, had the peculiar Advantage above the reſt, of being " placed directly oppoſite to the Image of that Planet; and that becauſe of his having " merited Adoration during his Life-Time, and for having practiſed the moſt exalted " Virtues, and diſcover'd Qualities worthy the greateſt Monarch, from his very Infancy. " But upon the Coming of the *Spaniards*, the *Indians* hid thoſe Bodies with the reſt " of the Treaſure; and notwithſtanding that the ſtricteſt Search has been made after " them, they are not yet found.

" THIS Temple had ſeveral Gates, which were all cover'd over with Plates of Gold, " the chief of which look'd towards the North, as it ſtill does to this Day. More-

over,

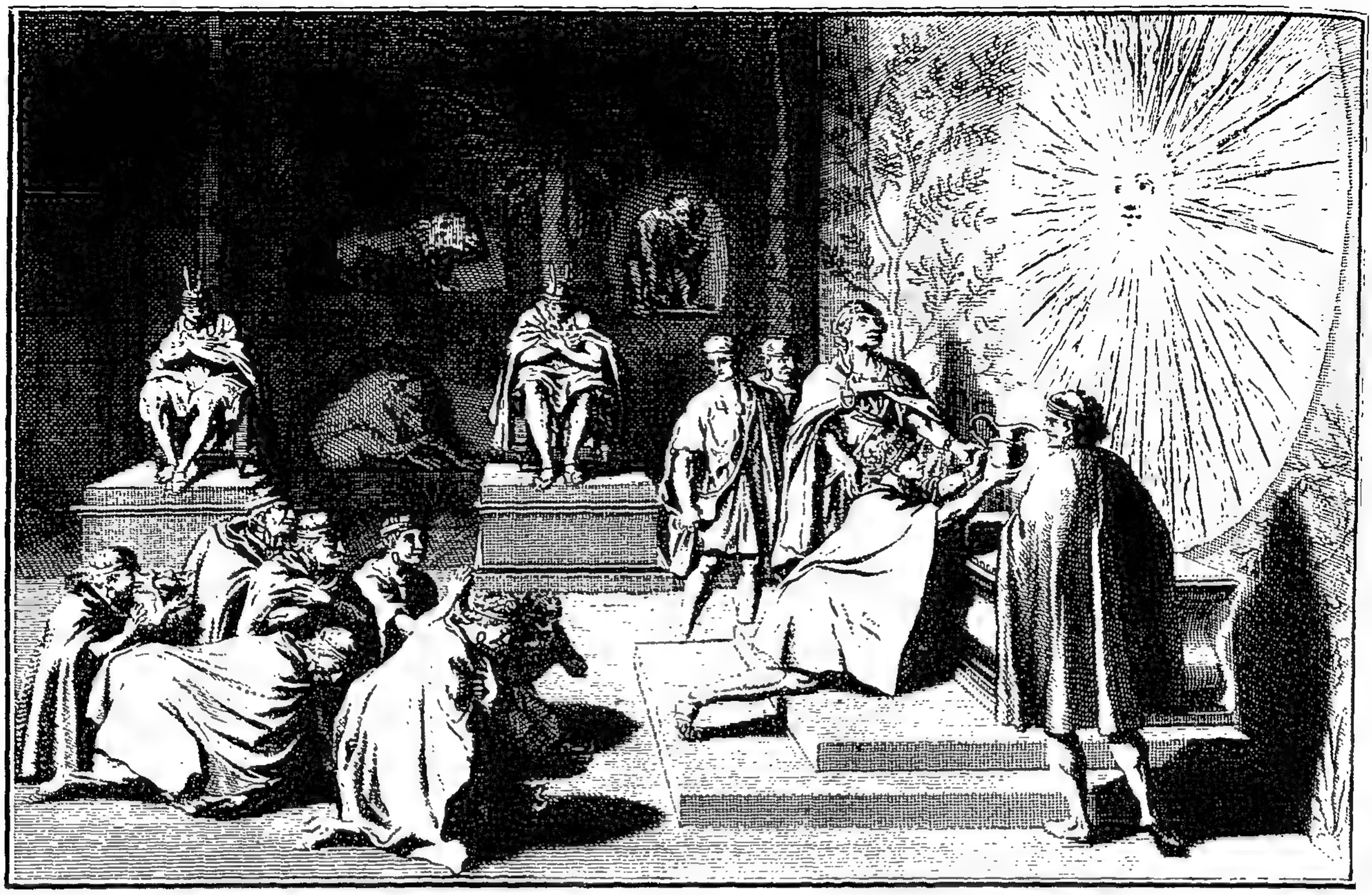
" over, round the Walls of this Temple was a Plate of Gold, in the Shape of a Crown
" or Garland, and above an Ell broad. On one Side of the Temple was a Cloiſter
" built, in a quadrangular Form, and in its higheſt Encloſure a Garland of pure Gold,
" an Ell broad, like the above-mention'd. Round this Cloiſter were five great ſquare
" Pavilions, or Houſes, cover'd over in the Shape of a Pyramid. The firſt was built
" for the Habitation of the Moon, the Sun's Wife, and ſtood the neareſt to the great
" Chapel of the Temple; the Doors and Encloſures of it were cover'd with ſilver
" Plates, its white Colour denoting that it was the Apartment allotted to the Moon,
" whoſe Figure was painted like that of the Sun, but with this Difference; that it ſtood
" upon a ſilver Plate, and was repreſented with a Woman's Face. 'Twas here theſe
" Idolaters came and offer'd up their Prayers to the Moon, whom they imagin'd to be
" Siſter and Wife to the Sun, the Mother of their *Incas*, and of their whole Poſte-
" rity. In quality of this laſt, they gave her the Name of *Mama Quilca*, or *Mother*
" *Moon*, but without offering any Sacrifices to her as to the Sun. On both Sides of
" this Figure were the Bodies of their deceaſed Queens, rang'd in Order, according to
" their Antiquity. *Mama Oello*, Mother to *Huayna-capac*, had her Face turn'd to-
" wards the Moon, and from a peculiar Advantage, was placed above the reſt, becauſe
" of her being the Mother of ſo worthy a Son.

" NEXT to the Manſion of the Moon was that of *Venus*, the *Pleiades*, and thoſe of
" all the other Stars. They gave the Name of *Chaſca* to the Planet *Venus*, by which
" her long and curl'd Hair was ſignified. *Venus* was moreover greatly honour'd, becauſe
" they fancied her to be the Sun's Page, ſaying, that ſhe ſometimes went before, and
" at other Times behind him. They alſo paid great Reverence to the *Pleiades*, be-
" cauſe of their wonderful Diſpoſition, and their appearing to be all equal in Magni-
" tude. The others in general were call'd the Moon's Waiting-Maids, and for this
" Reaſon they have an Apartment aſſign'd them near their Lady, in order to be near
" at Hand whenever ſhe wants them, becauſe they imagin'd that the Stars were fix'd
" in the Sky for the Service of the Moon, and not that of the Sun, ſince they are vi-
" ſible in the Night only.

" THIS Apartment, and its great Gate, were cover'd over with Plates of Silver, like
" that of the Moon. Its Roof ſeem'd to repreſent the Sky, being adorn'd with Stars
" of different Magnitudes. The third Apartment next this laſt was ſacred to Thunder
" and Lightening.

" THE two laſt were not conſider'd as Gods, but as the Sun's Lacqueys, and they
" had the ſame Idea of them as the antient Heathens had of Thunder, which they
" look'd upon as an Inſtrument of *Jupiter*'s Juſtice. For this Reaſon their *Incas* aſ-
" ſign'd an Apartment ceil'd with Gold to Thunder and Lightening, which they fan-
" cied were the Sun's Domeſtics, and conſequently reſide in his Houſe. They did
" not repreſent either of theſe Images in Relievo, or on a flat Surface, and that becauſe
" they could not copy them from the Life, they chiefly ſtudying Nature in all their
" Images; but they honour'd them under the Name of *Ÿllapa*. The *Spaniſh* Writers
" have not yet found out the Signification of this Word. Some of theſe have endea-
" vour'd to draw a Parallel between their Idolatry and our holy Religion in this Re-
" ſpect; but they have been prodigiouſly miſtaken in it, as well as in ſeveral other Par-
" ticulars, wherein they have ſought, though with leſs Foundation, for Symbols or
" Signs of the bleſſed Trinity, by giving ſuch an Explication as they thought proper
" to the Names of the Country, and aſcribing a Belief to the *Indians* which they
" never had, as has been already ſhewn in another Place.

" THE



L'YNCAS consacre son VAZE au SOLEIL



B. Picart. del.

L'YNCAS vient recevoir les OFRANDES que ses SUJETS font au SOLEIL

" THE fourth Apartment was ſacred to the Rainbow, becauſe they found that it " ow'd its Birth to the Sun. This Apartment was all enrich'd with Gold, and the " Rainbow was repreſented after the Life, on Plates of this Metal, with all its Variety " of Colours, on one of the Faces of the Building, and this Phenomenon was drawn " ſo prodigious large, that it reach'd from one Wall to the other. They call'd it *Cuy-* " *chu*, and had it in very great Veneration. Whenever it appear'd in the Air, they " immediately ſhut their Mouths, and put their Hands upon it, imagining that were " they to open it never ſo little, their Teeth would infallibly rot.

" THE fifth and laſt Apartment was that of the High-Prieſt, and of the other " Prieſts, who adminiſter'd in the Temple, and who were all obliged to be of the royal " Blood of the *Incas*. This Apartment, enrich'd like the reſt, with Gold from Top " to Bottom, was not uſed either for Eating or Sleeping, but as an Apartment for gi- " ving Audience, and to conſult about ſuch Sacrifices and other Things as related to the " Service of the Temple."

WE muſt not omit a very remarkable Circumſtance, which is, that in the Temple of *Cuſco* there were the ſeveral Gods of thoſe Nations whom the *Incas* had conquer'd. Theſe were there ſerv'd and ador'd in Preſence of the Sun, but their Worſhip was conditional. They were firſt oblig'd to worſhip that Planet in quality of the great God, upon which Conſideration they were permitted to ſerve the other Deities. Such was the State-Policy of the *Incas*, who did not make a dreadful Havock of Men's Conſciences, by terrifying them with Sword and Halter. On the contrary, they were of Opinion, that ſome Regard ought to be paid to the Religion of a vanquiſh'd People, and juſtly perceiv'd that it would inſenſibly die away at the Sight of a Worſhip, which as it was leſs abſurd, was at the ſame Time ſupported by the royal Authority; nor were they miſtaken in their Conjectures, for the Worſhip of the Sun was more and more receiv'd, and would have rooted out that of their ſtrange Gods, had not the Empire of the *Incas* been deſtroyed by the *Spaniards*. But we ſhall wave theſe Reflections, and leave the Reader to draw ſuch Conſequences as he ſhall judge proper from what has been already mention'd.

WE ſhall not take any notice of the pompous Temple at *Titicaca*, but refer the Reader to the *Hiſtory of the* Incas. [a] We alſo meet in this Hiſtory with a very particular Detail of the Riches contain'd in this Temple, [b] Part of which is repreſented in the Figure, where we ſee an *Inca* offering a golden Veſſel to the Sun: This was one of the moſt ſolemn Ceremonies of the great Feaſt of that Planet, which was kept in *June*, and is a Proof of what we before advanc'd, *viz.* that *Pachacamac* was one of the Attributes of the Sun, that reſplendent Fire, which was antiently worſhipp'd by the *Perſians* and *Chaldeans*. The *Peruvians* aſſerted, that in this ſolemn Feaſt they particularly worſhipped the Father of Light, " as being the ſole, ſupreme, and uni- " verſal God, whoſe Light and Virtue gave Birth and Nouriſhment to all worldly " Beings. They alſo ſolemnized it as a public Acknowledgment that the Sun was the " Father of the firſt *Inca*;" and of all his Poſterity.

THE Feſtival open'd with Sacrifices: " They ſaid, it was not lawful to uſe any Fire " in thoſe Sacrifices, but that which was preſented them by the Sun's own Hand; for " this Purpoſe they made uſe of a great Bracelet, called *Chipana*, like thoſe which the " *Incas* wore on their Left Wriſt; with this Difference, that that which was worn by " their chief Prieſt was larger than the reſt. They had inſtead of a Medal, a con-

[a] Tom. I. Chap. 24.
[b] In it are Plants, Trees, Flowers, and Animals, all of pure Gold.

" cave Veſſel, about the Bigneſs of half an Orange, very ſmooth and glittering. This " they placed directly oppoſite to the Sun, and in a certain Point where the Rays which " ſhot from the Veſſel were all collected; and applied to it, inſtead of a Match, a lit- " tle Cotton Lint, which immediately took Fire from a natural Effect. With this " Fire thus lighted, and given by the Hand of the Sun, they uſed to burn their Vic- " tims, and roaſt all the Fleſh which they eat that Day. After that, they took ſome " of the ſame Fire, carried it to the Temple of the Sun, and the Houſe of the Vir- " gins elect, and there it was preſerv'd all the Year; and its going out was looked up- " on as a very unlucky Omen. In caſe the Sun happen'd not to ſhine out the Eve " before the Feſtival, on which Day every Thing was prepar'd for the Sacrifice that " was to be made on the Morrow, and conſequently if there were no Poſſibility of " getting Fire that Way, they then took two little Sticks, about as thick as one's " Thumb, and half an Ell in Length, made of a Wood called *Vyaca*, very like Cin- " namon, and theſe by being rubbed together very hard, had ſeveral Sparks of Fire " drawn out of them which ſet fire to the Match. Notwithſtanding that this was " a very good Way of ſtriking fire, they nevertheleſs, when Neceſſity forced them to " uſe it in the Sacrifices which were made on their Feſtivals, diſcovered a deep Afflic- " tion, and looked upon it as a very ill Omen, ſaying, that the Sun muſt neceſſarily " be very angry with them, ſince he refuſed to give them Fire with his Hand."

THE chief Captains of the Empire, and the *Curacas*, or *Caciques*, always aſſiſted at this Feſtival: Theſe, when they were prevented from adminiſtring at it in Perſon, either by very urgent Affairs, or extreme old Age, uſed always to ſend their Sons or Brothers, accompanied with the nobleſt of their Relations, as their Proxies. The *Inca*, in quality of Son to the glorious Planet of the Day, always open'd the Feſtival; nor could he be diſpens'd from ſo doing, unleſs War called him another Way, or he was obliged to make a Progreſs through his Empire. All the Nobility of the Empire went in Proceſſion to preſent their Oblations to the Sun. The *Curacas* appear'd in a moſt ſplendid, but very whimſical Dreſs. " Some of theſe had Robes adorn'd with gold and ſil- " ver Plates, and Garlands of the ſame on their Caps, and others were dreſſed in Lions " Skins.

" AFTER theſe there advanced others, whom, with regard to their Dreſs, we ſhall " take the Liberty of comparing to Angels, they wearing the Wings of a Bird to which " they give the Name of *Cuntur*. Theſe Wings are ſpeckled black and white, and " fifteen Foot long from End to End. Thoſe who adorn'd themſelves with the Fea- " thers of theſe Birds, did it purely to ſhew they were deſcended from them.

" THE *Yuncas* uſed to diſguiſe themſelves with certain frightful Masks, by which " Means they made the moſt hideous Figure that Fancy could poſſibly paint. To ſee " the apiſh Tricks and Diſtortions they made in thoſe Aſſemblies, one would have " taken them for mad Men; and to make themſelves appear more completely ſo, they " uſed to make a confuſed Noiſe of diſſonant Inſtruments, ſuch as Flutes and Drums, " holding torn Skins in their Hands, and with theſe they uſed to play a thouſand ſilly " Tricks.

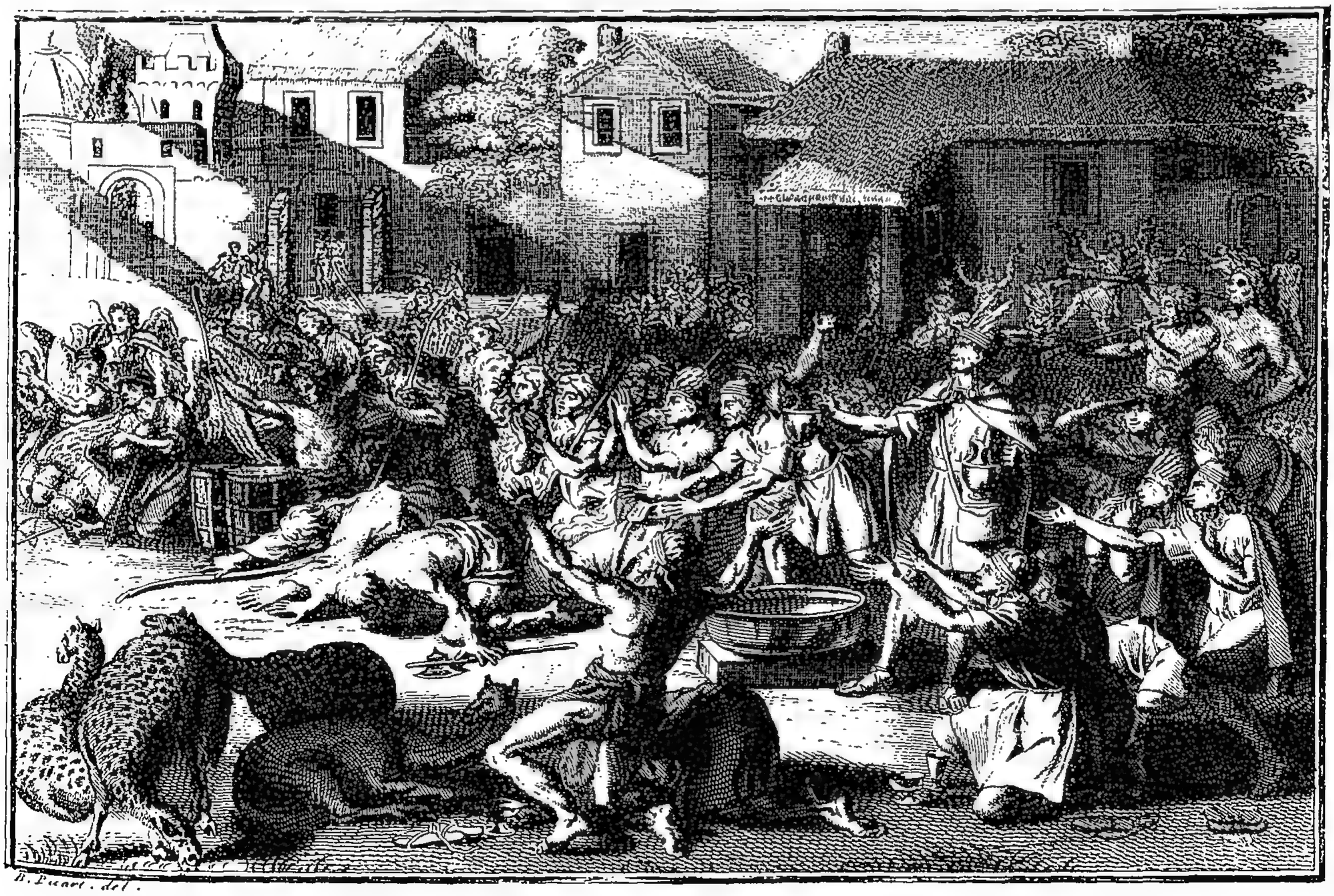
" AFTER theſe *Curacas* there advanced others dreſſed in a different Manner, and " each Nation carried the Weapons uſed by them in War, ſuch as Bows, Arrows, " Lances, Javelins, long and ſhort Hatchets, to fight either with one or both " Hands.

" THERE were others alſo who wore Ornaments, on which were repreſented the " glorious Actions they had perform'd in honour of the Sun, and of their *Incas*; and

" others



Maniere d'allumer le FEU SACRÉ chez les PERUVIENS, la veille de la grande FÊTE du SOLEÏL nommée le grand RAMY.



B. Picart. del.

Le premier jour de la grande FÊTE du SOLEÏL, L'YNCAS lui presente un vase plain de liqueur, et l'invite a boire.

" others again were attended by a great Train of Servants, who played on [a] Atabales, and " blew on the Trumpet. In a word, every Nation appear'd there in as much Pomp and " Splendor, and with as great a Train of Domeſtics as they could poſſibly procure, they " all endeavouring to rival their Neighbours in Grandeur and Magnificence.

" THEY always prepar'd themſelves for the Solemnity of this Feſtival by a moſt ſtrict " Faſt, eating nothing every third Day but a little white raw Maiz, with certain Herbs " call'd *Chucam*, nor ever drank any other Liquor but Water. During this Time they " abſtain'd from all Commerce with their Wives, nor were Fires made in any Part of the " City.

" AFTER this Faſt, on the Eve of the Feaſt of the Sun, the *Inca*-Prieſts, whoſe Of- " fice it was to perform that Sacrifice, ſpent the Night in getting ready the Sheep and " Lambs which were to be ſacrificed; they alſo prepared the Victuals and Drink that " were to be preſented as an Oblation to the Sun: Theſe ſeveral Affairs were ſettled, " after they had firſt taken a pretty exact Account of the Number of the People who " were aſſembled at the Feſtival; for not only the *Curacas*, the Embaſſadors, their Re- " lations, their Domeſtics and Subjects, partook of theſe Oblations, but likewiſe all the " Nations in general who were preſent at the Solemnity. On the ſame Night, the " Women of the Sun were employ'd in kneading a kind of Dough call'd *Cancu*; and " this they made into little round Loaves, about the Bigneſs of an Apple. We are to " obſerve, that theſe *Indians* never made their Corn into Bread except at this ſolemn " Feaſt, and another call'd *Citua*, and then they never eat more than two or three " Pieces of it; for their common Bread was call'd *Gara*, which was a kind of Pulſe; " and the Corn of which it was made was either baked or parch'd. None but ſuch " choſen Virgins as had devoted themſelves to the Sun, in order to be his Wives, were " permitted to knead the Dough of which that Bread was made, particularly that " which was eaten by the *Incas* and thoſe of the Royal Blood, or to prepare the o- " ther Viands which were to be eaten on that Feaſt; becauſe on that Day, the Sun's " Children did not treat their Father, but rather the Sun gave a Banquet to his Chil- " dren. The common People were waited upon by a numberleſs Multitude of other " Women, who prepared their Victuals, and took a vaſt deal of care in working up " the Bread which was made for their Uſe, and was always of the fineſt Flower. " They were not allow'd to eat any of it except on this ſolemn Day, which was the " greateſt of all their Feſtivals, for they thought this Bread to be of a very ſacred " Nature."

ON the moſt ſolemn Day of the Feaſt, the *Inca* appear'd in Public, accompanied with his Relations, when he went with all his Train to the great Square in *Cuſco*, and there waited bare-footed till ſuch Time as the Sun ſhould riſe, during which he look'd attentively towards the Eaſt. The Moment he ſaw it appear upon the Horizon he fell proſtrate on his Knees, and opening his Arms directly oppoſite to his Face, kiſs'd the Air: The *Curacas* and other Nobles of the Empire ſtood at ſome Diſtance, and wor- ſhipped the Sun in imitation of the *Inca*, and the Princes of the Blood. Then the *In- ca* roſe up, the reſt continuing ſtill upon their Knees, and took two great golden Vaſes fill'd with Drink, and at the ſame Time, he, in Quality of Chief of the Houſe of the Sun, lifted up one of thoſe Vaſes, and ſhewing it to the Sun, invited him to drink. The *Peruvians* were perſuaded that this Planet pledg'd the *Inca* and all the Princes of the Blood.

[a] A kind of Drum.

AFTER

" [a] After the *Inca* had invited the Sun to drink in this manner, he poured all the " Liquor that was in the Veſſel dedicated to the Sun, which he held in his Right Hand, " into a golden Tub with Ears, whence the Drink diffuſed itſelf as from a Spring into a " Pipe that was curiouſly wrought, and which reach'd from the great Square to the Houſe " of the Sun. When that was done, he drank a little of it, as his Portion, out of the " Veſſel which he held in his Left Hand, and at the ſame Time the reſt was divided among " the *Incas*, by a little Gold or Silver Veſſel which each of them had brought with him. " In this manner they inſenſibly emptied the *Inca*'s Veſſel, the Liquor whereof, ac- " cording to them, was ſanctified by his Hand, or that of the Sun, whoſe Virtue is " communicated to them. All thoſe of the Royal Blood took a Draught of this Liquor, " but they gave the *Curacas* the Drink which the Sun's Wives had made, and not that " which they believed to be ſanctify'd.

" [b] THIS Ceremony ended, which was no more than a Prelude to a Quaffing-Bout, " they march'd in Order to the Houſe of the Sun, when all, the King excepted, pull'd " off their Shoes and Stockings at two hundred Paces Diſtance from the Gates of the " Temple. Then the *Inca* and his Relations enter'd it, as being the Sun's legitimate " Offspring, and proſtrated themſelves before his Image. In the mean Time the *Cu-* " *racas*, who thought themſelves unworthy of entering his Temple, becauſe they were " not related to him, ſtood without in a great Court which was before the Gate; and " the very Moment the *Inca* had, with his own Hand, offered the golden Veſſel, with " which he had perform'd the Ceremony, the reſt gave theirs to thoſe *Inca*-Prieſts, " who had been nominated and dedicated to the Service of the Sun; for they only " were allow'd to execute that Office, and not even thoſe who were related to the " Sun, unleſs they were of the Prieſthood. When the Sacrificers had offer'd the " Veſſels of the *Inca*, they went all to the Door, to receive thoſe of the *Curacas*, " who all walk'd according to their reſpective Ranks, and in the Order of Time they " had been reduced under the Empire of the *Incas*. Beſides their Veſſels they " alſo preſented to the Sun ſeveral Gold and Silver Pieces, repreſenting in Miniature, but " very naturally, various Kinds of Animals, as Sheep, Lambs, Lizards, Toads, Adders, " Foxes, Tygers, Lions, Birds of all Kinds, and every Thing that grew in their re- " ſpective Provinces.

" THE Offering being ended, each of them return'd in order to his Place, and at " the ſame Time the *Inca*-Prieſts were ſeen advancing forward with a great Number " of Lambs, barren Ewes, of all Colours, for they are naturally ſpeckled in this man- " ner, like the *Spaniſh* Horſes. Out of all theſe Beaſts, which belong'd to the Sun, " they took a black Lamb; the *Indians* making choice of that Colour preferably to any " other, particularly in their Sacrifices; becauſe, according to them, it had ſomething " Divine in it. To this they added, that a black Beaſt was generally ſo all over the Bo- " dy, whereas a white one has generally a black Spot upon its Snout, which they " look'd upon as a Blemiſh. For this Reaſon their Kings are generally dreſs'd in black, " and their mourning Habits were of a Mouſe-Colour.

" THE firſt Sacrifice which they made of a black Lamb, was in order to obtain happy " or unhappy Preſages of the Solemnity of their Feaſt; for this People in every impor- " tant Action, whether in Peace or War, always ſacrificed a Lamb, when they took " out its Heart and Lights, in order thereby to judge whether or no their Oblation would " be agreeable to the Sun; if the War in which they were going to be engaged, would " be happy or unſucceſsful, and whether the Earth would yield an Abundance of Fruits

[a] *Hiſtory of the* Incas, Book vi. chap. 21.

[b] See Chap. 23. of the 6th Book of this Hiſtory, relating to the *Inca*'s manner of Drinking; the Challenge which he ſent to his Vaſſals on this Occaſion; and the Ceremonies obſerved in pledging him.

" that



SACRIFICE d'un AGNEAU noir, le jour de la grand FÊTE du SOLEÏL.



FESTIN à L'HONNEUR du SOLEÏL le jour du grand RAMY.

" that Year. But we are to obſerve, that they always ſacrific'd different Animals ac-
" cording to the Nature of the Preſages which they were deſirous of obtaining by
" that Means, as Lambs, Sheep, barren Ewes; for they never kill'd any but what
" were ſo, nor eat their Fleſh till ſuch Time as they were paſt bringing forth Young.
" In theſe Sacrifices they took the Lamb or Sheep which they had mark'd out for
" Slaughter, with his Head turned Eaſtward, without tying his Feet together; but three
" or four Men held him with all their Strength, to prevent his ſtirring. They then rip-
" ped up its Left Side, the Beaſt being ſtill alive, and thruſting in their Hands took from
" thence the Heart, the Lights, and all the reſt of the Harſlet, which they were oblig'd
" to pull out entire, without tearing the leaſt Part of it."

THEY were as ſuperſtitious at leaſt as the *Greeks* and the *Romans* in inſpecting the Intrails of their Victims. This is manifeſt from that Paſſage of the Hiſtory of the *Incas* above cited. " When the Lights, after being juſt taken out, were found ſtill panting,
" it was look'd upon to be ſo happy an Omen, that all other Preſages were conſider'd
" as indifferent or of no Conſequence; becauſe, ſaid they, this alone ſuffic'd to make
" them propitious, how unhappy ſoever they might be. After they had taken out the
" Harſlet, they blew up the Weaſand with their Breath, then tied it up at the End,
" or ſqueez'd it cloſe with their Hands, obſerving at the ſame Time how the Paſſages
" through which the Air enters into the Lungs, and the ſmall Veins which are gene-
" rally found there, were ſwell'd; becauſe the more they were inflated, the more the
" Omen was propitious. They alſo obſerved ſeveral other Particulars, which it would
" be a difficult Matter for me to relate, as I did not take any particular notice of them.
" I only mention theſe, becauſe I ſaw them twice: I remember that I was carried when
" a Child, into a lower Court, where ſome old Men performed that kind of Sacrifice
" at one of their Chriſtenings, and not on the Day of their *Raymi*, (the Name of the
" Feſtival of the Sun) which was almoſt forgot at the Time of my Birth, but at an-
" other Seaſon in which they uſed, for particular Reaſons, to ſacrifice Lambs and Sheep
" in order to obtain Preſages,

" THEY look'd upon it as an ill Omen, if while they were ripping up the Beaſt's
" Side, it roſe up and eſcaped out of the Hands of thoſe who held it down. They
" alſo look'd upon it as ill-boding, if the Weaſand, which generally joins to the Harſ-
" let, happened to break, and had thereby prevented their taking it out entire; or if
" the Lights were torn, or the Heart putrified, and ſo on; Particulars which I did
" not enquire into. I remember the above-mention'd, becauſe I heard the *Indians*
" talk of them; and theſe enquir'd of one another during their Sacrifices, whether the
" Omens were propitious or unhappy, not ſuſpecting that ſo young a Child would take
" notice of them.

" THE Sacrifices concluded with a Feaſt, when they eat the Fleſh of the ſacrificed
" Victims; this they diſtributed among all the Perſons who were preſent at this Solem-
" nity, *viz.* to the *Incas*, and afterwards to the *Curacas*, and their Train, according to
" to their reſpective Ranks. After they had been thus ſerv'd up with Meat, Bread, which
" *Garcilaſſo* calls *Cancu*, was given them. They then ſerved in other kinds of Victuals,
" all which they uſed to eat without drinking; the *Peruvians* not being allow'd to drink
" at Meals. They never drank till theſe were over, but then they would drink as copi-
" ouſly as any of the *European* Nations."

THEY had alſo other Feſtivals. That to which *Garcilaſſo* gives the Name of [a] *Citu* was very remarkable, and might be look'd upon as a general Luſtration or Purging by

[a] It was celebrated on the firſt Day of the Moon of *September* after the Equinox; as *Garcilaſſo* informs us.

Sacrifice. The Deſign of this Luſtration was to cleanſe the Soul from thoſe Pollutions which it contracts with the human Body, and to preſerve the latter from the Diſeaſes to which it is expoſed. This People always prepared themſelves for it by Faſting; were obliged to abſtain from all Commerce with Women, and faſt for twenty-four Hours. The *Peruvians*, the Night after the Faſt, uſed to knead Pieces or Balls of *Cancu*, in a very devout manner; laid them in earthen Kettles, and parboil'd them till ſuch Time as the *Cancu* was collected into one great Lump. Of this they made two Sorts, one was mixed with Blood, which they drew from between the Eye-Brows and Noſtrils of young Children. All thoſe who had faſted, waſh'd their Bodies before Day-break, and afterwards rubb'd their Heads, their Faces, their Stomachs, Shoulders, Arms, and Thighs, with the above-mention'd Dough, in order, ſaid they, by this Purification, to drive away Diſeaſes and all kinds of Infirmities. The Purification being ended, the oldeſt Perſon of the higheſt Quality in each Family, took ſome of the above-mention'd Dough, rubb'd the Door of his Houſe with it, and left it ſticking, to ſhew that his Houſe was purifi'd. The High-Prieſt perform'd the ſame Ceremony in the Palace, and in the Temple of the Sun, whilſt his Subalterns or Deputies purified the Chapels and other ſacred Places. The Moment the Sun began to appear, they fell to worſhipping it. An *Inca* of the Royal Family preſented himſelf in the great Square at *Cuſco*, magnificently clad, having a Lance in his Hand, adorn'd with Feathers of various Colours, and enrich'd with a great Number of Gold Rings; which Lance was alſo uſed for a Standard in War-Time. This *Incas* went and join'd himſelf to four others, who likewiſe were arm'd with Lances, which he touch'd with his own; and this was a kind of Conſecration. He then declared, that the Sun had made choice of them to drive away Diſeaſes and Infirmities; upon which theſe four Miniſters of the Sun immediately ſet out to execute their Order: They then viſited the ſeveral Quarters or Diſtricts, upon which Occaſion every Body came out of their Houſes, ſhook their Garments, and rubb'd their Heads, Faces, Arms, and Thighs. Such were the Ceremonies which they thought purify'd them: The whole was accompanied with great Acclamations of Joy. The Miniſters of the Sun took away thoſe Evils which the People had juſt got rid of, and drove them to five or ſix Leagues Diſtance from the City.

THE Night following, the above-mention'd *Incas* ran up and down with Straw-Torches, after which they came out of the City: This nocturnal Luſtration was of Service in driving out thoſe Evils to which the People are expoſed in the Night-Time, as that of the Lances had been ſerviceable in repelling thoſe of the Day. They threw into the River in which the People had waſh'd themſelves, thoſe half-burnt Torches, and whenever any Pieces of them were found by the Water-Side, they would run away from them as if they had been infected with the Plague. Theſe Feaſts concluded with Rejoicings, intermix'd with Prayers of Thanks and Sacrifices to the Sun.

The Religion *of ſome Nations ſubject to the* INCAS.

IN this Article we ſhall only give a tranſient Account of thoſe Nations whoſe Idolatry the *Incas* deſtroy'd in order to eſtabliſh their own. [a] Thoſe of the Valley of *Rimac*, afterwards call'd *Lima*, worſhipped the Idol *Rimac* under the Figure of a Man, who anſwer'd ſuch Queſtions as were made it, like the antient Oracles of *Greece*. *Rimac* is as much as to ſay, *He who ſpeaks*. This Idol was lodg'd in a very magnificent Temple, which however was not ſo pompous as that of *Pachacamac*.

[a] The *Yuncas*.

THEY



DÉSOLATION des PERUVIENS pendant L'ECLIPSE de LUNE.



B. Picart del.

CAPTIF sacrifié par les ANTIS.

THEY alſo worſhip'd *Pachacamac*, but offer'd human Victims in his Honour; and ſo great was the Veneration they bore him, that they did not dare to once caſt their Eyes up to him. Their Kings and Prieſts always walk'd backwards whenever they entered his Temple, and came out of it in the ſame manner, without ſo much as once lifting up their Eyes towards the Idol.

THE *Antis*, a People who inhabit towards the Mountains of *Peru*, worſhip'd Tygers and Adders, and alſo the Herb *Coca*. They put all their Captives to Death without the leaſt Mercy, but with this Difference, that a Priſoner of no Diſtinction was immediately put to Death, whereas a Man who was thought worthy of that fatal Honour, was ſacrificed with great Solemnity; for which Purpoſe he was ſtripp'd naked; then they tied him to a great Stake, and afterwards ſlaſh'd his whole Body with Knives and Razors made of a Flint-Stone ground very ſharp. They did not immediately tear him to Pieces, but firſt cut the Fleſh from off the moſt brawny Parts, ſuch as the Calves of the Legs, the Thighs, and Buttocks, *&c.* after which, their Men, Women, and Children ſmear'd themſelves with the Blood of theſe unhappy Wretches, and devour'd them before they were dead. The Women uſed to rub the Tip of their Breaſts with their Blood, and afterwards gave their Children the Blood of their Enemies to ſuck, mix'd with the Milk which Nature had given them for the Suſtenance of thoſe little Creatures. Theſe inhuman Wretches call'd this bloody Execution a religious Ceremony, and rank'd all ſuch as had ſuffer'd Death with Courage, or rather with a ſavage Bravery, in the Number of their Gods, and lodg'd them under the Huts on the Tops of their Mountains; but ſuch as ſunk under the Violence of the Tortures were thrown among the Carrion.

THE Savages of the Province of *Manta* worſhip'd the Sea, Fiſhes, Tygers, Lions, and ſeveral other wild Beaſts, as alſo an Emerald of a prodigious Size, which they uſed to expoſe to public View in their ſolemn Feſtivals. They uſed to flay their Priſoners of War, and after having ſtuffed their Skins with Earth and Aſhes, hung them up as Trophies on the Gates of the Temples of their Idols. We ſhall wave a farther Deſcription of theſe Abſurdities, ſince they would only tire the Reader.

The Notions the PERUVIANS *have of their Origin,* &c.

THEY [a] relate, "That a Man of extraordinary Shape, whoſe Name was *Choun*, "and whoſe Body had neither Bones or Muſcles, came from the North into their "Country; that he levell'd Mountains, fill'd up Vallies, and open'd himſelf a Paſ-"ſage through the moſt inacceſſible Places. This *Choun* created the firſt Inhabitants "of *Peru*, giving them the Herbs and wild Fruits of the Field for their Suſtenance. "They alſo related, that this firſt Founder of *Peru*, having been injur'd by ſome Sa-"vages who inhabited the Plains, chang'd Part of the Ground, which before had been "very fruitful, into Sand, forbid the Rain to fall, and dried up the Plants: But that "being afterwards moved with Compaſſion, he opened the Springs, and ſuffered the "Rivers to flow. This *Choun* was worſhip'd as a God, till ſuch Time as *Pachacamac* "came from the South."

CHOUN diſappear'd after the Arrival of *Pachacamac*, who was much mightier, and "metamorphos'd all the Men whom *Choun* had created, into wild Beaſts."

[a] *Coreal, Purchas.*

THE

THE *Peruvians* had ſome Knowledge of the Flood; but as it would be a difficult matter to draw any Thing accurate from the Account they have given of it, we refer the Reader to the *Inca Garcilaſſo*'s Hiſtory.

WE ſhall not take any notice here of the great Veneration they paid to the Rainbow; their ſuperſtitious Opinion concerning Comets, the Predictions which they drew from Dreams, nor of the Opinion they had that the Sun at its Setting uſed to plunge himſelf into the Ocean, where it loſt its Light and Heat, both which it recover'd after having paſs'd under the Earth, which they placed on the Surface of the Waters, and that it afterwards roſe in the Morning through the Gates of the Eaſt. Hence we may judge of the Nature of the human Mind, when uninform'd of certain Things, and whether the People of all Countries are not diſpoſed to receive the ſame Impreſſions of Superſtition.

WE ſhall conclude this Article of their Religion with the Notion they had of Eclipſes. Whenever the Sun was eclipſed, they imagined he was angry with them, and look'd on the Diſorder, which, ſaid they, appear'd in his Countenance, as a manifeſt Proof of it. When the Moon was eclipſed, they fancied it was ſick; and when total, that it would infallibly die; that then it would fall from the Sky, that all would be deſtroy'd, and the World be at an End. In order to prevent theſe Misfortunes, they, the Moment the Eclipſe began, [a] made a prodigious Noiſe with Horns, Trumpets, and Drums. They tied Dogs to Trees, and whipped them unmercifully, in order to make them bark ſo very loud, that the Moon, whom they thought was now fallen in a Swoon through the Violence of Pain, and who lov'd thoſe Creatures, becauſe of the ſignal Services they had formerly done her, was forced to awake at their Cries.

Their Prieſts, Diſcipline, Nuns, *&c.*

NONE but the *Incas*, who were of the Royal Family, were admitted to be Prieſts of the Sun; but thoſe who were *Incas* by a ſpecial Grant, *i. e.* had been raiſed to that Honour for their Merit, were allowed to officiate in the inferior Services of religious Worſhip.

WE have already mention'd the Sacrifices which the Prieſts made to the Sun, to which we will now add, that they did not always ſacrifice in the ſame Place, but frequently in the Court of the Temple of the Sun; but that the Sacrifices of the chief Feaſt of the Sun were perform'd in the great Square at *Cuſco*: The Prieſts were obliged to enter the Temple of the Sun bare-footed and bare-legg'd.

" [b] THEY always choſe one of the King's Uncles or Brothers for the Sovereign Pon-
" tiff, in Default of which they were obliged to elect a legitimate Relation of his. The
" Prieſts had no Habit peculiar to their Order, but in all thoſe Provinces where the Sun
" had a great Number of Temples, none but the Natives, and ſuch as were related to the
" chief Man of each Province, were allow'd to exerciſe that religious Employment.
" The chief Prieſt, who was ſomething like a Biſhop among us, was obliged to be an
" *Inca*. And in order that they might conform themſelves to their Metropolitan
" in their Sacrifices and Ceremonies, their *Incas* were always elected as Superiors in
" Times of Peace and War; but they did not remove the Natives to prevent their ha-

[a] The antient *Greeks* and *Romans* uſed alſo to make a great Buſtle in order to recover the Moon, whom they imagin'd was fallen in a Swoon. They beat on concave Veſſels of Copper, preſented Torches to it, *&c.*

[b] *Hiſtory of the* Incas *of* Peru, Book II. Chap. 9. *and* Book II. Chap. 22.

" ving

" ving any room to ſay they were deſpiſed, or treated in an arbitrary Manner. The " chief Prieſt told the People the Things he had conſulted the Sun about, and what " the latter had commanded him to declare to them, according to the Doctrine of their " Religion. In a word, he declared thoſe Things to them which he had diſcover'd by " Auguries, Sacrifices, and ſuch like Superſtitions as prevail'd among them. They give " their Prieſts a Name which ſignifies to *gueſs* or *divine.*

" THERE were ſeveral Apartments in the Houſe of the Sun, appropriated to the " Prieſts and Domeſtics, who were all, as we before obſerved, *Incas* by ſpecial Grant: " For no *Indian*, tho' of ever ſo great Quality, was allow'd to enter into it, unleſs he " were an *Inca*; neither were the Ladies ſuffer'd to go into it, nor even the King's " Wives or Daughters. The Prieſts adminiſtred in the Temple in their turns weekly, " which they conſulted by the Quarters of the Moon, during which they abſtain'd " from all Commerce with their Wives, and continued in the Temple Day and Night". All the Time that the Prieſts and Miniſters of the Religion of the *Incas* were performing their reſpective Functions in the Temples, in which they adminiſter'd weekly, as was before obſerv'd, they were maintain'd out of *the Revenues of the Sun.* This was the Name they gave to the Produce of certain Lands which they gave to that Planet as his Demeſns or Inheritance, which [a] generally included about a third Part of the Lands of each Province.

THESE People had alſo Nuns among them, who devoted a perpetual Virginity to the Sun. They were ſo very ſcrupulous upon this Head, that they always made choice of Girls under eight Years of Age, to prevent their being impoſed upon. They were particularly cautious with regard to thoſe Virgins of the religious Houſe at *Cuſco*, they being deſign'd for the Sun's Wives; for which reaſon none were admitted into that Convent but the Daughters of the *Incas* of the Blood-Royal, which was not mix'd with that of Strangers. The moſt antient among theſe was choſen as [b] Abbeſs. Theſe had the Direction of the Younger; taught them all kind of Works, inſtructed them in Divine Service, and had an Eye to their Infirmities: Their Confinement was ſo cloſe that they never had an Opportunity of ſeeing either Men or Women; nor had they either Turning-Box or Parlour in their Convent. We are aſſur'd that theſe Injunctions were obſerv'd with the utmoſt Exactneſs, and that the Law by which thoſe who broke the Vow they had made to the Sun their Husband was puniſh'd, was inexpreſſably rigorous. *Garcilaſſo* ſays as follows upon that Head. [c] " If among ſo great a Number of Religious, " any one of them ſhould happen to violate her Chaſtity, there was a Law, by which " it was enacted, that the Nun ſo offending ſhould be buried alive, and her Gallant " hang'd. But becauſe the putting to Death of one Man only, was thought vaſtly diſ- " proportionate to ſo great a Crime as that of violating a Maiden devoted to the Sun their " God, and the Father of their Kings, it was moreover enacted by the ſame Law, " that not only the Perſon offending ſhould be puniſh'd, but alſo his Wife, his Children, " his Servants, his Relations, and all the Inhabitants where he reſided, not excepting " the Babes who ſuck'd at the Breaſt. For this Purpoſe, they razed the City and pav'd " it with Stones, by which means every Part of it remain'd deſart, curs'd, and excom- " municated, as a Teſtimony of that City's having given Birth to ſo deteſtable a Wretch: " They likewiſe endeavour'd to hinder any one from treading upon that Ground, and " even Beaſts, if poſſible. This Law, however, was never put in Execution, be- " cauſe no one ever happen'd to be guilty of this Crime in that Country.

[a] *Hiſtory of the* Incas, Book V. Chap. 1.
[b] *Mamacuna*, a Word ſignifying *a Woman who performs the Office of a Mother.*
[c] Book IV. Chap. 3.

" THEY had Convents like to thoſe of *Cuſco* in all the chief Provinces of the Em-
" pire. In theſe they admitted [a] Maidens of all Ranks or Degrees, whether of the
" royal Blood and legitimate, or Baſtards and of foreign Extraction. They ſometimes
" admitted into them, which however was a very great Favour, the Daughters of ſuch
" Lords as had Vaſſals under them, not excepting thoſe of the meaneſt Citizens, pro-
" vided they were beautiful; for upon that Condition they were educated, in order to
" their becoming one Day the Daughters of the Sun, or the *Inca*'s Miſtreſſes, and were
" ſuperintended with as much Care as the Women dedicated to that Planet. Theſe,
" like the reſt, had young Women to wait upon them, and were maintain'd at the
" King's Expence, in Quality of his Wives. Moreover, they, as well as the Virgins
" of the Sun, generally ſpent their Time in ſpinning, and in making Robes or Gowns
" for the *Inca*, who always diſtributed Part of them among his Relations and the *Cu-*
" *racas*, as likewiſe among the moſt renowned Generals, and all ſuch as he was deſi-
" rous of diſtinguiſhing by his Favour; which was look'd upon as both juſt and ſeem-
" ly, ſince thoſe Habits were wrought by his own, and not by the Sun's Wives, and
" were made for himſelf, and not for his Father.

" THE above-mention'd Women had alſo their *Mamacunas* like thoſe of *Cuſco*, but
" with this Difference, that theſe were always legitimate Children, of the royal Fami-
" ly, and were oblig'd to ſpend their Lives in thoſe Convents, to all which Conditions
" the Wives of the Sun were oblig'd to ſubmit; whereas in the other Convents of the
" Empire, they receiv'd Maidens of all Ranks and Conditions, provided they were
" beautiful, and Virgins of unſullied Chaſtity; they being devoted to the *Incas*, to whom
" they were deliver'd up at firſt asking; and theſe were allow'd to keep them as their
" Miſtreſſes, in caſe they happen'd to be agreeable in their Eyes. Theſe Convents were
" in reality ſo many Seraglios, like thoſe of the Eaſt. Such as attempted to violate the
" Honour of the *Inca*'s Wives, were puniſh'd with as much Severity as thoſe who de-
" bauch'd the Virgins devoted to the Sun. The Law had enacted in this Manner, be-
" cauſe the Crime was equally enormous.

" SUCH young Women as had been once pitch'd upon for the King's Miſtreſſes, and
" had had any Commerce with him, were not allowed to return home without his
" Leave, but attended in the Palace in quality of Ladies of the Bed-Chamber to the
" Queen, till ſuch Time as they were permitted to return back into their own Coun-
" tries, where they receiv'd the utmoſt Civilities, and were waited upon with a reli-
" gious Reſpect, becauſe the People of their Country thought it a great Honour to have
" one of the *Inca*'s Wives. As for ſuch Nuns as were not choſen by the King for his
" Miſtreſſes, they remain'd in the Convent, till they grew in Years; and after the
" King's Death, his Miſtreſſes had the Title of *Mamacuna* beſtowed upon them by his
" Succeſſor, becauſe they were appointed Governantes of his Miſtreſſes, whom they
" uſed to inſtruct, as a Mother-in-Law would teach her Step-Daughters." We ſhould not have related theſe ſeveral Particulars, which ſeem fitter for an Epiſode in Romance, than to embelliſh the Religion of a People, had not the *Peruvians* conſider'd every Circumſtance which relates to their Sovereigns, as ſo many religious Ceremonies.

THERE were ſeveral other Ladies of the Blood-Royal, who led a retired Life in their own Houſes, and made a private Vow of Chaſtity without entering into any Convent. " If
" at any Time they went abroad, 'twas only to viſit their neareſt She-Relations, when
" they were either indiſpoſed, in Labour, about cutting off the Hair of their eldeſt
" Children, or about giving them a Name. Theſe Women were ſo conſpicuous for
" their Chaſtity, and the Strictneſs of their Lives, that they were honour'd with the
" peculiar Title of *Oello's*, a Name which was ſacred in their idolatrous Religion.

[a] *Hiſtory of the Incas*, Book IV. Chap. iii.

" Theſe

" Theſe Ladies were obliged to be ſincerely chaſte, and not diſguiſe it with a falſe Var-
" niſh; for if ever the leaſt Trick or Artifice was diſcover'd in their Conduct, they
" were either burnt alive, or thrown into the Lions Den. A Widow never ſtirr'd out
" of her Houſe during the firſt Year of her Widowhood, and ſeldom married again if
" ſhe had no Children; and if ſhe had any, ſhe ſpent her Life in perpetual Continence,
" and never enter'd a ſecond Time into the married State. This Virtue gain'd them
" ſo univerſal an Eſteem, that ſeveral very conſiderable Privileges were made in their Fa-
" vour; and there were many Laws and Statutes, by which it was expreſly enacted, that
" the Widows Lands ſhould be plough'd ſooner than thoſe of the *Curacas*, or even of
" the *Incas*."

BEFORE we conclude this Article, it will be proper to take ſome notice of their Confeſſions and the Penance that followed after it. Perſuaded from Reaſon and the Convictions of Conſcience, that the Sins of Mankind do neceſſarily draw down Evils, and the avenging Arm of Heaven, they imagin'd themſelves bound to expiate their Crimes by Sacrifices and Penances. [a] There were Confeſſors eſtabliſh'd in all Parts of the Empire, who always impos'd a Chaſtiſement proportionable to the Greatneſs of the Sin. There were alſo certain Women who had a Share in this religious Function. In the Province of *Collaſuio* they employ'd Charms for the Diſcovery of Sins, and ſometimes diſcover'd them by inſpecting the Intrails of Victims. He who conceal'd his Faults was beat with Stones. They confeſs'd themſelves on all thoſe Occaſions where the divine Aſſiſtance is immediately neceſſary; but the great and ſolemn Confeſſion was made whenever the *Inca* was ſick. The *Inca* confeſs'd himſelf to the Sun only, after which he waſh'd himſelf in a running Stream, addreſſing it in theſe Words: *Receive the Sins which I have confeſſed to the Sun, and carry them into the Sea.* Their Penances conſiſted in Faſtings, Oblations, withdrawing into the moſt deſart Part of the Mountains, Scourgings, *&c.*

Their Marriages, and the Education of their Children.

WE ſhall begin this Article with the Marriage of ſuch as were either nearly or diſtantly related to the *Incas*, of which [b] *Garcilaſſo* gives the following Account.
" The King caus'd to aſſemble annually, or every two Years, at a certain Time, all the
" marriageable young Men and Maidens of his Family, that were in *Cuſco*. The ſtated
" Age was eighteen or twenty for the Maidens, and twenty four for the Men; for they
" were never allow'd to marry younger, becauſe, ſaid they, 'twas fitting the Parties
" ſhould be of an Age requiſite for the well-governing their Families, and affirm'd that
" 'twas mere Folly to diſpoſe of them ſooner in Marriage.

" WHEN the Marriage was agreed upon, the *Inca* ſet himſelf in the Midſt of them,
" they all ſtanding one by the other: He then call'd them by their Names, after which
" taking them by the Hand, he made them promiſe a mutual Faith, which being done,
" he gave them into the Hands of their Parents. Then the new-married Couple went
" to the Houſe of the Bridegroom's Father, and the Wedding was ſolemniz'd for three,
" four Days, or more, according as the neareſt Relations judg'd proper. The young
" Women who were married in this Manner, were afterwards call'd the lawful Wives,
" or the Wives given by the Hand of the *Inca*; a Title which was beſtow'd purely to
" do them the greater Honour. When the *Inca* had thus married his Relations, the next
" Day the Miniſters appointed for that Purpoſe married the reſt of the young Men, Sons

[a] *Acoſta* cited by *Purchas*.
[b] *Hiſt. of the Incas*, Book IV. Chap. viii.

" to

" to the Inhabitants of *Cuſco*, in the ſame Order, according to the Diviſion of the ſeve-
" ral Diſtricts, call'd *Higher* and *Lower Cuſco*.

" THE Relations furniſh'd the Moveables or Utenſils of the Houſe, every one bring-
" ing Something; and this they perform'd very punctually among themſelves, and ne-
" ver made any Sacrifices or other Ceremonies at their Weddings.

" THE Governors and *Curacas* were, by their Employments, oblig'd to marry the
" young Men and Maidens of their Provinces in the ſame Manner. They were bound
" to aſſiſt in Perſon at thoſe Weddings, or ſolemnize them themſelves, in quality of Lords
" and Fathers of their Country.

" THE Corporations of every City were oblig'd to provide a Houſe for their new-
" married Citizens, and the neareſt Relations to furniſh them with Moveables. They
" did not allow the Inhabitants of one Province or City to marry with thoſe of another,
" but were all oblig'd to marry among themſelves, and with their own Relations, like the
" antient Tribes of *Iſrael*; which was done to prevent their Nations and Families from
" being blended and confounded with one another. They nevertheleſs excepted Siſters.
" All the Inhabitants of the ſame City, or of the ſame Province, call'd themſelves Re-
" lations, in caſe they were of the ſame Nation, and ſpoke the ſame Language. To
" which let us add, that they were forbid to quit their Province or City, or to go
" from one Diſtrict to another, becauſe they could not confound the *Decuriæ* which had
" been eſtabliſh'd by the Citizens; beſides, their Corporations regulated the Houſes,
" which they were not permitted to do more than once, and that only in their own Di-
" ſtrict, and with the Conſent of their Relations.

" THE Heir to the Crown uſed to marry his own Siſter, in Imitation of the Sun and
" the firſt *Inca*. For, ſaid they, ſince the Sun took the Moon his Siſter to Wife, and
" had married their two firſt Children together, 'twas but reaſonable the ſame Order
" ſhould be obſerv'd with regard to the king's eldeſt Children. They alſo added, that
" the Blood of the Sun muſt not be mix'd with that of Men; that the Succeſſion ought
" to devolve on the Heir both of the Father and Mother's Side, and that otherwiſe he
" loſt his Right; for they were very exact with regard to the Succeſſion to the Crown.

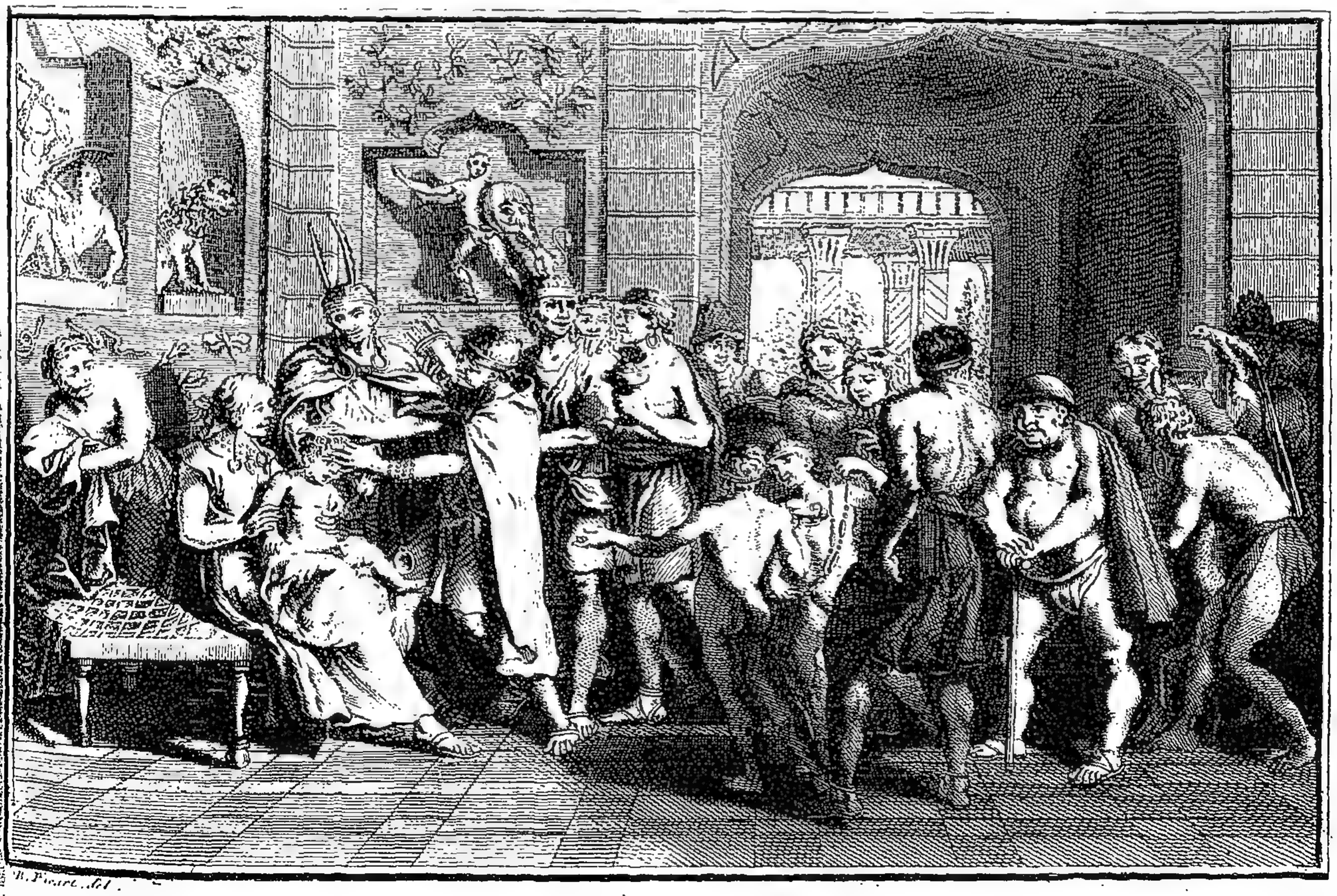
" THE elder Brother was lawful Heir to the Crown, and married his own Siſter;
" but in Default of an own Siſter, he married that Woman of the Blood-Royal, who
" was neareſt related to him, whether ſhe were his half Siſter, his Couſin, his Neice,
" or his Aunt; and this She-Relation might inherit the Crown in Default of Male
" Iſſue, as in *Spain*. In caſe the King's eldeſt Siſter brought him no Children, he
" married her ſecond or third Siſter, till ſuch Time as ſome were born to him.

" THIS Wife was call'd *Coya*, *i. e.* Queen or Empreſs: Theſe Kings, beſides their
" lawful Wife, uſually kept ſeveral Miſtreſſes, ſome of whom were Aliens, and others
" related in the fourth Degree of Conſanguinity, and even beyond. They look'd upon
" thoſe Children which they had by their Relations as legitimate, becauſe they were
" of their own Blood; but thoſe which the *Incas* had by Aliens, were conſidered as
" Baſtards; for notwithſtanding the Reſpect that was ſhewn them becauſe of their roy-
" al Extraction, they yet did not revere them as much as thoſe of the Royal-Blood:
" Theſe they worſhipp'd as Gods, but honour'd the others as Men." The firſt Com-
partment of the Plate repreſents a Marriage ſolemniz'd by the *Incas*.

PURCHAS



MANIERE dont L'YNCAS marie CEUX de son SANG.



On COUPE les CHEVEUX, et on donne un NOM aux FILS de L'YNCAS.

PURCHAS relates, on the Teſtimony of the *Spaniſh* Writers, that the Bridegroom uſed to go to the Houſe of his Bride, and put her on the *Otoja*, a kind of Shoe. If the Bride were a Virgin, the Shoe was made of Wool; but if a Widow, 'twas made of a kind of Reed. The Royal Habit of the *Incas* requires a particular Explication; for which Purpoſe we ſhall borrow the Deſcription of it from the Author of *the Hiſtory of the* Incas. "The *Inca* generally wore a kind of Twiſt about his Head, call'd *Lauta*, of about an "Inch wide, and made almoſt in a ſquare Form, which went five or ſix Times round "his Head, with a colour'd Border that reach'd from one Temple to the other.

"HIS Habit was a Waiſtcoat that reach'd down to the Knee, call'd by the Na-"tives *Uncu*, and by the *Spaniards Cuſma*, which is not a Word of the general "Language, but rather of ſome particular Province. Inſtead of a Cloke they wore a "kind of *Surtout* call'd *Yacola*. The Nuns alſo made a kind of ſquare Purſe for the "*Incas*, which they wore it as were in a Sling, tied to a Twiſt very neatly wrought, and "about the Breadth of two Fingers. Theſe Purſes, call'd *Chuſpa*, were uſed only to "hold the Herb *Cuca* or *Cocoa*, which the *Indians* generally chew. This *Cuca* was "not then ſo common as in our Days; for none but the *Inca* was allow'd to eat of "it, his Relations and certain *Curacas* excepted, to whom the King uſed to ſend year-"ly ſeveral Baskets full, by way of Preſent, which was look'd upon as a very great "Favour."

FROM their Marriages we paſs on to thoſe Cuſtoms which relate to their Children, and the Education they gave them. "[a] The *Incas* always made great Feaſts, and extraor-"dinary Rejoicings at the weaning of their eldeſt Children; becauſe the Right of Se-"niority, particularly of Males, was had in great Eſteem by the *Incas*, and after their "Example, by all their Subjects; but few Rejoicings were made at the Birth of their "Daughters or younger Children.

"THEY wean'd their Children at two years old, and cut off the Hair which they had "brought with them into the World; never touching them till that Time, nor did they "give them the Name by which they were to be call'd. When this Ceremony was "to be perform'd, all the Relations met together, and he who was choſen Godfather "firſt cut the Child's Hair with his Sciſſars, if we may give that Name to certain Ra-"zors made of Flint-Stone, which they employ'd for that Purpoſe, the *Indians* being "unacquainted with thoſe Sciſſars uſed among us. After the Godfather, the reſt cut "off ſome of the Child's Hair in their Turn, according to their Age and Quality; "which done, they all agreed upon giving it a Name, and then offer'd it their ſeveral "Gifts; ſome giving Clothes, others Cattle, others Weapons of ſeveral Kinds, and others "Gold and Silver Drinking-Veſſels, which, however, were preſented to none but thoſe "of the Royal Extraction, for the common ſort of People were not allow'd to uſe them, "unleſs by a ſpecial Grant.

"THE Preſents being made, they all drank copiouſly, otherwiſe the Feſtival would "have been good for nought, and danc'd and ſung till Night. This laſted for three "or four Days, according to the Quality of the Child's Relations. They obſerv'd al-"moſt the ſame Ceremony at the Weaning of the Heir to the Crown, and alſo cut off "his Hair, if we except that this was a Royal Solemnity, and that the High Prieſt of "the Sun was always choſen for his Godfather. On this Occaſion all the *Curacas* of "the Kingdom aſſiſted perſonally, or by their Ambaſſadors, at the Solemnity, which "held for twenty Days together, and made rich Preſents to the Prince, ſuch as Gold, "Silver, precious Stones, and the moſt valuable Things of their reſpective Pro-"vinces.

[a] *Hiſtory of the* Incas *of* Peru, Book IV. Chap 11. The Figure under the Marriage of the *Incas* repreſents that Ceremony.

" As Subjects love to imitate their Princes, the *Curacas*, and in general all thoſe of " *Peru*, made likewiſe great Rejoicings on theſe Occaſions, according to their Rank and " Quality; and this was one of their moſt ſolemn Feſtivals.

" THEY were extremely careful not to bring up their Children too tenderly, and " this was generally obſerv'd from the King to the Beggar. The Moment the Child " was born, it was waſh'd with cold Water, and then wrapped up in Swaddling- " Clothes, which they repeated every Morning, after having left that Water in the " Dew the greateſt Part of the Time. Moreover, when the Mother was for fondling " her Child in an extraordinary Manner, ſhe took Water in her Mouth, and ſpirted it " over all his Body, the Crown of the Head excepted, which ſhe never touched. " When thoſe People were asked why they did this, they anſwer'd, that they did it " to enure their Children to Cold and Toil, and ſtrengthen their Limbs. They never " ſwath'd their Arms till they were upwards of three Months old, ſaying, That it " would weaken them: Moreover, they generally keep them in a Cradle, which was " a kind of Bench with four Feet, as we ſee it repreſented in the Figure, one of which " was made ſhorter than the reſt, purpoſely that they might be rock'd with greater " Eaſe. The Bed in which the Child lay, was a kind of coarſe Net, in which the Babe " was wrapp'd on both Sides of the Cradle, to prevent his falling out.

" MOTHERS never took their Children in their Arms, not even when they gave 'em " ſuck; for, ſaid they, they would always be for ſtaying in them, were they to be us'd " to it, and then it would be a difficult matter to confine them to their Cradles. How- " ever, whenever they thought proper to take them out of it, they uſed to make a " Hole in the Ground, and ſet the Child upright in it Breaſt-high; they then ſwathed " them with old Clouts or Rags, in order to make them lie the ſofter, and at the ſame " Time gave them ſeveral Play-Things to divert them with, but never once took them " in their Arms, though they were the Children of the greateſt Lords in the Empire. " When a Mother wanted to give her Child ſuck, ſhe uſed to lay herſelf down upon it, " but never gave it ſuck above three Times a Day, *viz.* at Morning, Noon, and Even- " ing; nor would ſhe ever give it the Breaſt but at thoſe Times, and would let it ſquall " rather than ſuffer it to get a Habit of ſucking all-day-long. All the Women of that " Country did the ſame, and the Reaſon they gave for it was, that it made them na- " ſty, and ſubject to vomiting, that they became Gluttons when they grew up, and that " the Beaſts themſelves furniſh'd them with an Example, who never ſuckled their " Young but at certain Times of the Day, and not all-night-long. The greateſt La- " dy in the Empire brought up her Children herſelf, and never gave them to another " to nurſe, unleſs forc'd to it by ſome great Indiſpoſition; nor had ſhe any Commerce " with her Husband all the Time ſhe ſuckled it, for fear of ſpoiling her Milk, which " might throw the Child into a Conſumption."

As the Child grew up, they ſtrengthen'd its Body by Labour and Exerciſe, after which they were put under the Direction of the *Amautas*, who were the *Peruvian* Philoſophers or Doctors. Theſe *Amautas* regulated the Manners of their Youth, inſtructed them in the Ceremonies and Precepts of Religion, in the Laws of the Empire, and the Duty which Man owes to his Fellow-Creatures. The Minds of Children were cultivated almoſt from their moſt tender Infancy; at ſix or ſeven Years of Age they always had ſome Employment aſſign'd them, which was always ſuited to their Years. In fine, the Care they took to ſhun Idleneſs and Indolence was ſuch, as might juſtly put Nations infinitely more knowing than themſelves to the Bluſh. Nor were they leſs careful of flying from Luxury, ſtill more dangerous than Idleneſs, whoſe only Aim is to flatter the Senſes, and adminiſter Fuel to Vanity, to awake in us a Senſe for Pleaſure in Proportion as it decays in us, and which keeps the Spirits in a perpetual Hurry, even to the laſt Gaſp, notwithſtanding its Inability to produce the leaſt Fruits from all its Labours, or even to diſcover one ſingle Mark of it.

Their

Their Notions *with regard to the* Immortality of the Soul, *and their* Funeral Rites.

THE *Amautas* made a Diſtinction between the Body and Soul of Man, aſcribing Immortality to the latter, but as for the former they gave it no other Name than animated Earth. Moreover, " Experience, [a] ſays *Garcilaſſo*, taught them, that Animals " grow, and are indued with Senſation; they therefore ſuppoſed them to be informed " with a vegetative and ſenſitive Soul, but not with a reaſonable one. They were of O- " pinion that there was another Life after this, which would be happy for the Good, " but unhappy for the Wicked, to reward the former, and puniſh the latter. Further, " they divided the Univerſe into three Worlds; to the firſt, which was Heaven, they gave " the Name of *Hanan-Pacha*, or the High-World, where the Good receive the Recom- " pence of their Virtues; the ſecond *Hurin-Pacha*, or the Low-World, becauſe of Ge- " neration and Corruption; and the third *Veu-Pacha*, ſignifying the Center of the Earth, " or Inferior World, where the Wicked were to inhabit. They likewiſe gave the Name " of *Cupaypa-Huacin* to this laſt World, *i. e.* the Devil's Houſe: But they imagin'd " that the Life to come was a corporal one, pretty like that we paſs upon Earth, and made " the Repoſe of the High-World to conſiſt in leading a Life of Tranquility, free from " the Cares and Anxieties of this; but then on the other Side they affirm'd, that the " Lower-World, which we call Hell, was fill'd with all thoſe Diſeaſes and Evils which " afflict Mankind here below, without once enjoying the leaſt Interval of Repoſe or Con- " tentment. To this we muſt add, that they did not rank the ſenſual Pleaſures, nor " the Vices with which the Soul is ſullied, among the Pleaſures of the next Life; but " that they made all Happineſs to conſiſt in the Tranquility of both Soul and Body, " which they placed in a State wholly unruffled with Cares or Troubles.

" THE *Incas* alſo believed in an univerſal Reſurrection, but then their Minds did not " ſoar higher than this animal Life, for which they ſaid we were to riſe, but without " any Expectation of either Glory or Miſery. They were very careful of the Pairings " of their Nails, and the Combings of their Hair, or that which they cut off; theſe they " laid in the Crevices or Holes of Walls. If any of theſe Excreſcencies happen'd at any " Time to fall to the Ground, and were found by an *Indian*, he always took them up, " and laid them where they were before. This ſuperſtitious Cuſtom often raiſed my Cu- " rioſity to enquire into the Motives of it, and they all anſwer'd to this Purpoſe: Do you " know, ſaid they, that all who are born here below are to live again in this World, " and that the Souls will come out of their Graves with every Thing that belong'd to " their Bodies? In order therefore that we may not be put to a great deal of Trouble " in hunting after our Nails and Hair, in the prodigious Croud and Confuſion of that " Day, we depoſite them altogether in order that we may be able to find them immedi- " ately; nay, we wou'd, if poſſible, always ſpit in the ſame Place. *Franciſco Lo- " pez de Gomara*, ſpeaking of the Interment of the Kings and great Lords of *Peru*, ſays " as follows in the 225th Chapter of his Work. *When the Spaniards opened thoſe Graves, " and ſcatter'd the Bones they found in them up and down, the* Indians *beſought them not to " act in that manner, that they might not prevent their finding them at the Day of Judg- " ment. Whence it is manifeſt that they believ'd in the Reſurrection of the Body, and the " Immortality of the Soul,* &c.

[a] *Hiſtory of the* Incas, Book II. Cap. 7.

THE

THE *Peruvians* embalm'd their dead Bodies in ſuch a Manner, as not only preſerv'd them from Rottenneſs and Corruption, [a] but alſo made them grow prodigiouſly hard and callous. They uſed to embalm the Bodies of their *Incas* after this manner: Whenever the *Inca*, or any great Man of the Empire, happen'd to die, his Wives and Domeſtics uſed to offer to be put to Death, in order to attend upon him in the other World; and there was ſometimes ſuch a Croud of them, that they were frequently oblig'd to diſmiſs Part of them. We may probably ſuppoſe, ſays a [b] Traveller, that the Prieſts hit upon ſome religious Motive to engage them to devote themſelves to Death in this manner, otherwiſe, wou'd it be poſſible for us to imagine, that Women ſhould be ſo extravagantly fond, as to diſpute who ſhould have the Pleaſure of being buried with their Husband? or that their great Men could have been able to procure one ſingle Domeſtic? They carry'd the Body to the Place of Interment, on a kind of Throne, ſupported by a ſort of Litter, which was followed by the Wives and Domeſtics of the Deceas'd, with Proviſions neceſſary for their Support in the next Life. During the Proceſſion, one of the neareſt Relations of the Deceas'd us'd to ſhoot ſome Victuals into his Mouth through a Tube, like that through which Children ſhoot their Peas, being perſuaded, that it would be impoſſible for the Deceas'd to undergo the Fatigues of that Journey without ſome ſuch Suſtenance. A wooden Statue repreſenting the Deceas'd was plac'd over his Grave, when the Artificer was there repreſented with his Work, and the Soldier with his Arms. The two Compartments repreſent the Ceremonies here deſcrib'd, and the manner of letting the Corpſe down into the Graves.

AFTER they had embalm'd the Bodies of the *Incas*, they ſet them before the Figure of the Sun in the Temple of *Cuſco*, and there offer'd Sacrifices to them, as to divine Perſons who were the Sun's Children. "The firſt Month after the King's Deceaſe was "ſpent in Tears; the Citizens wept all-day-long, and gave the higheſt Teſtimonies of "Sorrow; the People of the ſeveral Diſtricts of *Cuſco* us'd to aſſemble together, and car-"ried the Trophies, the Banners, the Weapons, the Clothes of the *Inca*, and all Things "that were to be buried with him, by way of honouring his Obſequies. Their Plaints and "Wailings were intermix'd with a Recital of the Victories the *Inca* had gain'd, his re-"markable Atchievements, and the Grants he had made to thoſe Provinces, where ſuch "and ſuch Perſons, which they nam'd, were born. The firſt Month of Mourning be-"ing expir'd, they renew'd it every Fortnight, every New-Moon, during the firſt Year. "In fine, they concluded it with all imaginable Solemnity and the deepeſt Lamentations; "for which Purpoſe they had certain *Hir'd Mourners*, who us'd to ſing the Virtues and "Atchievements of the Deceas'd in a melancholy Tone. In this manner all the Inha-"bitants of *Cuſco* uſed to mourn. The *Incas* of the Blood-Royal obſerv'd the ſame "Cuſtom, excepting that it was perform'd with greater Pomp and Solemnity.

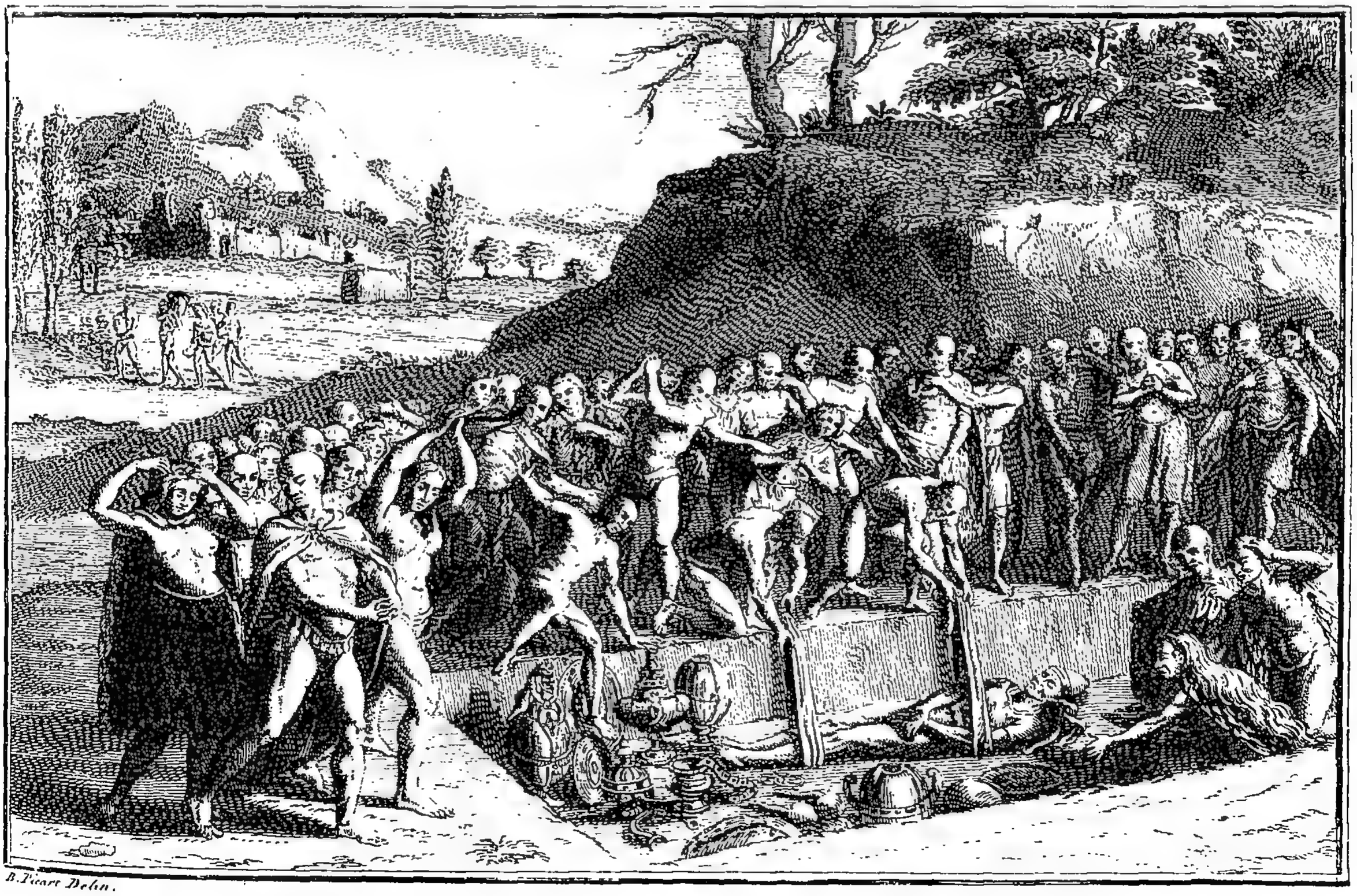
"THE ſame Cuſtom was obſerv'd in all the other Provinces of the Empire, every "great Man giving the higheſt Teſtimonies of his Sorrow for the Death of his Sovereign. "They viſited all thoſe Places which the King had peculiarly diſtinguiſhed by his Favours "or Preſence, and left greater Teſtimonies of their Affection in them than in other Pla-"ces, intermixing the Recital of Favours and Grants which they had receiv'd from the "Deceas'd, with Sobs and Lamentations." They celebrated the Memory of their *Curacas* and other great Men after the ſame manner.

[a] *Hiſtory of the* Incas, Book V. Chap. 29.
[b] *Coreal's* Voyages, Vol. II. p. 94.

In



HONNEURS FUNÈBRES, rendus aux GRANDS, du Perou apres leur mort.



Maniere D'ENSEVELIR les GRANDS, du Perou,

In what Manner they diſtinguiſh'd the SEASONS.

HERE follows the Account which [a] *Garcilaſſo* gives us on this Head. "The "common People computed their Years by their Crops, and all in general by the "Summer and Winter Solſtices, but in a very particular Manner. There were ſixteen "Towers at *Cuſco*, *viz.* eight to the Eaſt, and as many to the Weſt, four being built "near one another; the two which ſtood in the Middle were not ſo high as the reſt, "and were about three Story high or thereabouts; the Towers ſtood at eight, ten, or "twenty Foot Diſtance one from the other; and thoſe on the Sides were much higher "than the Watch-Towers erected in the Ports of *Spain*, or on the Frontiers. They were "even employ'd to that Purpoſe, and the Space between the little Towers thro' which "the Sun paſſed at his Riſing and Setting, was the Point of the Solſtices.

"THE *Inca*, in order to make this Obſervation with greater Exactneſs, always plac'd "himſelf in a convenient Place, when he obſerv'd attentively whether the Sun roſe and "ſet between the two little Towers which ſtood Eaſt and Weſt. At the ſame Time the "moſt skilful *Indians* uſed alſo to make their Obſervations, and in this manner they fix'd "their Solſtices. This was the only Method the *Indians* had to find out the exact Time "of them, and never fix'd them to certain Days of the Month when they happened; "they not computing their Months by Days, but by Moons, as will be ſhewn in the "Sequel. Their Year conſiſted of twelve Moons, but they had not the Art of adjuſting it "with the Solar Year, which was longer by eleven Days, ſo that they were obliged to "have Recourſe to the Sun's Motion, in order to find the true Time of the Solſtices. "It was thus they divided one Year from another, and computed from the Solar when-"ever they ſow'd the Ground. Some Authors have indeed related that they were able "to compute the two Years together, but we have Reaſon to believe they were miſtaken, "ſince, had the *Indians* underſtood this kind of Calculation, they would undoubtedly "have fix'd the Solſtices according to the Days of the Month on which they happen, "and conſequently would have not built Towers, or taken ſuch great Pains to look for "the Riſing and Setting of the Sun.

"NEITHER were the Equinoxes unknown to them, for they always made great Re-"joicings at thoſe Seaſons. The Inhabitants of *Cuſco* at their vernal Equinox us'd to get "in their Maiz, and aſſembling together, made great Rejoicings, particularly at *Col-"campara*, the Garden of the Sun. But they kept one of their four principal Feaſts at "the Brumal Equinox. This People, in order to find out the exact Time of the Equi-"nox, had raiſed very rich Columns, very finely wrought, in the midſt of thoſe open "Places which were before the Temple of the Sun. Here their Prieſts uſed to aſſemble "daily a little before the Equinox, when they took a very exact Obſervation of the Sha-"dow which thoſe Columns projected. The Area where they ſtood form'd a Circle, from "the Center of which they drew a Line from Eaſt to Weſt: Repeated Experience had "taught them the Place where they were to look for the Point, and they eſtimated by the "Shadow of the Column upon the Line, their Proximity or Diſtance from the Equinox. "If the Shadow went round the Pillar from its Riſing to its Setting, and that there was "none at all when it was at the Meridian, they took that Day for the true Equinox; "whereupon they immediately adorn'd theſe Columns with Flowers and odoriferous "Herbs, and afterwards ſtrew'd them on the Sun's Seat or Throne, ſaying that he had "that Day ſet therein with all his radiant Light, and had ſtopt perpendicularly over their "Columns. And indeed they worſhipped him that Day with greater Demonſtrations

[a] Book II. Chap. 22.

" of Joy and Gladneſs, and preſented him with magnificent Gifts of Gold, Silver,
" precious Stones, and ſuch like valuable Commodities. We may here obſerve, that as the
" *Incas* won new Provinces, the *Amautas*, who were their Philoſophers, found by new
" Experiments, that the nearer they came to the Equinoctial Line, the leſs Shadow the
" Pillar projected when the Sun was at the Meridian. For which Reaſon thoſe which
" were in the City of *Quito* and about it as far as the Sea-Coaſts, were moſt eſteemed;
" becauſe the Sun was perpendicular in thoſe Places, and caſt no Shadow at all when at
" the Meridian. Hence they paid a greater Reſpect to thoſe Columns than the reſt, and
" fancied that the Sun delighted moſt to ſeat himſelf upon them, ſince, ſay they, he
" takes a Pleaſure in ſtanding perpendicularly over them, whereas he never ſtops at the
" reſt but Side-ways only."

Their RECORDS.

WE ſhall quote *Garcilaſſo* once more. The Relation he has given us appears to be exact; this we probably ſhould have enervated, had we diſguiſed it under new Terms; and by putting it into a modern Dreſs, we poſſibly might have varied the Facts related by him.

" WHEN the *Indians* had a Mind to make their Computations, which they expreſs'd
" by the Word *Quippu*, ſignifying *to tie*, or a *Knot*, and is alſo the Account itſelf, be-
" cauſe their Knots were made of all kind of Things, they generally uſed Thread of
" various Colours; for ſome had only one, others two, and others again three, and ſo
" on. Every Colour, whether ſingle or mix'd, had a peculiar Signification. Theſe
" Strings, which were made of three or four Threads twiſted together, about the Big-
" neſs of the ſmalleſt Packthread, and three Quarters of an Ell long, were threaded in
" Order long-wiſe into another String or Twiſt, the whole making a kind of Fringe.
" They judg'd the Import of each Piece of Thread by its Colours; as for inſtance, the
" Yellow ſignify'd Gold, the White Silver, and the Red Warriors. To denote any Par-
" ticulars which were not of a remarkable Colour, they uſed to ſet them according to
" their reſpective Orders, beginning at the moſt conſiderable, and ſo going on to ſuch as
" were leaſt ſo: Thus for inſtance, to denote Corn or Pulſe, the firſt in Order would then
" have been Wheat, next Rye, then Peas, Beans, Millet, *&c.* In like manner to denote
" Weapons, they always plac'd thoſe firſt which they thought the moſt noble: In cal-
" culating the Number of their Vaſſals, they firſt began by the Inhabitants of each City,
" and then number'd thoſe of the Provinces. The firſt Thread was for old Men of ſixty
" or upwards, the ſecond for thoſe of fifty, the third for thoſe of forty, and ſo on in a
" decimal Proportion down to the Children ſucking at the Breaſt: They likewiſe com-
" puted the Number of Women according to their reſpective Ages in the ſame Order.

" SOME of theſe Twiſts or Strings had other ſmall thin Twiſts in them, all of the ſame
" Colour, which ſeem'd to be ſo many Exceptions from the general Rules; as for in-
" ſtance, the ſmall Twiſts that were annex'd to the Knot of the married Men or Wo-
" men, at ſuch or ſuch an Age, denoted the Number of Widows or Widowers that Year:
" For theſe Calculations were as ſo many Annals, and included only the Tranſactions of
" one ſingle Year.

" THEY always computed decimally on thoſe Strings, *viz.* by Units, Tens, Hundreds,
" Thouſands, Ten of Thouſands, and ſeldom went further than Hundreds of Thou-
" ſands; becauſe as every City, and each Capital of a Province, kept their particular Eſti-
" mate, the Number never went any farther. Not but if they had been obliged to com-

pute

" pute by Hundred Thouſands, they could have done it, becauſe they can expreſs all
" Arithmetical Powers in their Tongue. Theſe ſeveral Numbers which they computed
" by the Knots of their Strings, were ſeparated from one another; and the Knots of each
" Number was relative to one, like thoſe of the *Franciſcans*, which was done ſo much
" the more eaſily, as they never went higher than from one to nine; and Tens, *&c.* the
" higheſt Number of which was Tens of Thouſands, was at the Top of the String, next
" to that Thouſands; and ſo on. The Knots of each Thread, and of each Number,
" were equal to each other, and diſpoſed as artfully as the moſt skilful Arithmetician
" places his Figures to make a long and regular Calculation.

" THERE were certain Perſons among theſe *Indians* who had theſe *Quippus*, or knot-
" ted Strings, under their immediate Direction. They were call'd *Quippucamayus*, i. e.
" the Perſons who had the Care of the Accompts, whoſe Number was always regulated
" in Proportion to the Inhabitants of the ſeveral Cities and Provinces: The ſmalleſt City
" was obliged to have four at leaſt, and the largeſt had twenty or thirty. They all kept
" the ſame Accompt, and were as ſo many Checks one to the other; and tho' one Ac-
" comptant could have tranſacted all the Buſineſs, nevertheleſs the *Incas* would have ſeve-
" ral ſettled in each City, in order to prevent Frauds and Abuſes, ſaying, That if there
" were but few, they might eaſily combine together and defraud the Public, which could
" not be ſo eaſily done when they were many, and conſequently would either oblige them
" all to be juſt and faithful, or ſhare equally in the Guilt.

" THEY computed the ſeveral Tributes which the *Incas* receiv'd every Year by Knots.
" On them a Regiſter of the Soldiery was kept, as alſo of thoſe who were kill'd in the
" War, and of the Births and Deaths which happen'd every Year, *&c.* They even com-
" puted thereby the Number of their Battles and Skirmiſhes, the ſeveral Embaſſies that
" had been ſent from their *Incas*, and the Declarations their King had given. But as it
" was impoſſible to expreſs the Subject and Iſſue of each Embaſſy, and all their hiſto-
" rical Tranſactions, by Knots, they uſed certain Marks to diſtinguiſh the ſeveral memo-
" rable Actions, the Embaſſies and Declarations which had been made both in Peace and
" War: The *Quippucamayus* got the Subſtance of theſe by Heart, and taught them the
" reſt by Tradition, particularly in the Cities and Provinces where thoſe Incidents had
" happen'd, and whoſe Inhabitants were more deſirous of tranſmitting them to Poſterity
" than thoſe of any other Country. They had alſo another Method of recording their
" moſt memorable Events. The *Amautas* made them in Proſe, and afterwards work'd
" them into a kind of ſhort Fables, for Parents to repeat to their Children, and Citizens
" to their Country People; ſo that devolving in this manner from Age to Age, theſe ſeve-
" ral Incidents might be known to all. They moreover work'd up their hiſtorical Re-
" lations in a fabulous and allegorical Manner; for which Purpoſe their *Aravicus*'s, or
" Poets, uſed to compoſe ſhort Verſes, in which a ſuccinct Account of the Hiſtory, Em-
" baſſy, or Anſwer made by the King was given; and thus they expreſs'd the ſeveral In-
" cidents, which otherwiſe would have been unintelligible, by Knots. They uſually ſung
" theſe Verſes in their Triumphs, in their moſt ſolemn Feaſts, at the Coronation of a new
" *Inca*, and the reſt of their Ceremonies."

WE ſhall now conclude what we had to obſerve with regard to the religious Ceremo-
nies of *Peru*, and of whatever may be thought relative to them.

THE

THE

CONFORMITY

OF THE

CUSTOMS

OF THE

EAST-INDIANS,

With thoſe of the

JEWS, and other Antient Nations.



Graulet, in.et. C. Du. Bosc. Sculp.

THE

CONFORMITY

OF THE

CUSTOMS

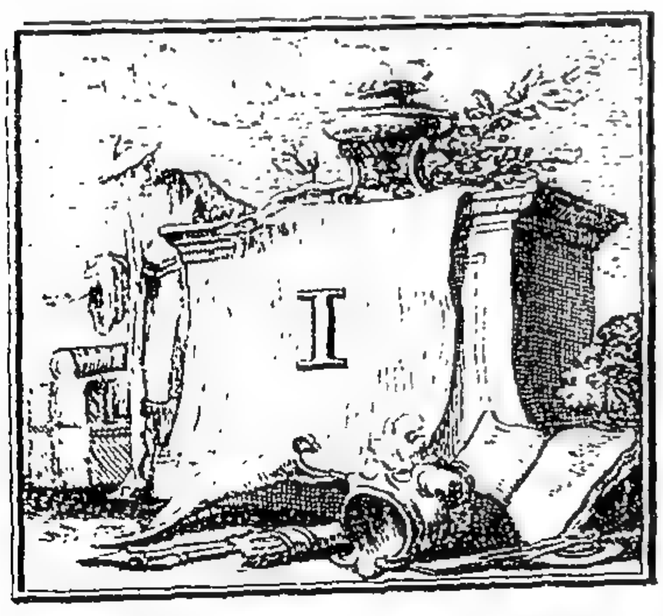
OF THE

EAST-INDIANS,

With thoſe of the

JEWS, and other Antient Nations.

I. *The general Idea of the following Diſſertation.*



IF it be dangerous to write any Thing concerning foreign Countries, becauſe of the Prejudice which great Numbers of People entertain againſt every Thing that comes from far or appears wonderful, 'tis no leſs ſo for a Man to conceal from the World ſuch Particulars as he may have ſeen; becauſe ſeveral are of Opinion, that a Man has no ſooner left his Country, but new Wonders muſt exhibit themſelves every Moment; that all Things in foreign Nations are ſtrange and ſurprizing, and that every Thing which ſtrikes a Traveller's Eye, muſt neceſſarily afford him Inſtruction; ſo that what Reſolution ſoever a Traveller may take, he runs the Hazard of being cenſured either as an inſincere, or an indolent Perſon. To pleaſe one Part, a Man ſhould relate ſuch Particulars only as are very trite, and to be daily met with, becauſe the Moment any Thing extraordinary is related, 'tis immediately look'd upon as Fiction;

Fiction; the other are unſatisfied, unleſs the Writer mentions Prodigies in every Line; for with theſe 'tis ſufficient that a Piece be written in the common Stile of Travellers, to make it be rejected with Scorn, and conſider'd as a trifling Performance.

'TIS certain that the following Sheets will not ſuit the Taſte of either, ſince as I have liv'd too long in *India*, not to diſcourſe pertinently on certain Matters, which may poſſibly appear ſurprizing to the Reader; ſo on the other Side, I did not reſide long enough there to be able to write confidently on every Particular; to flatter myſelf ſo far, as to imagine myſelf thoroughly acquainted with the Policy and Cuſtoms of the *Indians*, or that I had acquir'd a Knowledge of Things in the Space of three or four Years Time, which a Man could hardly be Maſter of in twenty. But though the Account I give of the *Indies* may not pleaſe the Readers above-mention'd, it nevertheleſs may not diſpleaſe thoſe who are able to form a juſt Idea of Things, though brought from far, and who judge without Prejudice. If theſe ſhould find that I ſometimes miſtake in my Parallel between the Cuſtoms of the *Indians* with thoſe of the Antients, I nevertheleſs flatter myſelf, that they will not cenſure the Deſire I had of opening to myſelf a Path to the Knowledge of Antiquity, by ſtudying the Maxims of thoſe People.

I HAVE wholly deviated from the common Road which moſt of our Travellers generally ſtrike into; for were a Man to write from others, and agree with them in their Relations, 'twould be no more than barely tranſcribing them, which might eaſily be done, without travelling to Countries ſo remote; then again, to vary from them would but heighten the Confuſion, which is great enough already among thoſe who have written on that Subject; nor could a Traveller flatter himſelf that his Writings would be better receiv'd on that Account, or be ſooner believ'd by his Readers, who think, as they may ſafely do, that other Writers will afterwards ariſe, who will differ from them.

I FIRST thought to ſtudy only the Religion of the *Indians*, and was confirm'd in my Reſolution by the firſt Diſcoveries I had made therein, having obſerv'd a certain Order between their Principles, and the Syſtem of their triple Divinity, *viz. Brâma*, *Witſnou*, and *Devender*, as is not found in the Multitude of Gods ador'd by the *Greeks* and *Romans*, and mention'd by *Heſiod* in his *Theogony*. But as 'tis the Nature of Error to be always ſo; that 'tis impoſſible for Falſhood to boaſt ſuch a Series of Proofs and Reaſons as illuſtrate each other; but on the contrary, that the whole is a Rhapſody of Contradiction and Obſcurity; when I was for entring into a Detail of the different Sects among the Pagans, and for piercing farther into their Myſteries, ſo many Abſurdities occurr'd, that I thought it would be ridiculous to buſy myſelf any longer in theſe Enquiries, eſpecially as the Theology of the antient Heathens ſcarce agrees with theirs in one ſingle Particular. However, I did not form the ſame Judgment with regard to their particular Cuſtoms, but conſider'd them as ſo many valuable Remains of Antiquity, which might be of Service in illuſtrating ſeveral Paſſages in antient Authors, the ſacred Writings in particular: This Knowledge being abſolutely neceſſary, in order for the giving a natural Explanation of certain Paſſages which ſome very learned Interpreters frequently explain allegorically, for want of being acquainted with the Cuſtoms of the *Eaſterns*.

MOREOVER, we meet with ſeveral Paſſages, and even Terms in the Scriptures, which at firſt are ſomething ſhocking; however they ſoon grow familiar to us, after a ſmall Acquaintance with the *Eaſterns*, among whom we ſtill meet with all thoſe Characters of Antiquity which are found in the Bible, and generally in all thoſe Books which treat of the *Jews* and other antient Nations.

St. JEROM

St. JEROM was very ſenſible of the Uſefulneſs of this Knowledge. He travell'd over the Eaſt, in order to learn the Maxims of its Inhabitants; and notwithſtanding the Reports which were ſpread to the Prejudice of his Reputation, he nevertheleſs ſtudied under a Doctor of the School of *Tiberias*, who inſtructed him in the antient Cuſtoms of the *Jews*, and aſſiſted him in his Tranſlation and Commentaries.

MY Deſign was to have gone over all *Aſia*, could I have done it with Conveniency, and to have made exact Obſervations on the moſt minute Circumſtances, ſuch as, for Inſtance, the antient Cuſtoms of the common People, their Holidays, Proverbs, Manner of building, eating, dreſſing, and cultivating the Ground; well knowing, that if any Footſteps of Antiquity are ſtill remaining in the World, we ſhall certainly find them among ſuch People as live in a State of Simplicity, and inhabit Deſarts, and in general among thoſe whoſe Minds have been leaſt refin'd by Education, *&c.* who are neither ambitious or rich enough to invent new Modes, or follow thoſe invented by the Great, and conſequently never deviate from thoſe of their Anceſtors.

MOST Travellers have neglected to make the above-mention'd Obſervations, looking upon them as Trifles, and unworthy of their Regard. It muſt indeed be confeſs'd, that they are not of any Value in themſelves, but whoever reflects but ever ſo little on the Advantage which may accrue from thence for the Illuſtration of antient Writers, will ſoon agree with me, that they are worthy our Enquiry, and of being publiſh'd to the World.

I HAVE uſed my utmoſt Endeavours to inſtruct myſelf in the Cuſtoms of the *Indians*, and have obſerv'd their moſt trite Maxims with the utmoſt Nicety. But it was impoſſible for me to ſee them in all their Purity, ſince I did not go high enough into the Country for that Purpoſe; for the Trade which they carry on perpetually with the *Europeans*, makes thoſe who inhabit the Coaſts very remiſs in certain Duties, and neglect a great many Particulars which they before obſerv'd with the utmoſt Exactneſs; inſomuch, that their Proſelytes are generally neither Chriſtians nor religious Heathens. This is that increaſes the Difficulty of making Diſcoveries, not to mention that a Man is oblig'd in ſome meaſure to make his Informations himſelf, it being almoſt impoſſible to get any Thing from them on that Head; for moſt of theſe People are ſo much employ'd in Traffic, that it almoſt engroſſes all their Thoughts; and their learned *Bramins* think they would profane their Doctrine and Laws, were they to divulge them to Foreigners.

I HAVE therefore been obliged to confine my Enquiries to their moſt common Actions and Cuſtoms, and to draw moſt of my Obſervations from thence, which we therefore may ſuppoſe will not amount to a great Number.

I HAVE gone no farther in my Enquiries than the examining ſuch Particulars as the *Indians* had in common with the Antients, and particularly the *Jews*, without entring into that important Queſtion, *viz.* Whether thoſe who were carried into *Aſſyria* by *Theglath-Phalaſſar*, under *Phaceus*, Son to *Romelius*, King of *Iſrael*; or whether thoſe whom *Salmanazar* ſent thither under the Reign of *Oſea*, travelling among the *Indians*, did not communicate to them thoſe Particulars wherein we have obſerv'd a Conformity? or whether God, at the Time of his giving a Law to his People, did not enjoin them to obſerve ſeveral Rules, which being naturally good, had been already obſerv'd by other Nations?

SEVERAL Things might be alledg'd in favour of each of theſe Opinions, but as they are Reaſons drawn only from Probability and Veriſimilitude, and that 'tis impoſſible to bring one poſitive Proof on that Head, I thought proper to paſs over it.

SOME will perhaps wonder that this Work conſiſts only of detach'd Obſervations, and of ſuch Incidents as bear no Relation to one another; but I thought it would be beſt to draw them up in this Manner, ſince every Article treats of a particular Subject, which has no Connection with that which precedes or follows after it; not to mention that 'twould have been impoſſible to have connected theſe Articles, without employing long Digreſſions: Theſe, as they would have ill ſuited this Place, ſo they would infallibly have diſguſted ſuch Readers as love to find no more in a Book than it ought to have; that is, what the Title promiſes, or at leaſt Something that anſwers it in ſome Meaſure.

FARTHER, I thought proper to [a] quote the Paſſages I have borrowed from the *Latin* Authors *verbatim*, eſpecially if they related to difficult Subjects, wherein it is proper to know the real Sentiment of the Author. As for thoſe Paſſages of *Greek* Authors which I have been oblig'd to tranſcribe, I have made uſe of the beſt Verſions we have from that Tongue, becauſe great Numbers of very learned Perſons are unacquainted with it. I am ſenſible that many of my Readers will not reliſh theſe Quotations; but then I am perſuaded they will be very agreeable to others, and that all ſuch as are acquainted with the Affairs in queſtion, will be glad to form a Judgment (without being oblig'd to have Recourſe to the Authors themſelves) whether I have given the true Senſe of thoſe Paſſages I quote, and if the Conſequences I have drawn from thence are juſt.

THE Reader will perhaps wonder at my having made more Reflections on the Antients than on the *Indians*; and particularly in my firſt Obſervations, wherein after having given a pretty ſuccinct Account of all ſuch Particulars as relate to *India*, I afterwards am very diffuſive upon Antiquity; but the Wonder will immediately ceaſe, when he recollects what I have already obſerv'd, *viz.* that the Knowledge of the Cuſtoms of the *Indians* was not abſtractedly of any Uſe; that the only Reaſon of my employing them, was to juſtify what is related of the Antients, and illuſtrate them upon Occaſion; in a Word, that I had Antiquity only in View.

As I have not always explain'd certain Paſſages of the Antients, in all thoſe Places in which the *Indians* are mention'd, and the Conformity of thoſe People with the Antients, a Query will perhaps be made, Why I mention'd that Conformity, ſince it cannot be of any Service in illuſtrating the Scriptures and the moſt antient Writers? To this I anſwer, That though the chief Deſign of my making theſe Obſervations, was to find out the Meaning of certain difficult Paſſages in the Antients, it nevertheleſs was not my only Aim; for I alſo intended to ſatisfy thoſe who cannot perſuade themſelves that the Heathens were as blind as they are repreſented; and to ſhew, that ſince there are great Numbers in our Days who embrace the moſt extravagant Errors, there might have been others, equally blind and ſtupid, in former Ages.

I MUST deſire the Reader to take notice, that Part of thoſe Conſequences which I have drawn from the Conformity between the Cuſtoms of the *Indians* and thoſe of the *Jews*, and all the antient Nations in general, are only given as ſo many Conjectures, and that I don't blindly eſpouſe any of thoſe Opinions mention'd in this Diſſertation.

[a] They are under the Text of the Diſſertation.

I SHALL

I SHALL further obſerve, that when, on the Teſtimony of *Quintus Curtius*, and *Chares* of *Mitylene*, I take notice in the 29th Article, of the Drunkenneſs of the *Indians*, and of the famous Debauch which was made after the Death of *Calenus*, in honour of his Obſequies, and that I affirm'd the Conqueror drank an hundred and ninety two Pints of Wine, which I ſuppoſed to be the Quantity of the four *Congii* mention'd by *Athenæus*, I had regard to the Character which that Author gives thoſe People, for their prodigious Drinking, rather than to the uſual Quantity which that *Congius* is generally ſuppoſed to contain, which ſtrictly is no more than four [a] Pints and a half; ſo that the four *Congii* would have amounted to no more than eighteen Pints in all, which is not ſo mighty a Wonder. *Novellius Torquatus* drank three *Congii*, or thirteen Pints and a half, at one Draught before *Tiberius*, whence he was call'd *Triçongiarius*. And *Julius Capitolinus*, in the Life of *Maximin*, ſays, that he drank an *Amphora* every Day, containing eight *Congii*, which amounted to thirty ſix Pints, according to the common Way of computing. The Reaſon of my ſuppoſing the four *Congii* to make an hundred and ninety two Pints, was, becauſe I imagin'd that the Manner in which Authors have written on that celebrated Debauch, would not admit of a leſs Quantity. In fine, I have, with other Writers, allow'd the *Congius* to contain ſix Sectaries; but ſuppoſe at the ſame Time, that every Sextary conſiſted of eighteen Pints, in which I have followed our Gaugers, as it would otherwiſe have been impoſſible for me to anſwer the Idea which *Chares* of *Mitylene* would give us of that Debauch. But I ſubmit the whole to the Reader's Judgment.

II. *The Dominions of the* Great Mogul.

THOUGH I have made a Reſolution not to inſert any Particulars among my Remarks, but what relate to the Conformity of the Cuſtoms of the *Indians* with thoſe of the Antients; nevertheleſs as the People in queſtion live under the Government of the *Great Mogul*, I thought myſelf indiſpenſably oblig'd to give ſome Account of that Kingdom, at leaſt to give the Reader a general Idea of its Beginning and Extent.

TEMUR-LENGUE, ſignifying a lame Prince, call'd by Corruption *Tamerlane*, was the Founder of the Empire of the *Great Mogul*. Certain Authors pretend, that he was deſcended from a noble and antient *Tartarian* Family; but moſt Hiſtorians [b] who mention him, have own'd that he was of very mean Extraction, and that it was his Merit only that rais'd him to that Pitch of Grandeur.

HE married the Emperor of *Great Tartary*'s Daughter, one of the Succeſſors of the famous *Ginghis-Can*, who firſt govern'd that Empire. About *Anno Dom.* 1400. he ſet himſelf at the Head of the *Moguls*, a People who inhabited the eaſtern Part of *Great Tartary*, and march'd with them into *India*, where, after having brought ſeveral petty Kings of *Indoſtan*, and of the neighbouring Provinces under Subjection, he at length laid the Foundation of that vaſt Empire, which at this Day goes by the Name of the Empire of the *Great Mogul*.

'TIS well known that *Tamerlane* took the famous *Bajazet*, Sultan of the *Turks*, Priſoner, and that the *Tartar*, after having uſed his utmoſt Endeavours to make his Captivity leſs grievous, and if poſſible heal their Diviſions, provok'd by the Sultan's Haughtineſs, and continual Threats, he was at laſt oblig'd to impriſon him in an iron Cage,

[a] *Pliny*, Lib. XIV. Cap. xxii.

[b] However, ſuch as are converſant in the eaſtern Writers, affirm that *Tamerlane* boaſted a very illuſtrious Deſcent.

and

and that *Bajazet* dash'd out his own Brains againſt one of the Bars of it. *Tamerlane* had a very extenſive Genius, was daring and intrepid, and bating ſome little Tendency he had to Cruelty, boaſted an irreproachable Character.

THE Empire loſt much of its Luſtre under his Deſcendants, moſt of whom neglecting their military Affairs, employ'd all their Thoughts in inventing new Scenes of Pleaſure, and ſpent their whole Lives in Luxury and Eaſe; but in the laſt Century there aroſe a Monarch, who abhorring the Effeminacy of a great Number of his Predeceſſors, imitated not only the Bravery and glorious Atchievements of *Tamerlane*, but alſo the Severity of his Adminiſtration; a Prince, who not only reſtor'd the Empire to its former Luſtre, but alſo made great Acquiſitions to it.

THE Monarch I mean is *Aurengzeb*. But before I proceed farther, it may not be improper to trace Things a little higher, and to relate in what Manner his Father aſcended the Throne, and was afterwards driven from it.

CHAH-JEHAN, who, before his being rais'd to the Empire, was call'd *Sultan Corom*, was Father to *Aurengzeb*. He was Son to the *Great Mogul*, *Jehan-Guire*, whoſe Succeſſor he might naturally have expected to be, and not to meet with the leaſt Oppoſition. However, whether it were from an impatient Deſire of reigning, or from ſome private Reſentment, he rebell'd againſt his Father. Unhappily for him his Father happen'd to die whilſt he was engag'd in open Rebellion againſt him; for thoſe who had govern'd the Empire under *Jehan-Guire*, knowing *Sultan Corom* not to be their Friend, they therefore cauſed *Bulloquoi*, *Jehan-Guire*'s Grandſon, to be proclaimed Emperor. This News was ſo far from diſpiriting *Sultan Corom*, that it only inflam'd him the more: He purſued *Bulloquoi*, took him Priſoner, and ſtrangled him, after he had reign'd three Months; which being done, he was univerſally recogniz'd as *Great Mogul*, under the Name of *Chah-Jehan*.

THIS Monarch reign'd in Peace ſo long as the tender Years of his four Sons prevented their raiſing any Commotions; but no ſooner were they grown to Maturity, and were able to know what it is to reign and have command over others, but they all pretended to the Empire: *Dara*, as being *Chah-Jehan*'s eldeſt Son, and the other three from a Principle of Ambition only.

THEY were four Brothers, *Dara* was the eldeſt, *Sultan Sujah* the ſecond, *Aurengzeb* the third, and *Morad-back-che* the youngeſt; beſides which *Chah-Jehan* had two Daughters, the eldeſt of whom was call'd *Begum Saheb*, a very proud witty Woman; the other was call'd *Rauchenara Begum*, and was one of the moſt beautiful Princeſſes of her Age.

DARA, *Sultan Sujah*, and *Morad-back-che* diſcover'd pretty manifeſt Indications that they all aſpir'd to the Empire, and intended to live independent; but *Aurengzeb*, who was a very ſubtle Man, and inform'd with a very elevated Genius, though it did not blaze out, and at the ſame Time as ambitious as the reſt of his Brethren, thought it beſt to appear outwardly as one entirely diveſted of all ſelf-intereſted Principles, the better to ſucceed in his Deſigns; nor was he any way miſtaken in his Conjectures. In order therefore to remove all Suſpicions, and to prevent his Brothers from harbouring the leaſt Diſtruſt with regard to him, he became a *Faquir*, or poor Friar, and pretended to bid adieu to all Pomp and Grandeur. He was artful enough whilſt he followed this Way of Life, to exaſperate his Brothers ſo highly againſt each other, that they all took up Arms, without ſcarce knowing the Reaſon for their ſo doing.

WHILST

WHILST theſe Diviſions continued, *Aurengzeb* always adher'd to the weakeſt Side, publicly declaring, that as he had no farther Pretenſions, all his Views terminated in the public Good, and the reſtoring of his Father's Affairs to their former Tranquility. In the mean Time he privately ſet every Engine at Work, in order to bribe as many Friends as he poſſibly could to his Intereſt, particularly the greateſt Men of the Empire. When he found himſelf ſtrong enough, and that the moſt conſiderable *Omrahs*, or Generals of the *Mogul*, were reſolved to ſtand by him, he at laſt threw off the Mask, and then it was his Friends knew, but too late, that his only Deſign in exaſperating them againſt each other, was only to pave the Way to their Ruin, and aggrandize himſelf.

THE firſt Step he took was the keeping his Father *Chah-Jehan* Priſoner in a ſtrong Hold, whither he had withdrawn himſelf, and in which he died ſix Years after. This Monarch did not ſeem to merit Pity, ſince he himſelf had before rebell'd againſt his Father. *Aurengzeb* no ſooner found himſelf Maſter of *Chah-Jehan*'s Perſon, but he endeavour'd to ſeize his Brothers, and diſable them from interrupting the Tranquility of his Government, which he effected without any great Difficulty. *Dara* was taken Priſoner, and afterwards poiſon'd; and *Aurengzeb* ſoon put it out of the Power of the reſt to give him any Diſturbance, ſo that he was proclaim'd *Great Mogul* in the Year 1660. *Bernier*, and ſeveral other Authors who have written on the *Indies*, have related the ſeveral Particulars of *Aurengzeb*'s Wars againſt his Brothers, and the Artifices he employ'd to raiſe himſelf to the Empire. He was living when I left *Bengal*, which was on the 10th of *February* 1702. but 'twas reported that he doated.

IT cannot be denied but that this Prince was one of the greateſt Politicians and greateſt Monarchs of his Age; this is manifeſt from the Account which Hiſtorians have given of him. He is indeed reproach'd with having ruin'd his Family, and with the great Cruelty he exercis'd towards them, his Father and his Brother *Dara* in particular; but in this he had only follow'd the Maxims of the greateſt Part of the *Eaſterns*, who run all Hazards when a Throne is the Reward of the Victor.

IF we were to compare *Aurengzeb* with any famous *European* Prince, I believe we could not draw the Parallel better than between him and Pope *Sixtus* V. for as *Aurengzeb* gain'd the Empire by making the moſt public Renunciation of it, and leading a retir'd Life for ſome Time, *Sixtus* in like manner got the Pontificate, by pretending he was not fit for it, and by living in the ſtricteſt Solitude, though in the Midſt of *Rome*, all the Time he was Cardinal. *Aurengzeb* did not reveal himſelf till after he was rais'd to the Empire, or at leaſt not till ſuch Time as his Brothers were almoſt unable to diſpute the Crown with him, and that he himſelf had made ſure of it. *Sixtus* did not diſcover himſelf till he had got Poſſeſſion of the triple Crown, and the World was prodigiouſly ſurpriz'd to ſee ſo ſudden a Change. They both put their reſpective Dominions in a very flouriſhing Condition, made themſelves be dreaded and reſpected by their Subjects and the Princes their Neighbours, and though they were both cruel, and acted ſeveral Things which in ſtrict Juſtice are far from meriting Applauſe, they yet have acquir'd immortal Glory. *Aurengzeb* indeed made very great Conqueſts, which *Sixtus* never did; but we are to conſider that the former has reign'd upwards of forty two Years, whereas the latter enjoy'd the Pontificate no more than five; and happily too for ſeveral Princes of *Italy*, particularly *Spain*, who probably, had he reign'd longer, would have loſt *Naples*, a Kingdom he as much thirſted after, as *Aurengzeb* did for that of *Golconda*, becauſe of its rich Diamond Mines; ſo that had he reign'd only a few Years longer, he would perhaps have been as ſucceſsful in his Enterprize as the Great *Aurengzeb*.

IT would be difficult to determine whether a Deſire of Death or Empire, which we meet with in moſt *Eaſtern* Princes who have any Pretenſions to the Crown, may be owing to the Pride and Cruelty of thoſe Monarchs under whom they are oblig'd to live; or whether that Pride and Cruelty which thoſe Princes diſcover, flows from the inſatiable Thirſt which the Princes who are ſubject to them have after Empire. 'Tis impoſſible to ſay whether the cruel and bloody Adminiſtration of ſome Princes be owing to the Fickleneſs, and little real Affections of their Subjects; or whether the Inconſtancy and little Affection of their Subjects may not be the Reſult of their cruel and bloody Adminiſtrations. Some will perhaps ſay, How would it be poſſible for a Monarch to reign with Mildneſs and Gentleneſs over ſuch Subjects? Subjects who breathe nothing but Rebellion? But then again others would ſay, What Man but would endeavour to withdraw himſelf from the Subjection to ſuch Princes, as reign over him with a Rod of Iron? and how would it be poſſible for their Subjects to love, and be faithful to them?

To this I believe we may anſwer, That the little real Affection the *Eaſterns* generally diſcover for their Kings, is owing to the Pride and Cruelty of their firſt Monarchs, whoſe tyrannical Spirit made ſo great an Impreſſion on the Minds of the People, that they afterwards conſider'd all the reſt of their Princes as Tyrants: So that their Succeſſors were indiſpenſably oblig'd, in order to divert the fatal Conſequences of the ill Impreſſion which the Tyranny of their Anceſtors had made on their Minds, to tread in their Steps, or, in other Words, to uſe their Subjects like Slaves, to keep them in perpetual Terrors and Apprehenſions, and to imitate the Cruelty and Barbarity of their Predeceſſors. Thus the inclement Adminiſtration of the firſt Monarchs raiſed Fear and Suſpicion in the Minds of their Subjects: And, on the other Side, this Fear and Suſpicion in the Subject, was afterwards the Cauſe of the Monarch's Cruelty.

MOREOVER, the *Eaſterns* are in general more effeminate, and fonder of Pleaſure, than other Nations; and conſequently leſs capable of that real and ſolid Virtue, which is as neceſſary to a good Subject as a great Monarch: For if a vaſt Fund of Knowledge and Strength of Mind be requir'd in thoſe who would command over others according to the Principles of Juſtice and Lenity, as much of both is required in thoſe who would be juſtly obedient; and there is at leaſt as much Greatneſs of Soul in being a good Subject, as a good Monarch.

BUT tho' Kings had nothing to fear from the wicked Intentions of Subjects, yet many would be almoſt forc'd to be cruel: For Subjects obey only upon theſe two Motives; either from a Conſciouſneſs of the real Lenity of their Sovereign, which conſequently demands Submiſſion and Obedience, or from the Knowledge they have of their Cruelty, which naturally commands Awe; inſomuch that ſeveral Eaſtern Princes, not being endued with good Qualities ſufficient to keep their Subjects in Obedience, they would always be forc'd, as it were, to reign over them in a cruel and tyrannical Manner.

THE Dominions of the *Great Mogul* extend Eaſtward to the other Side of the River *Ganges*, and have the Ocean to the South, *Macran* and *Candahar* to the Weſt, and *Tartary* to the North. *Agra* and *Delli* are the two chief Cities of the Empire, and both have the Title of Capital.

I BELIEVE we may ſafely affirm, that the Dominions of the *Great Mogul* are the richeſt in the World; for not only almoſt all the Nations of *Europe*, but thoſe of *Aſia* carry Gold and Silver thither, and never have any Thing but Goods in Return; ſo that this Empire is a kind of Gulph, into which all the Riches of the Univerſe are thrown, and whence none are returned.

III. *Of*

III. *Of* CIRCUMCISION.

CIRCUMCISION is not practiſed by the Heathen *Indians*, at leaſt by thoſe whom I frequented. I nevertheleſs thought proper to take notice of Circumciſion as uſed by the Inhabitants of *Guinea*, and the Country thro' which I paſſed. From this and ſome other Inſtances which I ſhall now mention, ſome Critics have pretended to prove that Circumciſion was not peculiar to the *Jews*, and that, independent from the Command which God had laid upon *Abraham* to obſerve it, it was uſed by other Nations, and by them conſider'd as a natural Expedient to facilitate Procreation.

BUT before I examine the Paſſages which the above-mentioned quote in Favour of their Opinion, and the Inſtances they produce to corroborate it, I believe it may not be improper to take ſome Notice of Circumciſion in general, and the Time of its Inſtitution, and to weigh and conſider the Words of Scripture which relate thereto.

CIRCUMCISION is not once mention'd in the Bible before *Abraham*'s Time, whom God enjoin'd to inſtitute this Ceremony as a Teſtimony of the future Alliance between him and the Deſcendants of that holy Patriarch. [a] The Reaſon therefore why God commanded the *Jews* to uſe Circumciſion, was, that it might be a Sign and Token of the Alliance which the Creator had made between *Abraham* and his Poſterity. Nothing is there mentioned with regard to its particular Advantages. In the ſame Chapter God threatens to lift up his vengeful Arm againſt thoſe who ſhall not conform to this Inſtitution, by ſaying [b], That *he ſhall be rooted out from among the People.* And indeed when *Moſes*, by God's Command, came away from among the *Midianites*, in order to deliver the People from their rigorous *Egyptian* Bondage, the Angel of the Lord would have kill'd his Son in the Journey, becauſe he was uncircumcis'd: Nor would *Zipporah* have appeaſed the juſt Anger of Heaven [c], had ſhe not immediately circumcis'd him with a ſharp Stone.

WE may reaſonably ſuppoſe, that the *Midianites* did not uſe Circumciſion, for otherwiſe 'tis very probable that *Jethro*, who was the Prieſt of *Midian*, would not have ſuffer'd his Grand Son to have remain'd uncircumcis'd in oppoſition to Cuſtom. Beſides, had *Moſes* liv'd in a Country where Circumciſion was practiſed, he would certainly have had the Child circumcis'd, eſpecially, if we conſider how zealouſly he adher'd to the Religion of his Forefathers; ſo that we may naturally ſuppoſe, the only Reaſon why he was not circumcis'd, was, becauſe it was not uſed in the Country where he dwelt.

THE *Sichemites*, who inhabited the Land of *Canaan*, were not enjoin'd Circumciſion, nor would they all have ſubmitted to that Law, had it not been that they might reſemble the Family of *Jacob*; and that [d] *Shechem*, Son to *Hamor*, Prince of the Country, might marry *Dinah*. Neither were the *Philiſtines* circumcis'd; nor were they better known to the *Jews* by the Name of their Country, than by that of uncircumcis'd: Thus after *Saul* had loſt the Battle, he bid his [e] Armour-Bearer kill him, to prevent his falling alive into the Hands of the *Philiſtines*, and of being made the Scorn and Sport of thoſe Uncircumciſed. In fine, one would imagine, that by the Word Uncircumcis'd, the *Jews* underſtood all other Nations, or at leaſt ſuch as were not of the Poſterity of *Abraham*. Nevertheleſs

[a] Gen. xvii. 11. *Et circumcidetis carnem præputii veſtri, ut ſit in ſignum fœderis inter me & vos.*
[b] Ibid. v. 14. *Maſculus, cujus præputii caro circumciſa non fuerit, delebitur anima ejus de populo ſuo.*
[c] Exod. iv. 24, 25.
[d] Gen. xxxiv.
[e] 1 Reg. xxxi. 4.

vertheleſs I would not infer from hence, that the *Jews* only uſed Circumciſion, but only that this Practice was inſtituted among them, purpoſely to diſtinguiſh them from other Nations; and that if it was uſed by other People, they firſt borrow'd it from the *Jews*, as I ſhall now endeavour to prove.

SOME have pretended that Circumciſion was not peculiar to the *Jews*, or, in other Words, that ſeveral other Nations had uſed it, independent from the Injunction which God had laid upon *Abraham* to that Purpoſe. Thoſe who favour this Opinion, endeavour to ſupport it from ſeveral Paſſages of the Antients; and moreover they inſtance in ſeveral other Nations who practiſe it in our Days, and even maintain, that it is abſolutely neceſſary for ſome People, who otherwiſe would not be able to propagate their Kind.

HERODOTUS [a] mentions Circumciſion, and ſays, That the Inhabitants of *Colchos*, *Egypt*, and *Ethiopia*, were the only People who firſt uſed it. He afterwards adds, that he could not affirm which of thoſe Nations firſt practiſed it, it appearing to be of great Antiquity among them all: Nevertheleſs, that as the *Ethiopians* and the Inhabitants of *Colchos* had carried on a great Trade, and been very converſant with the *Egyptians*, he imagines they might have borrow'd it from them, and conſequently that it came firſt from *Egypt*. This [b] Author founds his Conjecture, in that of ſeveral Nations who had any Correſpondence with the *Egyptians*, the *Phenicians* only uſed Circumciſion; and at the ſame Time, that it was not uſed by thoſe who frequented the *Greeks* only.

DIODORUS SICULUS [c] ſpeaking of the *Troglodites*, tells us, that they uſed Circumciſion in the ſame manner as the *Egyptians*. Theſe *Troglodites* inhabited that Part of *Africa*, which now goes by the Name of the Coaſt of *Abex* or *Abexim*, being the Eaſtern Part of *Abyſſinia*. And we are likewiſe told, that the celebrated *Thales* got himſelf circumciſed, in order that he might appear leſs Savage to the learned *Egyptians*, nor ſo much as Foreigner in their Eyes, [d] in order to get the eaſier Acceſs to their Perſons, by thus imitating them in ſo great a Ceremony, and to enable himſelf the better to pry into their Myſteries.

IT is therefore particularly on theſe Paſſages, and others of the like Nature, that ſome learned Critics of our Days have founded their Opinions to prove, as was before obſerv'd, that Circumciſion was uſed by ſeveral other Nations, independent from the *Jews*, and the Injunction which God hath laid upon them, pretending even, that it was abſolutely neceſſary to certain Nations for the Propagation of their Species. Let us now ſee what Anſwer may be made to the Conſequences which they pretend to draw from theſe Authorities. There were but three Reaſons which could induce Men to make uſe of Circumciſion; *viz. Firſt*, in Obedience to the Religion which they profeſs'd; *Secondly*, the Impoſſibility there was of getting Children without this Practice; or, *Laſtly*, the Example of the People among whom they dwelt, and the Idea they had formed to themſelves of that Ceremony.

WE have no Reaſon to believe, that the *Egyptians* were enjoin'd to circumciſe their Children by their Law, nor can the Knowledge we have at this Time of their Religion and Cuſtoms, give us any Light into this Matter; neither could the Impoſſibility of procreating Children without this Practice, have obliged the *Egyptians* to uſe Circumciſion, ſince they were not form'd differently in thoſe Days from what they are at this Time; and

[a] Book II.
[b] *Herodotus*, Book II.
[c] Book IV. c. 2.
[d] *Clemens Alexand. Stromat*, Lib. I.

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it is certain, that they do not now want it to aſſiſt Procreation; ſince there are at this Time great Numbers of Chriſtians in *Egypt* who do not practiſe it; and that they are as populous now as they were antiently, when they uſed Circumciſion. If it ſhould be otherwiſe, it can be owing to nothing elſe than to the great Number of young People who are carried away from thence into Slavery, and not to the Impotency of their Men. We may therefore ſuppoſe, that the *Egyptians* only circumciſed themſelves in Imitation of the *Jews* among whom they lived; and indeed ſuch a Suppoſition is much more probable than the other two.

To perſuade ourſelves that the *Egyptians* copy'd Circumciſion from the *Jews*, or at leaſt to admit of this laſt Opinion in prejudice to the other two, we need only make ſome Reflections on their Character, and the ſtrong Impreſſion which every Circumſtance that happen'd among them with regard to the *Iſraelites*, might have made upon their Minds.

THE *Egyptians* have in all Ages been the moſt ſuperſtitious; and at the ſame Time the moſt fond of Myſteries of any People that ever lived, and conſequently the moſt apt to receive any new Impreſſions in religious Matters. On the other Side, the moſt dreadful and ſurpriſing Cataſtophes that ever befel any Nation, happen'd in their Country at the Time of *Moſes*'s being among them; ſo that we may naturally ſuppoſe, that the aſtoniſhing Actions which that great Law-Giver wrought, and in general every Circumſtance that was any way relative to him, made the deepeſt Impreſſions on their Minds.

THE Prodigies which were wrought by the Hand of that great Man; the Army of *Pharaoh* drown'd in the *Red-Sea*, the Death of the Firſt-Born, the Darkneſs which overſpread *Egypt*, and in fine, all the Methods he employ'd to deliver the People of *Iſrael* out of Captivity; all theſe Circumſtances could not fail of ſtriking the Minds of the *Egyptians* with great Terror, and giving the Learned a high Idea of the Author of ſuch Miracles: And as all the antient Heathens in general did not ſcruple to rank in the Number of their Deities all thoſe of other Nations whom they thought powerful, and to embrace ſome Principles of their Religion, we may hence, methinks, ſuppoſe, that the *Egyptians*, ſtruck with the Croud of Wonders which the *Iſraelites* had performed before their Eyes, borrow'd ſome of their principal Ceremonies, and thoſe particularly which diſtinguiſhed the Children of *Iſrael* from other Nations. Now as Circumciſion was the moſt eſſential Characteriſtic of the *Jewiſh Religion*, we may reaſonably ſuppoſe, that they adher'd particularly to that Ceremony.

To this we may add, That it is very probable Circumciſion was not uſed by the *Egyptians* before the Children of *Iſrael* left their Country; and we may ground this Conjecture on a Circumſtance mention'd in *Joſhua*. The Scripture informs us, that *Joſhua* cauſed all the *Iſraelites* to be circumcis'd after the croſſing the *Jordan*, and that becauſe this Ceremony had not been obſerv'd in the Deſart; and that the Lord ſaid to the worthy Succeſſor of *Moſes* after their Circumciſion, [a] That *he had that Day taken away the Reproach of* Egypt *from among them*. Methinks nothing but the Fore-Skin could be meant by this Reproach of *Egypt*, which Circumciſion had taken away; and if the *Jews* look'd upon that Part as the Reproach of the *Egyptians*, we may naturally ſuppoſe that the *Egyptians* had it, and conſequently did not uſe Circumciſion at that Time. But if they did not uſe Circumciſion when the Children of *Egypt* left their Country, and that we ſtill can prove that they afterwards practiſed it, we may, I preſume, conclude from thence, as has been already obſerv'd, that all the Miracles which *Moſes*

[a] Joſ. Cap. v. Ver. 8, 9. *Poſtquam autem omnes circumciſi ſunt, manſerunt in eodem Caſtrorum loco, donec ſanarentur. Dixitque Dominus ad Joſue, Hodie abſtuli opprobrium Egypti a vobis.*

wrought among them, gave them ſo high an Idea both of his Perſon and Religion, as engaged them to copy the moſt peculiar Characteriſtic in their Religion, and to appropriate to themſelves what diſtinguiſh'd them chiefly from other Nations; and this undoubtedly was Circumciſion.

THE Reader will poſſibly at firſt make the following Objections to the Arguments which have been now offer'd, *viz.* That they are no more than Reaſons of mere Probability, and conſequently are not concluſive, to prove that the *Egyptians* borrow'd Circumciſion from the *Jews*, and that they did not uſe it independently from the Precept which had been given to *Abraham* for that Purpoſe. I am not inſenſible, that the Reaſons I have here offer'd cannot be conſider'd as ſo many certain and poſitive Proofs; however, I believe, that when there is no Poſſibility of our attaining to a phyſical Certainty of a Thing, we in that Caſe ought always to adhere to thoſe Circumſtances in it which appear the moſt probable: And I think there is much more Probability in ſaying, that the *Egyptians* borrow'd Circumciſion from the *Jews* who lived among them, and to whoſe Miracles they themſelves had been Eye-Witneſſes, Miracles that were infinitely greater than any which their Prieſts and Enchanters could work, than to admit that the *Egyptians* had it independently from the *Jews*, and that too without any ſtrong Reaſon for ſo doing. For, in fine, if we are for laying any Streſs on that Paſſage of *Herodotus*, which is the moſt antient and moſt authentic Proof that the Favourers of this laſt Opinion can alledge; yet the only Inference we can draw from thence, is, that the *Egyptians* made uſe of Circumciſion. But ſtill this is no Argument of their having that Ceremony from themſelves, and independent from the *Jewiſh* Religion. Had we ſome Inſtance, or ſome Paſſage which mention'd the Circumciſion of the *Egyptians*, before the Coming of the Children of *Jacob* into *Egypt*, we then might conclude, that as the above-mention'd Nation practiſed Circumciſion before they had any Correſpondence with the *Iſraelites*, they conſequently did not borrow that Ceremony from them. But we meet with nothing like this; and *Herodotus*, who wrote about two hundred and forty Years after the Foundation of *Rome*, and conſequently about one thouſand and eighteen, or one thouſand and twenty Years after the *Iſraelites* left *Egypt*, makes no further mention of the *Egyptians* than that they uſed Circumciſion, but without taking any notice of the Time when it firſt began among them, or whence they firſt borrow'd it: So that, to me, the Argument in Queſtion receives no manner of Force from the Paſſage of this Author, nor can any Thing be drawn from thence in favour of that Opinion.

A FURTHER Objection may be, *viz.* That Circumciſion was practiſed not only by the *Egyptians*, but alſo by thoſe of *Colchos* and *Ethiopia*, as *Herodotus* informs us; but this will not be of more Service to them, ſince the ſame Author obſerves, that he is not very ſure, and cannot poſitively affirm, whether the Ceremony firſt took its Riſe among the *Egyptians* or the *Ethiopians*, notwithſtanding that it appears probable to him, that it was firſt uſed by the *Egyptians*, and that the *Ethiopians* borrow'd it from them, becauſe Circumciſion was practiſed by thoſe Nations only who frequented the *Egyptians*. If the *Ethiopians* receiv'd it from the *Egyptians*, we are not to quote the Example of thoſe People, to prove that Circumciſion was uſed independently from the *Jewiſh* Doctrine, ſince it will always be ſuppoſed, that the *Egyptians*, from whom other Nations had taken it, had themſelves borrow'd it from the *Jews*.

DIODORUS SICULUS mentions the Circumciſion of the *Troglodytes*; but adds, as has been already obſerv'd, that they perform'd it in the ſame manner as the *Egyptians*; from whom, 'tis very probable, they might have borrow'd it, theſe two Nations not being at a great Diſtance from one another.

WE know that the *Negroes* of *Guinea* uſe Circumciſion, but then it is that of *Mahomet*, and we have no Arguments to prove that they had this Inſtitution among them before his Time. It is certain that they have embrac'd, at leaſt imperfectly, the *Mahometan* Religion, for I myſelf have ſeen Phylacteries about their Arms and Necks, written in very good *Arabic* Characters, which contain certain Invocations out of the *Alcoran*. Imperfectly, I ſay, becauſe it is certain there are ſtill ſeveral heatheniſh Ceremonies among them; ſuch as, for Inſtance, the Cuſtom of ſacrificing to Devils, in order to prevent their hurting them, and ſeveral others of the ſame kind.

WE therefore have no Argument or Proof to engage us to think that the *Negroes* made uſe of Circumciſion before *Mahomet*'s Time: But tho' it were ſo, yet this would not prove, that it was independent from the Injunction laid upon *Abraham*; for they might have borrowed it from the *Ethiopians* that lie moſt to the Eaſt, and who traded with the *Jews*. Nay, ſeveral of that Nation made a public Profeſſion of the *Jewiſh* Doctrine, and uſed to go regularly to worſhip at *Jeruſalem*, as is manifeſt from *the Acts of the Apoſtles*; and even ſeveral Perſons of great Diſtinction among them had embraced thoſe Principles. As for inſtance, [a] the *Eunuch* of *Candace*, Queen of *Ethiopia*, was coming from worſhipping at *Jeruſalem* when St. *Philip* met him reading the Prophet *Iſaiah*. As therefore ſeveral *Ethiopians* read the Scriptures and the *Jewiſh* Law, and not ſatisfy'd with worſhipping in thoſe Temples which they might have in their own Country, went alſo to worſhip at that of *Jeruſalem*, it is natural to believe that they had a very exalted Idea of the *Jewiſh* Religion, and a great Veneration for its Ceremonies: And as Mankind generally endeavour to imitate whatever is the Object of their Eſteem and Admiration, it is very probable that they obey'd the Injunction of Circumciſion, as it is ſo frequently inculcated in thoſe ſacred Writings, and in the Books of that Law for which they expreſs'd ſo much Eſteem and Veneration.

IT would be to no Purpoſe to object here, that *Herodotus* did not affirm that the *Ethiopians* had borrow'd Circumciſion from the *Jews*, but from the *Egyptians*; for I humbly preſume, that the Conſequences which are drawn from the Scripture, will be prefer'd to thoſe of *Herodotus*, who, tho' generally call'd the Father of Hiſtorians, is nevertheleſs well known not to have always ſtrictly adher'd to Truth, but that he has as frequently err'd in his Deſcriptions of Times, Nations, and Empires, as *Pliny* has in thoſe of Nature. Moreover, it will be no difficult Matter, without enquiring which of thoſe two Authorities are of greateſt Credit, to reconcile them together: For as it may eaſily have happen'd, that the *Ethiopians* firſt borrow'd Circumciſion from the *Egyptians*; ſo it may likewiſe have fallen out afterwards, that this People hearing that the *Egyptians* themſelves had firſt borrowed it from the *Jews*, might have ſought the Acquaintance of the latter in order to obtain from them, in all its Purity, thoſe Things whereof the *Egyptians* could give them but a very imperfect Account, who in all Probability, intermixing it with their idle Conceits, had form'd to themſelves a new Religion out of the two old ones.

SOME, in order to prove that the *Negroes* practiſed Circumciſion independent from the *Jewiſh* Law, have maintain'd, that they were forced to it from Neceſſity, it being impoſſible for them otherwiſe to get [b] *Children*: But it is certain, that thoſe who alledg'd this Circumſtance, were not acquainted with them. For they are ſhap'd exactly as we are; and not only in *Guinea*, but in all thoſe Parts of *Aſia* and *America* which I viſited, in all which Places, tho' I took care to get the moſt exact Informations poſſible, I yet

[a] Acts viii. 27. *Et ecce vir Æthiops, Eunuchus potens Candacis Reginæ Æthiopum, qui erat ſuper omnes gazas ejus, venerat adorare in Jeruſalem*, &c.

[b] Becauſe with them, *Præputium tegit ab integro glandem, excepto minuſculo foramine.*

could

could never hear of any Thing of [a] that Nature. I cannot indeed affirm ſo preciſely with regard to *Egypt* and the Country of the antient *Troglodytes*, becauſe I never frequented thoſe Countries; but I can at leaſt affirm, that I have ſpoke with People who have viſited them, and theſe all aſſured me they had never heard the leaſt mention of any ſuch Defect.

OTHERS have gone ſo far as to advance, that Circumciſion was equally neceſſary to the *Jews*; but then we muſt ſuppoſe an incredible Number of Miracles, or make a continual one for forty Years together; for they did not once uſe Circumciſion all the Time they were in the Deſart, which however was no Obſtacle to their getting Children. Beſides, ſeveral *Jews* had Children after they had embrac'd Chriſtianity; and theſe Children, tho' not circumcis'd, did nevertheleſs propagate their Species when they were of an Age requiſite for that Purpoſe. Conſequently Circumciſion was not abſolutely neceſſary to theſe People in order to their getting Children, ſince they encreaſed their Poſterity without it.

IF ever there were room to ſuppoſe that the *Jewiſh* Ceremonies were no more than Types, under which greater Things were ſhadowed than what they appeared to be naturally, or Preſages of Things to come, it is undoubtedly in that of Circumciſion; which was no more than a Ceremony, by which God ſignified to his People, that they ſhould cut away from their Hearts all ſuch Things as were not relative to their great End, or to thoſe Things for which they were created. The Reader is not to conſider this as the figurative Explication of any particular Perſon, or the wild Liberty of ſome Interpreter, who ſometimes changes the Senſe of the Scriptures as Caprice ſhall dictate, and moulds it according to his own Fancy; no, God himſelf expreſſes himſelf in this manner, by the Mouth of his Servant *Moſes*: [b] *Circumciſe therefore the Foreskin of your Heart, and be no more ſtiff-necked.* I own it may be objected, that it is very poſſible for Circumciſion to have been a natural Help to Procreation, and at the ſame Time a Type how Mankind ought to behave with regard to their Hearts; but as we have Proofs that Circumciſion was not neceſſary for Procreation, and that it is evident the *Jews* could diſpenſe with it for a conſiderable Number of Years; I therefore think we ought to infer, that it was in reality no more than a Type, to teach Man, as was already obſerv'd, to cut away from his Heart whatever did not carry him to his ultimate End, *viz.* God.

SOME will perhaps ſay, that the Ceremony of Circumciſion was not indeed abſolutely neceſſary for Procreation with regard to the *Jews*, but only a Means of facilitating it. *Philo* appears to be of this Opinion in the End of his Book *De Specialibus Legibus*. [c] He firſt obſerves, that certain People laugh at Circumciſion, notwithſtanding it was had in great Honour by ſeveral Nations, the *Egyptians* in particular. By the Way, we are to obſerve, that we may alſo conclude from this Paſſage in *Philo*, that the *Egyptians* borrow'd Circumciſion from the *Jews*, ſince he ſays expreſſly, that the Circumciſion of his Anceſtors was honour'd by the *Egyptians*.

THIS Author produces ſeveral natural Reaſons of Circumciſion, in order to prove to foreign Nations that it ought not to appear ſo very extraordinary in their Eyes. He obſerves that it was not only inſtituted to denote the Covenant between God and the *Jews*, but alſo to preſerve the Body in [d] Health, and free it from Impurities.

Now,

[a] On the contrary I have heard, ſays the Author of that Diſſertation, that in hot Countries, *Præputium eſt ſemper maxime dilatatum.*

[b] Deut. x. 16. *Circumcidite igitur præputium cordis veſtri, & cervicem veſtram, ne induretis amplius.*

[c] Here follows his own Words, *Ridetur enim majorum noſtrorum circumciſio, quamvis in non mediocri honore habita etiam apud gentes alias, præſertim Ægyptiam.*

[d] *Ut caveatur morbus curatu difficilis, vocatus carbunculus.—— Ut totum corpus ſit purius, ne impediat officia ſacerdotalis ordinis; quamobrem etiam radunt corpora Ægyptii Sacrifici, ne quid ſordium, vel ſub pilis, vel ſub præputiis hæreat, quod poſſit obeſſe*

Now, to anſwer theſe Paſſages, we are to obſerve, that his Deſign in this was to juſtify the Uſe of Circumciſion to certain Foreigners who were very much ſhock'd at the Practice of it; and therefore, without inſiſting very much on the Reaſons of that Inſtitution, ſince they would not have been reliſh'd by Perſons who profeſſed a Religion which differ'd vaſtly from his own, he was obliged to give ſome natural Reaſons for it, in moſt of which he nevertheleſs ſeems to be pretty much miſtaken. I would not allow of the firſt Reaſon he gives, *viz.* that it preſerves from ſeveral Diſeaſes which are hard to be cured: So far from it, that in my Opinion, it would be the very contrary; but this is properly the Province of the Phyſician. Beſides, ſuppoſing it to have been ſo, it was giving themſelves a great deal of Trouble, and taking great Precautions beforehand, for the better healing of a Diſeaſe, from which they might eaſily have preſerv'd themſelves; not to mention that they were never afflicted with it but it was their own Fault.

THE ſecond Reaſon is much more probable, in as much as the *Eaſterns*, and among theſe the *Jews* and *Egyptians*, were very ſcrupulous with regard to the Purity and Cleanlineſs of their Prieſts. However, if they were ſo very ſcrupulous as that comes to, it is, methinks, ſurpriſing they did not carry it ſtill further, and imitate the Prieſts of *Arcadia* or *Gaul*.

As to this laſt Reaſon, 'tis of no manner of Weight; to prove the Falſity of it, we need only reflect a little on the pretended Fruitfulneſs of ſuch Nations as uſed Circumciſion. The *Jews*, the *Turks*, the *Arabians*, and all thoſe Nations who practiſe Circumciſion, are not more prolific than others; ſo far from it, that I am perſuaded, were we to make a diligent Enquiry into that Article, the very contrary would be found. But *Philo* was obliged to employ ſuch Reaſons, whether good or bad, as he thought made for his Purpoſe, to oppoſe ſuch as did not approve of that Ceremony, and who would not have admitted any which bore ever ſo little Relation to Religion, and that Covenant which God had made with *Abraham* and his Poſterity, this being the ſtanding Object of Ridicule to the Heathens, and the *Romans* in particular; ſo that we are not to wonder that all thoſe Reaſons which he alledges have no great Foundation.

IV. *Of the chief Cauſes of* Paganiſm *and* Idolatry.

AS the Obſervations I have made with regard to *India*, do all relate to the Cuſtoms of the Heathen Nations; and that the greateſt Part of theſe Cuſtoms are founded on Paganiſm, and are even a Conſequence thereof; it may not be improper to make ſome mention of Idolatry in general, and the principal Cauſes of its fatal Eſtabliſhment.

THERE are few Evils in Religion, but what aroſe from ſome kind of Good; and few Errors but were founded on ſome Truth, either ill underſtood, or corrupted by Length of Time.

IN this manner, the fabulous Hiſtory of the Gods, their Deſcent, their Diviſions, Victims, and thoſe Fictions which were ſung by antient Poets, were all founded on Truth, which is the Source of that Religion we profeſs at this Time. Nevertheleſs, the Heathens have ſo much diſguiſed Truth, by the numberleſs idle Conceits and Fictions with which they have clouded her, and her Features are ſo much alter'd, that it is almoſt impoſſible to know her under this falſe Dreſs.

obeſſe puritati ſacris debitæ. He adds, That that Operation, *eſt cura fœcunditatis & numeroſæ ſobolis, —— & idcirco circumciſas gentes fœcunditate pollere, eſſeque populoſiſſimas.*

IT is pretty ſurpriſing how ſo great a Change could ever have been wrought in Religion, and that Men ſhould leave the pure and clear Light of Truth, to plunge themſelves in an Abyſs of Errors, and a Chaos of numberleſs Fictions; nevertheleſs, a little Reflection on the Character of the Generality of Mankind, and on the Corruption which Time brings down along with it, will leſſen the Wonder conſiderably.

THE firſt Cauſe of Error, is, the little Care which Man takes to judge from Reflection only, and his being ſuch a perpetual Slave to Senſe. He muſt have ſomething to act upon him outwardly, and whenever Truth ceaſes to exhibit herſelf by exterior Signs, he chuſes rather to be affected with Falſhood, than to let his Senſes remain in a State of Inactivity, and to judge independent from them. This, perhaps, was the Reaſon why God, who knows the moſt hidden Receſſes of our Hearts, and its leaſt Impulſes, heightened the *Jewiſh* Religion with an almoſt numberleſs Multitude of Ceremonies, which to us appear needleſs. God was for fixing the Senſes on ſome good Object, that might guide them to Truth; and to prevent their being affected with any Thing pernicious, or which might be capable of leading them into Error.

ANOTHER Cauſe of Idolatry, was the Idea which Men had always form'd to themſelves of the Divine Being. They wanted a God, and were perſuaded of the Certainty of ſuch a Being, from the Voice of univerſal Nature; the Heavens, the Earth, the regular Motion of the Stars, and that unerring Order and Harmony in the Univerſe, were all ſo many Teſtimonies of his Exiſtence. But their ſtrongeſt and moſt convincing Proof, was thoſe ſecret Impulſes of the Heart, which carry'd them, as it were in ſpite of themſelves, to ſomething of a higher and more auguſt Nature than theſe Creatures, which were born, grew up, and died before their Eyes; for Idolatry did not firſt begin by the worſhipping the Creatures. Mankind being very ſenſible of their Corruption, they did not immediately fall into thoſe groſs Errors which took their Riſe among the *Egyptians*, and which the *Greeks*, and afterwards the *Romans*, carried to the higheſt Pitch of Extravagance; for the firſt worſhipped ſuch Things only as to them appear'd fit Objects for Adoration.

THE firſt Things that Men ador'd were the Sun, the Moon, and Stars; but as they could not always have the Sight of thoſe luminous Bodies, they ſought for ſomething that might compenſate, in ſome meaſure, for thoſe Moments when they were hid from them, and which, at the ſame Time, might be an Hieroglyphic of thoſe imaginary Deities.

THEY could not think of any Thing that reſembled them more than Fire, or which exhibited a more ſenſible Mark of the Splendor of the Stars, and that of the Sun in particular; ſo that they pitch'd upon Fire for the Object. This Element was at firſt reſpected only as the Repreſentative of the Planet they worſhipped, but it afterwards became inſenſibly the Object of their Adoration. The *Chaldeans* firſt pointed out the Way; and *Ur* in *Chaldea*, whence *Abraham* came, was the Place where that firſt Worſhip began; for which Reaſon it was call'd *Ur*, that is to ſay, Fire.

I SHALL here mention an Incident, which indeed was pleaſant enough, as related by *Euſebius* on occaſion of Fire, which the *Chaldeans* look'd upon as a Divinity. [a] This People aſſerted, that their God was the ſtrongeſt and moſt powerful of all the Gods, ſince they had not met with any one that could reſiſt its Force; ſo that whenever they happen'd to get any Deities worſhipped by other Nations, they immediately threw them

[a] Euſeb. Hiſt. Eccleſ. l. xi. 26.

into the Fire, which never fail'd of conſuming them to Aſhes; by which means the God of the *Chaldeans* was publicly look'd upon as the Conqueror of all other Gods. But a Prieſt of [a] *Canopus*, one of the *Egyptian* Gods, which was worſhipped in a City of the ſame Name, found out the Art to deſtroy the great Reputation the Fire had acquir'd. For this Purpoſe he cauſed an Idol to be made of a very porous Earth, with which Pots were commonly made, which were employ'd to purify the Water of the *Nile*. The Belly of this Statue, which was very capacious, was fill'd with Water. Here the Prieſt made a great Number of little Holes, and ſtopp'd them with Wax; after which he challeng'd the Fire of the *Chaldeans* to diſpute the Victory with his God *Canopus*. The *Chaldeans* immediately prepar'd one, and the *Egyptian* Prieſt ſet his Statue to it. No ſooner was the Fire come to the Wax but it diſſolved it, the Holes were opened, the Water paſſed through, and at laſt quite put out the Fire. Upon this a Report was ſoon ſpread, that the God *Canopus* had conquered and deſtroyed that of the *Chaldeans*; and the *Egyptians*, as a Memorial of that ſignal Victory, always made all their Idols with very great Bellies, and very ſhort little Feet, that which had conquered the Fire being ſo ſhap'd. The greateſt Part of the Idols of the *Indians* are alſo made after that Manner.

THE *Perſians* alſo worſhipp'd [b] Fire, which was generally carried before their Kings, and at the Head of their Armies, and was always attended by three hundred and ſixty Prieſts. There are at this Day ſome *Perſians* who ſtill adhere to the antient Religion of the Nation, but then they are a kind of Savages, who inhabit the Mountains, and would never receive the *Alcoran*. The *Athenians* had a perpetual Fire in the *Prytanæum*, a kind of Fortreſs, and their Council-Houſe, wherein alſo their old Officers, and all ſuch as had done any ſignal Service to the Commonwealth, were maintain'd. This Fire was kept by Widows, whereas that of the *Romans* was under the Care of Virgins, call'd *Veſtals*. 'Tis well known that the *Jews* were alſo commanded to keep a perpetual Fire, as is manifeſt from the ſixth Chapter of *Leviticus*.

SOME have aſſerted, that the Worſhip and Adoration which ſo many Nations paid to Fire, was founded on this Paſſage in [c] *Deuteronomy*, *Thy God, O Iſrael! is a* [d] *conſuining Fire*. But that is no way probable, ſince, as it has been already obſerv'd, the *Chaldeans* worſhipp'd Fire long before the written Law was given.

AFTERWARDS Man became the Object of religious Worſhip; but we ſhall ſpeak of the Origin of this Idolatry under the Head of the *Penates*, or Houſhold Gods. In fine, Mankind at laſt by inſenſible Degrees came to worſhip Beaſts, and the very Refuſe of Nature.

ALL theſe Irregularities which Men gave into are likewiſe owing to the lofty Stile of the Eaſtern Languages, to the Scruples of whole Nations, and to the great Veneration they paid to every Thing their Prieſts or Elders told them. The Stile of the *Eaſterns*, but particularly that of their Prieſts, and of thoſe whom we may call their Philoſo-

[a] *Siris*, *Oſiris*, *Canope*, were the ſame Deity under different Names, all which are thought to be the *Nile*.

[b] 'Tis the Practice at this Day to carry a Fire at the Head of the Caravans in the Eaſt. The *Arabians* and other People obſerve likewiſe that Cuſtom when they march. 'Tis probable that the Pillar of Fire which walked in the Night-Time before the *Iſraelites* in the Deſart, might have given Riſe to it. God has been pleaſed on ſeveral Occaſions to conform to a ſervile Cuſtom which the antient *Jews* have adopted in almoſt every Branch of their Behaviour, and which has frequently led them to Idolatry. Were we well aſſur'd that the Fire which walk'd before the *Iſraelites* was ſhap'd like a Pillar, we then poſſibly might have Room to juſtify the *Indians* for repreſenting ſome of their Gods under that Form.

[c] Chap. xii. 19.

[d] We are of Opinion, and with ſome Foundation, that this Expreſſion of the Scripture alludes to the Religion of thoſe People who worſhipp'd Fire.

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phers, has in all Ages been ſwell'd with Figures and Similes. They ſearch'd only for pompous Terms and metaphorical Expreſſions, and the leſs they were underſtood by the People, the more learned and witty they thought them. Afterwards the firſt Poets aroſe, who improv'd upon all this numberleſs Rhapſody of pompous Words and Hyperboles, when at laſt 'twas found, that Mens Words were directly contradictory to their Thoughts. [a] *Lactantius* inveighs ſtrongly againſt the Evils which Poets have occaſion'd, and ſays, that People, who do not give themſelves Time to reflect, may eaſily be inſnar'd by their ſoft, agreeable, and inſinuating Manner of Writing.

THE Generality of Mankind did not ſearch into the Senſe ſhadowed under the Figure, and what it repreſented, but conſider'd the Figure itſelf; ſo that we may judge, what kind of Notions they form'd to themſelves with regard to God and Myſteries; for were we only to follow the literal Senſe of the Deſcription which the Scripture gives of God, we ſhould figure him arm'd with a ſharp Sword, a Shield, a Bow, and Arrows, and ſometimes lying in Ambuſh. We there ſometimes ſee him gay, at other Times angry or ſad. In a Word, we ſhould at laſt go ſo far as to make a mere Man of him, and very often, were we to ſtick to the Letter, a Man of no great Wiſdom. This however the Heathens have done; for they have really aſcrib'd ſuch Things to God, as were ſpoken of him in a figurative Senſe only. They began by giving him a Body, which was founded firſt on the Deſcriptions their Prieſts and Poets gave of him, and ſecondly on the natural Tendency they had to judge independent from their Senſes, and of forming to themſelves only ſuch Ideas as were groſs and material.

HAVING thus ſeen Man aſcribe a Body to the Deity, we are not to wonder at the odd Figures under which they repreſented him, and the different Functions they aſcrib'd to him. 'Tis well known, that there were of all Kinds, inſomuch that at laſt there was not any Part of the Houſe but was guarded by its peculiar God or Goddeſs. Nay, they even went ſo far, as to put thoſe Places which are deſign'd for the Eaſing of Nature, under the Direction of a Goddeſs, to whom they gave the Name of *Cloacina*. In fine, they carried their Extravagance to the utmoſt Lengths. *Tertullian*, *Lactantius*, and even ſeveral profane Writers, have given us the Particulars of all theſe ridiculous and idle Chimæras.

WE ſhall take notice of the Veneration which the People had for every Thing that came from their Prieſts or Elders, when we come to ſpeak of their tutelar Divinities. This Veneration, as has been already obſerv'd, was one of the Cauſes of their great Fondneſs for Error, and the Fictions they had receiv'd from their Anceſtors. But enough has been ſaid on a Subject which has been thoroughly handled by very learned Authors in our Age. We find in their Works all the Extravagance and ridiculous Foppery of Paganiſm, and at the ſame Time ſee how widely the Belief of Perſons of good Senſe differ'd from that of the common People.

V. *The Sacrifices of the* Indians, *and their Manner of honouring their Gods.*

MANKIND have in all Ages paid an outward Worſhip to the Deity, which conſiſted in offering up to him their beſt and moſt valuable Things, as an Acknowledgment that they were indebted to him for them. Thus *Cain*, whoſe Employ-

[a] Lactant. Lib. I. Cap. 11. *Poetæ pernicioſi ſunt, qui incautos animos facile irretire poſſunt ſuavitate ſermonis, & carminum dulci modulatione currentium.*

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ment was to till the Ground, offer'd Part of his Fruits to God; and *Abel*, who kept Sheep, made him a Sacrifice of one of his fatteſt Lambs.

'TIS not certain, whether there were any fix'd Ceremonies at the Riſe of Oblations, and there is even Room to believe, that [a] *Enos* firſt reduc'd them under a regular Form. [b] Father *Petau* has indeed taken it in another Senſe, *viz.* underſtanding hereby; that this Grandſon of *Adam*'s reſtor'd the Worſhip of God which the Children of *Cain* had aboliſh'd:

THERE was alſo another kind of Sacrifice, call'd the Sacrifice of Libation. This was perform'd by pouring out ſome Liquor in honour of the Deity, and was alſo uſed under the written Law.

As for Inſtance, after the Ark of the Covenant was return'd, the *Iſraelites* aſſembled together at *Mizpeh*, under *Samuel*, in order to return thanks to God for reſcuing them out of the Hands of the *Philiſtines*; [c] the Scripture takes notice, *That they drew Water, and poured it out before the Lord*, by way of Thankſgiving for his Mercies.

THE Water which *David* poured out when he was before *Bethlehem*, and which he refuſed to drink, becauſe [d] three Chiefs of his Army had endanger'd their Lives in drawing it out, was equally a Sacrifice of Libation; but Oil was generally made uſe of on this Occaſion. Thus *Jacob*, deſirous of returning Thanks to God for the myſterious Dream, in which he had ſeen a Ladder and Angels aſcending and deſcending thereon; and looking upon the Place where God had been ſo merciful to him, as truly holy, and as the Houſe of the Lord, [e] *He poured Oil upon the Stone which he had uſed as a Pillow during that Dream.*

FROM this Action of *Jacob* we may obſerve by the way, that in his Time 'twas a Cuſtom for ſuch Travellers as were piouſly inclin'd, to provide themſelves, before they ſet out upon a Journey, with thoſe Things which might enable them to praiſe and honour the Lord in a due Manner, during the Time they might ſpend in it; and that the Sacrifice of Libation being the moſt eaſily perform'd, as requiring the leaſt Ceremony, they were always careful to carry a certain Quantity of Oil along with them, in order to pour it out before the Lord, and to offer it to him, either as an Acknowledgment of his Almighty Power, to thank him for ſome Bleſſing, or to implore one at his Hands.

THE Sacrifices of Libation among the Heathens were perform'd with ſeveral other ſorts of Liquors. As for inſtance, they offer'd Milk to *Rumina*, the Goddeſs whom they invok'd for Children that ſuck'd at the Breaſt. The *Athenians* never offer'd Wine to the Sun, to the Moon, to *Aurora*, to *Urania*, the Muſe who, according to them, invented Aſtrology; nor to *Mnemoſyne*, on whom *Jupiter* had begotten the nine Muſes, nor to any of the Nymphs: To theſe the Oblation was Honey diluted with Water.

SOME pretend that the firſt Libations were made with Wine, and that the Etymology of the Word Libation comes from the God *Bacchus*, who was alſo call'd [f] *Liber*.

[a] According to that Paſſage in *Geneſis* iv. 26. *Iſte cœpit invocare nomen Domini.*
[b] Ration. Temp.
[c] 1 Reg. vii. 6. *Hauſeruntque aquam, & effuderunt in conſpectu Domini.*
[d] 2 Reg. xxiii. 16.
[e] Gen. xviii. 18. *Surgens ergo Jacob manè tulit lapidem quem ſuppoſuerat capiti ſuo, & erexit titulum infundens oleum deſuper.*
[f] *Ovid* is of the ſame Opinion in his third Book of *Faſti*, and ſays,

Nomine ab authoris ducunt Libamina nomen.

THESE kinds of Sacrifices which at firſt were inſtituted only in honour of the Gods, ſoon had a Place in their Feaſts and Carouſals. [a] They there made profane Libations, and Wine was pour'd in a ceremonious Manner, which probably was always in honour of *Bacchus*.

THE Doctrine of the Tranſmigration of Souls which prevails among the *Indians*, prevents their offering any bloody Sacrifices to their Gods; and even, according to their Theology, ſome of theſe Gods have liv'd under the Form of ſuch Animals as were fitteſt for Sacrifice; ſo that they offer only the Fruits of the Earth and Incenſe to their Idols.

THEY alſo pour Oil before them, but not ſatisfied with this, they ſmear them over with it every Time they make any Oblations to it; ſo that they are generally black, ſooty, and all over clammy with Oil. *Arnobius* tells us the ſame of the Idols in his Time. [b] I uſed to flatter, ſays he, a Stone that was ſmear'd all over with Oil, as tho' it had contain'd ſome mighty Power.

IF we except Sacrifices, we ſhall find that the *Indians* agree in ſeveral Particulars with the *Jews* and antient Heathens in their manner of honouring their Divinities, and praying to them in Pagods. They have Drums, Trumpets, and Chorus's, who ſing Hymns in their Honour. They ſometimes carry their Idols in Proceſſion through all the Streets of their Cities; and have always, in theſe public Ceremonies, Women who ſing and dance before them to the Sound of the Inſtruments of the Country, as [c] *David* formerly play'd on his Harp before the Ark.

THESE female Dancers among the *Indians* are always Proſtitutes, and though they generally dance in their Pagods, and before their Gods, they yet are not chaſter, nor is their Reputation leſs unſullied upon that Account.

WE find that ſuch as were employ'd in the ſame Ceremony among the *Jews*, were not had in greater Eſteem, but had generally no better Reſpect ſhewn them, than our common Dancers meet with from us; for *Michael* told *David*, that he had acted the Part of a Buffoon when he ſtripp'd himſelf in public [d].

As to *David*'s uncovering himſelf to dance before the Ark, for which *Michal* reproach'd him, we are to obſerve, that it was uſual for the *Jews*, in order to prevent their being encumber'd in dancing, and to be more free and diſengag'd, to take off their Cloaks, and keep on their under Garments only, which made them lighter, and conſequently more fit for that Exerciſe. However, this was no way ſuitable to that Gravity which the *Jews*, and all the *Eaſterns*, ſo much boaſt of to this Day.

THE *Indian* Women-Dancers do the ſame: Theſe, whenever they are going to that Exerciſe, throw off a kind of large Veil which covers their Heads, and have nothing on but a Petticoat, and a ſmall kind of Linnen Waiſtcoat.

SUCH *Indians* as embrace the Chriſtian Religion uſe likewiſe ſmall Trumpets, a kind of Hautboys, and Drums, in their Churches, and ſing ſpiritual Songs to the Sound of theſe Inſtruments; at leaſt this is obſerv'd in *Pondicheri*.

[a] Macrob. Lib. III. Saturnal. Cap. xi.
[b] Arnob. adverſ. Gentil. *Lubricatum lapidem, & ex olivi unguine ſordidatum, tanquam ineſſit vis præſens, adulabar.*
[c] 2 Reg. vi. 14.
[d] 2 Reg. vi. 20. *Et nudatus eſt, quaſi ſi nudetur unus de ſcurris.*

VI. *Of the Places where they paid their Devotions to the Deity, and the Manner in which they build their Temples.*

MEN have always made choice of [a] gloomy Places, and Shades made by lofty Trees, to pay their Devotions to the Deity. When the *Jews* put an Oak into the Sanctuary, under which [b] *Joshua* plac'd the Stone on which the Promise they made of never abandoning the Worship of the true God was engrav'd, 'twas purely in Imitation of other Nations. Nevertheless this was against the express Commandment of God, who had forbid the [c] planting of any Wood or Tree near his Altar. But notwithstanding this Prohibition, they yet kept up this Custom, and worshipp'd *false Gods* in Groves, for which they are reproach'd in [d] Scripture. When *Hosea* censures them for this Crime, he says, That they sought on this Occasion for such Trees as projected the greatest Shade [e].

BEFORE God had commanded *Solomon* to build a Temple to him, it was usual for pious People to sacrifice to the true God upon Hills, and even under the Shadow of high Trees, as *Gideon* did under the Oak, where the Angel touching the Sacrifice of this famous *Jew* with his Wand, drew down Fire from Heaven upon it.

ONE would be apt to conclude, that in those Ages Men were allow'd to sacrifice in any Place whatsoever. Nevertheless we must except those Spots which were cover'd with Trees, and in general whatever might bear any Affinity with the sacred Groves of the Heathens, agreeable to that Prohibition in *Deuteronomy* xvi. 21. by which every one was forbid to plant any Tree near the Altar of the true God, as was just now observ'd. Further, we may ground this Conjecture on the Example of some *Jews*, who, at the same Time that they adher'd strictly to the Rules of the *Jewish* Doctrine, did nevertheless offer, as was said before, Sacrifices in all Places whatsoever. However, I believe, they did not strictly observe the Precepts of the *Jewish* Religion in that Particular, since it expressly enjoin'd the contrary; so that it would be impossible to make an Apology for them, but by saying, that the Custom of sacrificing to God in all Places, though in direct Opposition to the Law, became as it were lawful, by the great Number of those who practis'd it; but it was far from being so in itself, since a Dispute broke out upon that Account, even in *Joshua*'s Time [f]. All the *Israelites* were offended to see the Tribes of *Reuben*, of *Gad*, and the half Tribe of *Manasseh*, raise a Monument of their Piety on the Banks of *Jordan*, where *Moses* had fix'd their Habitation. The rest of the *Jews* took this Monument for an Altar; and the warmest among them were of Opinion, that they ought to go Sword-in-Hand, and ravage all the Lands of their Brethren, to punish the Crime they had been guilty of; but the more Prudent Thought it would be better to send Deputies to them, to enquire the Reason of their erecting an Altar, in opposition to the express Prohibition of the Law. The last Opinion prevail'd, so that People were sent to enquire into the Motives of that Action; all the Excuse they made to their Brethren, was, that they did not thereby intend to erect an Altar, but only a Monument, as a Memorial to their Descendants of their being real *Jews*, and consequently obedient to the Laws of God which had been left them by *Moses*.

[a] Particularly in the Infancy of Idolatry.
[b] Jos. xxiv. 26. *Posuitque eum subter quercum, quæ erat in sanctuario Domini.*
[c] Deut. xvi. 21. *Non plantabis lucum, & omnem arborem juxta altare Domini Dei tui.*
[d] Jerem. ii. 20. *Sub omni ligno frondoso tu prosternaberis.*
[e] Os. iv. 13. *Et super colles accendebant thymiama, subter quercum & populum & terebinthum, quia bona erat umbra ejus.*
[f] *Jos.* xxii.

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AFTER they had built the Temple of *Jeruſalem*, they were then more expreſly forbid to ſacrifice Victims in any other Place. *Moſes* himſelf warn'd them againſt it in the Deſart, and gave them Rules for their Conduct, after God ſhould put them in Poſſeſſion of the Land of Promiſe. [a] *Take heed*, ſays he to them, *that thou offer not thy Burnt-Offerings in every Place that thou ſeeſt, but in the Place which the Lord ſhall chuſe in one of thy Tribes, there thou ſhalt offer thy Burnt-Offerings.*

SOME *Jews* however ſtill preſerv'd the antient Cuſtom of offering Sacrifices to God on Mountains, or under Trees. Thus where Mention is made of ſome Kings of *Judah*, as *Jehoſhaphat* and ſeveral others, who did not *take away the High-Places* [b] where Worſhip was offer'd up, we are not always to ſuppoſe that theſe were Altars erected in honour of the falſe Gods; for they were often raiſed to the true one, according to that Paſſage in the *Chronicles* [c], *Nevertheleſs the People did ſacrifice ſtill in the High-Places, yet unto the Lord their God only.* In fine, the ſacrificing in any Place whatſoever was criminal only upon this Account, becauſe God had forbid them to ſacrifice any where but in *Jeruſalem*.

[d] THE *Indians* have a great Number of Idols diſperſed up and down the Fields, and theſe are generally lodg'd in little tufted Woods, or at the Foot of ſome very ſhady Tree. 'Tis here that Travellers ſend up their Prayers, and the Devout their Offerings, to beſeech their Gods to indulge them a proſperous Voyage.

THE *Jews* alſo erected Altars in the Fields for the Service of Travellers, where they uſed to ſacrifice Victims to God; but this was forbid after the Temple of *Jeruſalem* was built, and we may affirm that one of the fineſt Incidents in *Aſa*'s Life, is his demoliſhing thoſe Altars [e].

THE heathen *Indians* love to this Day to have their Pagods, or Temples, dark and gloomy. They obſerve not to let the Light enter in but by the Door, which is generally very low and narrow, except through ſome little Loovers, which ſerve as Windows. However in ſome Pagods the Light comes in only at the Door.

'TWAS thus that the Patriarch *Abraham* ſought for Obſcurity, when he went and addreſs'd himſelf in Prayer to God. The Scripture takes notice that he planted a Wood at *Beerſheba*, there [f] to call upon the Name of the Lord the everlaſting God. The *Jews* had afterwards much the ſame Idea of the divine Being, and thought he delighted in gloomy Places, in thick Clouds, and generally in Darkneſs. Thus when *Solomon* cauſed the Ark of the Covenant to be carried into the Temple which he had built, and ſaw it fill'd with ſo thick a Cloud, that the Prieſts could not ſee to perform divine Service, he cry'd out, [g] *That the Lord ſaid that he would dwell in the thick Darkneſs.* *David* enumerating in the ſeventeenth Pſalm the ſeveral Things which attend on the divine Majeſty, ſays, *That he made Darkneſs his ſecret Place*; [h] *his Pavilion round about him were dark Waters, and thick Clouds of the Skies.* In fine, moſt Nations of Anti-

[a] Deut. xii. 13. *Cave ne offeras Holocauſta tua in omni loco quem videris, ſed in eo quem elegit Dominus.*
[b] 2 Paral. xx. 33. *Verum excelſa non abſtulit.*
[c] 2 Paral. xxxiii. 17. *Attamen adhuc populus immolabat in excelſis Domino Deo ſuo.*
[d] 'Tis obſerv'd, that in thoſe Countries where the *Romiſh* Religion prevails, there are ſtill ſome Cuſtoms among them, which bear a great Affinity to thoſe of the *Indians* and antient *Jews*; for 'tis very common to meet with Croſſes, Images of the Virgin, and little Crucifixes in a kind of Chapels built on Eminences; and alſo a great Number of devout People, who, with their Beads in their Hands, ſay their Prayers, and mumble over a certain Number of *Paters* and *Ave-Marias*. We often meet with fine Fruit at the Feet of theſe Images of the Virgin, which is offer'd them from a religious Principle.
[e] 2 Paral. xiv 2. *Et ſubvertit altaria peregrini cultus, & excelſa.*
[f] Gen. xxi. 33. *Abraham verò plantavit nemus in Berſabee, & invocavit ibi nomen Domini Dei æterni.*
[g] 3 Reg. viii. 12. 2 Paral. vi. 1. *Dixit Dominus, ut habitaret in nebula.* He alſo ſays in the *Chronicles*, ſpeaking on the ſame Subject, *Dominus pollicitus eſt, ut habitaret in caligine.*
[h] Pſal. xvii. 11. *Poſuit tenebras latibulum ſuum.*

quity had the ſame Opinion on that Head, which poſſibly might have been founded on the Tradition they received from the Inhabitants of the Infant World, *viz.* that God inhabited the terreſtrial Paradiſe, a Place fill'd with Trees, and conſequently [a] gloomy.

WERE we to enquire into the phyſical Cauſe of the Care which moſt Nations have taken to chuſe gloomy Places for worſhipping the Deity, I believe the following Reaſons might be given, *viz.* That Darkneſs and Gloom ſuit naturally to that Recollection and Modeſty, which ought always to be obſerv'd in Temples, in Preſence of the Supreme Being; for of all the Senſes, the Sight is moſt apt to diſtract the Mind, but Darkneſs prevents our Eyes from receiving the Impreſſion of any Object which might be capable of drawing off our Attention; ſo that it ſuits perfectly all ſuch Places as are appointed for Prayer and Devotion.

MOREOVER, Darkneſs and Gloom raiſe involuntarily in the Mind a kind of Awe and Terror, which is very near a-kin to that Veneration we owe to the Divinity; and it is, I believe, for this Reaſon that the *Romans* call'd God by a Name which properly ſignifies Fear or Horror; for the *Latin* Word [b] *Deus*, is manifeſtly borrow'd from the *Greek Deos*, *Formido*; whence the *Greeks* may alſo have borrowed their *Theos*; though ſome derive its Etymology from *Théein*, [c] *currere*; becauſe ſeveral had formerly a Notion that the Stars, which run, as it were, perpetually, are ſo many Deities.

VII. *Of the Temples dedicated to* PRIAPUS.

THE *Indians* have Temples dedicated to *Priapus*, though under different Names; and it may be affirm'd that they have very much improv'd the infamous Poſtures in which the *Egyptians*, *Greeks*, and *Romans* had repreſented him: Several even wear a little *Priapus* about their Necks, but cover'd with a little Silver, and aſſert that it endues them with Strength and Fruitfulneſs.

'Tis well known that ſome *Jews* formerly worſhipp'd this abominable Idol. The Scripture tells us, that *Aſa* baniſh'd his Mother *Maachah* from Court, becauſe ſhe had erected an Altar to [d] *Priapus*; this he cauſed to be broke [e] down, and had it burnt at the Brook *Kedron*.

'Tis very probable that the *Jews* had learn'd from the *Egyptians* to pay divine Honours to *Priapus*, and erected Statues in his Honour; for poſſibly this pretended Deity had greater Veneration paid him in *Egypt* than in any other Place. He was there conſider'd as the Principle of Mankind, which is the moſt noble Thing in the World. There were few public Edifices but had the true Figures which were moſt ſuitable to that Deity placed over them; and theſe were conſider'd as the Hieroglyphics or Symbols of the greateſt and moſt perfect Things that could be wiſh'd for in Nature; ſuch as Preferment, Abundance, Fruitfulneſs, Union, Strength, Vigour, and Health.

IN like Manner the *Romans* uſed to invoke *Priapus*, not only for Propagation, but alſo to make the Earth fruitful. Every one had generally a Statue of *Priapus* in his Garden, which at worſt ſerv'd for a Scare-Crow, and was at leaſt of Service in fright-

[a] Gen. iii. 8. *Et cum audiviſſent vocem Domini Dei deambulantis in paradiſo*, &c.
[b] This Etymology is very much forced. Why not borrow *Deus* from Θεὸς, which in *Greek* ſignifies God?
[c] To run.
[d] He is call'd *Belpeor* in Scripture.
[e] 2 Paral xv. 16. *Sed & Maacham matrem Aſa Regis ex auguſto depoſuit imperio, eò quòd feciſſet in luco ſimulachrum Priapi, quod omne contrivit, & in fruſtra comminuens combuſſit in torrente* Cedron.

ing away the Birds, in caſe it could not contribute to fulfil their Wiſhes, and procure them a plentiful Harveſt.

[a] 'TIS manifeſt from a Paſſage in *Horace*, what Liberties the *Romans*, and particularly their Men of Wit, and Poets, took with their Gods, and how familiarly they treated them.

VIII. *The* Penates, *or* Houſhold-Gods *of the* INDIANS, *and the Origin of the* Tutelary Divinities.

BESIDES the Gods above-mention'd, which the *Indians* have in their Temples, they alſo have thoſe to which the Antients gave the Names of *Lares*, *Manes*, and *Penates:* Theſe are little Figures ſet by them in different Parts of their Houſes, which they rub over very carefully with Oil, and ſurround with Flowers, and imagine they ſhall obtain their Favour by this Means. Some have ſaid, that the *Manes* were infernal Deities, which they diſtinguiſh'd from the *Penates* and *Lares*; but moſt Authors uſe any of theſe three Words indifferently to ſignify the Souls departed; ſo that I ſhall not enquire into the Difference which thoſe of a contrary Opinion pretend to find between them.

THESE tutelary Divinities are of great Antiquity. They had been introduced long before the *Greeks*, who probably might have borrow'd them, as well as the firſt Foundations of their fabulous Hiſtory, from thoſe who began to form the Empire of the *Aſſyrians*. Herein I agree with thoſe who ſuppoſe this Monarchy to have had its Riſe in the City of *Niniveh*, and that it laſted thirteen hundred Years; for were we to follow the Opinion of *Herodotus*, and ſuppoſe that it exiſted only five hundred and twenty Years, we then ſhould fix its Beginning at the Time when *Deborah* judg'd the *Iſraelites*; by which means the *Aſſyrians* would be poſterior to the *Greeks*, and conſequently the *Greeks* could not have borrowed their fabulous Hiſtory from them; for the moſt antient *Grecian* King that we read of in Hiſtory is *Inachus*, King of *Argos*, who, according to the Computation of the *Septuagint*, was contemporary with *Moſes*; though [b] *Euſebius* would make that great Legiſlator contemporary with *Cecrops*, who liv'd above three hundred Years after, and laid the Foundation of the twelve Towns which form'd the little Kingdom of *Athens*; and that thoſe who are of this Opinion, make *Inachus* and *Abraham* Contemporaries, which has begun to create ſome Confuſion in antient Chronology.

[a] *Olim truncus eram ficulnus, inutile lignum;*
Cum faber incertus, ſcamnum faceretne Priapum,
Maluit eſſe Deum. Deus inde ego, furum aviumque
Maxima formido——— Horat. Sermon. Lib. I.

In *Engliſh* thus:

I was at firſt a Piece of Fig-Tree Wood,
And long an honeſt Joiner pondering ſtood,
Whether he ſhould employ his ſhaping Tool
To make a God of me, or a Joint-Stool;
Each Knob he weigh'd, on every Inch did plod,
And rather choſe to turn me to a God.
As a *Priapus* hence I grew ador'd,
The Fear of every Thief and every Bird.

[b] See the *Antiquity of Times reſtor'd.*

BUT

BUT to return. We meet with the *Penates* long before *Moſes*'s Time, and conſequently before the *Greeks*. 'Tis probable that *Laban*'s [c] *Teraphins*, which *Rachel* his Daughter, who was afterwards *Jacob*'s Wife, had ſtole from her Father, and *hid in the Camel's Furniture*, when he went into *Rachel*'s Tent to look for them, were tutelary Gods and *Penates*, whence we may conclude they were not large Statues. *Laban* in ſo doing had done no more than follow a Cuſtom, which was practiſed long before his Time; for *Terah*, *Abraham*'s Father, alſo made Statues among the *Chaldeans*, which could be no other than public Idols, or tutelary Divinities.

THESE Idols were not applied to any ill Uſe in the Beginning; for they were at firſt but ſo many Figures by which Men repreſented their deceaſed Fathers, or ſuch of their Sovereigns as they had not an Opportunity of honouring in Perſon, by their living at a great Diſtance from them. *In this Manner they* endeavour'd to compenſate by Art for what Nature had taken from them, or which the Diſtance of Place prevented their having a Sight of. 'Twas therefore no more than a Teſtimony of the Love and Reſpect which good Children owe to their Parents, or that Submiſſion and Homage which loyal Subjects pay to thoſe whom Heaven has ſet over them.

THE fourteenth Book of *Wiſdom* furniſhes us with one of thoſe Incidents which might have given Riſe to that ſuperſtitious Cuſtom with regard to ſuch Statues as were made in honour of deceaſed Parents. The wiſe Man aſcribes it to the Love which a Son has for his Father. So far would have been well, had the Son kept his Grief within due Bounds, and not carried it to that Exceſs as to worſhip as a God in the midſt of his Family, him, whoſe Loſs he ought to have regretted as a Man only.

[b] PLATO gives the Name of *Omogeneioi Theoi* to the *Penates*. 'Tis certain that when the Antients mention'd theſe Gods as their Kindred, they meant no more than their deceaſed Relations, who in the Infancy of the World were had in great Veneration by their Poſterity, or in general ſuch of their Family as had been dear to them in their Life-Time.

WE may ſuppoſe that at firſt Mankind only teſtified a great Reſpect and Veneration for theſe Statues, and that they conſider'd them merely as we in theſe Days ſhould the Picture of a deceaſed Father who had been dear to us. However they exceeded by inſenſible Degrees the Bounds of ſuch a Tenderneſs as is juſt and lawful, and fell into Idolatry. But we may probably ſuppoſe that the Notion they had in thoſe remote Ages of the Immortality of the Soul, was the firſt and chief Source of Idolatry.

THOSE who were afterwards inform'd that their Anceſtors had invoked the chief Men of their Family, and affirm'd that they had liſten'd to their Prayers, were ſoon perſuaded it was fitting they ſhould imitate ſo uſeful and glorious a Worſhip. The Virtues of theſe firſt Chiefs were often the Subject of their Diſcourſe, and were by that Means tranſmitted to Poſterity. They had their Statues continually before their Eyes, and preſerv'd them with Care. 'Tis very probable that Idolatry might thus have taken deep Root in the Minds of their Poſterity, and poſſibly grew to a very great Height from the Idea which Mankind have generally entertain'd with regard to preceding Ages. They fancy that every Thing in thoſe Times was great and virtuous, and that their Predeceſſors were free from thoſe Frailties and Imperfections which they ſo willingly point out in their Contemporaries.

[a] Or Images.

[b] *Plato de legibus.* The proper Signification of this is, thoſe Gods who are of the ſame Family; for *Omogeneia* ſignifies Relation or Kindred.

THE

THE tutelary Divinities were lodg'd in different Parts of the Houſe, but were generally ſet in little Nitches made near the [a] Hearth, that being the Place where the whole Family moſt frequently met together. As the *Indians* have no Chimneys in their Houſes, they lodge their *Penates* in any Part of it.

IX. *Of the Holy-Water of the* INDIANS.

THE *Jews* had their Holy-Water, with which they uſed to ſprinkle unclean Perſons, the third Day after their having been declared ſuch, and the ſeventh, on which they were purified.

THIS was no more than clear Water mix'd with the Aſhes of a red Cow, which was burnt out of the Camp with its Entrails. The Prieſt, while they were burning it, always threw into the Fire, Cedar-Wood, Hyſſop, and a little Scarlet.

THE heathen *Indians* have alſo their Holy-Water, which is no more than Cow's Piſs; but as they think it would be a capital Crime to burn the Beaſt, they therefore uſe only its Urine, and with this their Devotees ſprinkle the Ground before their Doors every Morning. They are of Opinion, that this Luſtration will drive away every kind of Evil from their Houſes, and alſo draw down the peculiar Protection of the Gods upon themſelves; they looking upon every Thing which comes from that Beaſt as holy and divine.

THE great Veneration they pay to Cows, is, in my Opinion, owing to ſome other Reaſon than the pretended Metempſychoſes of *Phoe*, or what they relate of *Parmeſer*. They tell us, that when the latter liv'd upon Earth, he willingly undertook to look after them. But farther, they pretend to juſtify the Affection they have for thoſe Animals, by affirming that they are the beſt and moſt perfect of all Beaſts; ſo that thoſe People revered Cows, independant from the Honour which accrued to them by their receiving *Phoe*'s Soul, or their having been the Care of one of their Gods. It were eaſy to prove, that the *Indians* were not the only People who look'd upon the Bull, the Ox, and the Cow, as Deities. The *Egyptians* worſhipp'd the Ox under the Names of *Apis* and *Serapis*, which ſignify the ſame Thing. Some have pretended that *Apis* was nothing more than an Hieroglyphic of *Joſeph*, who procured the *Egyptians* a happy Abundance at the Time of a great Dearth. The Ox indeed was conſider'd as an Emblem of Fruitfulneſs and Abundance by theſe and all other heathen Nations. Others relate, that *Apis* reign'd firſt in *Argos*, and afterwards in *Egypt*; that he taught the *Egyptians* to dreſs the Vine; and that theſe out of Gratitude for this Favour, worſhipp'd him after his Death under the Figure of an Ox. We are told that this King aſſum'd the Name of *Oſiris* in that Place, which if true, *Apis*, *Serapis*, and *Oſiris*, muſt conſequently ſignify the ſame Thing.

VOSSIUS aſſerts, that there were three *Oſiris's* in *Egypt*, and that *Ham*, or his Son *Mizraim*, was the firſt. The Word [b] *Mizraim* has indeed continued in *Egypt*, and it is thus called in the *Hebrew* Text. The ſecond, according to that Author, is *Joſeph*, and the third *Moſes*; but there is hardly Room to ſuppoſe his Conjecture probable with regard to the laſt. Be that as it will, 'tis certain that the *Egyptians* worſhipp'd an Ox

[a] This was the Reaſon of their ſometimes uſing the Word *Eſtea*, *Focus*, to ſignify the *Penates* or Houſhold-Gods; and *vice verſa*, the Word *Penates* to ſignify the Hearth, or even the whole Houſe.

[b] The *Arabians* call it *Mezr* to this Day. See *Vanſleb*'s Relation of *Egypt*.

under

under the Name of *Apis*, *Serapis* and *Oſiris*; and this Animal was probably look'd upon as the Hieroglyphic of one of thoſe [a] whom we juſt now mentioned.

THE *Jews*, in imitation of the *Egyptians*, made a Golden Calf in the Deſart, and fell down and worſhipped it. In the Diviſion of the Kingdom of *Judah* and *Iſrael* *Jereboam* erected two, the one at *Dan*, and the other at *Bethel*, and theſe the *Iſraelite* worſhipped as Gods, who had brought them out of the Land of *Egypt*. *Jupiter* was ador'd under the Figure of a Bull, which Shape the Poets tell us he borrowed, in order to carry off *Europa*. This Fiction is of great Antiquity, ſince [b] *Anacreon* mentions it in one of his Odes. In fine, ſeveral antient Nations paid divine Worſhip to the Ox, or at leaſt honoured that Beaſt as the Emblem of Fruitfulneſs and Abundance.

[c] DIODORUS SICULUS relates, that the *Troglodytes* uſed to ſtrangle with an Ox-Tail all ſuch old Men as were paſt their Labour, or were no longer able to look after their Flocks; and in general all weak and feeble People, and thoſe who were troubled with any incurable Diſeaſe: Nay, farther, they imagined they did them a great Piece of Service in not ſuffering them to continue long in a languiſhing Condition, and diſpatching them quickly into the other World. Not to mention that they thought they did them a ſingular Honour, when they ſtrangled them with the Tail of ſo noble a Beaſt as the Ox or Cow.

THE *Indians* indeed do not carry their Charity to ſo great a Length; however they think it a great Honour, and fancy themſelves ſure of eternal Happineſs, whenever they expire with a Cow-Tail in their Hands.

THE *Egyptians* worſhipped an Ox under the Name of *Apis*, and *Serapis*, as has been already obſerv'd; hence we may conclude, that they never kill'd that Beaſt, eſpecially ſince when *Pharaoh* commanded the Children of *Iſrael* to offer Sacrifices to their God and not leave *Egypt*, *Moſes* reply'd, That that could not be done, ſince the [d] *Egyptians* would ſtone them, were they to ſee them ſacrifice any Beaſt they worſhipp'd. If therefore the *Egyptians* could not behold without Horror, the *Jews* ſacrificing thoſe Beaſts which were the Object of their Worſhip, we may conclude from thence, that they themſelves never killed them. Moreover *Juvenal* relates, that the *Egyptians* abſtain'd from eating all [e] woolly Beaſts, and that this People thought it a Crime to kill a Kid.

IN caſe the *Egyptians* were not allowed to kill Sheep or Kids, we may naturally ſuppoſe they did not kill Oxen, a Beaſt they had in ſo great Veneration; however [f] they allow'd the *Jews* to kill and eat them. *Plutarch* relates, That they themſelves uſed to ſacrifice red Oxen in honour of *Typhon*. The *Iſraelites* eat Lambs in that Country, notwithſtanding that *Juvenal* affirms the *Egyptians* never fed upon any woolly Animals,

[a] The Body of this Ox was to be black, that Part of the Head which is over the Eyes white, and a white Spot on its Back. This quadrupede Deity had a peculiar Way of pronouncing his Oracles, which at the ſame Time was very ſimple, as well as conformable to the Dictates of Nature. The Perſon who conſulted the Beaſt, ſet ſomething to eat before him, which if he refuſed, 'twas a bad Omen, and he was to expect nothing but ill Luck; but in caſe he accepted what was offered him, they were poſitive that every Thing would be propitious.

[b] *Anacr.* Ode 95.

[c] *Diodorus*, lib. 4. c. 3.

[d] Exod. viii. 26. *Non poteſt ita fieri, abominationes enim Ægyptiorum immolabimus Domino Deo noſtro: Quod ſi mactaverimus ea quæ colunt Ægyptii coram eis, lapidibus nos obruent.*

[e] Juven. Satyr. 15. ——— *Lanatis animalibus abſtinet omnis*
Menſa, nefas illic fœtum jugulare capellæ.

[f] This Reaſon would almoſt perſuade us, that the *Egyptians* did not really worſhip an Ox, or at moſt that they paid him a ſymbolical Worſhip only. 'Tis alſo probable, that the Ox *Apis*, was not a God till after his Conſecration, which is pretty manifeſt from antient Hiſtory. Beſides, 'twas impoſſible for every Ox to be a God, ſince it was neceſſary for them to have certain Marks before they could be entitled to that Honour.

whence we may conclude, that they did not oblige the *Jews* to adhere ſtrictly to all their Cuſtoms in particular, but were ſatisfy'd, provided they did not do any Thing in public, which claſhed with their Religion and Ceremonies.

POSSIBLY the almoſt univerſal Veneration which Idolaters had for the Ox, might have been wholly owing to the great Service they afford to Man. As for inſtance, great Numbers of People, even after the Deluge, ſubſiſted chiefly on Milk and the Fruits of the Earth: So that the Cow furniſh'd them their principal Diet. The Ox was employ'd in ploughing the Ground, in carrying the Baggage of Travellers, and in drawing of Chariots. In Deſarts, where no Wood was to be found, Men uſed to make Firing of its Dung mix'd with a little Straw, which was afterwards dry'd in the Sun; and this is the Practice of the *Indians* to this Day, in all thoſe Places where there is a Scarcity of Wood.

MANKIND accuſtom'd themſelves therefore inſenſibly to take very great care of a Beaſt, to whom they were ſo much indebted, and who was even in ſome meaſure neceſſary to them. By Degrees he was rank'd above all other Animals, as he juſtly deſerv'd to be; but this Care and Gratitude at laſt became Veneration, and this latter ſoon after degenerated into Adoration: So true is it that Mankind are ſeldom ſatisfy'd with a Medium, and generally run into Extremes.

THE [a] *Indians* likewiſe ſet on a Pillar a little Cow of Wood or Stone, in a great many Places. I enquir'd, tho' to no Purpoſe, whether they look'd upon theſe Images as Idols or Taliſmans. I had obſerv'd ſomething of this Nature before I went into *India*, for I ſaw in the Iſle of *Mocli*, inhabited by *Mahometans* who are an *Arabian* Colony, the Bones of an Ox's Head fill'd with *Arabic* Characters, which were almoſt effac'd; and I was perſuaded that they look upon that Head as a Taliſman, and imagine they owe to it the Preſervation and Fruitfulneſs of their Cattle; for the *Arabians* give very much into theſe kind of Myſteries.

NEITHER were the *Jews* wholly free from the Superſtition with regard to Taliſmans, nor ſhall we be too bold in our Aſſertions, if we affirm that they honoured the brazen Serpent which *Moſes* had raiſed in the Wilderneſs as a Taliſman; for Incenſe was ſeldom offered up in their Honour, they being often laid in the Foundations of ſuch Edifices or Cities as were put under their Protection, or elſe were ſet upon Towers and [b] Pyramids. Nevertheleſs ſome of theſe were lodg'd in little private Temples, and were kept from public View. The Scriptures relate, that the *Jews* offer'd Incenſe to the Brazen Serpent till [c] *Hezekiah*'s Time, who cauſed it to be broke to Pieces. The *Palladium* of the *Trojans* was alſo a Taliſman, and there were few Cities but had antiently ſome thing peculiar to them, [d] on which they imagined their Fate depended.

X. *Of*

[a] On the Frontiers of *Bengal* is an Ox of a prodigious Size, which ſtands in the high Road, and has two Carbuncles or Rubies for its Eyes. The *Indians* of that Country ſeldom ſet out upon a Journey without firſt invoking that Animal. Thoſe of the Kingdom of *Var* anoint or daub their Houſes over with the Fat of a new-ſlain Ox. Thoſe of *Meliapur* carry ſome Bull's Hair along with them, and tie it to the Necks of their Horſes, thinking it to be an excellent Preſervative. Others, who alſo worſhip Oxen, firſt kill them, then break their Bones to Pieces, and therewith make a kind of Ointment to rub themſelves withal, as *Marcus Paulus* aſſures us.

[b] As the Author has mention'd the Pyramids of *Egypt* in this Place, it may not be improper to obſerve, that there is ſome Conformity between the *Egyptians* and *Chineſe* on this Head. The latter have Towers in the Shape of Pyramids, at the Top of which they ſet an Idol. They have a great Veneration both for the Tower and the Idol. Now, whether they look upon it as a Taliſman, or that the Tower conceals ſome other ſuperſtitious Thing, capable of exciting the Devotion of the *Chineſe*, 'tis certain that there is ſome Reſemblance between theſe Towers and Pyramids. The *Egyptians* had them alſo in great Veneration, and we are aſſur'd, that they worſhipp'd the Point or Top of thoſe Edifices.

[c] 4 Reg. xviii. 4. *Confregitque ſerpentem æneum quem fecerat Moyſes, ſiquidem uſque ad illud tempus filii Iſrael adolebant ei incenſum.*

[d] Cities and States were under the Protection of ſome Gods, or certain particular Things, which were look'd upon as ſacred. This was probably in Imitation of the *Jewiſh* Religion, that had its Ark, its Urim, &c. all which the

X. *Of the River* GANGES, *and the Countries which it waters.*

THE Antients have ſpoken of the River *Ganges*. St. *Jerom* when he writes to *Ruſticus* the Monk, agrees with the Scriptures when he ſays, that the *Ganges* or *Piſon*, by which Name 'tis call'd by *Moſes* in the Book of *Geneſis*, compaſſeth the whole Land of *Havilah*. He obſerves that the Emerald and the Carbuncle grow in that Country; that it abounds with Mountains of Gold, which it is impoſſible to come near becauſe of the great Number of Griffins, Dragons, and other [a] Monſters.

WHEN the Scripture mentions *Ganges*, or, if you will, *Piſon*, in my Opinion it deſcribes that River as it was before the Flood, and immediately after the Creation of the World; ſince it makes it flow from the ſame Source as the other three: But it is very probable that the Waters which overſpread the Face of the whole Earth quite changed the Courſe of the ſeveral Rivers; and conſequently that thoſe Rivers which are now call'd *Tigris*, *Ganges*, and *Euphrates*, are not thoſe antient Rivers which iſſued out of the terreſtrial Paradiſe, and that they have nothing of them but the Name.

I BELIEVE we may alſo preſume, without running any Risk of claſhing with Scripture, to ſubſtract ſome Things from the Deſcription which St. *Jerom* has given us of the *Ganges*, of the Emeralds, the Carbuncles, and the Mountains of Gold; the Country which that River waters, being rich only by the Fruitfulneſs of its Soil, by its Silks and Muſlins, which draw a great Number of Foreigners to it, and almoſt all the Gold of the *Indies*, a conſiderable Part of which comes from *Achim* in the Iſland of *Sumatra*, diſtant upwards of three hundred Leagues from the *Ganges*.

IT is thought that the City of *Achim* is the ſame with *Ophir* mentioned in Scripture, whence *Solomon* is ſaid to have ſent for Gold; which Conjecture is not altogether improbable: For the Fleet of that mighty King was built at [b] *Ezion-geber*, a City of *Idumæa* or *Edom*, ſituated on the Shore of the *Red-Sea*. It is very probable, that this City was not far diſtant from the Place where *Moca* now ſtands; nor does it appear that the Ships which came out of the *Red-Sea*, could have gone any where for ſo great a Quantity of Gold as into the Iſle of *Sumatra*, which is nevertheleſs at a great Diſtance from it; whence it is manifeſt that the Voyages to that Place muſt in thoſe Days have taken up a conſiderable Time, and been performed with great Difficulty, as they had not the Uſe of a Sea-Compaſs, and conſequently could not advance far into the Ocean, but on the contrary were generally forced to coaſt it. It is probable that this Voyage is hinted at in [c] *Eccleſiaſticus*, where the Fame of *Solomon* is ſaid to have reach'd to the moſt diſtant Iſles.

MONSIEUR *Huet* ſpeaking of the Canal that joined the *Mediterranean* to the *Red-Sea*, by which the Ships of *Solomon* and *Hiram* might have returned laden into *Judea* or *Phœnicia*, thinks that *Ophir* was the Eaſtern Coaſt of *Africa* call'd *Zanguebar*; but this Country is not near ſo fruitful in Gold as *Achim*. Beſides, if it be objected, that *Su-*

the Heathens ſeem likewiſe to have imitated on certain Occaſions. 'Tis alſo poſſible that the Heathens might have invented thoſe Superſtitions without having borrow'd them from the *Jews*.

[a] St. Hieronymus Ruſtico Epiſtol. 13. ——— *Ad Indiam pervenîtur & ad Gangem fluvium, quem Phiſon ſacrâ ſcripturæ commemorat, qui circumit totam terram Evilath* ——— *ubi naſcitur carbunculus & ſmaragdus* ——— *monteſque auri, quos adire propter gryphos & dracones, & immenſorum corporum monſtra hominibus impoſſibile eſt.* Theſe golden Mountains would be of admirable Uſe in adorning the Surface of Fairy-Land. Man may eaſily form the moſt extravagant and groteſque Ideas of thoſe Things which are at a great Diſtance from him, or with which he is altogether unacquainted.

[b] 3 Reg. ix.

[c] Eccleſ. xlvii. 17. *Ad inſulas longè divulgatum eſt nomen tuum.*

matra

matra lay at too great a Diſtance for Men who were not very well skill'd in Navigation, this will make much ſtronger againſt *Zanguebar*. The learned Prelate abovementioned, makes them undertake a longer and more dangerous Voyage, when he brings them from into *Spain* into the *Red-Sea*, and conſequently obliges them to ſail quite round *Afric*. He then ſpeaks of thoſe who returned back from *Tarſus*.

WE neither meet with Dragons or Griffins on the Banks of the *Ganges*: But as for Crocodiles, Rhinoceros's, and Tygers, they are pretty numerous in thoſe Parts, the laſt of which make dreadful Havock. Some of theſe have taken Children out of the very Houſes; and was a Man to go but a little way into the Woods, he would run the hazard of being devoured by them. I myſelf ſaw, in a Party of hunting on the Banks of the *Ganges*, the freſh Print of the Feet of thoſe Beaſts, which, without exaggerating, were about ſeven Inches over.

THERE are alſo a prodigious Number of Crocodiles. Theſe generally live in the Water, and even haunt the little Rivulets which run into the *Ganges*, becauſe they there meet with a greater Quantity of Food than in the main River; but when they come out of the Water, they ſeldom go far from Shore. The moſt ſurpriſing Accounts have been told me of the prodigious Strength of theſe Animals, and I have been frequently aſſur'd by the Inhabitants of the Country, that they would often ſeize an Ox by the Muzzle, when it was going to drink, and draw it to the Bottom of the River without any manner of Difficulty; and indeed it was very dangerous to waſh in it.

[a] THE *Indians* have alſo a peculiar Veneration for the *Ganges*, and look upon it as a God, and therefore daily offer Sacrifices to it; for which Purpoſe, they ſet little Lamps on its Banks, and theſe being carried away by the Stream, look very pretty in the Night.

SEVERAL who inhabit near the *Ganges*, when they find themſelves very ill, beg to be carried on the Banks of it, there to reſign their Breath; for they think that all thoſe are happy who die on its Waters, and fancy that it has the Virtue of waſhing away their Sins [b].

WHEN once a ſick Perſon has deſired to be carried thither, he cannot recede from it. Being come there, they firſt put his Feet into the River, and afterwards force him to ſwallow down a great Quantity of Water, which they exhort him to drink with Devotion and holy Confidence, and to be firmly perſuaded that it will waſh his Soul and wipe away all his Sins. In fine, they plunge him gently into the River, whence he muſt never hope to return alive. Several, whom an indiſcreet Devotion, or ſome Family Diſcontent, had prompted with a Deſire of being carried to the *Ganges*, have been drowned in it. They were very far from being ſo ill, as to be perſuaded they ſhould be ſo ſoon ſanctified by this Means; and ſincerely repented, but too late, of the Fault they had committed.

SUCH as live at a very great Diſtance from the *Ganges*, are contented, whenever they can get ſome of that Water, to drink a little before they die, and fancy that this is equally efficacious in cleanſing them from their Sins. People who live at a great Diſtance from it, often go thither, and get a little of its ſacred Water, which they carry

[a] The *Egyptians* had alſo a great Veneration for the *Nile*, and even deify'd it; for *Oſiris*, whom we have already mention'd, was the *Nile*, or at leaſt ſignify'd the Virtue of that River, which is well known to have made the Land of *Egypt* fruitful.

[b] *O faciles nimium qui triſtia crimina cædis,*
Flumine attolli poſſe putatis aqua.

into

into their reſpective Countries, to furniſh their chief Pagods therewith, which indeed are ſeldom unprovided of it. I myſelf once ſaw a ſmall Caravan of devout *Indians* going through *Poudicheri* (three hundred Leagues diſtant from the River at leaſt) who were carrying great Pots and Veſſels adorned with *Rotain*, fill'd with the Water of the *Ganges*. Theſe poor Wretches kept thoſe Pots very carefully, and ſeem'd to have them in the higheſt Veneration, tho' they were at a great Diſtance from their Homes.

I CANNOT forbear reflecting here, on the Darkneſs which has overſpread the Minds of thoſe Idolaters, and obſerving that Truth and Fiction make the ſame Impreſſion on the Minds and Hearts of Men. [a] Mankind are as prone to Error, and adhere as zealouſly to the groſſeſt Superſtitions, as they ought to do to true Religion. It is really ſurpriſing; that what we call the Force of Truth, does not make a greater Impreſſion upon them; that its Light does not ſtrike irreſiſtably on the Blind, and open their Eyes ſo as to give them a Sight of their Errors. But for this we muſt have Recourſe to the Depth of God's Judgments, and to that Abyſs of Prudence which is impenetrable to human Eyes, and is comprehended by God only.

BUT to return to the *Ganges*. 'Tis probable that the Veneration which the *Indians* have for that River may be owing to the Tradition received from their Predeceſſors with regard to *Piſon*, mentioned in Scripture; and that they inſenſibly mix'd the Account they had receiv'd from Mankind in the firſt Ages, with the fabulous Hiſtories of their chimerical Gods.

THEY not only have a great Veneration for the River *Ganges*, which they conſider as the moſt holy River in the World, and even a God, but alſo pay the utmoſt Reverence to all Floods and Rivers in [b] general. Their Devotees, before they put their Feet into any River, waſh their Hands with a little of its Water, and at the ſame Time offer up a ſhort Prayer to the Gods.

THIS Cuſtom of reſpecting Rivers, and waſhing one's Hands in their Waters, is ſtrongly recommended by [c] *Heſiod*, one of the moſt antient Poets now extant.

THIS Veneration might be owing to the Opinion the Antients entertain'd, of every Flood and River's having its peculiar Deity, which was ſuppoſed to preſide over its Water.

XI. *Of the Metempſychoſis, or Tranſmigration of Souls.*

THE *Indians* believe the Tranſmigration of Souls; a manifeſt Proof of which is, the great Number of Hoſpitals erected in *Surat*, for the lodging, feeding, and healing of all ſuch Beaſts as are either maimed, crippled, or afflicted with any Diſeaſe. I have not been able to diſcover whence this Doctrine took its Riſe among them, and am of Opinion, that this would be a very difficult Point; for we meet with great Numbers of People who profeſs the ſame Religion, and worſhip God in the ſame Temples, have the ſame Ceremonies among them, and are likewiſe of the ſame Tribe, who yet have very different Notions on this Head. As for Inſtance, there are certain

[a] The Reaſons which are here given for this Turn of Mind have already been made by a great Number of Writers. See *Bayle's Reflection on Comets.*

[b] The *Greeks* and *Romans* alſo worſhipp'd them.

[c] Heſiod. oper. & dier. Lib. II.

[a] *Bramins* who live only on [b] Herbs, Milk, Butter, and Fruits, while others eat Hens only, and others again the Fleſh of the Roe-Buck. Some Tribes eat Swine's Fleſh, but all in general abſtain from Oxen and Cows. I have already taken notice of the Veneration they have for thoſe Beaſts.

THE *Banians*, who are a particular Tribe of Merchants, and of whom mention will be made in the Sequel, adhere more ſtrictly to the Doctrine of the Tranſmigration of Souls than the reſt of the *Indians*, and obey, with the moſt religious Exactneſs, the moſt inconſiderable Injunctions of it. [c] They never kill any kind of Animals, nor eat of any Thing that had Life; ſome of them are ſo ſcrupulouſly exact in this Particular, as to keep Servants purely to fan the Air while they eat, in order to drive away the great Number of Gnats or little Flies with which that Country is infeſted; for fear leſt any of them ſhould unfortunately drop into the Victuals, or that they ſhould ſwallow them down, and ſo kill them.

ONE might, methinks, conclude from this Diverſity of Opinions, with regard to the Tranſmigration of Souls, that at the Time of its being introduc'd among thoſe *Indians*, they had already an eſtabliſh'd Form of Worſhip, and a Religion independent from that Doctrine; ſo that it was at firſt receiv'd no otherwiſe than as an Opinion, which having no ill Tendency in itſelf, might be either receiv'd or rejected, as every Perſon ſhould judge proper. Some Heads of Families gave afterwards into this new Philoſophy, and adher'd very ſcrupulouſly to all its Principles. Others thinking it impoſſible for the Souls of Men to tranſmigrate into the Bodies of certain Animals, would therefore not abſtain from eating them. Every one afterwards acquainted his Family with the Notion he entertain'd on this Head, and by this means tranſmitted it by inſenſible Degrees to their Poſterity; and theſe have always imbib'd it, and look upon it at this Day as a Law which they are indiſpenſably oblig'd to follow, and that becauſe they pay the utmoſt Deference and Veneration to all the Cuſtoms of their Anceſtors.

HAD the Doctrine of Tranſmigration been at firſt eſtabliſh'd among the *Indians* as an Article of Religion, we then ſhould not have found ſo great a Variety of Opinions among them upon that Head. They would even have conſider'd all ſuch as Schiſmatics who differ'd from the general Opinion, and would not follow that Doctrine in all its Purity. They would at laſt have ſeparated entirely from one another, and have had different Temples, Prieſts, and even Sacrifices.

THE Reader may poſſibly ask, whether the *Indians* receiv'd the Doctrine of Tranſmigration from *Pythagoras* or his Followers; for this Philoſopher is generally ſuppos'd to have firſt ſtarted this Opinion, or at leaſt to have firſt taught it.

WERE we to anſwer this Queſtion agreeably to the Diſcoveries which have been made in our Days in the Empire of *China*, we then ſhould affirm that the *Indians* and

[a] We find a great Conformity between the *Bramins* and the antient *Egyptian* Prieſts. As for Inſtance, the former waſh themſelves with clear Water twice a-day before they enter into their Pagods, which Cuſtom was alſo obſerv'd by the antient *Egyptians*. They plunge themſelves into the *Ganges* out of a Spirit of Devotion, after which they take up Water, and throw towards the Sun, as a Teſtimony of their Veneration. The *Egyptians* uſed alſo to plunge themſelves in the ſacred Water of the *Nile*, and never eat of any Thing that has Life, as the *Bramins* at this Day.

[b] Several eat neither Milk, Cheeſe, Butter, Eggs, nor any Thing that is produc'd from living Animals; for fear, ſay they, leſt they ſhould imprudently ſwallow down the Souls of any of their Heroes, Relations, &c.

[c] Their Charity to Beaſts is ſo very ridiculous, that it would appear altogether improbable, did not ſeveral Travellers aſſure us, that they themſelves had been Eye-Witneſſes to it, and among the reſt Mr. *Fryer* an *Engliſh* Phyſician: *The* Banians, ſays he, in his excellent Voyage into *Perſia* and the *Indies*, *live under the ſame Roof with Oxen and Cows*, &c. *and ſuffer themſelves to be eat up with Vermin, out of a charitable Principle. Though they are tormented by Gnats and Moſketoes, they yet never dare hurt them.* And how grievouſly ſoever theſe Inſects ſting them, they yet imagine they bring the Bleſſings of Heaven along with them. *At their Deaths, they purchaſe Liberty to ſome Animals, and free them from all their Labours*, &c.

Chineſe

Chineſe had the Doctrine of Tranſmigration five hundred Years at leaſt before that Philoſopher, who, as [a] *Tully* informs us, liv'd when the *Romans* drove *Tarquinius Superbus* out of *Rome*, and changed their Monarchy into a Commonwealth. In *Solomon*'s Time, an *Indian* Philoſopher, whoſe Name was [b] *Phoe*, a Native, as ſome have it, of the Iſland of *Ceylan*, or, according to others, of the neighbouring Continent, publiſh'd this Doctrine in the *Indies*.

THIS Man, in order to give the greater Weight and Authority to this new Philoſophy, and that it might be receiv'd with the greater Awe and Veneration, aſſur'd the People he had receiv'd it from Heaven: He cauſed himſelf to be conſider'd as a Prophet, and even went ſo far as to affirm, that he was the beſt Man upon Earth.

HE taught a twofold Doctrine; the one interior, the other exterior. He communicated the interior Doctrine to ſuch of his deareſt Diſciples only, whom he knew were entirely devoted to him, and on whoſe Fidelity he was ſenſible he might ſafely rely. In this Syſtem he aſſerted, that the Soul would be annihilated after Death, and that after its Separation from the Body, it diſſolv'd itſelf in Air, and form'd an ethereal Subſtance; which differs but very little from that Species of [c] Atheiſm which we are told all the learned *Chineſe* have imbib'd.

WITH regard to the exterior Doctrine, he taught the People the Tranſmigration of Souls, [d] and affirm'd that he himſelf had experienc'd it a numberleſs Multitude of Times, having liv'd on the Earth under the Figure of an Ape, a Calf, an Elephant, and ſeveral other Beaſts. 'Tis on theſe different kinds of Beaſts, in whoſe Bodies he ſaid his Soul had paſs'd, that moſt of the Religions of the *Indians* are grounded, who probably before that Time had only the Knowledge of ſome Supreme Being, or in general of ſome Deity, to whom they might offer Sacrifices.

NEVERTHELESS, I would not be underſtood to conclude from hence, that this Knowledge which the *Indians* had of a ſovereign Being, was ſuitable to the divine Majeſty; or, in other Words, that they acknowledg'd the true God only, that the Sacrifices which they made were addreſs'd to no other Being than to him, and that their Religion was free from Superſtition and Idolatry till *Fo* or *Phoe*.

'TWOU'D be an odd Paradox were we to advance that (at a Time when a Cloud of Error had overſpread the World, and that God was oblig'd as it were to ſeparate *Abraham* from the reſt of Mankind, in order to make him the Father of a People who might adore and ſerve him without Superſtition, or dividing his Worſhip between the true God and the falſe ones) to advance, I ſay, that Truth ſhould have ſhelter'd herſelf among the *Indians*; that it there continued in all its Purity till *Solomon*'s Time; and that the Idea of one ſole God, unſullied with Error, was preſerv'd in *India*, at the ſame Time that the *Jews* were continually falling into Idolatry, and that the *Indians* worſhipp'd the Supreme Being in a manner altogether ſuitable to his divine Perfections.

[a] *Tuſcul.* iv. *quæſt. in Brit.*

[b] *Fo*, or *Xechia*, a *Chineſe* Deity, which firſt came from the *Indies*, where it bears the Name of *Ram*; at *Japan* that of *Xaca*; at *Tunquin*, that of *Chiaga*, &c. of whom mention will be made in the Sequel. All we ſhall now obſerve in this Place is, that ſome Authors take this *Xaca* for *Pythagoras*, and others for *Hermes Triſmegiſtus* the *Egyptian*.

[c] This Opinion is not any way atheiſtical. This diſſolving of the Soul into an ethereal Subſtance is a Notion of great Antiquity, which will admit of a pretty tolerable Interpretation. 'Tis indeed true, that it ſuppoſes the Soul to be a corporeal Being.

[d] The *Indians* tell us that the Soul of *Xaca* went through eighty thouſand Metamorphoſes, and at laſt fix'd its Habitation in the Body of a white Elephant. Hence ariſes the Veneration the *Indians* have for the white Elephant.

PHOE

PHOE propoſed his new Doctrine to the *Indians*, and eaſily prevail'd with them to receive it, and heighten it with the wild Chimeras, which they had entertain'd till his Time, with regard to the Deity and the Soul. 'Tis well known that Mankind in general are vaſtly fond of Novelty, and particularly the inferior Sort, eſpecially when they imagine that their Religion will either have the greater Spread, or receive any Improvements by that means.

MOREOVER, the Doctrine of Tranſmigration made its Way more eaſily into the Minds of Men, becauſe the Notion prevail'd univerſally with regard to the Immortality of the Soul, which was thought to go into a certain Place after its Diſſolution from the Body. This has in different Ages given riſe to ſeveral very whimſical Opinions; for ſome fancied that the Souls of the Wicked went immediately after Death into a Place of Torment, where they were puniſh'd according to the Enormity of their Crimes, an Opinion that has been moſt generally receiv'd by all Heathens. Others were ſo ridiculous as to aſſert, that the Gods cauſed Souls to paſs into the Bodies of the dirtieſt and moſt vile Animals. Others thought, that they wander'd up and down the World, and that they were oblig'd to ramble in that manner for many Ages, before they were allow'd to aſcend into Heaven whence they ſprung. [a] *Tully* was probably of opinion, that Souls roam up and down after this Life, as appears from *Scipio*'s [b] Dream.

PHOE writ forty Volumes, which continued untranſlated, and were wholly confin'd to the *Indies*, till *Anno Dom.* 65. when the Diſciples of that Philoſopher carried it to *China* under the Reign of *Hoamti*. The *Chineſe* immediately tranſlated it into their Language. They proved the Age in which his Followers ſaid he liv'd, from the ſeveral Particulars ſcatter'd up and down in his Works, all which bore ſome Relation to ſeveral Circumſtances with which they were acquainted, with regard to the *Indians*. No ſooner did this Doctrine make its Appearance among them, but it met with a numberleſs Multitude of Followers.

XII. *The charitable Manner of the* Indians *giving Drink to Travellers.*

OUR Saviour, to ſhew us in his Goſpel, that every Action we do for his Sake ſhall be rewarded, promiſes a Reward to all thoſe, who in his Name, and from a Deſire of being acceptable to him, ſhall give even ſo much as a Glaſs of Water.

THE Reader poſſibly will ſay, that a Glaſs of Water is a mere Trifle; however the giving even this, is a very meritorious Action on certain Occaſions, and in the Manner as ſeveral *Indians* do it; for they ſometimes fetch it at a great Diſtance, and boil it, in order to make it the more ſalutary. Theſe People wait all Day long in thoſe Roads where there are no Wells nor Rivulets to be met with, and offer Water to all Paſſengers in honour of their Gods.

'TIS probable that the *Jews* had formerly this pious Cuſtom, as alſo their neighbour Nations, whoſe Cuſtoms they were acquainted with. Our Saviour alluded to this Cuſtom, when he aſſur'd us that it would meet with its Reward.

[a] Others imagin'd that after their leaving the Body they were to go through Fire, in order to be purg'd from the Uncleanneſs they had contracted in this Life; which Opinion prevails to this Day.

[b] *Qui*, &c. *Deorum & hominum jura violarunt, corporibus elapſi, circa terram ipſam volutantur, nec in hunc locum, niſi multis exagitati ſæculis revertuntur.*

'TIS

'TIS certain that the *Eaſterns* are much more charitable than the *Europeans*, with reſpect to ſuch Things as are neceſſary to the Support of Life. They ſcarce ever refuſe Victuals and Drink to poor Paſſengers, unleſs when their Country is oppreſſed with Famine; in which they imitate the Practice of Mankind in the Infancy of the World, who never uſed to ſuffer any Traveller to paſs by, without offering him Something, or giving him ſome little Refreſhment. Thus *Abraham* cauſed three Angels to [a] reſt themſelves, and ſet Victuals before them, when they, having aſſum'd the human Figure, paſſed through the Valley of *Mamre*, where he then was, in order to get *Lot* out of *Sodom*. At their Arrival in that City, *Lot* would not ſuffer them to ſtand without, but [b] carried them into his Houſe, though he was an entire Stranger to them. The Stranger who dwelt at *Gibeah* offer'd, in like Manner, his Houſe to the [c] *Levite*, and was very much ſurpriz'd that all refuſed him Admittance; for in thoſe Days, every Body kept open Houſe, and uſed to entertain Travellers with great Chearfulneſs and Pleaſure, without expecting the leaſt Reward for it.

XIII. *Their Manner of eating Locuſts.*

WE read in the Goſpels, that St. *John the Baptiſt* liv'd on Locuſts and wild Honey. Some Interpreters, who could never believe that any human Creature ever fed on thoſe Inſects, ſay that by the Word *Locuſta* we are to underſtand the Extremities of Branches of Trees, and affirm it to have been the only Suſtenance this holy Anchorite took; but they did not know that the *Indians* often [d] eat boil'd Locuſts; and though they are like to thoſe in *Europe*, they yet never make any of them ſick.

NOR was this Food very uncommon among the *Jews*, God allowing them to feed upon thoſe Inſects, as we find it expreſſed in *Leviticus* in manner following: [e] *Yet theſe ye may eat of; every flying, creeping Thing, that goeth upon all four, which have Legs above their Feet, to leap withal upon the Earth. —— Even theſe of them ye may eat: The Locuſt after his kind, and the bald Locuſt after his kind, and the Beetle after his kind, and the Graſhopper after his kind.*

XIV. *Of the fortified Places into which the Shepherds withdraw with their Flocks.*

THE Scripture tells us, that [f] *Uzziah built Towers in the Deſart, and digged many Wells, becauſe of the great Number of Cattle he had in the Palins.*

IN my Opinion theſe Towers are the ſame with thoſe the *Indians* call Pagods, not thoſe which they uſe as Temples, but certain other large Edifices which they build in Plains, and call Pagods; probably becauſe that over their Gates Pyramids are ſet which are adorn'd with Figures of their Gods, as *Witznou*, and ſuch like; or elſe becauſe they have a great Number of little Chapels within them, each of which has an Idol.

[a] Gen. xviii.

[b] Gen. xix.

[c] Judg. xix.

[d] Theſe Locuſts are generally large, red, and ſo weighty, that they cannot riſe from the Ground when they are carried, at certain Seaſons, by Whirlwinds towards *Ormuz* and *Banderabaſſi*. The Peaſants in thoſe Countries dry, ſalt, and burn, or parch them, and carry them to Market, like other Proviſions.

[e] Levit. xi. 21, 22. *Quidquid autem ambulat quidem ſuper quatuor pedes, ſed habet longiora retrò crura comedere debitis, ut eſt bruchus in genere ſuo, & attacus, atque ophiomachus, ac locuſta, ſingula juxta genus ſuum.*

[f] 2 Paral. xxvi. 10. *Extruxit etiam turres in ſolitudine, & effodit ciſternas plurimas eò quod haberet multa pecorà.*

THESE Edifices are generally ſurrounded with ſtrong Walls, and thither they carry their Cattle in Time of Danger; for the People are oblig'd to ſtand always upon their Guard, though their King ſhould be at Peace with all his Neighbours; becauſe, as in thoſe Countries the Soldiers are ill paid, their Commanders, who keep their Pay, allow them therefore to plunder at pleaſure; ſo that they often fall upon the Cattle when they are leaſt expected. Theſe Marauders often forc'd us to take up Arms at *Pondicheri*, and we even had the ill Fortune to loſe a very brave Officer in one of thoſe Sallies, and another was wounded, and alſo ſeveral of the Natives who were in our Service. But 'twould be to no Purpoſe to ſue for Juſtice from their Commander, or repreſent to him, that his Soldiers have no Right to make any Inroads into other Peoples Territories, at a Time when they are at Peace with the *Great Mogul* their Maſter: They always promiſe very fair, and as ſurely break it; they being oblig'd either to pay their Soldiers, or give them Leave to plunder. Such as are travelling in *India* retire into theſe Pagods. In *Perſia* they withdraw into [a] *Caravanſerahs*, and in *Arabia* into their *Caravanbeites*, or Houſe of *Caravans*.

IN all Places where there are no *Pagods* there are uſually other little Edifices, call'd *Chaudries*, which Travellers may alſo retire to, but not with the ſame Conveniency. There are in *India* ſeveral Reſervoirs of Water, pretty much like thoſe Ciſterns or Wells which the King of *Judah* cauſed to be ſunk in the Deſart. Theſe Heathens think that the digging of Wells and Ponds in ſolitary Places, for the Conveniency of Travellers and Beaſts, is a charitable Action; and it often happens, that a Vow made to their Gods, a Deſire of obtaining Children, or of Succeſs in ſome Undertaking, are the Motives of their making them.

XV. *Of their Public Edifices.*

THE Pagods and other public Edifices of the Heathens are generally built of great black Stones of an extraordinary Length. The Pillars, of which there are always a great Number, are almoſt of one Piece, and ſupport ſtone Rafters that form the Cieling. Theſe Rafters are generally ſeventeen or eighteen Foot long, and about three Foot and an half broad. They are all fix'd to one another, and a little Lime is put between the Joints, to hinder the Water from coming through; ſo that there is not one ſingle Piece of Wood in theſe great Buildings.

THE Scarcity of theſe Stones, the Difficulty of removing them from one Place to another, and of fixing them in Buildings, raiſes their Value prodigiouſly. The Walls of *Jeruſalem* were built of ſuch Stones, whoſe great Length and [b] Thickneſs made them valuable.

[c] SOLOMON alſo employ'd ſuch Stones in laying the Foundations of his Houſe, and that which he built for *Pharaoh*'s Daughter. 'Tis ſaid in the Book of *Kings*, That *the Foundation was of coſtly Stones, even of great Stones, Stones of ten Cubits, and Stones of eight Cubits.* This ſtrong Way of building made them very durable, and enabled them to reſiſt Time and the Inclemencies of the Weather. But Things are now very much

[a] Theſe *Caravanſerahs* are Edifices rais'd by the Charity of the *Eaſterns*. Some of theſe in *Perſia* are dedicated to certain *Mahometan* Saints, as for Inſtance, to *Band-Aly*, or *Chaſte-Aly*. The *Caravanſerahs* have no kind of Furniture in them. Travellers have Ingreſs and Egreſs, without giving any Thing to the Perſon who looks after them, or his Servants, they being maintain'd by the Bounty of ſeveral charitable People. There is ſome Difference between the *Caravanſerahs* of Cities and thoſe of the Country; the latter are ſpoken of in this Place.

[b] *Lapides pretioſi muri tui Jeruſalem.*

[c] *Fundamenta autem de lapidibus pretioſis, lapidibus magnis decem ſive octo cubitorum*, 3 Reg. vii. 10.

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chang'd in this Particular; for we never conſider whether what we do will be agreeable to Poſterity, and generally labour only for ourſelves, and for the immediate Gratification of our own Taſtes.

SUCH *Indians* as are in good Circumſtances, build pretty much after the Manner of the *Jews*. Moſt of their Houſes are flat at Top, like thoſe in *Paleſtine*, as indeed they generally are to this Day in moſt hot Countries. They have alſo a kind of Gallery at the Entrance of every Houſe, which forms the Front. 'Tis here they receive their Viſits, and make their Entertainments in rainy Seaſons; for in fine Weather they have either Tents or Arbours in their Court-Yards, and in theſe ſhady Places they feaſt and regale themſelves.

THEY never admit any Perſon within their Houſes, which are only for themſelves or their Women. They likewiſe never have any Window next the Street, to prevent Intrigues with their Wives, for they are ſurprizingly jealous in this Country. They not only never viſit the Ladies, but dare not even enquire after them; and there could not be a worſe Compliment made a Man, than to ask him how his Wife does; ſo that no Perſon muſt ever mention their Wives any more than if they never had any. If a Man ſhould out of Civility enquire after their Health, they would immediately reply, That none but themſelves are concern'd in their being well or ill; for as they were made for their Uſe only, no Man breathing but themſelves has a Right to trouble their Heads about their Health, or to intermeddle in any of their Concerns. But this is not all; for theſe Queſtions, though altogether innocent, prove ſometimes fatal to the Women enquired after. From what has been ſaid, we may judge how many People would be idle in thoſe Countries, who are not ſo in *Europe*. 'Tis true indeed, that the Confinement under which their Women are kept, makes them ſeldom let ſlip any Opportunity that offers itſelf, and that their Men need only ſtand upon the defenſive.

XVI. *Of the Black with which the* Indian *Women heighten the White of their Complexions; and of their Looking-Glaſſes.*

EZEKIEL repreſenting the Idolatry of *Jeruſalem* under the Figure of a leud Woman, reproaches her with painting her Eyes when ſhe expected her Lovers. We alſo read in the ſecond Book of *Kings*, that [b] *Jezabel* painted her Face in order to make herſelf agreeable to *Jehu*, and to eſcape the Death which ſhe knew ſhe juſtly deſerv'd for the great Number of Crimes ſhe had committed. As ſoon as *Jezabel* heard of *Jehu*'s Arrival, ſhe painted her Eyes, and put her Ornaments on her Head. The Compoſition ſhe uſed gave a black Tincture to the Eye; but this, according to the modern Taſte, would ſcarce make a Woman more killing. Nevertheleſs ſuch *Indian* Women as are fair complexion'd, have the ſame Cuſtom among them to this Day. Theſe, in order to heighten the Luſtre of their Charms, and give their Eyes a more languiſhing Look, colour them round with a little Black, which has pretty near the ſame Effect with them, as the patching of our *European* Ladies among us.

As to the Ornaments of their Women, I ſhall, by the way, make ſome mention of their Glaſſes, and of the Manner in which they are made. They are generally very ſmall, and made of Braſs finely poliſh'd, which reflects the Image very exactly. They were formerly uſed by the *Jews*, and are ſtill to this Day in ſeveral Parts of *Europe*.

[a] Ezek. xxiii. 40. *Et circumliniſti ſtibio oculos tuos.*
[b] 4 Reg. ix. 30. *Porrò Jezabel introitu ejus audito depinxit oculos ſuos ſtibio, & ornavit caput ſuum.*

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The Scripture tells us, that [a] *Bezaleel made a Laver of Braſs, and the Foot of it of Braſs, and the Looking-Glaſſes of the Women aſſembling, which aſſembled at the Door of the Tabernacle of the Congregation.* I ſhall take the Liberty of making ſome Reflections on thoſe Women who uſed to watch and pray at the Door of the Tabernacle of the Congregation, with regard to the Conſequences which ſome Authors have endeavour'd to draw from the Paſſage above-mention'd. Theſe have pretended to prove from thence, that under the written Law there were Nuns or Virgins devoted to God, who had Cells in the Out-Parts of the Tabernacle. Such as give ſo remote an Antiquity to monaſtic Inſtitutions, ſeem too much prejudic'd in its Favour. 'Tis enough that we allow this religious State to be good in itſelf; that 'tis holy, and has a Sanction given to it by the Church, without endeavouring to prove its Inſtitution upwards of fifteen hundred Years before Chriſt. Not to mention that there muſt have been a prodigious Number of theſe Nuns; that their Looking-Glaſſes muſt have been very large, or that every Recluſe had a great Number of them, otherwiſe 'twould have been impoſſible to have made ſo great a brazen [b] Veſſel out of them. Methinks that the two laſt Articles ſeem very ill ſuited to Nuns, who, though beautiful, ought not ſo much as to remember that they have one handſome Feature; and who, conſequently, have no manner of occaſion for ſo great a Number of Looking-Glaſſes.

IF it were true that the monaſtic Life was inſtituted in *Moſes*'s Time, what would become of the Claim of the pretended Succeſſors of *Elias*, who ſtrongly aſſert, that they themſelves firſt gave Riſe to that Inſtitution.

THESE Women who uſed to watch at the Door of the Tabernacle were not Nuns, but ſecular Women, whom Devotion prompted to go and ſpend the Night in Prayer near the Houſe of the Lord. This religious Cuſtom was practiſed in the Time of *Eli* the High-Prieſt, and the debauching of theſe Women was one of the Crimes which his Children had been guilty of. The Scripture does not here employ the Word *Excubabant* as in *Exodus*, [c] but that of *obſervabant*, which I believe ought to be tranſlated to *meditate* or *reflect upon*, and not to *look after* or *watch*; for there were *Levites* enough to guard the Tabernacle, ſo that they had no occaſion to employ Women for that Purpoſe.

XVII. *The Cuſtom the* Indians *have of letting their Nails grow.*

BOTH Men and Women in *India* ſuffer their Nails to grow prodigiouſly long, [d] which was alſo the Cuſtom of the antient Heathens; but the *Jews*, for fear leaſt any Impurity ſhould remain in them, and by that means might mix with their Victuals, uſed to pare them very carefully, and oblig'd all their Family to do the ſame. 'Tis for this Reaſon that the Scripture, when it allows them to marry ſuch Women as they ſhould have taken Priſoners in War, [e] commands them to firſt ſhave their Heads, and likewiſe pare their Nails.

[a] Exod. xxxviii. 8. *Fecit & labrum æneum cum baſi ſua de ſpeculis mulierum, quæ excubabant in oſtio Tabernaculi.*
[b] A Laver.
[c] 1 Reg. ii. 22.
[d] The Antients were ſo ſuperſtitious as not to pare their Nails whilſt they were preparing the Sacrifice.
[e] Deut. xxi. 12. *Quæ radet cæſariem, & circumcidet ungues.*

XVIII. *The*

XVIII. *The Marriage-Ceremonies of the* Indians.

WE meet with a Parable in [a] St. *Matthew*, which I believe may be explained by one of the Ceremonies of the *Indians*.

THAT Evangeliſt ſpeaking of the five fooliſh Virgins who had forgot to provide Oil till the Bridegroom was ready to enter in, ſays, [b] *That at Midnight there was a Cry made, Behold the Bridegroom cometh! go ye out to meet him.*

THIS Cuſtom for a Man to go out on the Eve of his Wedding-Day, and not to return till Midnight, appears ſo extraordinary to us, that we might ask whether there were no Law which obliged him to it, ſince he came back with great Ceremony; there being Women with Torches in their Hands, who were going to meet him, and a Feaſt prepared againſt his coming.

WE might eaſily anſwer this Enquiry, were we to make it conſonant to the Cuſtoms of the *Indians*; for among them, the Bride and Bridegroom ride together on their Wedding-Day in the ſame Sedan, the common Vehicle of the Country, which four Men carry upon their Shoulders, and ſet out about ſeven or eight in the Evening, together with all their Friends and Relations, with Trumpets ſounding and Drums beating before them, and are lighted by a great Number of *Maſſals*, a kind of Torch I ſhall immediately deſcribe.

SEVERAL Women walk behind the Sedan, ſinging Verſes, in which they wiſh the new-married Couple uninterrupted Happineſs, in the ſame Manner as the *Greeks* and *Romans* in their Epithalamiums.

'TIS probable that theſe kind of public Singers are hinted at in the laſt Chapter of [c] *Eccleſiaſtes*. They are likewiſe mention'd by [d] *David*.

IN this Manner the Bride and Bridegroom in *India* are carried up and down for ſome Hours; after which they return home, where the Women and Servants wait their Arrival. The whole Houſe is illuminated with little Lamps, and ſeveral *Maſſals* are ready lighted for their coming, beſides thoſe which go before the Bride and Bridegroom's Sedan.

THESE *Maſſals* are made of ſeveral Pieces of old Linen, knit very cloſe together circulary, and theſe they thruſt through a Copper Haft or Handle. They who hold a *Maſſal* in one Hand, have a Bottle made of the ſame Metal with the Haft of their Torches, in the other, and filled with Oil, which they pour from Time to Time on the Linen Cloth above mentioned, which ſerves for the ſame Uſe as the Wick of a Candle among us, ſo that were they not to ſupply it with Oil, it would immediately go out.

As ſoon as the new-married Couple are got into the Houſe, the Bride withdraws with the Women, and the Bridegroom and his Friends lay themſelves down on Carpets or Mats, and Proviſion is immediately brought them. There is always a great Number of Peo-

[a] Matth. xxv.
[b] Matth. xxv. 6. *Media autem nocte clamor factus eſt, Ecce ſponſus venit! exite obviam ei.*
[c] Verſ. 4. *Obſurdeſcent filiæ Carminis.* Whereby he would denote one of the Marks of the Public Calamities.
[d] Pſal. lxv. 26. He calls them, *Juvenculas Tympaniſtrias.*

ple at theſe Weddings, and I queſtion whether the *Greeks* had ſo many Bride-Folks at their Nuptials as the *Indians* have.

THERE ſeems to be a conſiderable Conformity between this Cuſtom and the Parable in the Goſpel. It is probable that the *Jews*, at leaſt thoſe in our Saviour's Time, had ſome ſuch Ceremony among them; otherwiſe I cannot ſee how we can eaſily account for the Return of the Bridegroom at Midnight, and for the Feaſt which was made immediately after it. Nevertheleſs thoſe who have written on the *Jewiſh* Traditions, do not make the leaſt mention of it.

OUR Saviour might poſſibly have borrowed that Cuſtom from ſuch Nations as border upon *Judea*, with whoſe Laws and Practices the *Jews* were probably acquainted.

IT would be to no Purpoſe to object, that it was only ſpoken parabolically, ſince all thoſe which our Saviour made uſe of were either founded on the Cuſtoms of the *Jews*, or on thoſe of ſuch Nations as lay near to *Paleſtine*.

XIX. *Of the different* TRIBES *or* CASTES *among the* INDIANS.

THE Heathen *Indians* are divided into Tribes, in the ſame Manner as the *Jews* were antiently; but I could never find out the exact Number of them: For every Tribe, beſides the general Diviſion, was ſubdivided into a numberleſs Multitude of others, who all differ among themſelves, either with regard to their Food, or ſome other Circumſtance.

THE *Indians* have given the Name of *Caſtes* to what the *Jews* called Tribes, but there is a much greater Diſproportion between theſe *Caſtes*, than there was between the Tribes of *Iſrael*, which however was not equal; for not to mention the Superiority which the Prieſthood gave to that of *Levi*, there was alſo a Rank or Degree among the reſt. As for inſtance, that of *Benjamin* was the laſt, as is manifeſt from *Saul* and *Samuel*, when the [a] latter ſpoke thus to him with regard to the She-Aſhes he was enquiring after: *On whom is all the Deſire of* Iſrael? *Is it not on thee, and all thy Father's Houſe? Saul* replied, *Am not I a* Benjamite, *of the ſmalleſt of the Tribes of* Iſrael?

HOWEVER, notwithſtanding this Superiority, yet the Members of the different Tribes uſed to viſit one another, and eat together. They were even allowed to marry into another Tribe, provided the Woman was not an Heireſs; for they were forbid to [b] *remove the Inheritance of the Children of* Iſrael *from Tribe to Tribe.* Thus *David*, tho' of the Tribe of *Judah*, married *Michal*, who was of the Tribe of *Benjamin*, becauſe ſhe had no Inheritance.

BUT the *Indians* are not allowed that Liberty; for ſome of their Tribes are univerſally deſpiſed; as for inſtance, that of the *Parias*. Any Family that ſhould marry into ſuch Tribes, would be polluted, as it were. The Members of theſe are employ'd in the moſt ſervile Offices, nor do they dare ſo much as to touch any of the others; and were they

[a] 1 Reg. ix. 21. *Numquid non filius Benjamini ego ſum, de minima tribu Iſrael?*

[b] Num. xxxvi. 7. *Ne commiſceatur poſſeſſio filiorum Iſrael de tribu in tribum, omnes enim viri ducent uxores de tribu & cognatione ſua.*

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known to have the leaſt Familiarity with them, they would immediately be baniſhed from their reſpective Tribes, and be look'd upon as infamous Wretches.

THERE is nothing gives the Miſſionaries ſo much Trouble, or is ſo great an Obſtacle to the Converſion of the Heathen *Indians*, as the deadly Averſion the latter have for this Tribe of the *Parias*. They cannot prevail with themſelves to ſubmit to an Injunction which forces them, as it were, to receive the bleſſed Sacrament from the ſame Hand as gives it to the *Parias*, and conſequently make them run the Riſque of touching with their Lips the ſame Fingers which a *Paria* may have touched with his; ſo that they are obliged to uſe the utmoſt Precautions in this delicate Affair.

NOR will the *Indians* aſſemble in the ſame Church with the *Parias*; which has obliged the Jeſuits, who were willing to indulge them in their Weakneſs, to build a little Chapel near their own Church at *Pondichery*, for the Conveniency of theſe poor Wretches, who before this were obliged, whenever they aſſiſted at divine Service, to ſtand in the open Air, and be expoſed to the violent Rains, or ſcorching Heat of the Sun.

SOME would, perhaps, diſapprove this Condeſcenſion, and alledge that as Charity is the firſt Effect of Chriſtianity, the *Indians* ought not to be indulged in that Horror and Averſion they have for the *Parias*, whom Baptiſm has made their Brethren in Chriſt Jeſus; and that they ſhould leave no Stone unturned to conquer, if poſſible, the natural Antipathy which all the reſt of the Tribes bear to them.

THIS is what the Jeſuits and Capuchins of *Pondichery* endeavour at, with a truly apoſtolical Zeal. The Gentlemen who are employ'd in foreign Miſſions labour alſo to effect it with equal Application: But ſuch Frailties are not to be rooted out at once. We are bound in Duty to have the utmoſt Tenderneſs for a Church which is but in its Infancy, for a Set of People that are fluctuating, as it were, between Chriſtianity and Idolatry, and whoſe Hands are yet ſmoking with the Incenſe they had but juſt before offered to their falſe Gods: We ought, I ſay, to have a much greater regard on this Occaſion, than one ſhould have in a Place where the Chriſtian Religion had long flouriſh'd, and been eſtabliſh'd from Time immemorial.

As for inſtance, it is manifeſt from the *Acts of the Apoſtles*, that notwithſtanding the firſt Preachers of the Goſpel, aſſembled at *Jeruſalem*, had thought proper to oblige no longer all ſuch Heathens as ſhould be converted [a] to Chriſtianity to get themſelves circumciſed; St. *Paul* nevertheleſs circumciſed [b] *Timothy*, becauſe of the mortal Averſion which the *Jews*, to whom he was going to preach the Kingdom of Heaven, had to all the Uncircumciſed.

WE alſo meet with a much greater Inſtance of Indulgence in the old *Old Teſtament*, than the above-mentioned, and which, I am perſuaded, would not be allowed under the Chriſtian Diſpenſation. It was that of *Naaman*, Commander of the King of *Syria*'s Armies, whom *Eliſha* cured of his Leproſy. *Naaman* promiſed the Prophet that he would wholly relinquiſh the Worſhip of Idols, and acknowledge no other Being than the true God, to whom he owed his Cure, However, as his Employment obliged him to

[a] Act. Apoſt. xv. 28. *Viſum eſt Spiritui Sancto, & nobis, nihil ultrà imponere vobis oneris, quàm hæc neceſſaria*, &c. That is, It ſeemed good to the Holy Ghoſt, and to us, to lay upon you no greater Burthen than theſe neceſſary Things, &c.

[b] Act. Apoſt. xvi. 3. *Et aſſumens circumcidit eum propter Judæos, qui erant in illis locis. Sciebant enim omnes, quod pater ejus erat Gentilis.* That is, He took and circumciſed him, becauſe of the *Jews* who were in thoſe Quarters: For they all knew that his Father was a *Gentile*.

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accompany his Sovereign to the Temple of *Rimmon*, and to wait upon him as his Eſquire upon that Occaſion, he [a] beſought *Eliſha* to intreat the Lord to pardon him, in caſe it ſhould ſo happen, that when the King lean'd upon his Shoulder to worſhip the Idol, he alſo ſhould adore it, or bow down before it. By the Anſwer *Eliſha* made him, one would be apt to think he conſented to it, ſince he reply'd only, *Go in Peace*; at leaſt we cannot ſay that he condemn'd him for it.

THE only Reaſon of my quoting theſe Inſtances, was to ſhew, that ſome Indulgence may be allowed to the Hardneſs of Mens Hearts; eſpecially when ſuch Things do not ſtrike directly at the Foundation of Religion; but on the contrary, when the not allowing them would be of very dangerous Conſequence. However, Perſons ſo indulged ought not to lay it down as a Maxim that is to be always obſerved; nor conſider that as an expreſs Leave and a poſitive Conſent, which was no more than a mere Indulgence, eſpecially if they had been told ſo beforehand.

As theſe Subjects are of a very nice and delicate Nature, ſo they ought to be handled with the utmoſt Prudence and Judgment. Theſe, perhaps, are the two moſt eſſential Qualifications required in a Miſſionary; but I am perſuaded that thoſe holy Labourers in the Lord's Vineyard, are thoroughly poſſeſs'd of them. We may reaſonably ſuppoſe, that Heaven beſtows on all thoſe, whom he inſpires with the holy Reſolution of labouring at the Converſion of the Heathens in the *Indies*, all the Virtues requiſite for ſuch a weighty Employment; at leaſt, Charity obliges us to think ſo.

WE are to hope, that ſome Expedient will in Time be found out, to root out, by inſenſible Degrees, the Averſion which all the Tribes of the *Indians* in general, bear to that of the *Parias*. It frequently happens, that Time only applies a Remedy to many Things, which might at firſt have been attempted to no Purpoſe, or at leaſt not without great Danger. We are not to doubt, but that when thoſe prudent ſpiritual Directors ſhall meet with the leaſt Opportunity of inſtilling into them the pure and uncorrupted Maxims of the Chriſtian Religion, and Charity, which is its very Eſſence; 'tis not, I ſay, to be doubted, but they will ſet about it with all imaginable Zeal and Fervour.

THIS Diſtinction of Tribes and Families, and the great Care which was taken not to marry into ſtrange Families, gave a Sanction in antient Times to near Relations to marry with one another, which in our Days would be look'd upon as Inceſtuous. As for inſtance, [b] *Jacob*, rather than marry a *Canaanitiſh* Woman, took to Wife *Leah* and *Rachel* his Couſin-Germans, who likewiſe were Siſters. Such Marriages were common enough before the written Law, and in Proceſs of Time Things were carried to very great Lengths. *Solon* allow'd the marrying of Brothers and Siſters together, in *Athens*, provided they were not born from the ſame Mother: *Lycurgus*, on the contrary, permitted thoſe who were in the ſame Degree of Conſanguinity to marry together, provided they were not born of the ſame Father: But as for the [c] *Egyptians*, they allow'd both. The *Perſians* had Marriages that were ſtill more ſhocking; for a Son was permitted to marry his Mother: According to *Philo*, all Perſons of Diſtinction among them uſed to marry in this Manner, and the Children that ſprung from theſe Marriages were had in the utmoſt Veneration, and were even thought the moſt worthy of ſucceeding to the Throne. They affirm'd, that a Man boaſted the greater Perfection, the leſs his Blood was mix'd with other Streams.

[a] 4 Reg. v. 18. *Hoc autem ſolum eſt, de quo deprecetis Dominum pro ſervo tuo; quando ingredietur dominus meus templum Rimmon, ut adoret, & illo innitente ſuper manum meam, ſi idoravero in templo Rimmon, ut ignoſcat mihi dominus ſervo tuo pro hac re.*

[b] Geneſ. xxix.

[c] Philo, *De Specilegi.*

XX. *Of the Heads of each* TRIBE *or* CASTE.

EACH *Caſte* has a Chief ſet over it, whoſe Buſineſs it is to maintain its Privileges, and to take care that the Laws be obſerved in it; and in general, that every Thing be done in it with Order and Regularity. Whenever any Thing is to be tranſacted which regards the whole Nation in general; as for Inſtance, their Cuſtoms, Rights, Proceſſes, or thoſe of Government in general; theſe Heads aſſemble together to enquire into them, when they give Judgment as they judge proper.

THESE [a] Princes of Tribes were called Heads among the *Jews*, and the Scripture ſpeaks of them, where it is ſaid, that they were ſitting on twelve Thrones judging the twelve Tribes of *Iſrael*. They are frequently ſpoken of in [b] *Deuteronomy*. No conſiderable Affair was tranſacted without their Conſent: And as each Head of a Tribe was impower'd to force all his People to follow the Laws which God had ſet them, as well as to apply a Remedy to thoſe Abuſes which ſtruck at his Divine Majeſty, God always began by puniſhing thoſe Heads, for whatever Evils they had ſuffered to paſs uncenſur'd. We ſee in the Book of *Numbers*, that when the *Iſraelites*, ſeduc'd by the *Moabitiſh* Women, worſhipp'd [c] *Baal-Peor*, God commanded *Moſes* to begin by hanging up all the Princes of *Iſrael*, or Heads of the Tribes.

THE *Greeks* likewiſe had Perſons of Diſtinction among them, who preſided over the ten Quarters or Wards into which the City of *Athens* was divided, which the *Athenians* called *Phules*. Theſe *Phules* were exactly the ſame as the Tribes among the *Jews*, and ſuch as preſided over them were call'd *Archipulo's*, *Phularco's*, *Auco's*, or *Archego's*.

THE *Iſhmaelites* alſo divided their Families into Tribes. There were twelve of them; each had its Head or Prince, as we find it in the [d] Scripture.

THE firſt Founders of Monarchies, who afterwards became ſo famous in the World, were no more than Chiefs of Tribes, and aſſumed no other Title than that of Firſt among their Equals: But afterwards abuſing the Reſpect and Deference which the People paid them, they at laſt laid aſide the Quality of Father, and aſſumed that of Emperor and King, and even frequently changed the Title of Protector into that of Tyrant and Uſurper.

XXI. *The Excommunicated among the* INDIANS.

THE *Indians* have alſo their excommunicated Perſons, and cut off ſuch Perſons from Society, much after the ſame Manner as the *Jews* did formerly. This the *Indians* call, loſing their *Caſte*, that is, their being no longer numbered among the Members of their Tribes. Such as incur thoſe Cenſures, are look'd upon as infamous Wretches, and univerſally ſhunn'd; nor is this all, for all who keep Company with them are had in as great Deteſtation, and are alſo caſt out of their Tribes. Thoſe are ſo odious to the reſt, that they immediately break to Pieces all ſuch brittle Veſſels as

[a] *Naſci.*

[b] Deut. v. 23. xxx. 10.

[c] Numb. xxv. 4. *Tolle cunctos principes populi, & ſuſpende eos contrà ſolem in patibulis; ut avertatur furor meus ab Iſrael.*

[d] Geneſ. xxv. 16. *Iſti ſunt filii Iſmaelis; & hæc nomina per caſtella, & oppida eorum, duodecim principes tribuum ſuarum.*

they had made uſe of. The ſame is done when a Stranger or *Paria* happens to touch any of their Pots; for every Thing thoſe excommunicated Perſons have once touch'd, is thought to be profan'd.

THE moſt uſual Subjects for Excommunication are theſe: The drinking Wine, the feeding on Cows-Fleſh, the eating with Strangers or *Paria*'s, or even the touching any Thing which they had dreſs'd. When once a Man is declared fallen from his *Caſte*, it coſts him a great Sum of Money to be reſtor'd to it; not to mention a great Number of Ablutions, which they were obliged to obſerve, in order towaſh off that Impurity they pretend he had contracted.

ALL the Heathens of Antiquity had in like Manner their excommunicated Perſons who were not allow'd to approach their Temples, or thoſe ſacred Groves where Sacrifices were made, and Prayers offered up to the Gods. Before the Ceremony began, the [a] Prieſt always gave notice to all ſuch Perſons, whoſe Actions had render'd them unworthy of partaking in thoſe holy Myſteries, to retire at a Diſtance, in order that they might not, by their Preſence, pollute thoſe holy Places which were ſet apart for the worſhipping of the Deity.

Procul ô! procul eſte profani!
All ye profane at Diſtance ſtand!

This was one of the Forms of Speech which their Prieſts made uſe of. By Excommunication we underſtand a ſeparating or cutting off from our Communion, like that of *profanus* or profane, which among the Antients ſignify a Man who was driven away from the Temples and Sacrifices: For *profanus* ſignifies as it were *procul à fano*, or far off from the Temple.

XXII. *Their Manner of laying out, and watering their Gardens.*

SOLOMON takes pleaſure in relating the ſeveral Diverſions he had given into, in order to paſs Life away in the moſt delightful and agreeable Manner poſſible, [b] and to enjoy what at leaſt had the Appearance of Felicity. He ſays, among other Particulars, that *he had made him Pools of Water, to water therewith the Wood that bringeth forth Trees.*

I PRESUME that the moſt natural way of explaining this Paſſage according to our Cuſtoms, would be to ſay, that by *the Wood which bringeth forth Trees*, is meant a Nurſery of Trees, in which the young Plants are generally ſet as thick, as they are in a Foreſt. However, I believe we are thereby to underſtand, all thoſe Gardens in general which *Solomon* had planted after his being raiſed to the Throne; for the Gardens among the *Jews* were in reality no other than Foreſts of Fruit-Trees, for which Reaſon they are generally call'd *Pomaria* or Orchards in Scripture.

[a] The ſame Cuſtom is obſerv'd among the Chriſtians, who excommunicate the Profane in a ſolemn Manner, and forbid them to partake in the Myſteries of the bleſſed Sacrament; this is obſerved both by Proteſtants and Papiſts.

[b] Eccleſ. ii. 6. *Et extruxi mihi piſcinas, ut irrigarem ſylvam lignorum germinantium.*

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THE Gardens of the *Indians* are laid out much after the ſame Manner, they being made of a confuſed Medley of all kinds of Trees, moſt of them planted without Symmetry or Order, which, however, are pleaſant enough; and I ſhould prefer them in hot Countries to large open Walks, with their ſeveral Parterres; which tho' they are agreeable to the Eye, yet as they do not ſhelter from the ſcorching Rays of the Sun, they therefore ſuit very ill with thoſe Countries.

THE *Indians* have alſo ſuch Pools or Ponds as *Solomon* tells us he had made for the watering of this Foreſt or Grove of young Trees. It may not perhaps be improper to give the Reader an Account of the Uſes they are apply'd to in *India*.

EVERY Garden has generally a great Well or a kind of Pond in it, which is fill'd with Rain-Water. Juſt by it is a Baſon made of Brick, raiſed about two Foot from the Ground. Whenever they have a Mind to water it, they fill it with Water from the Well or Pool, which falls thro' a Hole made in the Bottom of it, into a Canal divided into ſeveral other little ones, by which Means it conveys, as it runs from the Baſon, Water to the Foot of every Tree, or Bed of Roots and Pulſe. When the Gardeners think they have imbib'd enough, they either ſtop, or divert the Canals with Clods of Earth.

THE *Romans* uſed alſo to water their Gardens and Meadows in the ſame Manner. *Virgil* ſpeaks of theſe Rivulets or Canals, when he ſays,

Claudite jam rivos, pueri, ſat prata biberunt.

THE *Italians* have alſo retain'd this Cuſtom, which is alſo follow'd by moſt *Eaſterns*, and is vaſtly more convenient than the Method we make uſe of; for by the Help of theſe Canals, they water a large Garden in leſs Time than we with our Pots can water a ſingle Bed.

XXIII. *Of their Averſion to every Thing that is repugnant to Decorum.*

THEOPHRASTUS aſſures us in his Characters, that in *Athens*, which in his Time was the Center of all Politeneſs, ſome Men were ſo ſcrupulous, as not to paſs thro' a Place where they had ſeen a Bird of evil Augury, without firſt throwing three little Stones in the Way, or ſpitting in their Boſoms, in order to divert the ill Conſequences of the Omen.

WE meet with ſeveral People in *India* who are equally ſcrupulous. As I was one Day at *Balaſſor*, a Heathen *Indian* ſtopt ſhort on a ſudden, and look'd for three Stones, which having found, he threw them into a Place thro' which he was to paſs, and where he had ſeen a *French* Sailer in a very indecent, tho' neceſſary Poſture. They have a particular Averſion to any ſuch Spectacle, and whenever Nature obliges them to evacuate, they always endeavour to do it in the moſt private Manner poſſible.

Now I am mentioning the prodigious Averſion the *Indians* have to any Thing which claſhes ever ſo little with Decency, I ſhall compare one of their Cuſtoms with a Practice which an antient [a] *Greek* Poet has recommended in his Works. This Poet willing to

[a] *Heſiod oper. & dier.* Lib. II.

inſpire

inſpire his Countrymen the *Greeks* with every Thing that might promote Politeneſs in Society, adviſes them not to eaſe Nature in the Highways, nor in any Place whatſoever but in a decent Way, either ſtooping or againſt a Wall. The [a] *Jews* were full as delicate upon this Article. The *Indians* ſtoop ſo low on this Occaſion, that one would almoſt think they ſat down. They abhor thoſe who either eaſe Nature ſtanding, in Places expoſed to public View, or with their Faces turned towards the Sun.

XXIV. *Of the Preſages they draw from the Noiſe of* CROWS, &c.

THOUGH Crows are very common in *India*, the Heathens nevertheleſs look upon them as Birds of evil Augury, particularly the *Banians*, who are a particular Tribe, that exerciſe Traffic only, as was before obſerved. They would not undertake any Affair, tho' of the greateſt Conſequence, if they ſhould happen to find a Crow at the Door, at their going out in the Morning.

IT is thus the Antients, when any Crow had open'd his Throat at their Doors in the Morning, look'd on it as a very ill Omen. [b] *Heſiod* forbids the leaving of any Houſe unfiniſh'd, for fear leſt a Crow ſhould ſet in it, and make a Noiſe.

NOR are the *Europeans* wholly free from this ſuperſtitious Notion; and I myſelf have heard the ignorant People in *France* ſay, that when a Crow or Screech-Owl, on the Houſe-Top, was heard before Day, 'twas an infallible Sign that Somebody in it would die. We muſt aſcribe this ſuperſtitious Notion to the Inclination which the common People obſerve theſe Birds have naturally to dead Bodies and all kind of Filth. Add to this, their harſh and mournful Note, which alone is ſufficient to ſtrengthen this ſuperſtiticus Notion. Some affirm that theſe Animals, whenever a Perſon is very much out of Order, know it by the Smell; and as they naturally love Stench and Corruption, they always come as near as poſſible to thoſe whoſe Diſſolution approaches.

XXV. *The Averſion which the* Indians *have to* RATS, *which nevertheleſs ſome of them feed upon.*

THE *Indians*, as has been already obſerved, abſtain from eating certain Animals, out of a Veneration and Reſpect: But then there are others they never touch becauſe of the great Averſion they have to them, and their conſidering them as unclean. If ever they preſume to eat of them, they render themſelves liable to be ejected from their Tribe; not to mention that it brands them with Ignominy.

OF all Animals, Rats are their greateſt Averſion, tho' ſome eat them publickly; but theſe run no Riſque with regard to their Tribes, becauſe they cannot fall any lower than they are. Such are thoſe who carry the Sedans, and go by the Name of *Boes*.

[a] We are to take particular Notice of the following Words. *Delebo de familia ejus omnem mingentem ad parietem; his verbis indicans mares, quibus ſublatis, & familia tollitur.*

[b] Heſiod. oper. & dier. l. 2.

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IT is well known that this Animal was mortally hated by the *Jews*, and that they were forbid to eat it, as is manifeſt from Chap. xi. Verſ. 9. of *Leviticus* [a]. Nevertheleſs we meet with [b] *Jews* who have violated it, as appears from the laſt Chapter of *Iſaiah*, where that Prophet threatens all ſuch [c] *Jews* with divine Vengeance, as ſhould eat Swine, or Mouſe-Fleſh; and ſuch like Abominations. He adds, that *they ſhould all be conſumed together*.

XXVI. *Of the Burials of the* Indians.

THE *Indians* have no ſtated manner of burying their Dead; for ſome throw them into the *Ganges*, other bury; and others again burn them.

THOSE who inter them, always carry Rice, Fruits, and Flowers to their Graves for ſeveral Days together; which Cuſtom was alſo practiſed by the antient [d] Heathens, and had even crept into the Church for ſeveral Centuries together. This was one of the Reliques of Heatheniſm, for which St. *Auguſtin* reproached the Chriſtians in his Time.

BUT they take ſtrict Care, whether they bury or burn their Dead, to waſh them very clean firſt, and afterwards rub them with Oil. The Antients uſed to obſerve religiouſly this Cuſtom of waſhing their dead Bodies before they put them into the Graves, by which Means they knew infallibly whether the Perſon interr'd was really dead or in a Lethargy only; for had he ever ſo little Senſation left, the Water drew him out of it; particularly ſince the Water uſed on this Occaſion, was often boiling hot. The Cuſtom of waſhing dead Bodies before they are buried, is ſtill obſerved in ſeveral Parts of *Europe*; but then the Water is but luke-warm, and is intended only to clean the Corpſe.

THE *Jews* commonly waſhed their Dead, as we find it practiſed with regard to the Body of [e] *Tabitha*, which Cuſtom was alſo uſed by the Chriſtians. [f] St. *Gregory* of *Tours* relates, that St. *Pelagia*, in Conformity to this Cuſtom, was waſhed when ſhe was laid in a Coffin, and afterwards carried to Church.

THE *Jews* not only waſhed the Bodies of their Dead, but alſo embalm'd them and rubb'd them with aromatic Spices, in order to keep them as long as poſſible from rotting, particularly thoſe of their Princes. Thus *Joſeph* cauſed the Body of his Father *Jacob* to be embalm'd, as were afterwards the Bodies of the Kings of *Iſrael* and *Judah*. Some nevertheleſs were deprived of this Honour, as *Jehoram* King of *Judah*, who was buried in the Sepulchre of his Anceſtors, without being embalm'd, or having any of thoſe Honours paid to his Obſequies which are generally obſerved on thoſe Occaſions.

[a] Beſides the Argument which they believe in Favour of this Prohibition, *viz.* that thoſe Animals delight and feed on unclean Things, we may juſtly aſſert, that God forbid the *Jews* to eat them, becauſe they were uſed in the religious Myſteries of the Idolaters. Such was Swines Fleſh, *&c.*

[b] This indeed is true; but then they were *Jewiſh* Idolaters, who eat Rat's Fleſh from a religious Principle. Theſe Animals were uſed in Luſtrations.

[c] Iſai. lix. 17. *Qui comedebant carnem ſuillam, & abominationem, & murem, ſimul conſumentur, dicit Dominus.*

[d] 'Twas a Cuſtom among the *Greeks* to offer Wine and Honey on the Graves of their Dead. Every deceaſed Perſon among the *Athenians* paid two Meaſures of Barley and the like Quantity of Wheat, as a Tribute to *Minerva*'s Prieſteſs; not to mention a little Piece of Money which the Deceaſed held in his Mouth, to give to *Charon* for his Paſſage over the *Styx*.

[e] Act. ix. 37. *Factum eſt autem in diebus illis, ut infirmata moreretur. Quam cum laviſſent, poſuerant eam in cœnaculo.*

[f] Greg. Tur. de Glo. Conf. c. 104. *Ablata juxtà morem, collocatur in feretro, atque in eccleſiam deportatur.*

I BELIEVE this is the only Senſe that can be given to that Paſſage in the *Chronicles*, where it is ſaid, [a] they did not do the ſame with regard to him, as they had done to his Anceſtors. They were obliged to make the Body paſs through the Fire before they embalm'd it, and it was neceſſary that the ſeveral odoriferous Spices which were employ'd on that Occaſion, ſuch as Myrrh, Frankincenſe, Gum-arabic, Cedar, Water, ſhould be boiling hot, in order to make the Water peirce thro' the Pores of the Body; ſo that the anointing dead Bodies with theſe Drugs, and putting them into the Body, according to the uſual Cuſtom, was burning them.

THE *Jews* learnt this Cuſtom of embalming from the *Egyptians*; and thoſe Bodies ſo embalm'd are call'd Mummies. Several of theſe are to be ſeen in our *Muſæums* in *Europe*, one of the fineſt of which is in *Leyden*. It has all its Teeth; its Skin is black, and pretty much wrinkled; and 'tis wrapp'd up in Swathes which are fill'd with Gum: Its Arms are behind, like thoſe of a Child in Swaddling-Clothes. 'Tis very ſurpriſing how theſe aromatic Spices cou'd have preſerv'd theſe Bodies entire for perhaps near three thouſand Years.

HONEY has ſometimes been made uſe of in preſerving Bodies, and to prevent their rotting. *Nicephorus* [b] relates, that thoſe who accompanied St. *Epiphanius*, preſerv'd his Body in this Manner, when they were carrying it to *Cyprus*.

BUT to return to the *Indians*, they likewiſe have thoſe Perſons at their Burials, who in Scripture are called *Tibicines Mortuorum*. Theſe are Men who walk a little before the dead Body, [c] and ſound a long Trumpet, whoſe mournful Notes well ſuit this melancholy Ceremony.

BEFORE the Great *Mogul* had made himſelf Maſter of the *Indies*, when the Heathens were govern'd by their particular Princes, every Woman at the Death of her Husband, who was always burn'd, was bound in Duty to burn herſelf on the ſame Pile, and to hold the Corpſe upon her Knees; and thus the Fire conſumed the [d] Living with the Dead.

SHE was, I ſay, bound in duty to do it; for though ſhe was not abſolutely oblig'd to burn herſelf, and that the Parents of the Deceaſed had not a Right to force her to it, ſhe yet lay under a pretty great Reſtraint, ſince ſhe might expect to ſpend the remaining Part of her Life in the moſt miſerable Manner, in caſe ſhe refuſed to follow her Huſband; for ſhe became the Slave, as it were, of her late Husband's Relations, who always treated her in ſuch a cruel and contemptuous Manner, as was a thouſand Times more grievous than Death itſelf.

SHE nevertheleſs had one way left to eſcape Death, and at the ſame Time the ill Treatment of the Above-mentioned, which was to turn common Strumpet. For in this caſe her Husband's Relations had no manner of Authority over her, the Laws expreſly forbidding any Perſon to uſe thoſe Women ill.

IT is theſe Women who uſually go in Companies to ſing and dance at Weddings, at public Rejoicings, and in all Places where they may be ſent for. Theſe, ſo long as they

[a] 2 Paral. xx. 19. *Mortuuſque eſt in infirmitate peſſima, & non fecit ei populus, ſecundum morem combuſtionis, exequias, ſicut fecerat majoribus ejus.*

[b] Niceph. Hiſt. Lib. 12. c. 46. *Epiphanium verò in navi mortuum eſſe intellexi, quem comites ejus melle oblitum, ne quid forte ingratum corpori accideret, in Cyprum detulerunt.*

[c] This Cuſtom was alſo obſerv'd by the *Greeks* and *Romans*. May not that of ringing Bells for the Deceaſed, as it is practiſed in *Roman* Catholic Countries at this Time, be juſtly thought to have ſome Affinity to it?

[d] The Heathen Idolaters obſerve this Cuſtom in our Age, but leſs zealouſly than formerly.

have

have any Charms left, meet with a handſome Reception every where, though every one is acquainted with their Character; but no ſooner is their Beauty gone, than they fall into the moſt miſerable Circumſtances, and think it a great Happineſs when any of the young Fry condeſcend to keep them as Servants.

[a] As it reflected a great Diſhonour on the Family of a Man whoſe Wife refuſed to be burnt along with him, they always did their utmoſt to perſuade her to it; to ſucceed the better, they always began to argue with her when her Grief was at the Height, and at a Time when ſhe ſeem'd moſt concern'd at the Death of her Husband. On theſe Occaſions they always expatiated upon the good Qualities of the Deceas'd, ſetting the Love and Tenderneſs he bore to her in the ſtrongeſt Colours poſſible. In a Word, they ſet every Engine at work to melt, if poſſible, the Heart of the afflicted Widow, and by that means they at laſt prevail'd with her to reſolve not to ſurvive her deceaſed Huſband. Whenever ſhe had conſented to it before three or four Perſons, ſhe was not allow'd to recede from her Engagement, no more than thoſe who had promiſed to be buried in the *Ganges*. But then ſhe had the Conſolation of being applauded to the Skies, was accompanied with Drums and Trumpets, had Garlands made her of all kinds of Flowers, and the *Bramins* promiſed her an Eternity of Bliſs. Such were the Artifices which they employ'd, in order to make thoſe Women ſubmit to this cruel Cuſtom.

SHE was led in a ceremonious Manner to the funeral Pile; while they were ſetting fire to it, the Drums and Trumpets made a prodigious Noiſe, in order to drown her dying Cries.

THE *Ammonites* had alſo the ſame Cuſtom in the Worſhip of the Idol [b] *Moloch*, when making it burning hot, they put a Child in its Arms, where it conſum'd in the Flames. The Noiſe which the Drums made, in order to drown the Groans of the dying Children, made them give the Name of *Thophet*, which in *Hebrew* ſignifies a Drum, to the Valley where thoſe abominable Sacrifices were perform'd.

BUT this horrid Cuſtom has been very much oppos'd ever ſince the *Mahometan* Religion has prevail'd in a great Part of *India*. They have even laid a great Tax on the Relations of all thoſe Women that ſhould be burnt; ſo that they don't burn them ſo much as they uſed to do formerly.

I HAVE endeavour'd to diſcover the Riſe of this cruel Cuſtom, but with no great Succeſs. All the *Indians* ſay, is, that Women uſed formerly to poiſon their Husbands upon the leaſt Subject of Diſcontent; for which Reaſon, the Men, in order not only to prevent Wives ſhortening their Husbands Days, but on the contrary, to engage them to do their utmoſt to prolong them, had made it very ignominious for any Woman to ſurvive her Husband; ſo that ſeeing themſelves either bound in honour to die with their Husbands, or be forc'd by Cuſtom to ſpend the reſt of their Days miſerably, they were oblig'd to exert themſelves for their Preſervation, whatever might be their Reſolution. Many a Woman who ſeem'd to be very careful of her Husband's Welfare, might in reality have herſelf only in view; and others, whoſe Tears might ſeem to flow for the Loſs of a dear Husband, might perhaps bewail themſelves only.

[a] The Reader will obſerve, that the Author always ſpeaks of this Cuſtom as though it were generally aboliſh'd; notwithſtanding which, 'tis only ſo in ſome Places.

[b] The Author might have found a better Example among the Antients, to put in parallel with that of theſe *Indian* Women. He here would have met with Women who ſacrificed themſelves in this Manner to the *Manes* of their Husbands, and would have read of *Thracian* Women in *Herodotus*, who eagerly ſtrove to be burnt with their Husbands.

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THE Inhabitants of *Guinea* have pretty near the ſame Cuſtom, where, when any great Man dies, they not only put his beſt-beloved Wives to Death, but alſo thoſe Servants whom he moſt eſteem'd, in order, ſay they, to keep him Company, and attend upon him in the other World. At that Rate there would be no great Pleaſure in being Miſtreſs to a Negro of Quality; and I am perſuaded, that were our Religion to admit ſuch a Cuſtom, our Nobles would find the Fair more cruel than they are; Celibacy would undoubtedly be infinitely more in vogue; nor would a wedded Life be much courted by the Maidens.

XXVII. *Of their Friars, called* FAQUIRS.

IT has been ſaid in all Ages that the Devil has his Martyrs, but there are as many of thoſe in *India* as in any Part of the World. We there ſee *Faquirs*, who are properly the Monks of this Country, that outdo whatever we read of the antient *Anchorets*, who ſpent their whole Lives in the moſt ſevere Penance and Mortification.

SEVERAL of theſe *Faquirs* make a Vow of continuing all their Life-Time in one Poſture, and keep it effectually. Others never lie down, or continue all their Lives in a ſtanding Poſture, ſupported only by a Stick or Rope under their Arm-Pits; and others again ſtand with their Arms always rais'd on high. There are ſome who endeavour to mortify and torture themſelves by Auſterities ſtill infinitely more rigid; theſe mangle their Bodies with Scourges or Knives. They look upon themſelves as no longer of this World, and as they fancy they have triumph'd over every Paſſion, and are in a State of Innocence, many of them either walk up and down, or diſcover their naked Bodies in public; not even concealing thoſe Parts which Modeſty would have hid.

THESE *Faquirs* are not the only Perſons who have pretended to have conquer'd their Paſſions, and all thoſe Impulſes which may be raiſed by the Sight of a naked Body. We had the *Adamites*, who ſprung from the Sect of the *Carpocratians* and *Gnoſtics*. Theſe, as [a] St. *Auſtin* informs us, uſed to aſſemble together naked, to hear Lectures, to read, pray, and receive the Communion. St. *Epiphanius* has been made to ſpeak a little too harſhly of theſe Heretics, and they have made uſe of his [b] Authority to prove, that they committed the moſt infamous Actions in theſe Aſſemblies, and that they abſolutely rejected the Uſe of Prayer. Nevertheleſs 'tis plain, that St. *Auſtin* ſays expreſly, as we before obſerv'd, that they uſed to pray; and St. *Epiphanius* himſelf [c] ſays, that they follow'd the Inſtitutions of the Monks, by obſerving Celibacy, and condemning Marriage; ſo that there is no Room to believe they would have committed all thoſe Crimes which are laid to their Charge in the Infancy of their Sect. But ſome Writers tell us, that they afterwards degenerated, and that their Nakedneſs, which they at firſt thought would infallibly reſtore them to the State of Innocence, and make them like *Adam* before his Fall, was afterwards the Occaſion of their giving into the moſt horrid Exceſſes and Irregularities, which indeed is probable enough.

THE common People are thoroughly perſuaded of the Virtue and Innocence of the *Faquirs*; but to convince them of it, they muſt appear wholly diſengag'd from all ſuch Things as flatter the Senſes, and lay aſide all Claim to the Things of this World. Moſt of them act their Part very well in public, but then they are accus'd of committing enormous Crimes in private; but perhaps all is not true that is related of them.

[a] St. Aug. de Hæreſ. c. 31. *Nudi itaque mares fœminæque conveniunt, nudi lectiones audiunt, nudi orant, nudi celebrant ſacramenta.*

[b] V. Diction. Crit. de Bayle.

[c] St. Epiphan. T. 1. l. 2. *Monachorum continentiam ac inſtituta ſectantur, nuptiaſque condemnant.*

WE read in the firſt Book of *Kings*, the odd Manner in which the Prieſts of *Baal* uſed to honour their God; how they invok'd him, and endeavour'd to obtain ſome Favour from him, by ſlaſhing themſelves with Knives and Lancets. We are alſo told in [a] Scripture, that the above-mention'd, in order to draw down Fire from Heaven upon their Sacrifices, uſed to make their Bodies run down with Blood. The Auſterities and Mortifications of the *Faquirs*, may be put in [b] parallel with them. Some of theſe go ſtill farther, and make a Vow, to go and roll themſelves a certain Number of Leagues, over every Thing that comes in their Way, not ſtopping at Stones or Briars, ſo that they tear their Bodies to Pieces; notwithſtanding which, this manner of Mortification is pretty much uſed among the *Indians*.

THEY have alſo another kind of *Faquirs*, who don't practiſe ſuch ſevere Auſterities, or rather, who are not quite ſo extravagant: Theſe flock together in Companies, and go from one Village to another, propheſying Abundance, or threatening Barrenneſs, according to the good or bad Reception they meet with. They alſo pretend to tell Fortunes, to promiſe Children to ſuch as have none, and Husbands to all ſuch Virgins as are weary of being ſo any longer; but then they are wicked Villains, whom it would be dangerous for a Man to meet in any lone Place, unleſs he were able to defend himſelf; but notwithſtanding this, the *Indian* Idolaters have them in the utmoſt Veneration. The *Moors* have alſo their *Faquirs*, who, though as worthleſs Wretches as the above-mention'd, 'tis yet a capital Crime to beat them.

WE might in ſome meaſure compare the Manner in which the *Faquirs* publiſh their fanatical Viſions and their pretended Predictions, with that of the Prophets among the antient *Jews*, whom the Scripture calls, *Filii Prophetarum*, *Grex*, *vel Chorus Prophetarum*. Such were thoſe whom *Saul* met with, and in the midſt of whom he propheſied. [c] The Scripture tells us, that they employ'd Trumpets and Drums on theſe Occaſions, and that they always gave out their Prophecies to the Sound of theſe Inſtruments.

IT alſo relates, that when *Jehoſhaphat*, *Jehoram*, and the King of *Edom*, were aſſembled againſt *Meſha* King of *Moab*, their Army being reduced to the greateſt Extremity for want of Water, *Jehoſhaphat* ſent for *Eliſha*, in order to draw down the Aſſiſtance of Heaven by his Prayers, and that this Prophet demanded a Minſtrel before he conſulted the [d] Lord.

[e] MIGHT we not, in order to juſtify this extraordinary manner of conſulting God, and to explain it in a natural Way, take the Liberty of advancing, that the Mind is more

[a] 3 Reg. xviii. 28. *Clamabant ergo voce magnâ, & incidebant ſe juxtà ritum ſuum cultris & lanceolis; donec perfunderentur ſanguine.*

[b] If there are any Things among the Antients that may juſtly be compar'd to thoſe Puniſhments which the *Faquirs* inflict upon themſelves from a religious Motive, 'tis the voluntary Caſtration of the Prieſts of *Atys* and *Cybele* in honour of thoſe Gods; the devoting of one's ſelf to Death; the ſevere and rigid Life of certain Sects of Philoſophers, particularly the antient *Gymnoſophiſts*, whom theſe *Faquirs* reſemble very much; the Sprinkling which the Prieſts of *Bellona* uſed to perform in honour of that Goddeſs with their own Blood; the devout Scourgings which they oblig'd certain young Men in *Lacedemonia* to undergo, &c. But we meet with greater Inſtances of this among the Moderns; and not to mention the Capuchins and the Monks of *La Trape*, Saint *Roſe* will for ever be an aſtoniſhing Example of the Tortures which certain Devotees inflict upon their own Bodies.

[c] 1 Reg. x. 5. *Et ante eos pſalterium & tympanum, & tibiam, & citharam.*

[d] 4 Reg. iii. 15. *Nunc autem adducite mihi Pſalteria; cumque caneret Pſaltes, facta eſt ſuper eum manus Domini & dixit.*

[e] 'Tis impoſſible to produce any certain or ſatisfactory Arguments on that Head. 'Tis undoubtedly very ſurprizing to think, that Muſic ſhould call down the Spirit of God upon the Prophets. And might we not ſuppoſe, that the Aſſembly of Prophets, ſuch as thoſe among whom King *Saul* was, were not true Prophets, but a Set of People who ſung Hymns, and prais'd God to the Sounds of Inſtruments of Muſic, and that the Scripture might call this propheſying?

more apt to receive the Commands of the divine Being, and liſtens more attentively to his Voice, in theſe Seaſons when it has leſs Communication as it were with the Body; or when the Body is leſs capable of ſetting ſuch Objects before it, as may call off its Attention. All ſuch Things as had the Power of throwing the Senſes into a kind of Lethargy, or that took off their Attention from all thoſe Objects which were capable of diſturbing them, prepared the Minds of the Prophets for receiving the Spirit of God; and 'tis certain, that nothing was better adapted to that Purpoſe than Voices, Inſtruments, and all kinds of Muſic, whoſe Sounds ſuſpend, as it were, all the Faculties of the Soul, and raiſe it to Extaſy [a].

'TIS in this manner that the *Indian Faquirs* in queſtion, employ Drums, Trumpets, and other muſical Inſtruments, to rouze their Souls, and enable them the better to publiſh their pretended Prophecies, in an artificial or voluntary Extaſy. We always meet with one of theſe, who ſeems to be inſpired with a kind of Fury, the violent Agitations of whoſe Body correſpond with the ſudden and irregular Cadence of thoſe Inſtruments. No ſooner have they work'd themſelves out of Breath, but they pronounce certain Sentences, which the Heathens conſider as ſo many Oracles and Prophecies.

THE *Jews* were ſo much uſed to ſee their Prophets in theſe Extaſies, whenever they were going to pronounce their Prophecies, that they generally gave the [b] Name of Prophet to the Frantic, and uſed to cry out, when the Fit came upon them, that they propheſied. The Scripture uſes this very Expreſſion in a Paſſage where *Saul* is mention'd; for, in order to denote his becoming frantic, and that his Body writh'd in a Variety of violent Poſtures, it expreſſes it thus: [c] *He propheſied.*

WHETHER what we read in the Poets and in *Lactantius* concerning the *Sybils*, be really genuine, or only a Fiction, as ſeveral very learned Men have ſuppos'd, 'tis certain the Antients were of Opinion, that a Man, in order to his being fill'd with the Spirit of a God, muſt become frantic; muſt have his Hair ſtand erect; have a trembling in

But if we underſtand this Expreſſion, as ſignifying an inward Emotion, which diſpoſes the devout Soul to a more ſtrict Intimacy with its God; to converſe with him in deep Meditation, and by that means fit itſelf for the receiving the Gift of Inſpiration, 'tis certain that inſtrumental Muſic, when it accompanies the ſinging of Hymns, is capable of diſpoſing it for all theſe Things. The Buſineſs is to determine the Qualities of this Muſic, in order to its being lawful, juſt, and applicable to true Inſpiration. For 'tis very certain, that Muſic had the ſame Effect on the Minds of the Prieſts and Prophets of the antient Heathens, as it had on thoſe of the antient *Jews*; but 'tis this Difference that we are now ignorant of. Nor have we a better Idea of the Relation which might have been between Muſic and the Interceſſion of *Eliſha*. Was it that he ſtood in need of Muſic to raiſe his Soul to Prayer? was it that he requir'd vocal and inſtrumental, to keep his Senſes in a State of Extaſy, and fix his Soul on God only? or rather, was it not a Ceremony which had been inſtituted merely to fix the Attention of the Auditors? and was it not expedient for them to act thus on this Occaſion, ſince they were before an idolatrous and ſuperſtitious King of *Iſrael*, who, as he had been uſed to this Practice in the Worſhip of his Gods, would therefore probably have deſpiſed *Eliſha*'s Prayers, had they not been accompanied with the ſame Ceremonies as were uſed in his Religion? But theſe are mere Conjectures; however, be this as it will, God has very often graciouſly condeſcended to adapt himſelf to theſe Prejudices, which the Splendor of ſuperſtitious Cuſtoms inſpire.

[a] Although Muſic acts immediately on the Organ of hearing only, nevertheleſs there is a ſtrong Relation between that and the other Senſes, from that very Relation which all the Senſes have with each other. Daily Experience ſhews, that when one of the Senſes is ſtrongly affected, all the reſt ſeem to ſuſpend their Functions. Thus, whenever we feel any acute Pain, not one ſingle Object ſtrikes the Eye diſtinctly, and our Ears are ſtruck with nothing but a confus'd Aſſemblage of Sounds. The ſame may be ſaid of the other Senſes.

[b] 'Tis true, indeed, that the Heathens gave the Name of Fury to the Enthuſiaſm of their Prophets. The *Greek* and *Latin* Poets expreſs Enthuſiaſm and Inſpiration by the Word *Fury*; but without quoting Paſſages to that Purpoſe, we ſhall only refer the Reader to *Virgil*'s *Sybil*, in the 6th Book of the *Æneis*. Nevertheleſs, we defy the Author of this Diſſertation to prove, that either the inſpir'd Writers, or the heathen Poets, gave the Name of Prophets to furious or frantic Perſons. The Scripture indeed obſerves, that when the evil Spirit came upon *Saul*, he had all the Agitations of the Prophets, but ſtill does not ſay that he propheſied The Signification of the Word *Prophet* would be ſtrangely abus'd, were it to be apply'd to all Perſons in general, who ſhould be ſeiz'd with Madneſs; and we believe it would be impoſſible to quote one Inſtance where a Metaphor is more ſtrain'd than in this Place.

[c] 1 Reg. xviii. 10. *Poſt diem autem alteram, invaſit ſpiritus Dei malus Saul, & prophetabat in medio domus ſuæ.* See the two preceding Notes.

all

all his Limbs, and pronounce a Set of inarticulate Words. This, at leaſt, was the vulgar Opinion; which, indeed, can hardly excite our Wonder.

MEN who ſpend their Lives without any ſettled Principle, or the Aſſiſtance of any other Light but that of Nature, and their irregular Imaginations, are always in ſearch of ſuch Things as appea moſt wonderful, and have the higheſt Idea of whatever they don't underſtand. One would even imagine, that theſe People find a kind of Pleaſure in every Thing that fills them with Dread; in which they reſemble Children, who delight to hear ſurprizing or melancholy Stories; and who take a Pleaſure in hearing old Womens Tales of Hobgoblins and Witches, though they are frighted at the ſame Time.

MANKIND uſed formerly to ſwallow greedily all the Stories which their Prieſts told them, and to pay the higheſt Deference to the Predictions of their Soothſayers; but there were at that Time, as in our Days, ſome Perſons of good Senſe, who, ſo far from giving into thoſe Extravagancies, were, on the contrary, bold enough to laugh at them publicly. Among theſe was the Poet *Ennius*, who having occaſion to mention the Soothſayers and pretended Prophets of his Time, treats them very bluntly. [a] He does not ſcruple to call them ſuperſtitious, impudent, mad Men, and beggarly Wretches. He tells us, that they are not able to guide themſelves, though they pretend to point out the Way to others, and that at the ſame Time that they promiſe Riches, they beg a *Drachma* from the very ſame Perſons.

XXVIII. *Of the Inchantment of the* INDIANS.

WE are told in *Exodus*; that *Pharaoh* had Magicians at his Court, who had the Art of counterfeiting the Miracles which *Moſes* perform'd in Preſence of that Prince. But thoſe Prodigies are now no more, ſo that we muſt no longer expect to meet with any Thing like thoſe of the above-mention'd great Prophet. And if any one ſhould happen to ſee ſuch Miracles in our Days, our Opinion is, that ſuch Perſons would do well not to publiſh them to the World. The Truth is, Stories of this kind are very much ſuſpected, particularly if they come from far, and are not ſtamp'd with thoſe Characters which are inſeparable from true Miracles [b]. Nevertheleſs, as I am fully determin'd to take notice of the moſt minute Circumſtances wherein I could obſerve any Conformity between the *Indians* and the Antients, I hope the Reader will give me leave to make a few Reflections on their Conjurers.

THEIR Inchantments, or at leaſt ſuch as I have had any Knowledge of, have not very much in them, and extend no farther than in taking of Adders, and making them dance to the Muſic of a Flute. They have ſeveral kinds of Adders, which they keep in Baskets: Theſe they carry from Houſe to Houſe, and make them dance, whenever any Body will give them Money. When any of theſe Reptiles get into the Houſes or

[a] *Superſtitioſi Vates, impudenteſque Harioli,*
Aut inertes, aut inſani, quibus egeſtas imperat;
Qui ſibi ſemitam non ſapiunt, aliis monſtrant viam,
Quibus divitias pollicentur, ab his drachmas ipſi petunt.

[b] 'Tis probable that the Reader may except thoſe Miracles which are regularly perfom'd every Year; ſuch as, for Inſtance, the liquifying Blood of St. *Januarius* of *Naples*, *&c.* and the perpetual Miracles, ſuch as the Candle of *Arras*, which has burnt continually, in honour of the Virgin *Mary*, for upwards of eight hundred Years, without being at all diminiſh'd; the holy Vial at *Rheims*, which never decreaſes in Quantity; the Periwig of the Crucifix of *Colen*, the Hair of which is never diminiſh'd, though the Devotees are continually plucking ſome of it away.

Gardens,

Gardens, they [a] get theſe *Indians* to drive them out: Theſe have the Art to bring them at their Feet by the Sound of their Flutes, and by ſinging certain Songs; after which they take them up by Handfuls, without receiving the leaſt Hurt; but they take great Care not to kill them; and whenever they drive them out of a Garden, they take them into the Country along with them, and there keep them, in order to make them dance upon Occaſion.

IT happened in a Place where I was, that an *Indian* ſeeing an Adder, which was hid in the Guard-Houſe, one of the Soldiers kill'd it; this threw the pretended Conjurer into a prodigious Conſternation, when taking it up immediately, he went and interr'd it with great Ceremony and Veneration; he put a little Rice and Milk into the Hole in which he had buried it, as it were to expiate the Injury which had been done to the whole Progeny of Adders.

THE *Egyptians*, the *Phœnicians*, the *Greeks*, and *Romans*, uſed antiently to worſhip the [b] Serpent. This Animal, when ſtamp'd on Money, and repreſented in Painting, was an Hieroglyphic of Health and good Fortune; when drawn with the Tail in its Mouth, 'twas an Emblem of Eternity, becauſe a Circle has neither Beginning nor Ending; and at the ſame Time an Emblem of the World, becauſe all Men are, by the Laws of Nature, obliged to return from whence they came. 'Tis probable that *Moſes*, in order to oblige the *Jews* to addreſs themſelves to God, and to expect from him Health and the Cure of their Diſeaſes, which they wanted, might therefore have ſet up the brazen Serpent, which in *Egypt* was the Hieroglyphic of both.

'TWOU'D be pretty difficult to aſſign any Reaſon for this almoſt univerſal Veneration, which ſo many People have had for Serpents, thoſe frightful and noxious Animals. 'Tis for this Reaſon that the *Negroes* of *Guinea* ſtill continue to ſacrifice to the Devil, to prevent his hurting them, and, if poſſible, to ſoften him by their Submiſſion and Reſpect. 'Tis probable alſo that this Worſhip might have been borrow'd from the Story of *Adam*, of *Eve*, and the Serpent, to whom *Moſes* gives a Voice in *Geneſis*, and which was known to other Nations. Whatever might have been the View, or in whatever Manner this Worſhip may have been eſtabliſh'd, 'tis certain that it became very general, there being ſcarce any Nation but what receiv'd it at one Time or other.

I HAVE heard ſome very ſurprizing Particulars concerning theſe *Indian* Conjurers; but as I gave but little Credit to what I myſelf was not an Eye-Witneſs of, I have not thought proper to be more diffuſive on the Article of thoſe Prodigies. I ſhall only add, that 'tis very probable ſuch kind of People were antiently the firſt, and the only En-

[a] They alſo aſcribe to themſelves the Power of charming Tygers and Alligators, or Crocodiles, and to prevent their hurting any Body. However, in ſpite of all theſe Charms, theſe Animals ſometimes devour People, and even in the ſacred River of *Ganges*. Mr. *Fryar* relates an Inſtance to this Purpoſe in his Voyages, and adds at the ſame Time, that the *Bramins* juſtified this Accident, by ſaying, that the Perſon who had been devour'd could not have expiated his Sins any other Way. The Truth is, that theſe Animals never ſeize upon any Body, unleſs they are hungry. As to Serpents, 'tis very probable they may be delighted with muſical Sounds, and that the whole Inchantment of the *Bramins* may center there. *Baldeus*, Author of the Deſcription of *Coromandel* in *Dutch*, relates, that he himſelf was an Eye-Witneſs to this Conjuration with Serpents. He adds, that when theſe *Indians* make any Perſon take an Oath, they oblige him to thruſt his Hand into a Pot, in which is a Serpent. If he takes it out unhurt, he is judg'd to have ſworn the Truth, but if it has been bit, he is look'd upon as forſworn. Let us not omit, that the *Pſylli* and the *Theſſalians*, &c. among the Antients, pretended alſo to enchant Serpents, and to handle them without receiving any Hurt.

[b] *Eſculapius* was worſhipp'd under that Shape at *Epidaurus*, and continued under it when he left that City to go to *Rome*. The Inhabitants of *Meſopotamia* uſed formerly to worſhip Serpents, undoubtedly in order to prevent their hurting them. But then on the other Side, Serpents did not ſhew the leaſt Complaiſance to ſuch Strangers as came to ſettle in the Country. The *Genii* were alſo worſhipp'd under the Shape of Serpents. We alſo aſcribe to theſe antient Practices, the *Taliſmans*, repreſented by Serpents.

chanters;

chanters; and that the Hurt which the Serpents or other Creatures did them, might have given them Occaſion, and made them deſirous of ſearching out proper Means to deliver them from them. It has even been found, that *Egypt*, which abounded with Reptiles more than any other Country, was alſo the moſt fam'd for theſe ſort of Cuſtoms.

I SHALL not take upon me to determine, whether this might have been perform'd by the Aſſiſtance of the Devil, or merely by ſome Secrets of Nature; for in what Manner ſoever I might give my Opinion, I ſhould be ſure to meet with a great Number of Oppoſers.

ALL I ſhall obſerve, is, that the Name of *Incantator*, and that of [a] *Epodos*, which are ſynonimous Terms, and which the Antients gave to thoſe who perform'd ſurprizing Prodigies, pretty nearly juſtify the Suppoſition I made with regard to the firſt Inchanters; both of them ſignifying a Man who ſings on Something, or becauſe of Something, as the *Indians* do when they are deſirous of charming Adders, or about making them dance.

THE *Jews*, who lived many Years among the *Egyptians*, borrow'd from them the Impoſtures or juggling Tricks which are ſo often mention'd in Scripture; and whether they made uſe of them, or no, 'tis certain they were acquainted with them, and knew in what manner they were practis'd by other Nations; for [b] *David* compares the Fury of the Wicked to that of a Serpent; or to that of an Adder, which will not liſten to the Voice of the Charmer, charm he never ſo wiſely.

'TIS alſo certain, that ſome Perſons have in all Ages been fam'd for the Power they had over Reptiles, and that Writers have mention'd certain People who either drew Serpents to them, or kill'd them by the Power of their Song. *Virgil*, ſpeaking of the Virtues of Poeſy, (which was the ordinary Language of Soothſayers and Enchanters, whence it is that the Name of *Vates* is indifferently given to both,) tells us, that it has the Power of drawing down the Moon from Heaven; that *Circe*, by the ſinging of certain Verſes, chang'd the Companions of *Ulyſſes* into Swine; and that they, by the ſame Power, uſed to kill Adders in the [c] Meadows. [d] *Ovid* ſpeaks to the ſame Purpoſe in his *Amorum*. [e] *Silius Italicus* alſo relates the ſame Thing, ſpeaking of the *Marmarides*, a People of *Africa*, whoſe Power he admires, ſaying, that they by their Songs, had the Art of charming the Venom of the Serpent. In fine, all the Antients have agreed, that ſome People have perform'd very ſurprizing Things by the Help of certain Verſes or Words. According to [f] *Ovid*, ſome had even the Power to deſtroy the Harveſt, to dry up Springs, to make the Fruit fall from the Trees, and that only by repeating a few Verſes, or by ſinging certain Songs.

[a] Ἐπωδὸς *ab* Ἐπάδω *contra cano.*

[b] Pſal. lvii. 5, 6. *Furor illis ſecundum ſimilitudinem ſerpentis; ſicut aſpidis ſurdæ, & obturantis aures ſuas, quæ non exaudiet vocem incantantium, & veneficî incantantis ſapienter.*

[c] Virgil. Eclog. 8. *Carmina vel cœlo poſſunt deducere lunam,*
Carminibus Circe ſocios mutavit Ulyſſis,
Frigidus in pratis cantando rumpitur anguis.

[d] He expreſſes this Manner of catching Serpents, by theſe Words, *Rumpere vocibus anguem.*

[e] Silius, Lib. 3. *Ad quorum cantus ſerpens oblita veneni,*
Ad quorum cantus mites jacuere Ceraſtæ.

[f] *Carmine læſa Ceres ſterilem vaneſcit in herbam,*
Deficiunt læſæ carmine fontis aquæ;
Illicibus glandes, cantataque vitibus uva
Decidet, & nullo poma movente fluunt.

XXIX. *Of the* Bramins.

AS we have already taken notice of the antient *Brachmans*, we believe ourſelves indiſpenſably oblig'd to be a little more diffuſive on that Head, and to make ſome mention of the Succeſſors of thoſe *Indians*, ſo famous in Antiquity, whom People uſed antiently to go to hear, with at leaſt as much Eagerneſs as the Queen of *Sheba* went to hear the Wiſdom of *Soiomon*.

[a] St. JEROM writing to St. *Paulinus*, and telling him of thoſe learned Men, who from a Thirſt after Knowledge had travelled over ſeveral Countries, and gone to the Extremities of the Earth in ſearch of famous Perſons, to improve by their Wiſdom and Knowledge, relates, that the celebrated *Apollonius* went quite through the Country of the *Scythians* and *Maſſagetes*, croſs'd the renown'd River *Piſon*, which is the *Ganges*, and arriv'd at laſt among the *Brachmans*. 'Twas there the learned *Hiarchas*, ſitting on his golden Throne, inſtructed ſome choſen Diſciples in the Secrets of Nature, the Motions of the Stars, and the Revolution of Years.

As to the golden Throne, the Reader will give us leave to obſerve once more, that it is ſurprizing St. *Jerom* ſhould expatiate ſo much on the prodigious Quantity of Gold that is found about the *Ganges*, and towards the Coaſt of *Coromandel*; that *Quintus Curtius* ſhould relate much more of thoſe Countries which are water'd by the River *Indus*, and that there ſhould be ſo little in our Days, in compariſon of what was ſaid to be antiently; the greateſt Riches of the *Indies*, reckoning from the *Ganges* to the *Perſian* Gulph, conſiſting in the Diamond Mines of the Kingdom of *Golconda*. They have no Silver but what is brought by Foreigners, and the greateſt Part of their Gold comes from the Iſland of *Sumatra*, or even from *China*, *Japan*, *&c.*

BUT to trace Matters a little higher, with regard to *Apollonius*; we ſhall obſerve with ſome Authors, that he, after having paſs'd the River *Indus*, enter'd into the Country which was formerly govern'd by the famous *Porus*, whom *Alexander the Great* conquer'd, and that he went to the capital City call'd *Taxilis*, which ſome, though without any manner of Foundation, have taken for *Cambaia*, a City of *Guzurat*. This Kingdom was at that Time govern'd by *Pharaates*, a very affable Prince, and very dear to his Subjects; and indeed he relied entirely on their Fidelity and Love, ſo that he never had any Guards about his Perſon. He avoided that Pomp and Grandeur which are made inſeparable from a magnificent and numerous Train; and his Court, though a very pretty one, boaſted nothing more than a beautiful Simplicity. Near his Palace ſtood a ſplendid Temple, which was dedicated to the Sun, and 'twas this pompous Edifice that firſt ſtruck the Eye of the admiring Spectator. Every Thing there was in the utmoſt Order. A Foreigner would not have miſtaken the King's Palace for the Houſe of a God, nor a Temple for the Habitation of a Mortal; their Temples having all the Magnificence ſuitable to the Habitation of a God, and their Palaces all the Simplicity ſuitable to Creatures who live in a State of Dependance.

APOLLONIUS, after ſome Days Stay at the Court of King *Pharaates*, went towards the River *Hyſpaſis*, near which he found a Monument rais'd by *Alexander the Great*, on which the following Inſcription in the *Greek* Tongue was engrav'd.

[a] Why ſhould St *Jerom* have been quoted on this Occaſion, ſince he had better have cited *Philoſtratus*, who writ the Life of *Apollonius Tyaneus*, of whom mention is made in this Place.

A MONUMENT,
SACRED
TO MY FATHER
AMMON;
TO MY BROTHER
HERCULES;
TO MINERVA;
TO JUPITER
OLYMPIUS;
TO THE CABIRI OF
SAMOTHRACIA;
TO THE INDIAN SUN;
TO APOLLO
OF DELPHOS.

He croſſed the River, and after having travell'd four Days, arrived at the City of the Wiſe-Men, where *Hiarchas*, of whom mention has been already made, preſided. He here converſed with the *Bramins* on the Tranſmigration of Souls, and afterwards on the Formation of the World.

THESE learned *Indians* admitted five Elements, to which, they ſaid, all Things owe their Original. The firſt Element, according to them, was a kind of æthereal Subſtance, but very thin and ſubtil. 'Tis of this, they pretend, thoſe Beings were formed, to whom they gave the Name of Gods and heavenly *Genii*. This Doctrine has a great Conformity to the Theology of the *Chineſe Literati*, if it be true, as ſeveral aſſure it is, that they are *Atheiſts* in their Hearts, and hold that the Soul, after Death, will diſſolve into an æthereal Subſtance. In a word, this, properly ſpeaking, would be the very Philoſophy of the celebrated *Foe*, whom we have already mentioned in the Chapter of the Tranſmigration of Souls. As to the four other Elements, they allowed them to be Fire, Air, Water, and Earth, and imagin'd that all corruptible Creatures were compoſed of the Mixtures of them all.

I SHALL not ſpend any Time in making random Reflections on the Etymology of the Name of the *Brachmans*, who are at this Day call'd *Bramins*. Some are for making them the Poſterity of *Abraham*; ſo that, according to theſe, *Bramins*, is as much as to ſay, *Abrahamites*. Neither ſhall I take any Notice of the three *Magi* or Wiſe-Men, who came from the *Eaſt* into *Judea*, to worſhip our Saviour, and whom ſome Writers [a] pretend to have been *Brachmans*. All theſe Conjectures are founded only on the Affinities between certain Words, or on ſome Reſemblance in the Manners, but are far from ſatisfying the Underſtanding. A Man who is deſirous of arguing juſtly, and of drawing ſuch Conſequences only as are true, is indiſpenſably obliged to lay down good Principles, and to employ more ſolid Proofs: So that, without examining whence the *Bramins* are deſcended, and what was their Original, I ſhall go no further than to compare the *Bramins* of antient Times with thoſe of our Days, at leaſt as far as I was able to dive into that Matter.

[a] *Jo. Jac. Boiſſard.*

[a] THE

[a] THE modern *Bramins* have preſerved ſome noble Fragments of the Knowledge of the antient *Brachmans*. They are skilful Arithmeticians, and calculate the Eclipſes of the Sun and Moon as exactly as the beſt Mathematicians in *Europe*. They work the moſt difficult Queſtions in Arithmetic, without either Pen or Pencil, and that with a ſurpriſing Facility. They have moreover ſeveral Treatiſes of Morality, and ſome others containing the fabulous Hiſtories of their Gods. Their Study extends no farther than this; for as to Chronology they are utterly ignorant of it. Even an Age with them is of ſuch Antiquity, that 'tis impoſſible for them to trace it. All their Books which treat of paſt Ages, are only a Mixture of Stories relating to their Deities and antient Kings, in which there is not one fixed *Æra*. But to ſpeak the Truth, the *Bramins* of our Days imitate exactly the moſt learned Men of all Nations of Antiquity, who, unhappily for Hiſtory, neglected the Study of Chronology, not conſidering what Confuſion it would be to Poſterity.

THE *Chaldeans* applied themſelves wholly to the Study of the Stars, and the Interpretation of Dreams. The Overflowing of the *Nile* in *Egypt* firſt gave Riſe to Geometry. The *Aſſyrians* and *Perſians* ſtudied Nature, and her Secrets. The *Greeks* wrote but little at firſt, or only as Inclination dictated. They ſeldom wrote on any Subject but the amorous Intrigues of their Deities, the better to excite them to their Pleaſures. If we except ſome Pieces of Morality, or ſome Maxims or Perſuaſives to a virtuous and happy Life, (ſuch as *Heſiod* has given us, who yet treats in the greateſt Part of his Works, of the Genealogy of the Gods, which muſt conſequently be a confuſed Medly of all kinds of Fictions) nothing remarkable concerning thoſe antient Times has been tranſmitted to us, which yet are the beſt and the moſt authentic Pieces with regard to the Origin of *Greece*: Beſides, what little we have is wholly grounded upon Conjecture, which poſſibly might have been ſupported only by ſome antient Monuments.

WHEN Men, after the Revolution of ſeveral Ages, had begun to apply themſelves ſeriouſly to Hiſtory, they found it neceſſary for them either to omit a great many Particulars, or to invent and draw, as it were, a Series of Chronology out of their own Imaginations; there being almoſt as many Opinions with regard to the firſt Ages of the World, as there are Hiſtorians. Thus Poſterity would be at a great Loſs with reſpect to our Times, were all other Nations as negligent in this Caſe as the *Indians* are. The chief, or rather the only College the *Bramins* have, is at *Banares*, a City ſeated on the *Ganges*.

I HAVE already obſerv'd, that the *Indians* are very credulous with regard to their *Taliſmans*, and that they ſtudy very diligently the hidden Properties of the heavenly Bodies, of Figures and Numbers. The *Bramins*, who are ſtill conſidered as Men of great Learning and Experience, are the Depoſitaries of theſe pretended Myſteries, for the common People do not trouble their Heads about them. We are told that the antient *Brachmans* had great Skill in the occult Sciences; and indeed all ſuch as apply'd themſelves to the ſtudy of thoſe dark, and, as we may ſay, enigmatical Sciences, went to the *In-*

[a] To give the Reader an Idea of this Conformity, let us ſee what the Antients have written concerning the *Brachmans*. They tell us, that they firſt profeſs'd themſelves to be Followers of the Tenets and Inſtructions of *Pythagoras*. They were much addicted to Magic. They lay on the Ground, and lived only on Herbs. They worſhipp'd the Sun, and were very careful of keeping in thoſe Fires which were lighted with his Rays. They made a thouſand Prayers, and obſerved a thouſand Ceremonies to procure its Favour. They uſed to waſh themſelves in the clear Stream, *&c.* There is very little, or rather no Difference, between theſe Cuſtoms of the antient *Brachmans* and thoſe of the modern *Bramins*. The latter are as great Sticklers for the Tranſmigration of Souls; they are look'd upon as Inchanters, lie on the Ground, live only on Herbs; they waſh themſelves with the utmoſt Care, take Water and throw it up towards the Sun, as an Homage that is due to him. The antient *Brachmans* were divided into two Orders or Claſſes, one of which were the *Brachmans*, properly ſo call'd, and the other no *Gymnoſophiſts*. Such among the *Bramins* as have the greateſt Conformity to thoſe antient *Gymnoſophiſts* are the *Janguis*; a Sect who are but one Remove from Savages, and who, like the *Gymnoſophiſts* of old, obſerve a prodigious ſevere Diſcipline, and at the ſame Time are equally proud and hypocritical.

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dies to learn of the *Brachmans*, and to dive into the Secrets of natural Magic in all their Purity, and in the whole Compaſs of them. Such, for inſtance, were the Combinations of certain Numbers, of certain Letters, and ſome odd groteſque Figures, by whoſe Aſſiſtance they imagin'd they ſhould be able to pry into Futurity.

IT is pretended that the [a] *Cabala* have borrow'd a great Part of their idle Fancies from the Philoſophy of *Foe*, of whom mention has been made in the Chapter of the Tranſmigration of Souls. We alſo meet in this Rhapſody of *Rabbiniſm* and *Magic*, Something that bears a great Affinity to the Doctrine of the *Chineſe Literati*, concerning Heaven and the ætherial Subſtance, into which, *Foe* ſaid, the Soul diſſolved itſelf after its Separation from the Body. The Notions which this *Indian* Philoſopher had form'd concerning the diſſolving of the Soul into Air, of whoſe Subſtance, according to him, they are a Part, are not more extraordinary than thoſe which the Members of the *Cabala* have of the Subſtance of which Heaven was made. They imagine that this Matter is animated, and that the Queen of Heaven, *Regina Cæli*, of whom mention is made in the forty fourth Chapter of the Prophet *Jeremiah*, is the Soul of the material Heaven which we ſee when we look upwards. It is alſo thought that the *Cabala* has borrow'd ſeveral Things from *Plato*'s Philoſophy, which is only a Sequel of that of [b] *Foe*.

IF we were to form a Judgment of the pretended Magic and occult Knowledge of all the *Indians* in general, from that of an old *Bramin*, whom I have ſeen at *Pondichery*, I ſhould not have a very great Opinion of it. This Perſon, who was look'd upon as one of the moſt learned, and at the ſame Time one of the moſt formidable Men in the Country, becauſe of the great Miſchief which they ſaid he was able to do by his Art, came ſeveral Times to ſee me. He promiſed to ſhew me ſeveral ſurprizing Things, and to inſtruct me in ſome wonderful Secrets; telling me at the ſame Time, that he muſt kill a Cock for that Purpoſe, but that he was obliged to perform the Sacrifices privately. For, as I have elſewhere obſerved, they were forbid to offer bloody Sacrifices to their Gods. I was nevertheleſs firmly reſolved to ſtop him, in caſe I found him reſolved to have recourſe to Invocations, or had perceived that Nature no longer bore a Part in what he was going about. All I deſired, was to ſee how far he might rely upon his Art, and whether the Prelude to his Work might bear any Affinity to that of the antient Heathens. But he ſpared me that Trouble; for whether it were that he perceiv'd I did not give Credit to all that he told me concerning his Inchantments, or that he only had the Reputation of a very skilful Man without being ſo in Reality, I could never prevail with him to bring his Matters to a Concluſion, but always found him trumping up a thouſand Excuſes. For he ſometimes would ſay the Time was improper; at other Times he could not meet with a Cock for his Purpoſe, and ſuch an one as was proper for the Sacrifice. In a word, there was always ſome Remora in his way. Perhaps it was becauſe he would not debaſe his exalted Knowledge ſo far, as to communicate it to a profane Wretch, who was not initiated in the Myſteries of the *Bramins*. In fine, he went no farther, but contented himſelf with having made me thoſe great Promiſes, all which confirmed me in my firſt Opinion, and the Notion I had ever entertained with regard to thoſe idle Conceits.

[a] *Cabala* ſignifies a ſecret Expoſition of the divine Law given by the Mouth of God to *Moſes*, and by him reveal'd to the *Jews*. The ſecret Theology of the Scriptures, to which ſome *Jews* adhere. The myſtical Interpretation of the Words of the Scripture by a certain Calculation, and by the Tranſpoſition of Letters.

[b] We are not to call it a Sequel, it being impoſſible that *Plato* ſhould have borrow'd any Thing from *Foe*, who liv'd after him.

XXX. *Of the Averſion the* Indians *have to* WINE.

I Know not to what we can aſcribe the Averſion which the *Indians* have to all ſorts of Wine: We cannot ſay they borrowed it from the *Mahometans*, ſince it is not many Years ſince their Religion has prevail'd in the *Indies*; not to mention that it is manifeſt the *Indians* abſtain'd from Wine long before *Mahomet*, who did not begin to promulgate his Doctrine till the Beginning of the ſeventh Century.

WE dare not on this Occaſion trace ſo far backwards as the Deluge, or pretend to ſay that in thoſe early Ages, ſome Men being deſirous of imitating the *Antediluvians*, who for want of knowing the Uſe of Wine had never drank any, abſtain'd altogether from that Liquor: Probably the indecent Poſture into which it threw *Noah*, might be the Reaſon of their abſtaining from it; but this would be to ſuppoſe a Thing, for which we have no Manner of Authority; not to mention that this Hypotheſis would interfere with the Teſtimonies of ſome Authors we ſhall now cite.

I BELIEVE the moſt probable Reaſon that could be given on that Head, is the Virtue of ſome antient *Brachmans*. It is manifeſt that they had the ſtrongſt Averſion to every Thing that might any way contribute to the plunging them into Irregularities, or diſordering their Senſes. This it was that made them conſider that Liquor as very pernicious, which was capable of extinguiſhing a Man's Reaſon, that is to ſay, his moſt valuable Faculty [a]. In fine, they found themſelves obliged to inſpire the People whom they govern'd with theſe Sentiments.

THE *Jews* and *Nazarenes* abſtain'd alſo from Wine; not only thoſe who were born ſuch, as *Samſon* and St. *John Baptiſt*, but even all ſuch as made a Vow to follow the Laws of the *Nazarites* for a certain Term of Years, were oblig'd to abſtain from Wine, from every intoxicating Liquor, and from Grapes. It is thus we find it enjoin'd in the Book of [b] *Numbers*: We have likewiſe in Scripture the Example of the *Rechabites*, the Poſterity of *Jonadab* the Son of *Rechab*, who abſtained from all kinds of Wine. We know that the *Mahometans* do not drink this Liquor; but then as for Grapes, they make no Scruple of eating them.

WE cannot ſay that the *Indians* abſtain from Wine becauſe they have none to drink; for I am perſuaded they might have had it among them, ſince the Vines which the *Europeans* plant in thoſe Countries thrive well enough: I myſelf have eat very good Grapes there; and have been aſſured that there are a great many Vines about *Golconda*, which is not very far up in the Country.

THE *Bramins* drink a great Quantity of melted Butter, and I have even been aſſured that it makes them run into the moſt extravagant Exceſſes, and that this Butter gets up into their Heads, and fuddles them. This appears very extraordinary, and I ſhould have been glad to have ſeen an Experiment of it, had it been poſſible; but they take their Meaſures ſo artfully, and do every Thing with ſo much Secrecy, that it is impoſſible to come upon them at unawares.

[a] Theſe Cuſtoms owe their Original either to Uſe or Neceſſity: Wine and all ſtrong Liquors in general are pernicious in hot Countries, becauſe of their waſting the Spirits ſo much. Experience taught them that the abſtaining from theſe Liquors would be uſeful, and People of Judgment, ſuch as the antient *Brachmans*, *&c.* thought it would be neceſſary, in order to gain the Love of the People, and to make the greater Merit of their Abſtinence, to eſtabliſh it as an Article of their Religion, and to inculcate it as ſuch.

[b] Numer. vi. 3. *A vino, & omni quod inebriare poteſt, abſtinebunt, uvas recentes ſiccaſque non comedent.*

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THE *Romans* had always the Uſe of Wine among them; but in the Infancy of the Republic Women were prohibited from drinking it, for fear, as [a] *Valerius Maximus* relates, of its prompting them to indulge in ſome Irregularity. They were ſo very exact and rigorous in the having this Law punctually obſerved, that *Egnatius Meceninus* being inform'd that his Wife had drank Wine, he kill'd her, and was not puniſhed for [b] it. This happened under the Reign of *Romulus*. Such a Severity was owing to the Jealouſy of Husbands, who thought that a Woman in Liquor is uncapable of defending her Heart, and reſiſting the Attacks of her Gallants; in which they were certainly in the right. *Ovid*, who had a perfect Taſte of Gallantry, knew very well that Wine is apt to inſpire Luſt; but he ſeems to preſcribe a Remedy againſt the Paſſions of Love, which is almoſt as pernicious as the Diſeaſe he pretends to cure; and that [c] is, drinking Wine to Exceſs.

THE *Egyptian* Prieſts continued a long Time without the uſe of Wine; and as their Kings were Prieſts, they were obliged to obſerve the ſame Abſtinence. It has been obſerved that *Pſammetichus* was the firſt *Egyptian* King that ever drank any, which was about 640 Years before *Chriſt*, in which he probably might have imitated the *Syrians*, among whom he had taken Refuge, at the Time that *Sabachus* King of *Ethiopia* entered *Egypt*. But notwithſtanding this Liquor was drunk under his Reign, and that of his Succeſſors, they nevertheleſs drank it but moderately, and they had even Laws which ſettled the Quantity of Wine their Kings and Prieſts were to drink. The *Egyptians* not only abſtained from Wine before the Reign of this Prince, but they did not even dare to preſent any in the Sacrifices of the Gods, as was the Cuſtom in ſeveral other Nations; becauſe the above-mentioned People imagined that this Liquor was hated by the Gods, and that it owed its Original to the Blood of thoſe wicked Men, who had formerly rebelled againſt Heaven. This is quoted from *Plutarch*, who himſelf had borrow'd it from *Hecatæus*: The Verſion of the *Latin* Tranſlator may be ſeen in the following Note. [d]

I HAVE already ſaid that it is certain the *Indians* do not drink Wine, and that the *Bramins* eſpecially have the utmoſt Averſion to that Liquor. Notwithſtanding which, I have read the very reverſe in [e] *Athenæus*, who tells us from *Chares Mitylenæus*, that the *Indians* were great Drinkers: It is upon occaſion of a Drinking-Match, which *Alexander* eſtabliſhed among the *Indians* after the Death of *Calanus*, one of the wiſe Men of the City of *Taxilis* or *Taxala*, who followed that Prince into *Perſia*, where he burnt himſelf in public, and with great Pomp, purely to free himſelf from the Inconveniencies of old Age, which was beginning to ſteal upon him.

WE do not meet with the Story of *Calanus* in *Quintus Curtius*; it is only in the [f] Supplement to it; but there is no mention made of thoſe famous Drinkers, nor of

[a] Valer. Maxim. lib. 2. c. 1. *Vini uſus olim Romanis fœminis ignotus fuit, ne ſcilicet in aliquod dedecus prolaberentur.*

[b] Plinius, lib. 14. c. 13.

[c] Ovid. de Remed. Amoris. *Vina parant animum Veneri, niſi plurima ſumas.*

[d] Plutar. de Iſide & Oſiride. *Reges quoque ex ſacrarum præſcripto literarum certa menſura vinum bibebant, ut ſcribit Hecatæus, quia & ipſi eſſent ſacerdotes. Bibere cepit Pſammetichus, cum neque bibiſſent ante, neque Diis libaſſent vinum, non id gratum Diis rati, ſed ſanguinem eorum, qui aliquando bellum Diis intuliſſent; ex quorum cadaveribus terræ permixtis putant vites eſſe ortas.*

[e] *Athenæus Diepnoſophiſta, lib* 10. Here follow the very Words of the Tranſlator of *Athenæus*. *Chares Metylenæus in ſuis de Alexandro hiſtoriis, cum de Calano Indo Philoſopho narraſſet, illum in accenſum rogum ſe projeciſſe & ita obiiſſe, refert Alexandrum ad ejus tumulum Gymnicos ludos edidiſſe, ac muſicos, & qua laudaretur funebrem orationem haberi præcipiſſe: Tum etiam, quoniam Indi bibaces erant, meræ potionis certamen propoſuiſſe, cujus præmium eſſet primario victori talentum: Secundario minæ triginta, tertio decem: Eorum autem, qui tum vinum avidius biberunt, triginta quinque perfrigeratos, mox expiraſſe; in tentoriis autem ſex exiguo poſt intervallo periiſſe, victoriam obtinuiſſe quendam nomine Promachum, epotis meri congiis quatuor.*

[f] *Quint. Curt. lib.* 10.

the Prize which *Alexander* gave to the Victor, which I very much wonder at. Such an Incident was remarkable enough to merit a Place among a numberleſs Multitude of other Circumſtances, which that Author relates of his Hero, and which are not half ſo ſurpriſing as that juſt mentioned: He nevertheleſs tells us in one Place, that all the *Indians* had a great Love for Wine, and that they [a] drank vaſt Quantities of it; this is where he ſpeaks of thoſe Concubines, who uſed to fill the Wine to the *Indian* King, and always carried him to Bed after he had drank heartily. I am alſo ſurpriſed that *Arrian*, who has given us a pretty long Detail of the Death of *Calanus*, does not mention a Word of that celebrated Drinking-Bout, when the Conqueror drank four *Congii* of Wine, which makes one hundred ninety-two Pints; and indeed he died a few Days after his Victory.

I MUST own I do not know how to reconcile theſe two Paſſages of *Quintus Curtius* and *Athenæus* with the way of Life which the modern *Indians* lead. If that of *Quintus Curtius* was in leſs general Terms, we might alledge, that ſome of thoſe who bord'er upon *Perſia* were given to drinking Wine, for the *Perſians* were great Drinkers; but this Author tells us expreſly, that all the *Indians* in general were addicted to that Vice —— *Vinum* —— *cujus omnibus* Indis *largus eſt uſus*, as I have juſt now obſerved. This ſurpriſes me ſo much the more, as they even at that Time followed the Maxims of the celebrated *Foe*, which prevail among them to this Day; and that the *Brachmans*, who govern'd them at that Time, were look'd upon as the moſt virtuous, as well as the moſt learned Men upon Earth. I therefore cannot poſſibly comprehend how they could give a Sanction to ſuch Irregularities: What made *Alexander* kill ſo many Men with Drinking, and that too in order to celebrate the Funeral Obſequies of ſo virtuous and abſtemious a Man as *Calanus* is repreſented? What made that Monarch employ Fools, in the Honours which he paid to the Memory of ſo wiſe a Man? The Inference that might be drawn from what has been obſerved, is, that if thoſe People were really antiently what thoſe two Authors have repreſented them to be, they muſt be greatly changed ſince that Time; ſince from great Drinkers they are become very ſober Men, and have Wine in the utmoſt Abhorrence.

THE Reader may probably ask when that Change happen'd, for ſo remarkable an *Æra* would very well merit Obſervation; but this I believe is a Queſtion that no Body could anſwer, becauſe the Averſion which the *Indians* have for Wine ſeems to be innate as it were; and that, as has been already obſerved, one can ſcarce think it could ever have been poſſible for them to live in a different Manner from what they do now. Beſides, if ſuch a Change did really ever happen, it muſt abſolutely have been introduced by ſome famous Legiſlator, who reigned over all *India* with a deſpotic Sway. We do not hear of one ſingle Perſon of that Character in the *Indies*, ever ſince the Time of *Alexander the Great*: But I am ſenſible, that at the ſame Time I am alledging theſe Reaſons, in order to inſinuate that the *Indians* were never great Drinkers, or at leaſt to ſtart Difficulties againſt this Opinion, I expoſe myſelf to being reproached with having publickly oppoſed the Teſtimony of *Chares* of *Mitylene*, and that of *Quintus Curtius*. I muſt confeſs that I can ſcarce give Credit to all the Particulars they relate concerning the *Indians*, and if I do not wholly reject every Thing they have advanced upon that Head, I cannot at leaſt forbear ſaying, that my Opinion is, that the Paſſage in *Quintus Curtius* is writ in too general Terms, and that the Vice with which he reproaches them, was confined only to certain particular Parts of *India*, which, as I juſt now obſerved, might probably have been thoſe that lay contiguous to *Perſia*. We are even to obſerve, that all the Time *Alexander* continued in the *Indies*, he removed but at a very little Diſtance from the Rivers of *Indus* and *Hydaſpis*; and that conſequently he might, without any great Difficulty, have procured the Wines of *Per-*

[a] *Idem* lib. 8. *Ab iiſdem vinum miniſtratur, cujus omnibus Indis largus eſt uſus.*

ſia; and among the reſt, that of *Shyras*, which is not far from that Country: This Wine is famous all over *India*, and is that which is moſt commonly drank there. They freight a great Number of Veſſels with this Liquor, and carry it to all thoſe Places where the *Europeans* are ſettled.

XXXI. *Of their Traffic and Inſincerity.*

THE *Indians* apply themſelves very much to Traffic, in which they ſucceed tolerably well; but a Man muſt be upon his guard when he has any Dealings with them, for they never fail to over-reach, whenever they meet with an Opportunity for ſo doing. How unreaſonable ſoever they may be in their Bargaining for any Thing, and tho' they ask double the Value of a Thing, they yet do it with ſo much Coolneſs and Gravity, as often puzzles an *European*. 'Twould be to no Purpoſe to be angry with them, for they never fail to anſwer only in the moſt obliging Terms; and while the Buyer is railing at them, they liſten with the utmoſt Patience and Attention, and do not let drop one diſobliging Word. On the other Side, was a Man to offer them but a Teſter for a Thing that was worth ten Piſtoles, they would not be at all diſobliged at it, nor would make any angry Comment on the unreaſonable Offer that had been made them. But they are always ſure to get their Ends; they chuſe rather to deal with haſty People, than with ſuch as have a great deal of Phlegm; for theſe they ſay they cannot ſo eaſily bring into their Meaſures as the former, in which they are certainly in the Right.

THEY are alſo great Uſurers, particularly when they have to do with Foreigners: Perhaps this might have been one of the Articles of their Religion, or at leaſt a Thing that was lawful, which ſeems to have been formerly the caſe among the [a] *Jews*. Be that as it will, it is certain the [b] *Indians* have carried it to as great an Exceſs as ever the *Jews* did.

XXXII. *The Idea the* Indians *have of the Arts, and the Knowledge the Antients had of Silk.*

THE *Indians* eſteem the ſeveral Arts in proportion to their immediate Uſefulneſs in common Life; ſo that among them, the Profeſſion of a [c] Ploughman, and that of a Shepherd, are placed in the firſt Rank, while that of Goldſmith is look'd upon as the meaneſt and moſt contemptible of all Arts.

THEY have very little Notion of *Sculpture* and *Deſigning*, but their Skill in manufacturing Silks and Cottons is known to all, and they have been renowned for many Ages for their Skill in theſe Works.

[a] Deuter. xxiii. 19, 20. *Non fœnerabis fratri tuo ad uſuram pecuniam, nec fruges, nec quamlibet aliam rem; ſed alieno. Fratri autem tuo, abſque uſurâ id quo indiget commodabis.* But we are not therefore to imagine from thence, that God gives a Sanction to the taking of exorbitant Intereſt.

[b] See the Travels of *Tavernier, Chardin, Bernier, &c.* upon this Article.

[c] In this they agree with the Idea our Forefathers had of Husbandry, which juſtly deſerves to be conſidered as ſuperior to ſuch Arts as are leſs neceſſary to the World.

[a] FATHER *Petau* relates, after ſeveral other Authors, that about the twenty-fifth Year of *Juſtinian*, that is about *Anno Domini* 552. certain Monks brought ſome Silk-Worms Eggs from the *Indies* to *Conſtantinople*, and taught the Manner of manufacturing it.

THIS learned Chronologer, and all thoſe Writers who have mentioned the ſame Circumſtance, means no more by it than this, *viz.* That no Silk had been made in the Empire of the *Eaſt* till *Juſtinian*'s Time, but not that it was not uſed there till that Period; for it was known in theſe Parts long before the Reign of that Emperor.

As for inſtance, [b] *Ezekiel*, when he is deploring the miſerable State to which the famous City of *Tyre* ſhould be reduced, after having related ever Circumſtance which contributed to its Grandeur, adds, that it traded with the *Syrians*, and that among other Things it drew Silk from their Country. The *Syrians* might eaſily have got this Commodity from *India*, by going down into the Gulph of *Balſora* by the River *Euphrates*.

THE *Perſians* uſed antiently to wear Silk, which among them was a Token of Dignity. We are not to omit, that among the ſeveral Honours which *Ahaſuerus* paid [c] *Mordecai*, that of giving him a ſilken Garment was one.

WE are therefore not to imagine that the Diſtance which lay between the Nations bordering on *Paleſtine* and the *Indies*, prevented their trading with each other. The Author of the Book of *Job* was not ignorant of the Manner of working in painted Callicoes, and generally in all kinds of Dyes in *India*: For when he is for ſhewing that Wiſdom is ſuperior to all worldly Poſſeſſions, how valuable ſoever they may be, he goes on with ſaying, that the [d] *Indian* Dyes are not to be compared to it. It may perhaps be objected, that what the Antients call'd *Sericum* is not the ſame with our Silk; and conſequently, that the Monks who return'd from the *Indies* to *Conſtantinople*, not only taught the Manner of manufacturing it, but were alſo the firſt who brought any from thence; and that before their Time, there was not any Silk uſed like that of the Moderns. Several Authors are likewiſe of this Opinion, and pretend that there was a great Difference between the *Sericum* of the [e] Antients and the Silk of our Days: But I do not find that their Opinion is ſupported by any ſolid Reaſon, ſince it is founded only on what ſome have told us concerning the Manner in which *Sericum* was formerly made, which has no manner of Affinity with the modern Manner of drawing Silk: So that in my Opinion, this does no way prove their being different from one another. It is highly probable, that the *Jews*, the *Greeks*, and the *Romans*, had the ſame Silk that is uſed in our Days, and that the Reaſon of their aſcribing it to another Original, was owing to their Ignorance of the way of manufacturing it, and whence it came; they living at ſo great a Diſtance from the Place where it was wrought.

[a] *Ration. temp.*

[b] Ezech. xxvii. 16. *Syrus negotiator tuus——& ſericum propoſuerunt in mercatu tuo.*

[c] Eſther viii. 15. *Coronam auream portans in capite, & amictus ſerico pallio.*

[d] Job. xxviii. 16. *Non conferetur tinctis Indiæ coloribus*, according to the vulgar Tranſlation of the Bible, but it is in the Original *fine Gold of* Ophir.

[e] It is certain, that Silk was known to the Antients ſeveral Centuries before *Juſtinian*; but as Men had not the Art of making their Advantage of the Labours of the Silk-Worm, it was much ſcarcer at that Time than it became afterwards, and particularly within theſe 250 Years. As for inſtance, all the modern Manufactures of Silk Stuffs were entirely unknown to the *Greeks* and *Romans*. They however had Stuffs made of Silk and Wool, tho' we do not meet with any Thing among them that anſwers truly to our *Damask*, which originally came from *Damaſcus*; to our *ſlorn or bare Cloth without Wool*, which came firſt from *Morocco*; to the *Armuſins*, that came from *Ormuz*, &c. Be that as it will, it is plain that Silk was known formerly, from ſeveral Paſſages in the Antients; and the only Conſequence that can be drawn from what may be ſaid to the contrary, is, that it was very ſcarce and extremely dear in thoſe Ages.

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SEVERAL, for inſtance, fancied that it was taken from the Bark of a Tree, after which it was comb'd and ſpun, as we find in [a] *Strabo* and [b] *Pauſanias*. *Pliny* and ſeveral other antient Writers relate, that it was made of a kind of Wool, which came from the Trees in *India*. This at firſt ſeems to have been advanc'd at random, and without the leaſt Probability; however, if we will but give ourſelves the Trouble to ſearch into the Bottom of it, we ſhall perhaps find that *Pliny* and thoſe who followed his Opinion, have not been quite ſo miſtaken as People have imagin'd, or at leaſt that they did not advance their Aſſertions without ſome Foundation. 'Tis very probable, that before Mankind underſtood the Method of feeding Silk-Worms, and of making them work, there might be great Numbers of them in the Woods; that they made choice of thoſe Trees whoſe Leaves were moſt tender, and ſpun their Silk round the little Branches, as the Caterpillars (which are very like Silk-Worms) do in our Days. Men finding theſe little Knots or Cluſters of Worms, which were almoſt in the Shape of a Bean, upon Trees; imagin'd that thoſe kind of Trees produc'd both of them naturally, and that this was the only Original of theſe Bottoms. This Opinion, though a falſe one, had at leaſt ſome Foundation, and is much more feaſible than that which aſcribes the Origin of Silk to the Barks of Trees.

[c] OVID ſpeaks in his *Metamorphoſes* of certain Worms that uſed to work Threads about the Branches of Trees, which afterwards were chang'd into Butterflies.

THE Poet may poſſibly mean Caterpillars, which weave a kind of Silk, and are afterwards chang'd into Butterflies. Probably alſo he might ſpeak of Silk-Worms, which in thoſe Days uſed to be diſpers'd up and down the Woods, as the Caterpillars at this Day. The Reaſon which we may aſſign for their not taking any Care of them, was becauſe they were not of any manner of Uſe. It may be objected, that the Threads mention'd by *Ovid* were white, *Canis Filis*, which does not ſeem to agree with the Silk which our Silk-Worms generally produce, it being generally yellow; but I believe we might anſwer, that the Dew, and the open Air in which they lived, might have given them that Colour. However, I would not inſiſt upon this as Fact, and propoſe it only as a Conjecture.

MOST Authors are agreed upon the Etymology of the Word *Sericum*, which they derive from a People call'd [d] *Seres*; but as ſeveral Nations have been call'd by that Name, it would be a very difficult Matter to know exactly from which of all thoſe *Silk* might have borrow'd its Name.

THERE was a Nation which inhabited the higher *Ethiopia*, towards the Source of the *Nile*, who were call'd [e] *Seres*. Another inhabited thoſe Parts that lie between the *Ganges*, *Hydaſpes*, and *Indus*, which at this Time make a Part of the Dominions of the *Great Mogul*, and Part of thoſe of the *Sophi* of *Perſia*. In fine, the third People of this Name liv'd to the North of *China*, and their [f] Country had the eaſtern Ocean to the Eaſt, and *Scythia* to the Weſt. Their Country compoſes the Kingdoms of *Tanguth* and *Niuche*, which are a Part of great *Tartary*. The Name of the capital City was *Iſſedon-Serica*, which many believe to be ſame with that which in our Days is call'd [g] *Suchur*.

[a] Lib. 15.

[b] *In Eliacis.*

[c] *Quæque ſolent canis frondes intexere filis*
Agreſtes tineæ, res obſervata colonis,
Fatali mutant cum papilione figuram.

[d] The *Chineſe* are thought to have been the *Seres*, which Opinion is not altogether without ſome Foundation. The Empire of *China* produces a prodigious Quantity of Silk, and 'tis manifeſt from the Annals of *China*, that it was wrought there eight hundred Years before our Saviour.

[e] *Salmaſii Exercit. Plin. in Solinum.*

[f] *Oroſius, Strabo, Plinius, Ptolem.* &c.

[g] 'Tis a City in the Province of *Tanguth*.

IF we were abſolutely reſolv'd to ſearch for the Etymology of the Word *Sericum* in the Name of one of thoſe three Nations, I believe the ſureſt Way would be to take it from that which lay between the *Ganges*, the *Hydaſpes*, and the *Indus*; as that Country is very fruitful in Silk, and that a Trade might have been eaſily carried on between that Country and *Paleſtine*, by the *Perſian* Gulph and the *Euphrates*. But without going ſo far for an Etymology, I am of opinion, that we may juſtly deduce the Word *Sericum* from the *Syrians*, who, as was juſt before obſerv'd, traded for Silk with the Merchants of the City of *Tyre*, which they afterwards ſpread over all *Paleſtine*. Be that as it will, moſt of the Eaſtern Nations have agreed in the Name which they have given to Silk. The *Hebrews* call'd it *Sericot*, the *Syrians Seriaca*, the *Greeks* call'd a ſilk Suit of Clothes *Sericos*. Some Authors have pretended that the Word *Sericos* came from the *Arabic Sarac*, which ſignifies, to be ſhining.

XXXIII. *The* Indian *Manner of Writing, and the Subſtance they uſe inſtead of Paper.*

THE *Indians* write upon the Leaf of a Tree, which is call'd *Latanier*. 'Tis a kind of Palm-Tree, the Leaves of which are not ſo long as thoſe of the common Palm-Tree, but are very thick and ſtrong. They write with a Bodkin. Some, as ſoon as they have form'd the Letters, black the Leaf all over, and thus fill up the Letters; but the greateſt Part go no further than tracing out the Letters as above. Theſe Leaves require no great Preparation; they have no more to do than to dry them, and to ſeparate them from one another, they being made like a Fan. When thoroughly dry'd, they are of a ſtraw Colour, but Time gives them a very brown Hue.

THE Antients have mention'd thoſe Leaves which the *Indians* made uſe of for Writing, and call'd the Tree that bears them *Talos*. 'Tis probable they had miſtaken the Word *Talos* for *Latos*, and there is no great Difference between *Latos* and *Latanier*. 'Tis true indeed, that this Word has not an *Indian* Termination, but as it was brought from far, we may ſuppoſe that they thought proper to dreſs it after the *Greek* Mode, and make it end in *os*. Perhaps alſo, that the *Greeks*, to whom it was known, gave it ſuch a Termination as was adapted to the Genius of their Language. Nevertheleſs, 'tis plain from the Deſcription they have given of that Tree, that they were not at all acquainted with it; for they tell us, that its Leaves were ſix Cubits long, in which they were greatly miſtaken; for the Leaves of the *Latanier* are ſeldom two Cubits long. But 'tis very probable that they may have taken the *Bananier* for the *Latanier*. The Leaves of the former are often ten, nay even twelve Foot long, but then they are ſo thin, that the ſmalleſt Puff of Wind tears them to Pieces, ſo that it would be impoſſible to write upon them.

WE may naturally ſuppoſe, that Writing in its Infancy was not ſo common as it became afterwards; and indeed it was not employ'd in every trifling Particular, but only in ſuch Works as deſerv'd to be tranſmitted to lateſt Poſterity.

WRITING was therefore ſeldom uſed, and whenever it was employ'd, 'twas for [a] Ages. We may reaſonably ſuppoſe, that Stones were firſt uſed for tranſmitting Events to future Ages. We are told that *Enoch* engrav'd the Story of the Creation of the Univerſe upon two Obelisks. The firſt and ſecond Tables, on which the Commandments of the Law were writ, and which God gave to his People by the Hand of *Moſes*, were

[a] *Zeuxis* being ask'd why he painted ſo exceeding ſlow, reply'd, *Pingo æternitati, i. e.* I paint for the lateſt Poſterity.

of

of the ſame Matter. *Joſhua*, after having taken the City of *Ai*, [a] writ all *Deuteronomy* and a Copy of the Law round a ſtone Altar, which he built to the Lord. We are not to wonder that he writ all *Deuteronomy* in ſo ſmall a Compaſs. 'Tis well known that it contains thirty four long Chapters, and as the Stones were not ſmooth, no iron Tool having been upon them; the Letters muſt neceſſarily have been larger than they would otherwiſe have been; but then we are to conſider, that they commonly made uſe of Abbreviations in their Writing, even generally in [b] Hieroglyphics. 'Tis in this manner that all *Homer*'s *Iliads* were written on a Serpent's Skin, and that all the Acts of the Martyrs have been collected, and [c] even their laſt Words written. By the Help of theſe Abbreviations, Men uſed to write ſurprizingly faſt. *Auſonius* relates, that ſome Men writ faſter than any one could ſpeak, and uſed to write down whatever was dictated to them, before the Words were quite out of the Speaker's Mouth. *Martial* had told us the ſame Thing [d].

IN Proceſs of Time Men uſed to write upon Metal, and [e] *Job* cried out in his Afflictions, *Oh that my Words —— were graven with an iron Pen and Lead, in the Lead for ever.* When *Judas Machabæus* ſent an Ambaſſador to the *Romans*, the offenſive and defenſive League which that People made with the *Jews*, was engrav'd [f] on Tables of Braſs, and ſent to *Jeruſalem*. When thoſe of *Sparta* heard that *Jonathan* was dead, and that his Brother *Simon* had ſucceeded him in the Dignity of High-Prieſt and Governor of *Judea*, they alſo wrote to him on [g] brazen Tables. In fine, all Treaties, Leagues, and all public Records, were generally writ on this Metal.

THEY alſo made uſe of Tables of Wood on theſe Occaſions. Some of theſe were cover'd with Wax, but they generally uſed to write only on the Wood. They ſometimes uſed Tables made of the Cedar-Tree for that Purpoſe, which therefore were very durable. Sometimes they would take any kind of Wood, and only rub it over with a certain Water that runs from the Cedar, which preſerv'd it from Worms. [h] *Pliny* relates, that the *Egyptians* uſed to employ this Cedar-Water in order to preſerve Bodies from Putrefaction.

THE *Arabians* uſed antiently to write upon the Shoulder-Bones of Sheep and Camels, ſeveral of which tied together made up a Book; whence we may naturally ſuppoſe, that they did not write much, ſince a great Number of thoſe Bones muſt go to the making up of a Volume of an indifferent Size. But this Nation was not look'd upon as learned, at the Time of the firſt eſtabliſhing of *Mahometaniſm*, and a long Time before. [i] *Pocock* relates, that *Ottoman*, and the firſt Followers of *Mahomet*, employ'd the Shoulder-Bones of Sheep and Camels, for writing down the idle Conceits of their falſe Prophet. This gives us an Idea of their Ruſticity, which continued till they began to carry on a Correſpondence with the Inhabitants of *Medina*, who were a much

[a] Joſ. viii. 32. *Et ſcripſit ſuper lapides Deuteronomium*, &c.

[b] There is no doubt but that the *Jews* borrow'd the Hieroglyphics from the *Egyptians*, ſince the latter inſtructed them in ſeveral other Cuſtoms, both civil and religious; but without having Recourſe to Hieroglyphics, the Altar might be large enough to contain the whole Book of *Deuteronomy*. We have ſeen the whole Goſpel of St. *John* writ ſo very ſmall, as to be contain'd in a Nut-Shell, &c.

[c] Suppoſing however, that they have been preſerv'd Word for Word as they ſpoke them, and that Words were not put into their Mouths.

[d] Martial. Epigram. *Currant verba licet, manus eſt velocior illis;*
Nondum lingua ſuum, dextra peregit opus.

[e] Job xix. 23, 24. *Quis mihi tribuat, ut ſcribantur ſermones mei? quis mihi det, ut exarentur in libro ſtylo ferreo, & plumbi lamina, vel ſculpantur in ſilice?*

[f] 1 Mac. viii. 22. *Et hoc reſcriptum eſt quod reſcripſerunt in tabulis æneis, & miſerunt in Jeruſalem*, &c.

[g] 1 Mac. xiv. 18. *Scripſerunt ad eum in tabulis æneis.*

[h] *Plin. lib.* 24. *c.* 5.

[i] *Pocockii Specim. Hiſtor. Arabicæ.*

more polite People than the Inhabitants of *Mecca*, the laſt of whom are now hinted at.

THE *Egyptians* invented *Papyrus*, which was a kind of Ruſh, whoſe Skin they uſed to take off, and make very ſtiff with Gum, after having beat it very well. All Nations uſed to fetch this *Papyrus* from *Egypt*. From this Period the Number of Books increas'd very much, as this Plant did not require ſo much Preparation, and lay in a much ſmaller Compaſs than the Tables which were before uſed for writing. But afterwards the *Egyptians*, growing jealous of the great Number of Books which Foreigners made, and vex'd to find that they were as great Maſters in that Art as they themſelves, forbid the exporting of *Papyrus* out of *Egypt*. This Prohibition gave occaſion to the Inhabitants of *Pergamus* to prepare Sheep-Skins, with which they made what is now call'd Parchment, and call'd it *Charta Pergamena* upon that Account. However, [a] *Herodotus* pretends, that the *Ionians* had invented it long before thoſe of *Pergamus*.

'TWOULD be almoſt impoſſible to ſay expreſly who firſt invented Letters, and the Manner of expreſſing one's Thoughts by Characters; for we meet with nothing certain on that Head. The *Phœnicians* flatter'd themſelves with having been the Inventors of it, and [b] *Lucan* tells us in his *Pharſalia*, that this was the moſt receiv'd Opinion.

BUT if it were true, as has been already ſaid, that *Enoch* writ the Hiſtory of the Creation of the World on two Pillars, it might be alledg'd, that the *Phœnicians* were not the firſt Inventors of Writing. However, they might nevertheleſs have firſt invented Letters, though Men might have rais'd Monuments before their Time, and have engrav'd ſeveral memorable Incidents on Stone or Metal. This might have been done by [c] Hieroglyphics inſtead of Letters, which of themſelves have no manner of Relation with the Thing they repreſent. Such were in After-Ages the Letters which the *Phœnicians* employ'd, and which are uſed by us at this Day. Thus Mankind in the Infancy of the World found out the Art of expreſſing their Thoughts by Hieroglyphics, and the *Phœnicians* by Letters, which, though they took up more Space than [d] Hieroglyphics, they yet were made with leſs Difficulty, and expreſs'd a Thought in a much clearer Manner; for 'tis well known that Hieroglyphics were compos'd of the Figures of

[a] *Herodot, lib. 5.*

[b] *Phœnices primi (famæ ſi credimus) auſi,*
Mandare rudibus vocem ſignare figuris.

Brebœuf has elegantly render'd them into *French* in the following Manner:

C'eſt de lui que nous vient cet art ingenieux,
De peindre la parole & de parler aux yeux,
Et par les traits divers de figures tracées
Donner de la couleur & du corps aux penſées.

In *Engliſh* thus:

Hence did the wondrous myſtic Art ariſe,
Of painting Speech, and ſpeaking to the Eyes.
Thus we by wondrous magic Lines are taught,
How both to colour and embody Thought.

[c] It may alſo have happen'd, that our Forefathers had at firſt neither Hieroglyphics nor Letters; and that the only Thing they might make uſe of for the tranſmitting of Tranſactions to Poſterity, might be Tradition, the Knots of the *Americans*, and other Inventions of the like Nature. That afterwards finding thoſe to be but imperfect Helps, they might have invented Hieroglyphics, which were uſed by ſeveral Eaſtern Nations, by the *Mexicans*, and even by the Inhabitants of *Canada*, if *La Hontan* is to be credited, who calls them the *Coats of Arms of the Savages*. This Writer has hit upon the true Name of the Hieroglyphics, which bore, in ſome meaſure, an Affinity with the *Coats of Arms of the Moderns*, but with this Difference, that thoſe Nations who made uſe of Hieroglyphics, were oblig'd to it from Neceſſity, or perhaps in order to expreſs any Thing with greater Force and Energy, whereas we only uſe them out of Vanity.

[d] An Hieroglyphic might have ſupplied the Place of a great Number of Terms, but then the Thought would have been obſcure and enigmatical. 'Twou'd have been a very difficult Matter to have carried Arts and Sciences to any great Height, by the Aſſiſtance only of ſuch weak Helps.

Plants

Plants and Animals, ſo that no one in that Caſe could be ſaid to write well, but who had a pretty good Hand at [a] Drawing.

WHEN Men began to uſe Writing inſtead of Hieroglyphics, the laſt were wholly confin'd to Seals and Coats of Arms; and though [b] *Clemens Alexandrinus* advis'd the Chriſtians of his Time to make uſe of ſuch Figures for their Emblem as bore ſome Affinity to Chriſtianity, he yet ſuffer'd them to make uſe of ſeveral others which the Heathens employ'd.

THE *Greeks* alſo maintain, but without any manner of Foundation, that they firſt invented Writing. 'Tis univerſally agreed, that *Cadmus* brought it out of *Phœnicia* into *Greece*. 'Tis true indeed that the *Greeks* invented Characters which were different from thoſe of the *Phœnicians*, but then it was not till many Ages after they had borrow'd thoſe of the People above-mention'd; nor did they for a very long Time employ the new ones, but in writing Scholiums and Annotations, which they uſed to note down either at the Bottom of the Page, or in the Margin. Nevertheleſs, as the capital Letters took up too much Room, and being moſt of them ſquare they therefore required an exact Hand, they at laſt laid them aſide, and made uſe of the ſmall, and employ'd the former only in public Inſcriptions, Titles, and the Beginnings of Chapters. In Proceſs of Time the old Letters were call'd initial. 'Tis well known that the *Rabbi*'s have alſo their ſmall Letters, in which they write their Commentaries.

THE *Papyrus* of *Egypt* has given Name to our Paper, which is one of the moſt uſeful and moſt commodious Things that was ever found out by Man. Nevertheleſs, though there be nothing more common among us than Paper, we yet neither know the Time when, nor who invented it. Some have pretended that it was uſed in *Livy*'s Time, who died the fourth of *Tiberius*; but they probably might have been miſtaken, ſince when that celebrated Hiſtorian mentions *Tela Lintea*, he poſſibly might have underſtood of it Cloth, on which they uſed to paint. 'Tis certain that Paper is far from boaſting ſo antient a Date.

MELCHIOR INCHOFFER, a *German* Jeſuit, who liv'd in the Middle of the laſt Century, has carried Things to another Extreme, by maintaining that 'tis not above two Centuries ſince Paper was firſt invented; but 'tis very ſurprizing how a Man of his Character, who certainly had ſome Knowledge of Antiquity, could be ignorant that we have ſeveral Manuſcripts at this Day, that are upwards of three hundred Years old, and which nevertheleſs are written on Paper like that which is now uſed. [c] Father *Mabillon* relates, that M. *d'Herouval* communicated to him a Letter, written by M. *de Joinville* to St. *Lewis* on common Paper; whence he conjectures, that we may ſafely ſuppoſe, that Paper has been invented theſe five hundred Years.

'Tis a ſurprizing Circumſtance as well as Unhappineſs, that Things of this Nature ſhould continue hid in Obſcurity, and that one can argue upon them but by Conjecture only.

[a] Such as have ſeen the Hieroglyphics of the *Egyptians*, *Mexicans*, &c. will eaſily allow, that the deſigning Part is not executed according to the Rules of Art. We are juſtly of opinion, that theſe Hieroglyphics were the firſt Rudiments of deſigning If there be any Thing that is worthy our Admiration in Hieroglyphics, 'tis the Wit and Invention, not the Drawing.

[b] *Clemens Alexand. in Pædag.* Here follows the Tranſlation of what he ſays to this Purpoſe: *Sint autem vobis ſignacula, columba, vel piſcis, vel navis, quæ curſu veloci à vento fertur, vel lyra muſica quâ uſus eſt Polycrates, vel anchora nautica, quam inſculpebat Seleucus; & ſi ſit piſcans aliquis, meminerit Apoſtoli, & puerorum, qui ex aquis extrahuntur.*

[c] *Mabil. de Diplomatica.*

XXXIV. *Their Armies, and Manner of making War.*

I WAS no longer ſurpriz'd at the Accounts which Hiſtorians give us of the numerous Armies of *Xerxes* and *Darius*, after I had ſeen the Camp of the *Moors* near *Balaſſor*. Theſe kinds of Aſſemblies merit rather the Name of a Crowd or Rabble, than that of an Army. 'Tis an Aſſembly of Men without Order; in ſhort, a confus'd Multitude of all kinds of People.

IN the firſt Place, every Horſeman has always two or three Servants at leaſt, and the ſame Number of Women, along with him. The *Omrahs*, who are their Commanders and general Officers, have a proportionable Number; ſo that in an Army compos'd of an hundred thouſand Perſons, there will hardly be found ten thouſand [a] fighting Men. From whence we may judge what a Confuſion the weakeſt Side muſt neceſſarily be thrown into, when they are oblig'd to retire, and the great Trouble their Wives, their Children, and a great Quantity of uſeleſs Baggage muſt put them to; and indeed they ſeldom make a judicious Retreat.

THOUGH the heathen *Indians* don't carry ſo many Women along with them as the *Moors*, they yet have as many Servants and uſeleſs People. The *Faquirs* among the reſt are intolerable upon this Account, and are no leſs ſo in the *Great Mogul*'s Armies, which ſwarm with them, where their only Employment is Begging. They often fix the Benevolence of the Donor, according to his Rank and Quality, and are ſure never to bate him a Penny of it. They will ſtand for four or five Days together at a Tent-Door, crying out all Day and all Night, as loud as ever they can bawl, *Give me ſo much, give me ſo much*, (naming the Sum) ſo that the ſhorteſt Way is to pay for one's Quiet, by letting them at once have what they ask for.

THE *Moors* and *Indians* have no Notion of throwing themſelves into Squadrons when they are engag'd in Battle. They deal their Blows about at all Adventures; ſo that it would be a very eaſy Matter for a ſmall Squadron of Horſe, that ſhould ſtand very cloſe together, to put a great Multitude of them into Diſorder. There are nevertheleſs ſome very brave Soldiers among them; but theſe are few in Number, and even the moſt reſolute among them always drink Opium before they engage, which at the ſame Time that it makes them furious and intrepid, renders them alſo inſenſible to Danger.

THE *Indians* have a very ſmall Number of Infantry among them, and theſe have as little Notion of the Evolutions as the Horſe. Whenever they happen to be in an Engagement, they always clap themſelves behind a Thicket, whence they fire upon the Enemy. Others, who are for engaging the Enemy Face to Face, have generally no more than a Pair of Drawers on, in order to be encumber'd as little as poſſible. They always put the greateſt Value on thoſe who are the moſt nimble-footed; for we are not to imagine that two Bodies of Men that ſtand cloſe together, and in good Order, ſhould advance towards one another with a Deſign of breaking in upon each other's

[a] 'Tis certain that the Armies of the antient *Perſians* had the ſame Defect, which ſtill prevails among the *Turks*, who are the moſt warlike and the beſt diſciplin'd of all the Eaſterns. The Armies of the *Chineſe*, modern *Perſians*, &c. have the ſame Defect. So great a Multitude of People may very eaſily occaſion a Revolution in a whole Kingdom, whence we may be leſs ſurpriz'd at that great one which happen'd in *China* in the laſt Century. 'Tis impoſſible to keep a confus'd Medley of People of all Ranks and Conditions to their Duty, and to unite them in one common Intereſt; not to mention that in too wide-extended Monarchies, the remote Provinces ſcarce look upon themſelves as Branches of it. If the Reader reflects on theſe Circumſtances, he will not find it ſo very ſurprizing that the ſmall Armies of *Leonidas* and *Themiſtocles* ſhould have check'd the Progreſs of, and even beat, the *Perſian* Army; or that the *Macedonian* Phalanx, led on by *Alexander the Great*, ſhould have ruin'd the moſt powerful Monarchy of all the Eaſt.

Ranks.

Ranks. They are not for expoſing themſelves to ſo much Danger; each Man lays about him as he thinks proper; ſo that when they are engag'd together, one would often conclude, they were playing at the childiſh Sport of Priſon-Baſe.

I BELIEVE that the *Jews* us'd antiently to fight pretty much after the ſame Manner, if we may form a Judgment from the Praiſes which are beſtow'd in Scripture on *Aſahel* the Son of *Zeruiah*, *Joab*'s Brother, whom *Abner* kill'd, which ſays, [a] *That he was as light of Foot as a wild Roe.* This Quality would not be very praiſe-worthy in our Days, and eſpecially in a General's Brother.

'TIS well known that the *Jews*, in which they are directly the Reverſe of the *Moors*, had a very ſmall Number of Cavalry. Their whole Strength conſiſted in their Infantry, which might be owing to their Country's lying leſs open than that of the *Mogul*; and indeed their Enemies ever look'd upon them as very bad Horſemen, and generally uſed to rally them upon that very Account. When *Rabſhakeh* exhorted *Hezekiah* to ſubmit himſelf to *Sennacherib*, and not to lay any manner of Streſs on the Aſſiſtance of the *Egyptians*, he offer'd that Prince two thouſand Horſe in the King of *Aſſyria*'s Name, provided he would acknowledge him for his Lord, and ſubmit himſelf to him; and he [b] adds, by way of Rallery, *I will give thee two thouſand Horſes, if thou be able on thy Part to ſet Riders upon them.* They nevertheleſs had a pretty conſiderable Body of Horſe in *Solomon*'s Time, and the [c] Scripture relates, that this Prince kept twelve thouſand Horſe in Pay; but we don't find that the *Jews* had any either before or ſince his Time; ſo that we may naturally ſuppoſe, this Body of Soldiery ſubſiſted no longer than his Reign. However, I don't believe, but that they had ſome few Horſe, and 'tis even probable that *Rabſhakeh* might have puſh'd his Rallery a little too far. Be that as it will, 'tis very certain that the *Jews* were not uſed to Horſes, but uſed to ride on Aſſes [d]; ſo that we are not to wonder at our Saviour's making his Entrance into *Jeruſalem* upon the laſt mention'd Beaſt, ſince that Nation always employ'd this Animal for that Purpoſe. [e] No Man was look'd upon as rich and great, whoſe Stables were not fill'd with them; and the Scripture, in order to expreſs the Pomp and Riches of *Jair* [f] the *Gileadite*, who judg'd the People of *Iſrael* after *Tola*, ſays, *That he* [g] *had thirty Sons who rode on thirty Aſs-Colts.* It relates much the ſame Thing of [h] *Abdon*, who was one of the Judges of *Iſrael*.

[i] THE *Indians* uſe Elephants in their Armies to this Day, in like manner as the antient *Perſians*, and almoſt all the eaſtern Nations. Theſe Animals are ſurprizingly furious in Battle; for not to mention that their Bodies are cover'd over with Iron to render them impenetrable to the Showers of Arrows and Musket-Balls, which are pour'd

[a] 2 Reg. ii. 18. *Porro Aſael curſor velociſſimus, quaſi unus de capreis quæ morantur in ſylvis.* The greateſt Part of the *Americans* make war by Ambuſcade, and make a running Fight, without any Rule or Order. The antient *Parthians* uſed to fight flying, till ſuch Time as they had drawn their Enemies into an Ambuſcade; which Cuſtom is obſerv'd by the *Tartars* to this Day.

[b] Iſaiæ xxxvi. 8. *Et nunc trade te domino meo regi Aſſyriorum, & dabo tibi duo millia equorum, nec poteris ex te præbere aſcenſores eorum.*

[c] Paral. i. 14.

[d] This ſhould make us be leſs ſurpriz'd at the Scripture's ſo often uſing the Aſs by way of Simile and Compariſon; the Idea which the *Jews* had of this Beaſt being different from that which we have. 'Tis very natural to employ Compariſons, or to borrow Ideas, from the Cuſtoms of one's own Country.

[e] The *Indians* meaſure the Riches and Power of a Man by the Number of his Elephants. See *Fryar*'s Voyages. And the *Arabians*, &c. by the Number of Camels.

[f] 'Tis not the Riches, but the great Number of Children, which the *Jews* conſider'd as a Bleſſing, that are hinted at in this Paſſage.

[g] Jud. x. 4. *Habens triginta filios ſedentes ſuper triginta pullos aſinarum.*

[h] Judic. xii.

[i] They were formerly uſed in *Europe*, ſince *Pyrrhus* King of *Epirus* employ'd them in his Armies, but 'tis many Centuries ſince.

in upon them from all Quarters, their Trunks are alſo arm'd with a great Chain. With this they lay about with incredible Swiftneſs, and it never fails to make a dreadful Havock wherever it comes, particularly if the Elephants are guided by skilful Riders.

THE *Romans* formerly felt the Fury of the Elephants, who kill'd a great Number of their Soldiers, and put them into great Diſorder in the firſt Battle. 'Twas not till after having been terribly harraſs'd by them, that they learnt the Art of defending themſelves againſt this Beaſt, and that was by ſhooting in their Trunks, which is the moſt tender Part in all their Body. And the Moment they find themſelves wounded here, they, inſtead of advancing towards thoſe who attack them, turn back upon their own Riders, who after that find it impoſſible to govern them.

THE Cuſtom of employing Elephants in War is of great Antiquity in the *Indies*, even in the Time of Queen *Semiramis*. This Queen, who carried her Arms to the furthermoſt Parts of *India*, obſerving the terrible Havock thoſe Animals made in her Troops, had Recourſe to a Stratagem, [a] as *Diodorus Siculus* tells us, by carving great Numbers of them in Wood, and ſetting them at the Head of her Army. The *Indians*, who imagined ſhe had not one, and ſeeing ſo great a Number of them ſtart up of a ſudden, were ſtruck with the utmoſt Surprize. Nor were their Horſes leſs terrified than if they had been living Elephants, for they were made extremely natural; ſo that theſe People at firſt gave Ground, and the *Aſſyrians* ſeeing them in Diſorder, purſued them very briskly; but the reſt perceiving that the Enemy, inſtead of coming againſt them with real Elephants, had only brought ſo many wooden ones, reſum'd their Courage, rallied, fell upon the Soldiers of *Semiramis* in their Turn, and gain'd a very complete Victory over them. [b] *Diodorus* moreover ſpeaks of certain People call'd *Gandares*, who inhabited the Banks of the *Ganges*, and againſt whom *Alexander* did not think fit to turn the Fury of his Arms, becauſe of the great Number of Elephants they poſſeſs'd; or poſſibly, as *Quintus Curtius* obſerves, becauſe the *Greeks* might have oppoſed ſuch an Attempt. And to ſay the Truth, they had juſt Reaſon to dread thoſe formidable Animals, who, if there be but a pretty conſiderable Number of them, and that they have but skilful Riders, very often make dreadful Havock in an Army.

'TIS manifeſt from *Quintus Curtius*, that the Elephants in *Porus*'s Army put the Forces of *Alexander* to a ſtand, and that the *Greeks* found it a very difficult Matter at firſt to defend themſelves againſt their prodigious Strength. This celebrated Hiſtorian takes notice alſo of the Love which the Elephant on which King *Porus* rode on the Day of Battle bore to him; how he took up his Maſter with his Trunk, and ſeated him again on his Back; in ſhort, how he defended him to the laſt Extremity, and till ſuch Time as he was overwhelm'd by the repeated Attacks of the *Greeks*; whence we may preſume, that if all the Officers and Soldiers of that unfortunate Prince, had adher'd to him with as much Vigour and Reſolution as that poor Beaſt did, *Alexander* would not, perhaps, have extended his Conqueſts any farther.

[a] *Diod. Sic. lib. 3. c. 5.*
[b] *Ibid. lib. 3. c. 10.*

XXXV. *Their Eſſences.*

THE *Indians*, with regard to their Pleaſures, have the ſame Taſte that the Antients had for Flowers and Eſſences; and in general, for every Thing that is grateful to the Senſe of Smelling. Whenever a Perſon of ſome Diſtinction viſits another, thoſe who receive the Viſit have long Silver Bottles, which caſt forth [a] Roſe-Water thro' little Holes, much after the Manner of our Watering-Pots.

WITH theſe they ſprinkle the Face and Head of their Gueſts, by way of Compliment. At the ſame Time they preſent a Plate, which is cover'd with Powder of Sandal, a very fragrant Wood; with this they rub the Clothes of the Viſitants; and as this Powder is of a yellowiſh Colour, and that moſt of the *Indians* are clothed in very fine white Linen, this produces an Effect, which to me was at firſt very odd and ſurpriſing; but recollecting a Moment after, that great Numbers of People in *France* [b] powder their black Clothes almoſt down to their Pockets, my Surpriſe immediately ceaſed.

THEIR Women of Diſtinction generally employ themſelves in their Retirement (for they lead almoſt as recluſe Lives as the *Turkiſh* Women) in making Noſegays, Garlands, and Crowns or Chaplets of Flowers, like to thoſe which the Bridegroom wears publickly on his Head on his wedding Day, in which they imitate the antient *Greeks*, who were very delicate in their Pleaſures. It is manifeſt from moſt of their Epithalamiums, that they, not only on their wedding Day, but alſo during the whole Spring and Summer Seaſons, uſed to be always crowned with Flowers, and thoſe newly gather'd, and the moſt [c] beautiful they could meet with.

XXXVI. *Of their* Unctions.

MOST Nations have been of Opinion, that Oil is one of thoſe Things which Mankind could leaſt do without, imagining that it would be impoſſible for them to keep themſelves from the Head-ach and all other Pains, unleſs they rubb'd their Heads every Day therewith, and apply'd ſome to that Part where they felt the Pain. This Cuſtom, which had at firſt been introduced from a kind of Neceſſity, became, in Proceſs of Time, one of the chief Inſtruments which Luxury and Effeminacy employ'd, in order to corrupt and deprave the Mind.

THIS Cuſtom, I ſay, took its Riſe from a kind of *Neceſſity*; for, as was juſt now obſerved, it was look'd upon as a ſovereign Remedy againſt the Head-Ach, and particularly in Hot-Countries. 'Tis certain, that thoſe who rub their Heads with Oil are ſeldom bald.

[a] The *Arabians* ſprinkle their Beards with it, and even aſcribe ſome ſacred Virtue to it, which might be almoſt compar'd to that of Holy-Water. When *Hungary-Water* firſt made its Appearance, there was not a Woman, Maid, or Beau, but complained of a Dizzineſs or the Heart Ach. It would have been impoſſible for all the Water in *Chriſtendom*, to have had the thouſandth Part of the extraordinary Effects this *Hungary Water* had, and ever ſince that Time, there are few modiſh People but what carry a Bottle of it about them. Tho' Holy-Water has triumph'd for ſo many Ages, ſtill no one has yet thought fit to carry any of it about them. Be this as it will, our *Hungary-Water* may be put in Parallel with the Roſe-Water uſed by the *Indians*. Both are proper to chear the Spirits, and no doubt but that is the chief Reaſon why the *Indians* ſprinkle with Roſe-Water.

[b] The Antients uſed to powder themſelves with Gold-Duſt. There is ſome Probability that this Cuſtom might be alluded to in the 11th Verſe of the 5th Chapter of *Solomon's Song*. *The Head of my Beloved is as the moſt fine Gold*, &c.

[c] The antient *Greeks* uſed alſo to wear Chaplets of Flowers on their Heads in their Feaſts, and were particularly careful to make choice of ſuch as were contrary to Drunkenneſs. They always adorn'd their Heads, their Necks, their Arms with them in their Carouſals, and alſo crown'd their Goblets, &c.

We

We read in Scripture, that the *Jewiſh* Women uſed to take great Delight in theſe Unctions, and frequently preferr'd them to the Things moſt neceſſary for Life. Thus the Prophet's Widow, who addreſſed herſelf to *Eliſha*, notwithſtanding her great Poverty and [a] extreme Neceſſity, had yet Oil to anoint herſelf with.

THE *Indians*, and eſpecially their Women, are no leſs fond of this Cuſtom. They could hardly have a worſe Puniſhment, than to be one Moment without their Heads gliſtening with Oil; but as they have no Olive-Oil, they uſe that of Cocoa.

THE Antients did not only anoint themſelves by way of Preſervative againſt the Head-Ach, and for healing of Wounds, but alſo in ſtrengthening the Nerves, and to make their Limbs ſupple, eſpecially after any laborious Exerciſe. It is thus we find in the *Iliad*, that *Ulyſſes* and *Diomedes*, after their Return from taking a View of the *Trojan* Army, [b] waſh'd, rubb'd themſelves with Oil, and afterwards went to Breakfaſt.

THE *Indians* do the ſame at their Return from a Journey, or in general, after having wearied themſelves with any laborious Exerciſe; for on theſe Occaſions they never ſit down to eat or repoſe themſelves, till ſuch Time as they have waſhed and rubb'd themſelves with Oil.

IT was antiently a Cuſtom for all Champions in the gymnaſtic Exerciſes to practiſe the ſame Cuſtom, not only ſuch as wreſtled, to prevent their Antagoniſts from laying hold of them, but all the reſt, in order to make their Bodies more robuſt, and their Limbs more pliant.

MANKIND, who at firſt had reſpect to to the Uſefulneſs only in theſe Unctions, never employ'd ſuch Oils as were ſcented; inſenſibly they were for uniting Pleaſure to Profit, whereupon Oil was heighten'd with Perfumes and aromatic Spices: Thus what at firſt was no more than a Preſervative or Remedy, became at laſt one of the moſt ſenſual Pleaſures. After this, all ſuch as were deſirous of paſſing for Beaux or very pretty Fellows, were obliged to moiſten their Hair with Eſſence, and be ſuch as *Bathyllus* is repreſented in *Anacreon*; for in his Advice to a Painter, where he deſcribes to him the Manner in which he would have the beautiful Youth of *Samos* drawn, he tells him, he muſt make his [c] Hair moiſt.

VIRGIL has deſcrib'd *Turnus* after the ſame Manner, when he ſays, that his [d] Hairs, which were curl'd with a red-hot Iron, were all moiſt with Myrrh.

NAY, ſo far did they carry their Effeminacy, as not to be aſham'd of having their Bodies rubbed all over with Eſſence by Women. Nor did [e] *Telemachus* and *Piſiſtratus*, with all their Wiſdom, ſcruple to have the ſame done to them after their Return from viſiting the Palace of *Menelaus*, and before they ſat down to eat.

OTHERS uſed to rub every part of their Body with odoriferous Oils before they went to Bed. Several of the primitive Chriſtians obſerved this Cuſtom, which [f] *Clemens Alexandrinus* cenſur'd in his Cotemporaries.

[a] 4 Reg. iv. 2. *Non habet ancilla tua quicquam in domo ſua, niſi parum olei quo ungatur.*
[b] Iliad, lib. x. *Hique loti & uncti pingui oleo jentaculo aſſidebant.*
[c] Or rather, gliſtening. Anacr. Ode 29. *Nitidas comas fac illi.* According to the *Latin* Verſion.
[d] Æneid. 12. *Criſpatos calido ferro, myrrhaque madentes.*
Hot from the vexing Iron, and ſmear'd with fragrant Oil. *Dryden.*
[e] *Homer Odyſſ. lib.* 4.
[f] Clem. Alexandr. lib. 2. c. 8. *Coronarum autem & unguentorum uſus non eſt nobis neceſſarius, ad libidines enim & voluptates impellunt, maxime cum nox prope eſt.*

BUT

BUT they were chiefly uſed by the Fair-Sex. The ſtrongeſt Perfumes of *Arabia* were too weak for them. It is not very long ſince that the *Europeans* themſelves were of the ſame Taſte; but as the Mode changed, it was abſolutely neceſſary Taſte ſhould change alſo, and that in order to ſuit one's ſelf to Times and Seaſons, the Woman, who five and twenty Years ago could with Pleaſure have ſpent her Life in the midſt of the moſt odoriferous Perfumes, and who alſo wore ſcented Gloves, ſhould faint at the Sight of certain Flowers, or at the approach of the leaſt Perfume. *Altro tempo, altro guſto.* Modes change with the Age.

IT was a Cuſtom among the *Jews*, to preſent every Man who came to viſit another, with Eſſence to perfume his Head; and there could not be a greater Piece of Rudeneſs or Diſreſpect, than not to offer ſomething of this Kind: Thus when the *Phariſee*, with whom our Saviour eat, was very much offended that a Woman, and, what was much more, a ſinful Woman, ſhould come and anoint his Feet, our Lord reproach'd him with ſaying, that ſhe had performed a Duty which he himſelf ought to have obſerved. For he ſaid to him, [a] *Mine Head with Oil thou didſt not anoint: But this Woman hath anointed my Feet with Ointment.*

THE *Pſalmiſt*, to denote his Reſolution not to have any Communication with Sinners, ſays, [b] *That he will not anoint his Head with his Oil.* The Meaning of which is, That he will not viſit him, and conſequently will not be obliged to receive any of his Civilities.

THE Antients not only uſed perfum'd Oils and Eſſences for themſelves, but alſo ſmear'd Birds with it; an Inſtance of which we meet with in a very pretty Ode of *Anacreon*, where two Doves are the Interlocutors, one of which carried a Letter from him to his beautiful *Bathyllus*. [c] Her Companion congratulates her for having her Wings perfum'd, and upon her diffuſing ſo agreeable an Odour around.

THE *Indians* generally preſent nothing but Roſe-Water to their Viſitants, as was obſerved in the preceding Article; but they always preſent Oil every Morning to ſuch Gueſts as make any Stay with them.

XXXVII. *Their affected Outſide.*

IT may be ſaid that the *Indians*, in general, are a very neat People; they are very careful of waſhing themſelves, and I am perſuaded, that the moſt rigid *Phariſee* could not exceed them in this Particular: They alſo agree with them in ſeveral other Points; as for inſtance, in their Prayers, which they affect ſometimes to ſay in public, but chiefly in their ſerious and compoſed Outſide.

THEY look upon a paſſionate Temper as the Indication of a narrow Soul, and ſhew the utmoſt Contempt for all ſuch as cannot command their Paſſions, or ſuffer themſelves to be inflam'd with Anger. Whatever Wrong or Injury a Man may do them, they never fail to keep their Tempers; but this does not hinder their revenging them-

[a] S. Luc. vii. 46. *Oleo caput meum non unxiſti; hæc autem unguento unxit pedes meos.*
[b] *Oleum peccatoris non impinguet caput meum.*
[c] Anacreon, Ode 9.
Tot unde nunc odores,
Huc advolans per auras
Spiraſque depluiſque.
But the Thought is much more beautiful in the original *Greek*.

ſelves; and whenever they have made a Reſolution to hurt any Man, they do it ſo much the more effectually, as well as dangerouſly, as it is always done in cold Blood; not to mention that their Revenge engroſſes all their Thoughts. They even conceal their Reſentments ſo well, that tho' they always ſtand upon their guard, eſpecially when they are conſcious of having wrong'd any Perſon, they yet over-reach one another daily, and are frequently attack'd by thoſe whom they thought to be their deareſt and moſt faithful Friends. Whenever they happen to be bit in this Manner, they, without ſo much as once thinking upon the Perſon who has deceiv'd them, vent only their Complaints againſt themſelves, never lay the Blame on any one elſe, and own that they richly deſerved it, for having truſted one whom they had formerly offended: For 'tis a Maxim with them, that Injuries are never forgot. Notwithſtanding they are in private the greateſt Debauchees in the World, they yet are greatly reſerved in Public. One never hears an obſcene Word come out of their Mouths, and they always affect a very modeſt Behaviour outwardly: In fine, they might be propoſed as complete Models of moral Perfection, did their Thoughts and Actions agree with their Expreſſions.

XXXVIII. *How the* Moguls *divide the Day, and their Manner of meaſuring Time.*

THE Inhabitants of *Mogul* divide the natural Day, which conſiſts of twenty-four Hours, into eight Parts, each of which is again ſubdivided into ſeveral others, according to the Length of the Days. As for inſtance, thoſe who inhabit near the Line, and who have almoſt equal Day and Night, have but very little Difference in their Diviſions; however this Difference is greater under the Tropics, and always increaſes in proportion to the Diſtance from the Equinoctial.

THEY meaſure Time by a Water-Clock, which however is very different from our *Clepſydra* or Hour-Glaſs, which is ſaid to have been invented by *Cteſibius* of *Alexandria*, about ſix hundred and thirty four Years after the Foundation of *Rome*. The *Clepſydra* was compoſed of two ſmooth Baſons joined cloſe together, one of which was full of Water and the other empty. At the Bottom of the latter was a Piece of Cork, which cover'd it all over, excepting ſo much as was neceſſary for the letting it go up and down with eaſe. On this Cork ſtood a little Figure that held a little Stick in its Hand, with which it pointed out the Hours on the Lines, which were drawn on a little Column that was fixed at the Edge of the Baſon, and which raiſed itſelf above it it. There was a Communication between them by Means of a little Hole, and that which was full, emptied itſelf gently into the other in which the Cork was, which the Water raiſed by Degrees. At the ſame Time that the Cork roſe, the Figure which ſtood upon it roſe alſo, and by that Means pointed out the Hours with its Stick.

THE *Clepſydra* uſed by the Inhabitants of *Mogul*, is in their Language call'd *Gari* or *Gadli*, and has not ſo much Work in it; but then it requires more Attendance, a Man being obliged to watch continually. It is a Baſon fill'd with Water, in which they put a little Copper Diſh, with a very ſmall Hole in its Bottom. The Water comes by inſenſible Degrees into this Diſh, which when full, and that the Water contained in it begins to mix itſelf with that in the Baſon, it then ſinks to the Bottom. The Time which it takes up in filling is by them call'd a *Gari*, which, according to the Obſervation I have made, amounts to twenty-two Minutes and thirty Seconds of Time: So that when the Day is exactly twelve Hours in Length, each Part contains eight *Garies*, that is one hundred and eighty Minutes, or three Hours. As the Days ſhorten, there are leſs *Garies* in each Part of the Day, and more in thoſe of the Night; for we are always to add to

the one, what we ſubſtract from the other, becauſe the Night and the Day together muſt regularly conſiſt of ſixty four *Garies*, that is one thouſand four hundred and forty Minutes, or twenty four Hours. As ſoon as one *Gari* is ended, the Perſon who watches the Clock ſtrikes as many Blows upon a Copper Table as there are *Garies* paſſed; after which he ſtrikes others to ſhew the Part, whether of the Day or Night.

SOME Perſons, according to *Aben-Eſra*, have pretended that the *Teraphims*, of which mention is ſo often made in Scripture, were Water-Clocks, pretty like the *Garies* of the *Moors*: But they have advanc'd this without one corroborating Proof, or even the leaſt Shew of Probability. The Gods which *Rachel* ſtole from her Father *Laban*, are indeed called *Teraphims*, but there is not one ſingle Reaſon to induce us to believe that 'twas her Father's Clock ſhe run away with. This was not a Thing of ſo much Value, as to have obliged them to run away with it in a clandeſtine Manner, or to have merited ſuch diligent Search as *Laban* made after it, who ranſacked all *Jacob's* Tent upon that Account. Theſe *Teraphims* were Houſhold Gods, and not Clocks. It is alſo an Error to think they ever ſpoke, or that *Rachel* carry'd them off, purely to prevent her Father's conſulting them about her Flight.

XXXIX. *Their chief Temples.*

IT was with Reaſon that the *Jews* conſidered the Temple of *Jeruſalem* as the Lord's Houſe, as a Place that was truly holy, and in which God deſired particularly to be worſhipp'd.

THE *Mahometans* have the ſame Idea of *Mecca*, and the Heathen *Indians* of the [a] *Pagod* of *Jaguarnat*, which is a large Edifice built on the Sea-Shore, pretty near *Balaſſor*. We are told that this *Pagod* is very rich, and that among other precious Things, there is a very large Statue in it, with two Emeralds of a prodigious Size for its Eyes; but as I myſelf have never been there, nor have met with any *European* who could give me a certain Account of it, I therefore cannot pretend to be exact in the Relation I ſhall give of it.

THE Great *Mogul* has cauſed it to be incloſed, at leaſt I have been told ſo, in order to put a Stop to the numberleſs Multitude of Heathens, who uſed to come thither in Pilgrimage from the remoteſt Parts of the *Indies*, to the no ſmall Advantage of the *Bramins*, who by that Means got great Sums of Money.

THESE are the principal Points wherein we have obſerved a Conformity with regard to the Cuſtoms of the *Indians* and thoſe of the Antients, particularly the *Jews*. Was a Man to argue upon the Pagan Syſtem, he undoubtedly would find a much greater Affinity between them; as for inſtance, if a *Roman* who had lived under *Titus*, and been well acquainted with both, would have undertaken to write their Characters.

WE have drawn a Parallel between the *Jews* and *Indians* with regard to their Cuſtoms, religious and civil; we may alſo compare them together with reſpect to Genius and the Prejudices they have imbibed. Both of them are continual Slaves to Prepoſſeſ-

[a] We may compare this *Pagod* to the Temple of *Jupiter Ammon*, to that of *Diana* of *Epheſus*, that of *Apollo* at *Delphos*, or that of *Ceres* in *Sicily*, where the *Romans* uſed to ſend from Time to Time for the acquitting themſelves of their Vows. We hope we ſhall not give any Offence, if we find any Reſemblance between theſe Pilgrimages, and thoſe which the Chriſtians make to our Lady of *Loretto*, and to St. *James* in *Galicia*, &c.

ſion,

ſion, which triumphs ſo much the more [a] over them, as they love and adore their Captivity: 'Tis their Law which is here hinted at, it being the moſt inſupportable of all Slaveries.

THESE two People adhere ſo very ſcrupulouſly to every Thing that ſavours ever ſo little of [b] Antiquity, that it abſolutely prevents their making any Progreſs in the Sciences, and keeps them in the blind Ignorance of their Forefathers; they being frighted at the leaſt Appearance of Novelty, and think it a Crime to improve ever ſo little on what their Anceſtors have advanced.

[c] The whole Knowledge of theſe People goes no further than in their getting by Heart the ſeveral Things which they ſay that God or the Gods have done for them, together with ſome Books of Morality, whoſe Precepts they learn very carefully, and which they are every Moment repeating with an affected Gravity; an equal Indication of their Ignorance as well as Preſumption.

THEY make War as it were only by Starts, and conquer in the ſame Manner; or rather they are to be conſider'd only as ſo many Machines, which their Prieſts [d] ſet a going, and whom they inſpire with Fear or Intrepidity, according to the Aſſurances they give them of the good or ill Succeſs of the Battle.

[e] THEY ſometimes fight with the utmoſt Obſtinacy for the Defence of their Religion; which, as it is founded on ſome Promiſe of their Soothſayers, muſt neceſſarily be very nearly allied to a Spirit of Fury; and theſe poor Wretches do not perceive that the greater Number of Victories they gain, they only enſlave themſelves the more, and encreaſe the Weight of their Chains, by giving their Prieſts an Opportunity of ſettling the Laws, or rather Tyranny, upon a ſtronger Foundation.

[f] As they look upon all other Nations as profane, and refuſe to have any Familiarity with Foreigners, and univerſally deſpiſe all but their own dear ſelves, we are not to wonder if they are equally contemned in their Turn.

[a] We may ask the Author of this Diſſertation, what Men are not ſubject to theſe Prejudices? Might they not be compared on this Occaſion, with all the People, and all the Religions in the World, not excepting that of the Chriſtians? For we may conſider all ſuch Chriſtians as Slaves, who are not able to give any Reaſon for their Belief. There is no Neceſſity that a Perſon in low Life ſhould examine the Particulars of the ſeveral Articles in the Creed, but then he ought to be able to give good Reaſons why he believes in them. Such as are negligent upon this Head, are not more acceptable in the Sight of God, than a *Braſilian* who lives up to the Rules of Morality, and does not devour his Fellow-Creatures. Let us therefore conclude, that Mankind in general may be compared to one another with regard to Genius and Prejudice.

[b] He ſhould have ſaid, that both of them adhere zealouſly to Tradition, and then the Parallel would have been juſtly drawn. This Tradition, when too blindly followed, is not only a Shelf on which both *Jews* and *Indians*, but even the *Chriſtians* themſelves ſpilt. We will ſuppoſe that Novelty terrifies an *Indian*, but we cannot comprehend why it ſhould have the ſame Effect on *Chriſtians*, when it aims only at inſpiring them with a Spirit of Chriſtianity. We muſt confeſs, that the Minds of Men have ſometimes a very mechanical Turn.

[c] The Knowledge of a numberleſs Multitude of Chriſtians goes no further than this. Several of theſe repeat by Heart the Ten Commandments, to which others add certain Prayers. The *Roman* Catholics learn the Creed, the Lord's Prayer, and the *Ave Maria*, with a few Prayers to the Saints; the Heretics learn Spiritual Songs, and ſome of *David's Pſalms*. In this conſiſts the Devotion of both.

[d] Our Clergy act in the ſame Manner, and the Wars which they foment are always the moſt fatal.

[e] The Parallel might be juſtly drawn with the Chriſtians, to our Shame be it ſpoken. Conſpiracies have been formed, and Wars have been undertaken, barely on theſe Promiſes. There is no Neceſſity of deſcending to Particulars, ſince any one who will give himſelf the Trouble to look into the Hiſtory of our Times, will be plainly convinced of the Truth of this Aſſertion.

[f] We alſo are guilty of the ſame Fault. It muſt be confeſſed that the Chriſtian Religion is excellent in itſelf; but then were it not more laudable to bring over Infidels and Heretics by Gentleneſs and Inſtruction, than to make them more obſtinate by Violence and Contempt?

[a] The *Jews* look'd upon their Subordination to the *Romans* as the greateſt Misfortune that could poſſibly have befallen them: Nevertheleſs, nothing in the World could have been more advantageous; for the Correſpondence they by that Means obtained with the moſt polite and moſt learned Men in the World, having open'd their Eyes a little, it hereby gave them an Opportunity of indulging a Freedom of Thought, and of being no longer tied down to think as their Forefathers. And indeed, ſome of theſe applied themſelves afterwards to the Study of the Hiſtory of other Nations, and the polite Arts, of which they were utterly ignorant before.

The *Indians* are as much Slaves as ever, and it will be equally happy for them, ſhould any civiliz'd Nation break their Chains by the Conqueſt of their Country.

They were very near being reſcued from their Captivity in the Time of [b] *Alexander the Great*. Had the *Greeks* but continued longer in the *Indies*, they would infallibly have communicated to them both their Politeneſs and Learning. But this Hero was for conquering ſo many Nations, that he could ſcarcely flatter himſelf with the Hopes of bringing ſo much as one under Subjection, or making them ſubmit to the Laws of the Conqueror. He was no ſooner in one Country, but he flew the next Moment into another; like to thoſe Torrents, which the faſter they drive along, the fewer Marks they leave of their Courſe.

One who was to declare for the Antients, or a Perſon of a greater Severity of Temper, would expreſs himſelf very differently from this, with regard to the *Jews* and *Indians*, though he were not to make any Diſtinction between their Religions, but conſidered them on the ſame Foot. I believe, from the few Remarks which I have made on thoſe two Nations, he might form the following Reflections.

[c] Both *Jews* and *Indians*, at leaſt a great Part of them, have preſerv'd the Simplicity which prevail'd in the Infancy of the World. This is manifeſt from their Food, their Dreſs, and their Pleaſures, in all which Plainneſs is chiefly conſulted. They are moſt delighted with ſuch Things as preſent themſelves to their Minds with the greateſt Simplicity, and moſt naturally flatter their Imaginations.

The Fear they are under of falling into Error, makes them adhere very ſcrupulouſly to the Counſels of the moſt wiſe and learned among them, from this Conſideration, that nothing can be more dangerous for Mankind in general, but eſpecially for ſuch as are uninform'd with Experience, than to attempt to walk by no other Rule than ſuch an one as is ſuggeſted by their own Underſtandings.

The *Indians* obſerve very punctually the ſeveral Injunctions which the Religion they profeſs preſcribes; and as they know that Mankind cannot be their own Maſters in every Reſpect, but are in ſome Meaſure born to Subjection, they chuſe to worſhip their

[a] There are ſome Nations in *Europe*, to whom it has been in like manner repreſented by the Correſpondence they might have with certain Iſlanders, who happily poſſeſs a Freedom in Thinking. We don't ſay, that it would be a Happineſs for us to become their Subjects, but we believe it would certainly be ſo, were we to imbibe Part of their Principles. We have for ſeveral Years reap'd great Benefit from their Notions, by the Commerce which we are obliged to carry on with them, and which will be ſtill greater, when we ſhall have ſhook off the Chains of thoſe who would willingly become our Fathers and Maſters.

[b] The Reader may compare theſe Times of *Alexander* to others much leſs remote.

[c] The Parallel is not juſtly drawn on this Occaſion. The *Jews* are very far from obſerving any Simplicity on that Head, but are on the contrary great Friends to Pomp and Luxury, and ſet every Engine to work, in order to join Art and Nature together in their Pleaſures.

Gods, and yield a blind Submiſſion to their Law, rather than [a] be Slaves to Caprice and Ambition, like moſt other Nations in the World.

THEY never apply [b] themſelves to any of the Sciences, but ſuch as are of abſolute Neceſſity; looking upon the reſt as Acquiſitions, which though they enlarge the human Faculties, they yet make a Man more unhappy, and uſually ſwell him with Pride.

THEY are ſenſible that Vice is much more apt to inſinuate itſelf into the Mind than Virtue; for which Reaſon they ſhun all Familiarity with Foreigners, for fear of being infected with their ill Cuſtoms and Vices. It was to prevent their being forced to live among them, that they were ſometimes prompted to make ſuch ſtrenuous and ſurprizing Efforts, in order to keep them from entring into their Country, or to drive them out from it.

THEIR Brains are never projecting of Novelties, but are employ'd wholly on Traffic, or the ſeveral Trades which their Fathers had taught them, in which Particular they differ greatly from thoſe Nations to whom we give the Name of polite and civiliz'd, who are never ſatisfied with what their Predeceſſors have left them, but on the contrary are eternally torturing their Imaginations, in order to invent ſomething new, and to force Nature as it were, and whoſe Reputations increaſe in proportion as they deviate from thoſe Paths in which their Anceſtors had trod, and which Nature herſelf had pointed out to them.

XL. *Of* India *in general, and the Cuſtoms of its Inhabitants.*

I HOPE the Reader will pardon me, if, notwithſtanding the Reſolution I had made of writing only on the Conformity between the Cuſtoms of the *Indians* and thoſe of the Antients, I now ſhould wholly lay aſide Antiquity, to give a ſhort Account of the *Indies*, in the Stile and Manner of other Travellers. However, I don't flatter myſelf ſo far as to imagine that I ſhall write any Thing new, but on the contrary am perſuaded that I ſhall relate nothing but what ſeveral others have ſaid before me; but the Reader may depend I ſhall not be very prolix on this Head, nor would I once have touch'd upon it, had it not been to avoid an Appearance of Singularity, and to ſhew I was not too fond of my firſt Notions.

MOST People who have never ſtirr'd from home, form to themſelves an advantageous Idea of diſtant Countries. They fancy they abound with all Things neceſſary for Life, and imagine them to be exempt from all thoſe Defects, all thoſe diſagreeable Particulars, which are found in their own. They conſider them as Regions moſt exquiſitely delightful, becauſe moſt Travellers have deſcrib'd them as ſuch; and indeed thoſe Gentlemen uſually paint the Countries they have viſited in the moſt agreeable Colours.

I HAD read ſeveral Deſcriptions of foreign Countries before my leaving *Europe*. In theſe they were generally repreſented as ſo many inchanting Places; every Thing in

[a] This Reflection is no ways juſt. The Wars and Revolutions which happen in the *Indies*, are a Proof that thoſe Nations often make a political, of a purely religious Affair; and that 'tis the ſame in *Aſia* as in *Europe*, where thoſe who are the moſt zealous Sticklers for the Deity, are not always his beſt Friends.

[b] As for the *Jews*, they neglect the Sciences, and apply themſelves to Buſineſs only; but this they do from Judgment and Reflection, well knowing that there is nothing to be got by Learning.

them

them was beautiful, every Thing lovely, and the moſt innocent Pleaſures preſented themſelves in Crowds. The Inhabitants of thoſe happy Climes wanted nothing to make their Felicity everlaſting, but a Poſſibility of living eternally. I myſelf was of the ſame Opinion, becauſe Travellers aſſur'd me it was ſo; but I undeceiv'd myſelf, by viſiting thoſe Countries which had been deſcrib'd in ſuch glaring Terms. I have generally obſerv'd, that moſt Travellers who had writ upon them, very much heighten'd their Beauties, but had touch'd but very lightly on the Inconveniencies which are found in them, or thoſe diſagreeable Things which Perſons are oblig'd to undergo in them.

THE Author of Nature has diſtributed his Bleſſings pretty equally over the ſeveral Countries of the World. Good and Bad are every where met with, and 'tis a very difficult Matter for a Man, who has ſeen ſeveral Countries, to live a long Time in one, without regretting another, *becauſe there is not* one Country to be found, in which there is not ſomething wanting, which may eaſily be met with in another. So that we ought to lay aſide all thoſe Prejudices which we may have entertain'd in this Reſpect, and not imagine that there is one ſingle Spot in the whole World, that has all Things deſirable, and in which Pleaſures and Pains do not alternately ſucceed each other.

THE Coaſt of *Coromandel* is in the Torrid Zone, where Heat rages with the utmoſt Violence. There are certain Winds here which blow continually during ſome Seaſons of the Year, which are call'd Land-Winds, becauſe they blow from the Land; and theſe are prodigiouſly troubleſome: They generally laſt from nine or ten in the Morning, till three or four in the Afternoon. None but the Natives dare ſtir out during that Time; for every Step a Man takes, he ſeems to have ſo much Fire thrown in his Face, eſpecially between the Hours of ten and two. This Land-Wind is ſucceeded by another that blows from Sea, which riſes the Moment the other is laid, and is ſo much the more agreeable, the more the Heat has been violent during the Day. 'Tis then a Man may enjoy all the Pleaſures of Walking.

MEN conſider the Verdure with which the Trees in hot Countries are perpetually cloth'd, as the greateſt Beauty that is to be met with in theſe Regions, but are nevertheleſs miſtaken, ſince Uſe makes it no longer a Pleaſure; and I cannot ſay, whether the Variety of Seaſons which we have in *Europe* is not ſomething more agreeable; for as *India* does not feel the Severity of our Winter Seaſon, ſo neither have they any Thing that may be compar'd to the Beauty of our Spring. 'Tis there one perpetual Summer, that burns up the Graſs, and dries up the Fields, which, after the rainy Seaſon, never continue green above two Months.

THE Rains fall regularly in thoſe Seaſons, and laſt generally from the Middle of *June* to the Middle of *September*, during which there ſeldom happens the leaſt Interval of fair Weather. They are leſs troubleſome at *Pondichery* than in other Places, becauſe as 'tis a ſandy Ground, it does not ſpoil the Roads, which, during that Time, are almoſt impaſſable in the Kingdom of *Bengal*, becauſe of the Richneſs of the Soil. Theſe Rains are abſolutely wanted in the *Indies*; for whenever they fail to deſcend, as Rice requires a great deal of Moiſture, they are ſure to be afflicted with Famine.

RICE is the common Food of the Inhabitants of the Country. This they firſt boil, and afterwards toſs up with Butter, Saffron, and Herbs. Others eat it with Meat, or Fiſh, and then call it *Caris*. They ſeaſon it very high with Pepper, which makes theſe *Ragoos* not altogether ſo agreeable to the Palate as they would otherwiſe be.

THEY

THEY have Game enough, ſuch as wild Boars, Roe-Bucks, Hares, Partridges, Wood-Pigeons, a great Quantity of Snipes, wild Ducks, Teal, and all kinds of Water-Fowl; but I never ſaw any Rabbits there.

THERE is hardly any better Fiſh in the World than at *Pondichery*, and they have one among the reſt which they call *Pamper*. 'Tis a flat Fiſh, and may beſt be compar'd to our Turbots, except that 'tis not quite ſo thick; but then the Fleſh is as firm, and taſtes as well. They have alſo very good Mullets.

THEY have a great Quantity of Fruits, but they are all very different from ours. The *Mangue* is mightily valued there, whoſe Taſte is very much like that of our Peach, which however is much larger, but has not near ſo large a Stone, and its Leaves are very like that of the Peach. Theſe *Mangues* are excellent when they are of the right Sort, but the others are ſtringy. 'Twould be needleſs to trouble the Reader with an Account of the Variety of Fruits which their Soil produces; for not to mention that this would carry us to too great Lengths, 'twould be almoſt impoſſible to give a juſt Idea of them to ſuch as have never ſeen or taſted them.

BOTH Lemons and Oranges are pretty common in the *Indies*, but far leſs ſo than in *America*, which abounds more with thoſe kind of Fruits than any other Country in the World. I nevertheleſs have ſeen a ſmall kind of Orange in the Iſland of *Moeli*, which I never met with in *America*. They are no bigger than our *Pomme d'Apis*, and have a red Peel. 'Tis of a more watry Subſtance than our common Orange; and as they ripen, their Rind, which is ribb'd like that of a Melon, opens like that of a Pomegranate.

THERE are in that Iſland a great Quantity of *Caſſia* Trees. The manner how the Sticks are made in which that kind of purgative Gum is put, is pretty well known in *Europe*. They are long and dry when ripe, and whenever the Wind blows, the Sticks with which thoſe Trees are loaded, wave up and down, and ſo ſtrike againſt each other, which makes a very ſtrange Noiſe to ſuch Perſons as don't know what it is owing to, eſpecially if they happen to be in the Midſt of a Foreſt, when they ſometimes hear this claſhing Sound at a great Diſtance from them.

THERE is no Man who has been in the *Indies*, but muſt have heard of *Betel*, which, next to Rice, is the Food that is moſt eaten there, and which the *Indians*, and even a great Number of *Europeans*, can leaſt live without.

THIS *Betel* is a Plant that riſes pretty much like our Virgin-Vine. Each of theſe Plants has a Vine-Prop about fifteen Foot high. Its Leaf is pretty much like that of the *Lilach*, or *Arabian-Bean*, except that 'tis thinner. The *Indians* eat this as a great Dainty, but never alone. They firſt rub it with a little Lime made of Shells; after which they take little Slices of *Arregua*, cut very thin, and wrap them up in the Leaf. This *Arregua* is a Fruit that is exactly the ſame as the Nutmeg, except that it has no Smell. This Mixture of *Betel* Leaves, of Lime, and *Arregua*, is call'd *Betel*. Such Perſons as are in good Circumſtances, add ſome *Cachoo* to it, which is an eatable Perfume, well known in *Europe*, though it comes from the *Indies*. This Medley of Drugs makes their Lips and Teeth as red as Blood.

IT is certain that the Plant *Betel* boaſts a great many Virtues. It is very healing to the Stomach, and ſuch as eat of it regularly, are never out of Order, nor are they ever

ever afflicted with the Tooth-Ach, it preſerving the Teeth firm and ſtrong, though they turn red.

THE Inhabitants of the Country generally preſent one another with *Betel*, in the ſame manner as we offer Snuff, and they never go any where without carrying a little of it about them. We are told that 'tis dangerous to take any from the Women, unleſs a Man is perfectly acquainted with them, becauſe they are ſaid to make *Philters* or Love-Potions of them, and for this Purpoſe they work it up with certain Drugs fit for that Purpoſe.

I CANNOT affirm this to be true, but however will aſſure the Reader, that I ſaw one of our Soldiers, who after refuſing to eat any Thing for two Days together, deſerted, in order to run after a Woman, whom they aſſur'd me had given him *Betel*; though the Creature certainly was not worth running after, ſhe being both old and ugly; whereas the Soldier was a handſome Fellow about thirty. They ſometimes alſo poiſon their Enemies with this Plant.

I FORGOT to mention, that whenever any *Indian* is wounded, he chews *Betel* Leaves, and applies them to the Wound; and this is found to be as efficacious, and to heal as quick, as Balm.

THE greateſt Part of *India* is a perfect Deſart, ſo that a Man is often oblig'd to go a long Way to find a poor Village, or a few miſerable Cottages, the moſt Part of which are abandon'd. This Devaſtation is owing to the continual Wars of the Great *Mogul*, who began by ruining the Country of the *Indians*, in order to make himſelf Maſter of it, and who, from a political View, always oppreſſes the People, and keeps them miſerably poor, for fear they ſhould ſhake off his Yoke; for notwithſtanding the great Havock that has been made of them, they are ſtill much more numerous than the *Moors*. A Man cannot forbear being touch'd with Compaſſion, when he reflects on the Slavery of theſe People, and the total Ruin of their Country, and when he compares the deplorable State to which they are now reduc'd, with that they were in but an hundred Years ago.

THE *Aſiatics* have always been look'd upon as a ſoft and effeminate People. This is certainly their juſt Character; for they are utter Enemies to Labour, and great Lovers of Eaſe and Repoſe. Whenever they are oblig'd to work, they go about it with a certain indolent Air, which plainly diſcovers they are out of their Sphere. As for my Part, I aſcribe this Indolence to the violent Heat of the Climate; for I have ſeen ſeveral *Europeans* there, who had contracted the ſame ill Habit in a very little Time.

THIS Indolence and Love of Eaſe makes them ſet every Engine at work, in order to procure the ſeveral Conveniencies of Life; and they are ſure of ſucceeding, if they take but ever ſo little Pains. It is true, indeed, that a Man does not ſee ſuch a Multitude of fine People, nor enjoy the agreeable Company which delights ſo much in *Europe*; but then it muſt be confeſs'd, that the kind of Independance which one enjoys in thoſe remote Countries, is wonderfully agreeable. People are here leſs Slaves to a pretended Decorum than in other Places. They enjoy the utmoſt Liberty, and every Man lives as he thinks proper. Moreover, a Man may there cut a great Figure at a little Expence, eſpecially with regard to Servants, who in that Country may be had for a ſmall Matter.

THE *Indians* in general may be divided into *Moors*, *Heathens*, and *Topas*. The *Moors*, as was already obſerv'd, are the Maſters; the *Heathens*, the Slaves; and the *Topas* are, properly ſpeaking, neither the one nor the other.

THESE *Topas*, or *Meſtizos*, are the Poſterity of *Portugueſe* Men and *Indian* Women. Their uſual Profeſſion is that of bearing Arms, and though they have neither the Riches nor the Complexion of their Forefathers (for they are black beggarly Fellows) they yet have preſerv'd their Gravity. I believe that they were call'd *Topas* from their wearing Hats, becauſe *Topica-Log* ſignifies *Hat-People* in the *Mooriſh* Language. The Great *Mogul* has a great Number of theſe *Topas* in his Armies, where they generally ſerve as Gunners. The *French*, the *Engliſh*, and the *Dutch*, have alſo ſeveral of them in their Pay. They ſpeak broken *Portugueſe*, which is the Language uſed for Traffic in the *Indies*, and every one who has Dealings in thoſe Countries, is oblig'd to learn it.

'TIS well known that the *Portugueſe* were formerly Maſters of the *Indies*, whoſe Monarchs all trembled at their Nod. *Francis d'Almeida*, Viceroy for the King of *Portugal* in the *Indies*, defeated *Campſon* the *Egyptian* Soldan in a Sea-Fight. This was in the Beginning of the ſixteenth Century. And the famous *Alphonſo d'Albuquerque*, his Succeſſor, acquir'd no leſs Fame by the taking of *Goa*, and ſeveral other Victories which he gain'd over the *Indians*. But they are greatly fallen ſince that Time, and moſt of the other *Europeans*, who are at preſent ſettled in the *Indies*, have eſtabliſh'd themſelves merely on their Ruins, eſpecially the *Dutch*, who are at this Time what the *Portugueſe* were formerly.

THE *Europeans* were not the only People whom the *Portugueſe* had to deal with; they alſo had great Squabbles with the *Indians*: Theſe, wearied with their Tyranny and Oppreſſion, roſe up againſt them in ſeveral Places. Of this Number were the Inhabitants of the Iſland of *Moeli*, who are all *Mahometans*, and are ſaid to have come originally from *Arabia*. Theſe, after having cut all the *Portugueſe* to Pieces, ſeized upon the Iſland. I have ſeen a Moſque which was formerly a *Portugueſe* Church.

BESIDES theſe *Meſtizos*, who are the real Poſterity of the *Portugueſe*, there are alſo others who take upon themſelves the Name of *Topas*. Theſe are the *Parias*, of whom mention has been already made. Theſe, whenever they turn Chriſtians, immediately wear Hats; whereby, from the loweſt and moſt contemptible Rank that is among the *Indians*, they are rais'd at once to the Quality of *Senhor-Soldad*, a Dignity of no ſmall Conſideration among the Chriſtians of the Country. They are, however, had in the utmoſt Contempt by the reſt of the *Indians*, who know very well, that moſt of them who embrace the Chriſtian Religion, are a Set of beggarly Wretches; for which Reaſon they give them the Name of *Chriſtianos d'Aros*, that is, *Rice-Chriſtians*, intimating thereby, that the ſole Motive of their changing their Religion, was in order to procure themſelves the Neceſſaries of Life with greater Eaſe, and to be ſure of having ſome Rice to eat, for we never hear of Bread in that Country. To ſpeak the Truth, I don't find that the *Indians* are ſo much to be blam'd upon that Account; for 'tis certain that thoſe *Parias* ſeldom ſcruple to do the vileſt Offices; and though they turn Chriſtians, that does not make them honeſter Men. They are very much addicted to Thieving, and when they cannot find an Opportunity of carrying off any Thing with their Hands, they will be ſure not to let it eſcape their Feet, which they employ with great Art and Dexterity. The Reader will undoubtedly be ſurpriz'd at what is here ſaid, nevertheleſs 'tis certainly Fact. If a Perſon happens to let fall a

Piece

Piece of Silver, a Knife, or a Fork, and does not happen to perceive it immediately, theſe *Parias*, who generally go bare-footed, take it up very dextrouſly with their Toes; which being done, they lay their Hand behind them, and find out Means, by bending the Leg, to carry up to their Hand whatever they have thus taken up with their Foot. They carry on all this *Hocus Pocus* without ſtooping their Bodies in the leaſt; nay, they ſhall talk to you at the very Time that the Game is carrying on, eſpecially if 'tis in the Evening. One would imagine they thought it beneath them to work the Moment they turn Chriſtians. I heard a Man of Probity ſay, that happening to ſpeak one Day to a young Woman, who had been catch'd in the Exerciſe of a Trade which is very common in the *Indies*, and who, in all Likelihood, had done Something elſe, (for they don't puniſh any Body for the reſt) he ask'd her, Why ſhe did not work for her Livelihood? To which the young Woman, prodigiouſly ſurpriz'd at his Queſtion, anſwer'd, *Why! I am a Chriſtian.* A very pretty Reply!



A DIS-

A

DISCOVERY

Of the SECT of the

BANIANS.

Containing their

HISTORY, LAW, LITURGY, CASTES, CUSTOMS, and CEREMONIES.

Gathered from

Their BRAMINS, Teachers of that Sect: As the Particulars were compriz'd in the BOOK of their LAW, call'd, The SHASTER.

Together with

An ACCOUNT of their MANNERS, antiently, and at this Day.

By the Reverend Mr. LORD,

Who reſided in the ENGLISH Factory at SURRAT.

ESAIAH ix. 16.

The Leaders of this People cauſe them to Err: And they that are led of them are deſtroy'd.

THE

INTRODVCTION

OR

PREAMBLE

Preparing the READER for the Knowledge of the following WORKE.

HAVING, *by Gods Prouidence (who ſwayeth vs as it pleaſeth him to our ſeuerall Places of Being) gained a Charge of Soules in the Aduenture of the honourable Company of Merchants trading to the* East-Indies, *it happened that I was transferr'd from my Charge aboard the Shippe, to reſide in their prime Factorie in* Guzzarat, *in a Place called* Surrat, *with the Preſident ouer their Affaires in that Place, Mr.* Tho. Kerridge; *where according to the buſie Obſeruance of Trauailers, inquiring what Noueltie the Place might produce, a People preſented themſelues to mine Eyes, cloathed in Linnen Garments, ſomewhat low deſcending, of a Geſture and Garbe, as I may ſay, maidenly and well nigh effeminate; of a Countenance ſhy and ſomewhat eſtranged: yet ſmiling out a gloſed and baſhfull Familiarity, whoſe Vſe in the Companies Affaires occaſioned their Preſence there.*

Truth to ſay, mine Eyes vnacquainted with ſuch Obiects, tooke up their Wonder and gazed; and this Admiration, the Badge of a freſh Trauailer, bred in me the Importunity of a Queſtioner: I asked what manner of People thoſe were, ſo ſtrangely notable, and ſo notably ſtrange? Reply was made, they were Banians, *a People forraigne to the Knowledge of the Chriſtian World; their Religion, Rites, and Cuſtomes, ſparingly treated of by any, and they no leſſe reſerued in the Publication of them: But ſome Opinions they deriued from the Philoſopher* Pythagoras, *touching Tranſanimation of Soules. It was thought the Nouelty would make the Diſcouery thereof gratefull and acceptable to ſome of our Countrymen, that ſome of my Predeceſſors had beene ſcrutinous to bring this Religion to Light: But whether deterr'd with Fictions and Chymeraes, wherewith* Banian *Writings abound, that might make it vnworthy of Acceptation, or the Shyneſſe of the* Bramanes, *who will ſcarce admit a Stranger Conuerſation, the Worke was left to him that would make a Path through theſe Impediments.*

The

The Preſident, Mr. Thomas Kerridge, *was vrgent for me to redeeme their Omiſſions, and to ſee if I could worke ſomewhat out of this forſaken Subject. The Truth was, I was willing to earneſt his Loue to mee, by this Iniunction, who to giue this Vndertaking the better Promotion, intereſted himſelfe in the Worke, by mediating my Acquaintance with the* Bramanes, *whoſe Eminence of Place was an Attractiue to draw on this Diſcovery and Manifeſtation.*

I thought my Obſeruance would bee well tooke, if I could preſent my Conntreymen with any Thing new from theſe Forraigne Parts, I begun my Worke, and eſſayed to fetch Materials for the ſame out of their Manuſcripts, and by renewed Acceſſe, with the Helpe of Interpreters, make my Collections out of a Booke of theirs called the SHASTER, *which is to them as their* Bible, *containing the Grounds of their Religion in a written Word.*

If any therefore bee affected to peruſe or reuiſe the Religion, Rites, and Cuſtomes of of the ſaid Banians, *leauing out for the moſt Part ſuch prodigious Fictions as ſeeme independent on Senſe and Reaſon, here they ſhall meete with the beſt Eſſence and Ground of this Sect, digeſted into ſuch a Forme, as ſhall beſt cleare the Knowledge thereof; and ſuch as I preſume neuer had a like Diſcouery by any yet in the Preſſe. So handfeſting the Reader with as good Hopes, as may be expected from a Subject of this Nature. I referre them to the Proof of the following Chapters.*





A

DISCOVERIE

OF THE

BANIAN RELIGION.

INTRODUCTION.

THE "*Banians* are a People of *Eaſt-India*, of whom "there are great Numbers in the Kingdom of *Guzu-*"*rat* or *Cambaya*. They are meanly cloathed, wear-"ing only a kind of Linen *Surtout*, that deſcends "pretty low; they have a ſimple and effeminate Mien, "and are look'd upon by the *Mahometans* in thoſe "Countries with pretty near the ſame Eye as the "*Jews* by the *Chriſtians*. They profeſs great Probity "and Sincerity, and having a very large Acquaintance "in thoſe Countries, are employed as Brokers, by "the *Engliſh* and *Dutch* Merchants, in buying and "ſelling their Commodities. However, we are aſſured, that notwithſtanding their "boaſted Simplicity, a Man muſt be upon his Guard whenever he has any Dealings "with them, and that they never fail to over-reach, whenever they can do it with "Impunity. All who have written on thoſe Countries mention their Religion; but "their Relations on this Head are ſo various, as plainly ſhows they knew very little "of the Matter, and that what little they did know was merely by hear-ſay: "So far were they from having diſcovered the Motives of their Worſhip, or Religious "Ceremonies."

CHAP. I.

Of God, the Creation of the World, the Creation of the firſt Man and Woman, and the Progeny from them deſcending, as it is by the Banians *deliuered.*

THE great God (ſay the *Banians)* being alone, bethought himſelfe how hee might make his Excellency and Power manifeſt to others; for his great Vertue had beene obſcured and hid, if it had not beene communicated to his Creatures. What Meanes might then bee better to giue Euidence of both theſe, than the Creation of a World, and Creatures therein?

FOR this Cauſe the Almighty conſulted with himſelfe, about the making of this great Worke, which Men call the World or Vniuerſe; and, as the Ancients (ſay they) haue deliuer'd, the Lord made foure Elements as the Ground-Worke of this mighty Frame; to wit, Earth, Aire, Fire, and Water: Which four Elements were at firſt all mingled together in a Confuſion, but the Almighty ſeparated them in the manner following.

FIRST, it is deliuered, that by ſome great Cane, or like Inſtrument, hee blew vpon the Waters, which aroſe into a Bubble, of a round Forme like an Egge, which ſpreading it ſelfe further and further, made the Firmament ſo cleare and tranſparent, which now compaſſeth the whole World about.

AFTER this, there remaining the Earth, as the Sediment of the Waters, and ſome liquid Subſtance with the ſame, the Lord made of both theſe together, a Thing round like a Ball, which he called the lower World, the more ſolid Part whereof became the Earth, the more liquid the Seas; both which making one Globe, he by a great Noyſe or humming Sound, placed them in the middeſt of the Firmament, which became æquidiſtant from it on euery Side.

THEN he created a Sunne and Moone in the Firmament, to diſtinguiſh the Times and Seaſons: And thus theſe foure Elements that were at firſt mixt together, became ſeparate, and aſſigned to their ſeuerall Places; the Aire to his Place, the Earth to his Place, the Water to his Place, and the Fire to his Place.

THESE Elements thus diſpoſed, each of them diſcharged his ſeueral Parts; the Aire filled vp whatſoeuer was emptie; the Fire began to nouriſh with his Heate; the Earth brought forth his liuing Creatures, and the Sea his. And the Lord conuey'd to theſe a ſeminall Virtue, that they might be fruitful in their ſeuerall Operations; and thus the great World was created.

THIS World, as it had its Beginning from foure Elements, ſo it was meaſured by foure main Points of the Compaſſe, *Eaſt*, *Weſt*, *North*, and *South*, and was to be continued for foure Ages, and to be peopled by foure *Caſts* or ſorts of Men, which were married to foure Women appointed for them, of which we ſhall ſpeake as Order may giue Occaſion.

GOD hauing thus made the World, and the Creatures thereto belonging, then God created Man, as a Creature more worthy than the reſt, and one that might be moſt capable

pable of the Works of God. The Earth then did at God's Voyce and Command render this Creature from his Bowels, his Head firſt appearing; and after that his Body, with all the Parts and Members of the ſame, into whom God conuey'd Life; which as ſoone as he had received witneſſed it ſelfe: For Colour began to ſhew it ſelfe red in his Lippes, his Eye-Liddes began to diſcloſe the two Lights of Nature, the Parts of his Body bewray'd their Motion, and his Underſtanding being informed, hee acknowledged his Maker, and gaue him Worſhip.

THAT this Creature might not bee alone, who was made by Nature ſociable, God ſeconded him with a Companion, which was Woman; to whom not ſo much the outward Shape, as the Likeneſſe of the Minde and Diſpoſition, ſeemed agreeing: And the firſt Mans Name was *Pourous*, and the Womans Name was *Parcoutee*; and they liued conjoyned together as Man and Wife, feeding on the Fruites of the Earth, without the Deſtruction of any living Creature.

THESE two liuing in this Conjunction had four Sonnes; the firſt was called *Brammon*, the ſecond *Cuttery*, the third *Shuddery*, the fourth *Wyſe*. Theſe foure Brethren were of Natures diſtinct each from the other; the foure Elements claiming in each of them a different Predominance: For *Brammon* was of an earthly Conſtitution, and therefore Melancholly; and *Cuttery* was of a fiery Conſtitution, and therefore of a martiall Spirit. *Shuddery* was of a flegmaticke Conſtitution, and therefore of a peaceable or conuerſable Diſpoſition. *Wyſe* was of on ayery Temper, and therefore full of Contriuements and Inventions.

AND becauſe *Brammon* was of a melancholly Conſtitution, and ingenious, God indued him with Knowledge, and appointed him to impart his Precepts and Lawes vnto the People; his graue and ſerious Looke, beſt fitting him for ſuch a Purpoſe: For which Cauſe he gaue him a Booke, containing the Forme of Diuine Worſhippe and Religion.

AND becauſe *Cuttery* was of a martiall Temper, God gaue him Power to ſway Kingdomes with the Scepter, and to bring Men into Order, that the Weale Publicke might thriue by vnited Indeavours for the common Good: As an Embleme of which the Almighty put a Sword into his Hand, the Inſtrument of Victory and Domination.

AND becauſe *Shuddery* was of a Nature mild and conuerſeable, it was thought meete that he ſhould bee a Merchant, to inrich the Common-wealth by Trafficke, that ſo euery Place might abound with all Things, by the Vſe of Shipping and Navigation: As a Monitour to put him in Minde of which Courſe of Life, he had a Paire of Ballances put into his Hand, and a Bagge of Waights hung at his Girdle, Inſtruments moſt accommodate to his Profeſſion.

LASTLY, becauſe *Wyſe* was of an ayrey Temper, whoſe Conceipts vſe to be more ſubtle and apprehenſiue, he was indued with admirable Inventions, and was able by his firſt Thoughts, to forme any Thing that belonged to the Mechanicke or Handy-crafts Man: For which Purpoſe hee had a Bagge of Tooles or Inſtruments, conſiſting of ſuch Variety, as were neceſſary to effectuate the Workes of Fancy or Conceipt.

THUS you haue the firſt Man and Woman, and the Progeny from them deſcending, according to the *Banians* Tradition; and a World to be raiſed of ſo few, the Perſons (as they thinke) could not be better fitted to the ſame, the whole World being, well conſidered, conſiſting of, and ſubſiſting by, ſuch four kinds of Men.

THE

. THE World being in this Mayden Puritie, that the Generations of Men might not be deriued from a polluted Beginning of Mankinde, the Almighty gaue not *Pourous* and *Parcoutee* any Daughters, leaſt ſome of theſe foure Sonnes, preferring the Needs of Propagation before Piety and Religion, ſhould have defloured their Siſters, and haue blemiſh'd the World with Impurity: But providing a better for the Holineſſe and Sanctity of our Anceſtors, that the Worke of Generation might be agreeable to the Worke of Creation, God made foure Women, for theſe four Men, and placed them at the foure Windes, one at the Eaſt, another at the Weſt, a third at the North, and a fourth at the South; that thus being diuided, there might be a better Meanes for the ſpreading of their Generations ouer the Face of the Earth; with which foure Women how the foure Sonnes of the firſt Man met, ſhall be vnderſtood in the Sequeale of their ſeuerall Stories in the Chapters following.

CHAP. II.

Of BRAMMON *the eldeſt Sonne of* POUROUS; *his Trauaile towards the Eaſt; he meeteth with the Woman appointed for him; the Paſſages that happened in their Accoaſt; their Marriage, and peopling the Eaſt.*

THIS eldeſt Sonne of the firſt Man called *Brammon*, grewe in Stature, and had the Preheminence of his Birth, both in Place and in reſpect, aboue the reſt of his Brethren; as alſo in regard of his neere Relations to God in religious Seruices, was highly honoured of his Brethren, and was an Inſtructor vnto them; and the Almighty communicated himſelfe to him, in Preſence, and Viſion; he gaue himſelfe therefore much to Reading, and conuerſed with the Booke that God gaue him, containing the Platforme of diuine Worſhippe.

BEING therefore growne to Man's Age, and (as it ſhould appeare in Circumſtances) Man being created in the middeſt of the Earth, in ſome pleaſant Place, where the Sunne at high Noone depriued Subſtances of their Shadowes, (for it was fit that Man ſhould be produced out of ſuch a Place, as might be the Nauell of the World) God, who would now diſperſe the Brethren from the Center, as it were, to the Circumference, for Propagation, commanded *Brammon* to take his Booke in his Hand, wherein was written the diuine Law, and to direct his Journey towards the Riſing of the Sunne in the Eaſt.

As ſoone as that glorious Light of Heauen had diſcouered his Splendor from the Toppes of the Mountaines, he tooke his Iourney that way (for the Eaſt being the moſt noble Part of the World, it was likely that had the Preheminence in Plantation) vntil he arriued at a goodly Mountaine, before the proud Face whereof lay proſtrate a Valley, through which there paſſed a Brooke, in the Deſcent of which there appeared a Woman ſatisfying her Thirſt from the Streames of the Riuer; and they were both naked, Innocence not being then aſhamed to publiſh her Retyrements and Priuacies, nor hauing faulted ſo much with thoſe immodeſt Parts, as to neede a Shrowd to veile them from the Sight. This Woman was of Hair blacke, of Complexion yealowiſh, or ſaffrony, as on whoſe Face the Sunne had too freely caſt his Beames, the Remembrance of whoſe Heate,

Heate, was too ſurely conſerued in her Countenance: She was indifferently ſized, whoſe Pitch could neither challenge the Name of Lowneſſe or high Stature; modeſt was her Aſpect, and her Eyes *Indices* of ſo melancholly Soberneſſe, and compoſed Lookes, as if ſhee ſeemed to be ſampled for him that met her.

BUT her Eyes vnaccuſtomed to view ſuch an Obiect, as was before her, hauing neuer ſeene a Creature of Proportion like her ſelfe, betwixt Wonder and Shame ſhee was vncertain whether ſhee ſhould flye, or pleaſe her Sight with ſuch a Viſion. But *Brammon* no leſſe abaſhed at ſuch Intruſion, which by retyring he could not well ſhunne, with a downe-caſt Countenance ſuppreſſed with Shame, they both aboad one another's Preſence, with tongue tyed Silence; whoſe Backwardneſs gaue Incouragement to the Woman to queſtion the Cauſe of his coming thither: Who anſwered, That by the Command of him who had made the World, him, her, and all Creatures viſible, together with the Light that gaue them the Comfort of their Meeting, he was ſent thither. The Woman, to whom God had given that Vnderſtanding, to be capable of the Properneſſe of his Speech, and inquiring further into this Accident, ſaid that there was an Agreement in their Likeneſſe, and Compoſition, that declared they had one Maker; that it may be, he that had made them, and had his Ends in their Diſpoſall, had thus brought them together, that ſome neerer Bond might make them inſeparable from each other's Society: And caſting her Eye vpon the Booke that *Brammon* bare in his Hand, asked what it was; who acquainting her with the Contents thereof, was deſired to ſit down, and communicate the religious Counſels of the ſame vnto her; whereunto he condeſcended; and being both perſwaded that God had a Hand in this their Meeting, they tooke Counſell from this Booke, to binde themſelues together in the inuoilable Bond of Marriage, and with the Courteſies interceding betwixt Man and Wife, were lodged in one another's Boſom: for ioy whereof, the Sunne put on his nuptiall Luſtre, and looked brighter than Ordinary, cauſing the Seaſon to ſhine vpon them with golden Ioy; and the ſiluer Moon welcomed the Euening of their Repoſe, whilſt Muſicke from Heaven (as if God's Purpoſe in them had been determinate) ſent forth a pleaſing Sound; ſuch as vſeth to fleete from the loud Trumpet, together with the Noyſe of the triumphant Drumme. Thus prooving the Effects of Generation together, they had fruitful Iſſue, and ſo peopled the Eaſt; and the Woman's Name was *Sauatree*.

CHAP. III.

Of CUTTERY *the ſecond Sonne of* POUROUS, *his Trauaile, and the meeting hee had with the Woman appointed for him; their Conflict, Appeaſement, Conjunction, and the peopling of the Weſt by them.*

SVCCESSIVELY the ſecond Brother *Cuttery*, was by the Almighty conſigned to the Weſt, about the Charge of making Men; ſo taking the Sword in his Hand, that God had giuen him, the Inſtrument, on whoſe Edge lay the Hopes of a Kingdome, rowſing vp his Courage, which hitherto wanted Occaſion of Exerciſe, from the Heart and Boſome of the Earth, in which his Youth had converſed, he turned his Backe on the Riſing Sunne euery Morning, whoſe ſwifter Courſe ouertook him, and euery Day in his Decline preſented himſelf in his Setting Glory before him. As he thus tra-

trauailed towards the Weſt, he chafed with himſelf as he paſſed along, that no Aduenture preſented it ſelf, that might prouoke him to giue a Probate of his Courage; wiſhing that an Army of Men, or a Troope of wild Beaſts, would oppoſe him, that hee might ſtrowe the Surface of the Earth with dead Carkeyſes, and give the Fowles of Heaven Fleſh to feede on. And not knowing to what Purpoſe God had directed him to bend his Courſe that way, as only ſenſible of his owne heroicke Stomacke, hee ſaid, To what End hath God infuſed ſuch Magnanimity into my Breaſt, if it ſhall want a Subject whereon to worke my Glory and Renowne? Shall I loſe the End of my Creation? God forbid.

THUS carried on with the Hopes of ſome Aduenture, he intended that whatſoeuer ſhould firſt cope with him, ſhould haue Senſe of his Fury; when being come to a Mountaine, whoſe Height might make Things far diſtant viſible to the Eye, he might perceiue a Creature of goodly Perſonage, like himſelf, ſtalking forward with a martiall Steppe, no leſſe ſlowe then maieſticke in Pace; which two approaching, as deſirous to make Experiment of each other's Fortitude vpon their meeting together, it appeared to bee a Woman, whoſe Treſſes in a comely Fertility hung downe by her Shoulders, which by Motion of the Ayre, turned into a careleſſe Diſorder; euery Blaſt that made an Alteration in the ſame, gaue a new Grace to her excellent Perſon, and made her Preſence more full of Majeſty. In her Right Hand ſhee bare a *Chuckerey*, which is an Inſtrument of a round Forme, and ſharpe edged in the Superficies thereof, ſo accommodate for Offence, that by a Hole in the middeſt thereof, being whirld about the Finger, and flung off, in the Quickneſſe of his Motion, it is able to deliuer or conuey Death to a farre remote Enemy. Courage diſplayed his Banner in her Countenance, and maieſticke Fury ſparkled in her Eyes, bearing Witneſſe how much ſhe thirſted after Conqueſt; and the Woman's Name was *Toddicaſtree*.

IN the firſt Encounter ſhe made her *Chuckerey* beare the Meſſage of her Diſpleaſure, giuing Entertainement with the Inſtrument of Battell, which was ſuch as *Cuttery* expected; and no kinder Behauiour did he intend to proffer, as preferring the harſh Effects of Violence, before the mollifying Power of Beauty. With this hard Greetingdid they paſſe the firſt Day, giuing Wounds on each Side, ſhee with her *Chuckerey*, he with his Sword; both being much ſpent in the Conflict, and often breathing when Extreamity of Exerciſe had languiſhed their Powers, they renewed their Battell by freſh Aggreſſion and Onſet, till Darkneſſe did prohibit the Vſe of Armes, leaving the firſt Day as an indifferent Arbiter of the Battell, neither of them able to boaſt of Aduantage.

THE Light of the next Day inuiting them to a new Experiment of Valour, they accoaſt one another, renewing the Remembrance of their Iniuries with ſecond Attempts of Violence: The Day well neere ſpent in Fight, *Cuttery* gaining ſome Aduantage, with his Sword hewed her *Chuckerey* in two Pieces; but fauourable Darkneſſe looking with a partiall Eye on the Battell, and patronizing the Diſaduantaged, ſhaded the Woman with her broken Inſtrument from the Purſuer; by the Benefit of which Intermiſſion, ſhe conuerted her broken *Chuckerey* into a Bowe, hauing prouided Arrowes to requite the Force of the Aduerſary, by this newe Stratageme, who was now bigge with the Hopes of her Ouerthrow.

THE Light being the beſt Herauld they had to call them to Battell, a third Time they met, hopefull to conclude this ſtrange Duelle or ſingle Combat, which vrged on her Side by her new inuented Inſtrument, and on his by the Thought of former Aduantage gained, made the Aſſault more vehement; making therefore her Enemy the Butte into whom ſhe meant to transfix her pointed Shafts, ſhe freſhly encountered him. But he perceiuing her Aduantage, whoſe Power was to wound farre off, and his Iniuries were moſt forceable in little Diſtance, expoſing himſelfe to greater Perill, that he might be Owner of

of a greater Aduantage, drew neerer, and in a Cloze, exchanging the Loſſe of Weapons for Hand Violence, they thus proued their Forces together, Wearineſſe hauing abated their Vigours ſo equally, that neither of them was ſo ſtrong to ouercome, nor ſo weak to yeeld; the Ballance of Victory ſo juſtly poyſed betweene them, as inclined with Partiality to neither, it was fit the Tongue ſhould conclude that Warre, that the Power of the Hand was no longer able to proſecute.

HEREUPON, in this doubtfull Strife, *Cuttery* hauing ſeazed her by the Treſſes of her Haire to bring her to Bondage, and Exerciſe hauing put a freſh and liuely colour in her Cheekes, ſuch as in *Cuttery*'s Eyes, made her rather ſeeme louely, than one to be injured, he ſaid, O thou Wonder of liuing Creatures for Strength and Beauty, why ſhould Fury manage ſo ſtrange a Contention betweene vs two? If I ſhould in this Combate haue ſlaine thee, I ſhould haue curſt this Right Hand, for bearing an Inſtrument to ruine ſo goodly a Proportion; and if thou hadſt ſlaine me, thou ſhouldſt but haue laboured with Anguiſh of Soule for thine owne Diſcontent, and Diſcomfort, who knoweſt not what Pleaſure thou mayſt reape by my Society. Why ſhould one excellent Creature ſeek the Ruine of another? Will there not be one the Leſs? And thy Being will bee nothing augmented by my Diſannulment. Did God to this End conferre Boldneſſe on vs, to make it the Cauſe of one anothers Perdition, who are both worthy of Preſeruation? Surely Courage in thee ſhall bee nothing impaired by my Friendſhippe and Ayde, but vnited Vertues make moſt powerfull Aſſaults, and are beſt Muniments againſt Injurie. Beſides, the World, now an Infant, and of ſhort ſtanding, ought rather by all Meanes to haue her Iſſue multiplyed, than impayred or diminiſhed: Eſpecially Selfe-loue binds vs to ſtudy our owne Preſeruations. To which ſince Vnity did beſt conferre, he would not follow the Humour of his high Spirit to ſeeke Glory ſo wickedly and unworthily, if hee might purchaſe that Peace hee ſought by any reaſonable Conceſſion.

THE Woman attentiue to the Motion, proſecuted with ſo faire a Carriage, after ſome Pauſe of Silence, and Deiection of Countenance, that gaue conſent to Baſhfulneſſe, replyed, that though the Markes of his Violence were before her Eyes, whoſe Anguiſh were ſufficient to maintaine the Fuell of further Paſſion, yet in that he which had felt Tryall of like Rage, had firſt broke of Violence, ſhee gaue ſo good an Eare to the Motion as the ſhort Time of deſiſting might permit; affirming, that ſhee was ſo farre content to ſuſpend ſuch Paſſages, as he continuing that peaceable Treaty, ſhould make his Company acceptable, otherwiſe to renew the ſame Violence as ſhee found iuſt Occaſion of Provocation.

THUS with plighted Hands, the Forme of their new made Amity, they became of inteſtine Enemies, reconciled and amourous Friends; till prompt and intelligible Nature, apprehenſiue of her owne Ends, through ſome longer Conuerſation together, made them proue the Difference of their Sexe, from whom plentifull Generations were deſcended, indued with the Fortitude of ſuch as are truly warlike. And thus the Weſt came to be peopled from theſe two, from whoſe Enmities Loue wrought ſo perfect and unexpected Agreement.

CHAP.

CHAP. IV.

Of SHUDDERY *the third Sonne of* POUROUS, *his Travaile; he findeth a Mine of Diamonds, meeteth the Woman appointed for him; they become conioyned together, and by their Iſſue the North is peopled.*

THE third Sonne *Shuddery*, which was the Merchant Man, according to his Time and Age, was ſent to the *North*, who taking his Ballance and Waights with him, the Inſtruments by whoſe Iuſtice he was to buy and ſell, tended thither whither the Almighty had directed him. Hauing paſſed on ſome Part of his Way, (as buſie Nature loues to be in Imployment) hee deſired he might meete with ſome Affaire or Buſineſſe, ſuiting with his trafficking Diſpoſition.

AND being come to a goodly Mountaine, called *Stachalla*, there fell immoderate and exceſſive Raines, he ſheltring himſelfe in ſome hollow Place of the Mountaine, till the foule Weather was paſt, vpon which there followed a Cleareneſſe of the Skies, but ſuch a Deluge ſucceed vpon the fall of thoſe Waters, that his Iourney was prohibited; for the Riuers not able to containe the Streames that had in rowling Currents from the Tops of the ſteepe Mountaines, deuolued into their Channels belowe, began to make Breaches in their Bankes; and returning their Burthen into the lower Grounds, had turned the Valley of *Stachalla* into a broad Riuer vnpaſſable. *Shuddery* therefore reſted in the Hollow of this Mountaine, till the Weather might be more propitious to his Trauaile intended: When in ſome Days the faire Weather had made the thirſty Earth to drinke vp Part of the Waters, the Sunne to dry vp the other Part, and ſome were left to inherit the lower Grounds, ſo that the Way being free for him ouer the Valley, he paſſed on; but in the Bottome of the Valley, he found certaine Pearle Sheles, that had their pretious Treaſure within, which diuiding to bee made capable of their Contents, he found in them, that which contented his Eyes with their ſhining, and promiſed in their Beauties ſomething worth the Prizing and Preſeruation (though he was as yet altogether ignorant of their Worth and Value:) ſo folding them vp he renewed his Trauaile, till he come to a Mountaine on the other Side of the Valley, where the Mountaine, hee, and darke Night, mett all together.

BUT as if the Pearles had but borne the Meſſage to him of a greater Fortune, a Rocke or Mine of Diamonds diſcouered it ſelfe to his ſight, which the late waſhing of the Waues had beene as a Midwife to bring to Light, as if it had beene vnfit ſo great Riches ſhould bee treaſured vp in Darkneſſe, in the Armes of ſo courſe an Element; which Myne taking Aduantage by the Darkneſſe of the Heavens, the better to ſet of his ſparkling Luſtre, ſeemed to invite *Shuddery* to come and take Knowledge off its admirable Shining, who ſuppoſing it to be Fire, began to mooue the looſe Sparkles of the ſame; but perceiuing their Glory nothing to decreaſe by their Motion, grew enkindled with a great Deſire to proue the Strangeneſſe of the Accident, by the touching of his Finger: But the Darkneſſe and his Vnacquaintance with the Thing, rather begetting Admiration, then right Information of his Knowledge, (ſince it had the Light of Fire, but wanted the Heate) he was content with a patient Aboade to awaite the Dayes Light, to give him better Inſtruction concerning theſe Myſteries; which no ſooner appeared, but theſe Diamonds concealed their Glory, affoording only a wateriſh coloured Beauty to the Eye. The Diſannulment of this Luſtre

Luſtre amazed him as much as the Preſentation thereof made him admire. But deſirous to haue this Excellency made knowne to Mankinde, that ſeemed ſo wonderfull to himſelfe, hee carried ſo great a Quantity of the Diamonds with him, as might be no Impediment to him in the bearing, taking a remarkeable Obſeruation of the Place, that hee might thereunto repayre vpon better Proofe of the Diamonds Excellence and Worth.

THUS *Shuddery* continuing his Progreſſe forward, at laſt arriued where the Woman to which hee was ſent, was wandering by the Side of a Woode, cloſe adjoyning whereunto was an euen Plaine, through which hee made his Path; of whom when his Eyes had gained Sight, and that ſhe preſented a Perſon formed like himſelfe, he diuerted from his Way towards her, to gaine more perfect Knowledge of her; ſhe no leſſe filled with Wonder and Deſire in the View of him, yet ſometimes poſſeſſed with Feare, ſometimes with Joy, ſometimes with Shame, in the Variety of Paſſions, purpoſing many Things, but really proſecuting nothing. *Shuddery* at length accoaſted her, whoſe Approach ſhe receiued doubtfully, as if ſhe ſought a Meanes of Euaſion into the Woode; at which he ſaid, Oh thou worthy Creature, moſt like vnto myſelfe, fly me not, who haſt Cauſe to loue me, becauſe I reſemble thee; ſhunne not the Conuerſation of him that followeth thee not to giue thee Diſpleaſure, but that hee might enjoy thy Society. Things that haue Reſemblance in Shape, ſhould imbrace Conſortſhip.

THE Woman then, whoſe Name was *Viſagundah*, perceiuing by the Slowneſſe of his Pace, that he rather ſeemed to be a Suer to her, then a Purſuer of her, by the Retardation of her Flight, witneſſing her Contentment to ſtay, if ſhee might preſume of her Safety, thus replyed to his Words, That if ſhee could as much preſume of his good Vſage, as ſhee was contented to behold him, ſhee would grant his Requeſt; who giuing her Aſſurance thereof, they entertained Conference with each other: Shee mouing the Queſtion, How it might be that they two could be capable of one anothers Language, hauing neuer before ſeene each other, he made anſwer, That that God that had made them like in Bodies, had alſo made them like in Languages, that they might receiue the Comfort of one anothers Speeches, and be acquainted with one anothers Thoughts, without which Conuerſation ſhould loſe the greateſt Part of his Comfort.

So receiving ſtronger Gages of each others Loue, they continued together, hee not vnmindful to impart the Fortunes of his Trauailes in finding of Pearles and Diamonds, wherewith he adorn'd her, till they in future Times became a cuſtomary Ornament, as alſo acquainting her with the Worke of the Creation, together with his Parents and Brethren, they proued the Comforts of the conioyned State; from whom a Generation deſcended, that became Merchantmen, and followed *Shudderies* Profeſſion, who with ſome of his Sonnes, did afterwards trauaile to the Myne of Diamonds by him diſcouer'd, and ſtored themſelues with them, which euer ſince haue beene Merchandize of deere Eſtimation; and thus the North became inhabited.

CHAP. V.

Of Wyſe *the fourth Sonne of* Pourous, *his Trauailes ouer ſeuen Seas, his Architecture, hee meeteth with the Woman appointed, his Reuelations touching Religion, Conſummation of Loue with the Woman, and their peopling of the South.*

THEN *Wyſe* the youngeſt of the foure Brethren went to the North, hauing Inſtruments neceſſary with him to effectuate any Thing that his well conceipted Inuention could find out; therefore whatſoeuer was conuenient for Mans Vſe, hee had a Braine to thinke and contriue, that ſo the Needes of the World might be ſerued by the Deuiſes of his ingenious Fancy or Conceipt. Thus he became the Original of the Handy-Crafts; for hee knew how to reare the Buildings of Townes, Cities, or Caſtles; to ſet, plant, and till the Ground; how to make all Things needfull for the Vſe of Man; which various Diſpoſition of his to mediate Things for Mans Conuenience, gaue him the Name of *Viskermab*, which is as much as the Handſman, becauſe he could do any Thing to be done by the Hand.

BEING indued with a Genius fit for Plantations, he (directed by God) trauailed towards the South, where he met with ſeuen Seas, all which he paſſed ouer, framing a Veſſell for his Conuoy, and leauing in euery Place Teſtimonies of his Ingenuity; and paſſing ouer the laſt called *Paſhcurbatee*, he came to the Land call'd *Derpe*; there by the Sea-Side he built him a faire Houſe of ſuch Timber as grew by the Place, hauing Engines of Art, to reare vp Timber. Thus hauing made a comely Habitation, with Roomes lightſome, and broad Tarraſſes or Roofes aloft, for Pleaſure and Proſpect delightfull, where he might ſometimes pleaſe his Eyes with the rowling Sea, which with renewed Aſſaults ſmote againſt the Bankes of the Shoare, and directing his Sight the other Way, might behold the pleaſant Woods and Fieldes, he thus for a Time ſolaced himſelfe after tedious Trauaile.

BUT not long had hee tooke ſuch Comfort as his ſolitary Condition could affourd him, but the Woman appointed for him, wandering through the Woods to the Sea-Side, and paſſing along the Shoare thereof, ſet her Eyes vpon this new Edifice; and hauing neuer beheld any before, the Rarity of it drew her neerer to ſatisfie her Admiration with the View of the ſame; on whom *Wyſe* chancing to caſt his Eye, as ſhee thus came to looke on his Habitation, he deſcended to take a fuller Contemplation of her Beauty, whoſe Feature deſerued his better Notice; for ſhee was of Body amiably white, and her Treſſes were ſcatter'd with pouder'd Saunders, and other Odors, the Scent of which the Blaſts of the Winde diſperſed in ſuch Manner, that he became Partaker of them by his Approach, which enkindled his Senſes with new Deſires to be neerer her, who at ſuch Diſtance gaue him a Smell of ſo great Sweetneſſe; whoſe Approach ſtrucke her into a Bluſh, but her Shame giuing Place, ſhe moued the Queſtion to him, How he came to that Place where ſhe only had liued, to interrupt her in her free Walkes and Wanderings? He made anſwer, That God the Maker of Light, that makes all Obiects viſible, had ſent him thither to admire her Excellency, which was ſo rare, that it was not fit it ſhould bee ſhaded in a Place ſo ſolitary, but had reſerued it as a Bleſſing for his Eyes to view and admire; and becauſe it was pitty Deſolation and Lonelyneſſe ſhould bee a Waſter and Obſcurer of ſuch Louelyneſſe,

neſſe, hee had with hazard of his Life aduentured ouer ſeuen Seas, to be bleſt with the Enjoyment thereof; a Labour and Trauaile worthy of ſo rich a Recompence, and a worthy Recompence and Satisfaction for ſuch a Labour; hee intreated her therefore to accept of ſuch a Bleſſing as God had prouided for her by his Society.

BUT ſhe that could not be brought to thinke of a Courſe of Life different from her former, told him that in his Abſence ſhee found no need of his Preſence, neither did ſhe at that preſent ſtand inclined to accept of his Motion; that therefore he would leaue her to the Liberty of her own free Diſpoſe. He, loath to loſe the Happineſſe of his Eyes, importuned her to view the Roomes of his Building, as if he meant to wooe her with the faire Workes of his Handes; but ſhe taking his Importunity in euil Part, told him, that if hee deſired her not to ſhunne the Place, hee would diſmiſſe her freely; ſo turning from him with ſome Diſpleaſure, becauſe ſhee was by him unwillingly detained, ſhe fled from him with coye Diſtaſte, he almoſt expiring with the Sadneſſe of her Departure, whoſe Preſence he could not purchaſe and his Pleaſure therein without her Anger.

SHE hauing rob'd his Eyes of that Sight, that they would neuer willingly haue loſt, hee committed himſelfe to the Racke of penſiue Meditations, broke the quiet Slumbers of Repoſe, thinking Darkneſſe vnfauorable to him that ſuſpended and prorogued the chearfull Day from his Appearance, in which hee might renew his Viſitations of her; ſo trauerſing the Woods to and fro, he at laſt came into a Valley, where he found her cropping the Flowers, and gratifying her Senſes with their ſeueral Odours; on whom intruding ere ſhee well perceiued, he ſaid, Oh ſweeter than all Flowers or Scents that the Field can boaſt of, whoſe Louelineſſe hath drawne me to make proffer of new Kindneſſe, fly me not who haſt had a former Tryall of my Behauiour towards thee; ſo bearing with his Preſence, he tooke Occaſion to make knowne to her the Creation of the World, and the Parents from whence he was deſcended, the Diſperſing of his Brethren into the ſeueral Parts of the World, the Hardneſſe and Hazard of his Voyages, the Qualities with which he was indued, and the ſeueral Monuments of his Art, which hee had left in the Places where hee had beene. Further, he conceiued that the Power aboue had not prompted him with the ieopardy of a thouſand Lives to cut a Path through ſeven rugged Seas in a floating Habitation, but euen to that End that the Bitterneſſe of all thoſe Euils might be ſweetened by his Enjoyment of her.

SHE, deſirous to breake off this Speech, as vngratefull to her Eares, turned backe this Diſcourſe, deſiring him to take his Contentments elſewhere than in queſt after her; that if ſhe could preuaile with him in any Requeſt, it ſhould be in this, to leave her, and neuer after to diſturbe her with ſuch Motions. So both departed, ſhe in Diſdaine, he in Sadneſſe and Sorrow, for ſuch Diſmiſſion; giving him onely this as a doubtfull Comfort at their parting, that if ſhe found herſelfe inclined to his Society, ſhe knew where to finde him, and to manifeſt to him ſuch Alteration.

VPON this hauing left the Place that contained his Bliſſe, with oppreſſed Thoughts, he was no ſooner got into a priuate Place that might ſeeme as Counſell-Keeper to his Paſſions, but hee humbled himſelfe vnder the greene Trees, and ſaid, O thou to whom belongs the Acknowledgment of my Being, I haue by thy Guidance forſaken the Society of my Parents, whom I know not whether I ſhall euer behold againe, as alſo the Fellowſhip of my Brethren; I haue coped with as many Hazards as can make Trauaile bitter and diſcomfortable; I haue left Company to come into Solitude; nay, which is worſe, to behold one that might giue me the wiſhed Comforts of Society, by her Refuſall to adde Degrees to my Sorrow. Oh make not voide the Ende of my Being! giue not ſuch an euil Recompence to my Aduentures! bury not all theſe Qualities

ties thou haſt put in this Eſſence, by this one Diſaſter. Witneſſe oh ye Heauens, vnder whoſe azured Roofe I now am, the Sorrow I ſuffer, and witneſſe oh ye greene Trees, that if you were ſenſible of my Complaint, would ſpend yourſelues in gummy Teares, what Agony perplexeth mee! And if the Maker of Creatures ouerlooke his Workes, let him now appeare and redreſſe the Miſeries of his Seruant.

WITH that a ſtill and quiet Ayre breath'd through the Leaues of the Trees, and a Voyce iſſued thereupon, and ſaid, What requireſt thou, oh thou Son of *Pourous?* And *Wyſe* made Anſwer, That he onely deſir'd that the Woman with whom he had met, might affoord him the Comforts of Society in the Copulations of Marriage; which Requeſt was granted on theſe Iniunctions, that he ſhould erect Pagods for God's Worſhippe, and adore Images under greene Trees, becauſe God had vnder them manifeſted himſelfe by Viſion to him.

So *Ieiunogundah* (for ſo was the Woman called) feeling the Motions of Affection to renewe in her, at the next Meeting gaue ſuch Expreſſions of Loue to *Wyſe*, as fully accompliſh'd his Demaund: So conuerſing together, they made good the nuptial Ends, in a fruitfull Generation. So the South as the other Parts of the World became inhabited.

CHAP. VI.

Of the meeting together of the foure Brethren at the Place of their Birth; their Diuiſions and Diſſentions; the great Euils amongſt their Generations bringing a Flood which deſtroyeth them, and ſo the firſt Age of the World concludeth.

EVERY Thing by naturall Motion paſſeth to his owne Place; ſo the Brethren hauing peopled the World in theſe foure Parts, turne their Courſe to the Place where they firſt breathed their vital Ayre; for *Brammon* hauing peopled the Eaſt, with all ſuch as was of his Caſt or Tribe, was carried with a naturall Deſire to go and conclude his Dayes where he began, and to poſſeſſe the People of that Place with the true forme of diuine Worſhippe, that ſo all the World might retaine one Vniformity of Religion, not rending God's Worſhip into Parts with the Factions of vnſettled Opinions, as alſo not willing to loſe ſo great a Joy as his Eies ſhould conuey unto him in the Sight of his Parents and his Brethren, to the former of which Religion had enioyn'd him, to the latter all the Expreſſions of a Brother's Loue.

CUTTERY alſo, the next that had accompliſht the End of his Trauaile, began to long after the Sight of the Place that brought him forth, that he might there to his Father, Mother, and Brethren, ſhew the Bleſſings of God, in his Wife and Progeny, and acquaint them with the Story of his Occurencies, and leaue a Race of Souldiers there alſo in his Poſterity.

SHUDDERY, turned alſo by the ſame Inclination, had his Deſires bent to his Birth-Place, being bigge with the Eminency of his accidentall Fortunes, which had loſt their Greatneſſe, if his Parents and Brethren had loſt the Knowledge of them, to feede which Humour, as accompanied with other Reſpects, formerly mentioned, drew him to give his Appearance among the reſt.

LASTLY, *Wyſe*, to communicate his Arts, whoſe aduenturous Trauaile was no leſſe memorable than the reſt, tranſporting his Sonnes and Daughters ouer the ſeueral Seas, left them in ſeueral Places, and repaired to his Birth-Place, to pay his Duty to his Parents, and his Loue to his Brethren.

IT ſo happen'd that God, that would not croſſe any Part of their Intentions with euill Succeſſe, did reſerue them to finde the Happineſſe of their Meetings in their ſeueral Turnes and Succeſſions, as their Workes were in order accompliſh'd, their ſeueral Arriuals being congratulated with Feaſtings and Triumphs, meete welcome for ſuch Gueſts. It was not to be doubted but *Pourous* and *Parcoutee* grew young againe, hauing ſuch a Seaſon of Happineſſe reſerv'd to ſmile vpon them towards the Sunſet of their Age, ſuch as were able to make their forewaſted Powers, ſpent with Yeeres to renew their Vigour; euery one of them when their Ioye grew ſtale, giuing a freſh Renewance of Gladneſſe to their Parents, by their ſucceſſiue Arriual. Neither could it bee imagin'd but that the Brethren accounted that the bleſſed Time that loſt all Remembrance of Trouble, which wee thinke too importunate a Diſturber of our Ioyes.

BUT Ioye is neuer of long laſting, but after the Paſſage of little Time hath his Abatement: This the Brethren being ſenſible of, laid aſide the Thoughts of their Trauailes, and the Remembrance of their late Comforts, and as Men newly tranſplanted to bring forth the Fruites of their being in that Place, begetting new Generations there, that the World might bee compleately populous, and inſtructed in their ſeueral Qualities; by *Brammon* in Matters of Religion; by *Cuttery* in Matters of Rule and Domination; by *Shuddery* in Matters of Trafficke and Merchandizing; and by *Wyſe* in the Inuention of the Handycrafts, of which foure Caſts the World conſiſted, euery one of them liuing in his ſeueral Qualitie, keeping his Tribe free from Confuſion or enterfeering, and thus the World became peopled.

BUT Multitude and Concourſe that vſeth to be the Nurſe of Miſchiefe; for where there are many Men there will be many Euils, and Proſperity, that makes vs forgetfull of ourſelues; and Length of Time, that renders to us the worſt at our latter Endings; began to confound all Goodneſſe, and turne euery Thing out of Order; for *Brammon* grew neglectiue of his Piety, and *Cuttery* grew cruell and full of Vſurpation; and *Shuddery* grew deceiptfull in the Waights and Ballances, and practiſed Coſenage amongſt his Brethren; and *Wyſe* loſt his Conſcience in his Dealings, and became a Spend-Thrift, making the Profits that came by his Inuentions, but the Furtherers of Riot and Exceſſe; and as they were thus euill in themſelves, ſo they were euill one towards another; for *Brammon* ſtomacked *Cutterey*'s Greatneſſe; and *Cuttery* forgat to giue *Brammon* the Preheminence of his Birth, and as if his Might had been ſufficient to giue him the Right of Priority, placing all Excellency in Rule and Authority, condemn'd the ſtill and ſolitary Spirit of his Brother, as vnworthy of Reſpect and Eminence, yea prized his owne Lawes and Government before God's Lawes, becauſe they came from *Brammon*, whom he diſeſteemed. On the other Side, hee pleaſed himſelfe with the Slaughter of thoſe that diſpleaſed him, layd Taxations vpon *Shuddery*, and drayned the Profit of *Wyſe*'s Labours, and like a great Tide made all runne along with his owne Current, whilſt they requite his Iniuries in Coſenage and griping vpon their Brethren in Fraud and Circumuention; theſe Euils of Example were Seedes of Wick-

ędneſſe, that no doubt would grow in their Poſterity. And this Diſſention among themſelues did boade a Breach of that ſweete Harmonie that concurred to the World's firſt Conſtitution.

Wyse likewiſe ſeeing *Brammon* to loſe his Reſpect, the more to make him deſpiſed ſought to bring in a new Forme of Religion, communicated to him in Viſion concerning the Worſhippe of Images, and bowing to Pagods vnder greene Trees, with other new Ceremonies; which ſince *Brammon*'s Booke contained not, the Diſpute was great whether they ſhould be receiued as canonicall, but vpon *Wyſe*'s Aſſeueration that they were receiued from God, they were receiued as Part of the ceremoniall Law.

Thus euery Day preſenting new Platformes of Wickedneſſe, and Sinnes that made a Noyſe, God grew angry, and the Heauens were cloathed with Blackneſſe and Terror, the Seas began to ſwell as if they meant to ioyne with the Cloudes in Man's Deſtruction, great Noyſe was heard aloft, ſuch as vſeth to diſmay mortal Wretches, and Thunder and Lightning flaſhed from the Poles, ſuch as ſeemed to threaten a finall Wracke to the Earth; but as if the World needed cleanſing of his Defilement and Pollution, there came a Flood, that couered all Nations in the Depths. Thus the Bodies had their Iudgement, but the Soules were lodged in the Boſome of the Almighty, and ſo concluded the firſt Age of the World, according to the Tradition of the *Banians*.

CHAP. VII.

Of the ſecond Age of the World, begunne by Bremaw, Vyſtney, *and* Ruddery; *of their Creation, Aſſignation to their ſeuerall Workes; their Time of Continuation upon the Earth, and the Meanes vſed for the Reſtauration of the World againe.*

It had now (ſaith the *Banian)* beene to little End for God to diſanull his owne Creatures, for now his Wiſedome and Power muſt haue again layne obſcured; but though his Iuſtice were ſo great that he would not let Wickedneſſe goe vnpuniſhed, yet he would againe haue a World of new Creatures, to whom his Wiſdome, Power, and Mercy might be declared.

Seeing therefore the firſt Age miſcarried by their Sinfulneſſe, (for whoſe Purity God had ſo well prouided) the Almighty determined to beginne the ſecond Age by three Perſons of greater Perfection and Excellency than the other, called, *Bremaw*, *Vyſtney*, and *Ruddery*.

The Almighty therefore deſcending from Heauen vpon a great Mountaine, called *Meropurbatee*, vpon the Top of the ſame the Lord pronounced his Word, and ſaid, Riſe vp *Bremaw*, the firſt of liuing Creatures in the ſecond Age. The Earth did then render from her Wombe *Bremaw* at the Voyce of God, who did acknowledge and worſhippe his Maker: And by a ſecond and third Command from the ſame Place, raiſed *Vyſtney*, and *Ruddery*, who with no leſſe Reverence adored their Maker likewiſe.

BVT God that maketh nothing without his Vſe or End, did not make theſe to liue idle, but to be ſerviceable in the World's reſtoring; to the firſt therefore, which was *Bremaw*, hee gaue the Power to make the Creatures, becauſe (ſay the *Banians)* as great Perſons doe not their Worke but by Deputies, ſo neither was it fit God ſhould be ſeruile to the Creatures, but giue them their Being by his Inſtruments. To the ſecond, which was *Vyſtney*, hee gaue the Charge to preſerue the Creatures, for that as it was his Mercy to cauſe them to bee, ſo it was his Prouidence to keepe them in their Being. But to the third, which was *Ruddery*, hee gaue Power to deſtroy his Creatures, becauſe he knew they would bee wicked and deſerue a Iudgement amongſt them.

Now as God had giuen to theſe Perſons Power to doe theſe great Workes, ſo it was meete they ſhould be fitted with Meanes capable for the Diſcharge of their ſeuerall Charges. That *Bremaw* therefore might haue Power to make the Creatures, he indued him with the Abilities of Creation and Production. Secondly, that *Vyſtney* might preſerue the Creatures, the Lord gaue all Things into his Power, that might tend to the Preſeruation of thoſe that *Bremaw* ſhould make, therefore hee made him Lord of the Sunne and Moone, of the Cloudes, Showers, and Dewes that fall vpon the Earth, Lord of the Hills and Valleies, Diſpoſer of the Changes of the Yeare, the Conferrer of Riches, Health, and Honour, and whatſoeuer tended to the well Being of Man, and the reſt of the Creatures. Laſtly, that *Ruddery* might bee a fit Executioner of God's Iuſtice, God gaue into his Poſſeſſion whatſoeuer might tend to the Deſtruction of liuing Creatures; therefore *Ruddery* was made the Lord of Death and Iudegment, and whatſoeuer might tend to the Puniſhment of Man, whether it were Sickneſſe, Famine, Warre, or Peſtilence, or any Thing elſe that might bee a Plague for Sinne.

ACCORDING alſo to the ſeuerall Aſſignations of theſe Perſons to their particuler Charges, they were allotted a determinate Time of abiding vpon Earth. Becauſe the Work of the Creation was concluded in the ſecond of their Ages (which was a Worke aſſigned to *Bremaw)* therefore *Bremaw* was to be taken vp to the Almighty in the Concluſion of the ſecond Age. And becauſe the other Ages were multiplied with People by ſome that were reſerued from Deſtruction, therefore *Viſtney* was kept on Earth till he had doubled *Bremaw*'s Tearme of Time, as of whoſe Preſeruation there was longer neede. And becauſe the World ſhould End in Deſtruction, therefore the Continuance of *Ruddery* was three Times ſo long, that when the great Day of Iudgement ſhould come, he might deſtroy all the Bodies, and carry the Soules with him to the Place of Glory.

NOVGHT wanted now, but that they ſhould euery one in their ſeuerall Turnes ſhew the Powers conferred vpon them. So *Bremaw* conſulting with himſelfe, how he might fulfill the Charge impoſed vpon him, grew extraordinarily afflicted in his Body, the Strangeneſſe of which Anguiſh vexing him in euery Part, boaded ſome Alteration or vnexpected Euent; when loe ſuch Trauaile as happeneth to Women in Labour ſeazed him, and a certain Tumour and ſwelling of his Body withall, according to the ſuddaine ripeneſſe of the Burthen within, diſtended his Bowels more and more, and gave newer and greater Extremities to him in this Agony, till the Burthen (though *Bremaw* farre exceeded the Stature of common Men) made two Ruptures, the one on the Right Side, the other on the Left; when behold two Twinnes, the one Male, the other Female, to wit, Man and Woman did betray themſelues to the World in full Growth and perfect Stature; who thus produced and informed concerning God by the Inſtructions of *Bremaw*, the Man was by him named *Manow*, and the Woman *Ceteroupa*. So giuing Worſhippe to God the Creator, and Reuerence to *Bremaw* the Producer, with a Bleſſing of Multiplication pronounced vpon them, they were ſent to the *Eaſt*, to a Mountaine called *Munderpurvool*, thence to ſpread their Generations to the Weſt, North, and South, ſo they departed, and *Ceteroupa* brought forth three Sonnes, and three Daughters; the eldeſt

eldeſt Sonne was called *Priauretta*, the ſecond *Outanapautha*, the third *Soomeraut*; the eldeſt Daughter's Name was called *Cammah*, the ſecond *Soonerettaw*, the third *Sumboo*. As theſe grew in Yeers, they were in their ſeuerall Orders diſperſed ſeuerall Wayes, *viz. Priauretta* and *Cummah* to the Weſt, to the Mountaine called *Segund*; *Outanapautha* and *Soonerettaw* to the North, to the Mountaine *Bipola*; *Soomeraut* and *Sumboo*, to the Mountaine *Supars*, all which brought forth plentiful Generations. Thus *Bremaw* made Man and Woman, and repleniſhed the Earth with the reſt of the liuing Creatures.

VISTNEY likewiſe did prouide all Things neceſſary that might be to the Suſtentation and Preſeruation of the liuing Creatures, that *Bremaw* had made, giuing them in Enioyment of ſuch Bleſſings as were needfull to a wel Being.

To conclude, *Ruddery* did diſperſe Afflictions, Sickneſſe, Death, and Iudgement, according as the Sonnes of Men did by their Wickedneſſe inuoke this Smart upon themſelues. And this was the Order God tooke for the reſtoring of People to inhabit the Earth in the ſecond Age of the World. Now how God prouided for the Eſtabliſhment of Religion in this ſecond Age, that theſe that liued might feare and worſhippe him, ſhall be declared in the Chapter next following, as it is vnfolded by the Tradition of the *Banians*.

CHAP. VIII.

How God communicated Religion to the World by a Booke deliuered to Bremaw, *the particular Tracts of the ſame: The firſt Tract thereof touching the morall Law laid downe, with the Appropriation of the ſame to the ſeueral Caſts, and a Confutation of the Errours thereof.*

GOD knowing that there would be but euill Gouernment, where there was not the Eſtabliſhment of his Worſhippe and Feare, after the World was repleniſhed anew, bethought himſelfe of giuing them Lawes to reſtraine that euill in them that was the Cauſe of the Deſtruction of the former Age.

DESCENDING therefore on the Mountaine *Meropurbatee*, he called *Bremaw* to him, and out of a darke and duskie Cloude, with certain Glimpſes of his Glory, he magnified himſelfe to *Bremaw*, telling him that the Cauſe why hee brought Deſtruction on the former Age, was becauſe they did not obſerue the Inſtructions contained in the Booke deliuered to *Brammon*: So deliuering a Booke out of the Cloud into the Hand of *Bremaw*, commanded him to acquaint the People with thoſe Things contained therein. So *Bremaw* made knowne the Sanctions and Lawes vnto the diſperſed Generations.

OF the Contents thereof, if any deſire to be informed, the *Banians* deliuer that this Booke by them called the SHASTER, or the Booke of their written Word, conſiſted of theſe three Tracts. The firſt whereof contained their morall Law, or their Booke of Pre-

Precepts, together with an Explication vpon euery Precept, and an Appropriation of the Precepts to their ſeuerall Trybes or Caſts. The ſecond Tract vnfolded their ceremonial Law, ſhewing what Ceremonyes they were to vſe in their Worſhip. The third Tract diſtinguiſh'd them into certain Caſts or Tribes, with peculiar Obſeruations meete to each Caſt or Tribe: Such was the Summe of this Booke deliuer'd to *Bremaw*, of which Particulars if any deſire more diſtinct Knowledge, we ſhall propoſe the Pith and Subſtance of this in that which followes.

FIRST then the Tract that containeth the morall Law, and was by *Bremaw* publiſh'd to the Nations, compriſed in the ſame eight Commandments; which are the following.

The firſt Commandement, Thou ſhalt not kill any liuing Creature whatſoeuer it bee, hauing Life in the ſame; for thou art a Creature of mine, and ſo is it; thou art indued with a Soule, and it is indued with the ſame; thou ſhalt not therefore ſpill the Life of any Thing that is mine.

The ſecond, Thou ſhalt make a Covenant with all thy fiue Senſes. Firſt with thine Eyes, that they behold not Things that bee euill. Secondly with thine Ears, that they heare not Things that bee euill. Thirdly with thy Tongue, that it ſpeak not Things that bee euill. Fourthly with thy Pallate, that it taſte not Things that bee euill, as Wine or the Fleſh of liuing Creatures. Fifthly with thy Hands, that they touch not Things defiled.

The third, Thou ſhalt duely obſerue the Times of Deuotion, thy Waſhings, Worſhipping, and Prayers, to the Lord thy God: With a pure and upright Heart.

The fourth, Thou ſhalt tell no falſe Tales, or vtter Things that be vntrue, by which thou mighteſt defraud thy Brother in Dealings, Bargaines, or Contracts, by this Coſenage; to worke thine own peculiar Aduantage.

The fift, Thou ſhalt be charitable to the Poore, and adminiſter to his Need, Meate, Drinke, and Money, as his Neceſſity requireth, and thine owne Ability inableth thee to giue.

The ſixt, Thou ſhalt not oppreſſe, iniure, or doe violence to the Poore, vſing thy Power vniuſtly to the Ruine and Ouerthrow of thy Brother.

The ſeuenth, Thou ſhalt celebrate certaine Feſtiuals, yet not pampering thy Body with Exceſſe of any Thing, but ſhalt obſerue certaine Seaſons for Faſting, and breake off ſome Houres of Sleep for Watching, that thou mayſt be fitter for Deuotion and Holineſſe.

The eighth, Thou ſhalt not ſteal from thy Brother any Thing, how little ſoeuer it bee, of Things committed to thy Truſt in thy Poſſeſſion or Calling, but ſhalt content thy ſelfe with that which hee ſhall freely giue thee as thy Hyre, conſidering that thou haſt not Right to that which another Man calleth his.

THESE eight Commandments are beſtowed amongſt the foure Tribes or Caſts, appropriating to each two Commandments in ſeuerall.

FIRST, *Brammon* and *Shuddery*, the Prieſt and the Marchant-Man, are bound in greateſt Strictneſſe of religious Obſeruance, and to hold the greateſt Agreement in their

Worſhippe; and *Cuttery* and *Wyſe*, the Ruler and the Handycrafts Man, do moſt correſpond in theirs.

To the *Bramanes*, which are the Prieſts, they gave the firſt and ſecond Commandements, as placing the ſtricteſt Part of Religion in theſe two Things. Firſt in the Preſeruation of liuing Creatures from Deſtruction. Next in Abſtinence from Things forbidden, as in the eating of Fleſh, or drinking of Wine; to which Obſeruance they doe alſo ſtrictly enioyne the Merchant-Men.

Next, more particularly they apportion to *Shuddery*, as moſt proper to his Profeſſion, the third and fourth Commandments, which two Precepts inioyn to Deuotion, and binde from Coſenage in their Dealings, a Sinne too incident to thoſe that are conuerſant in the Ballance and Waights, who are ſo myſterious in that Particular as may well neede an Act of Religion to reſtrain them from ſuch Fraudulency.

To *Cuttery*, their Rulers or Magiſtrates, they attribute the fift and ſixt Commandements, as knowing Oppreſſion to bee a Sinne moſt common to the Mighty, and inioyning them to Charity, who are beſt able to relieue the Neceſſities of the Poore.

To *Wyſe*, the Handycrafts Men, they referre the ſeuenth and eighth Commandements, who haue neede of ſome free Times of Enjoyment, yet giuen to Lauiſhment of their Gettings, if they were not admoniſhed by their Law; as alſo binding them from Theft, a Sinne to which they may be inuited by Opportunity, as they diſcharge the Duties of their Callings in other Mens Houſes.

In fine, to all theſe they owe a generall Obſeruance, but are more particularly cautious in keeping the Commandements appropriated to their owne peculiar Tribe or Caſt.

Since then the Lawes or Precepts of any Religion, are no farther to be allowed, than they ſeeme to be well grounded, and to carry Truth and good Reaſon with them, methinks by the Way, here is ſomething to be excepted againſt in this *Banian* Law, which diſtinguiſhing them from Men of other Religions, may bee examined whether it may haue Allowance or no.

The principall Part of their Law, admitting nothing prodigious to Opinion, we paſſe ouer; onely that which cometh into Exception, is that which is laid downe in the firſt and ſecond Commandement, and is enioyned the *Bramanes* and *Banians* to obſerue, *viz.* Firſt, that no liuing Creature ſhould be killed. Next, that they ſhould not taſte Wine, or Fleſh of liuing Creatures.

Concerning the firſt, that they ſhould not kill any liuing Creature, the Reaſon by which they confirme this Precept, is, becauſe it is endued with the ſame Soule that Man is.

This we deny; for the *Banians* here ſeeme to halt in their Philoſophy and the Learning of the Ancients, who haue deliuered, that there is a threefold kinde of Soule. Firſt, a vegetant Soule, ſuch as is in Hearbes and Plantes. Secondly, a ſentient Soul, ſuch as is in Beaſts. Thirdly, a reaſonable Soule, ſuch as is in Man; which Soule hath more noble Acts to diſtinguiſh it ſelfe from the other two; as alſo that when the other doe *interire cum corpore*, periſh with the Body, this ſuruiueth, and therefore is not the ſame Soule, as ſhall hereafter be prooued.

But

BUT that this Tenent of theirs denying the Slaughter of liuing Creatures for Man's Vſe is nothing ſoueraigne, may appeare by Scripture, which after the Flood declareth Gods Allowance in this Particular, *Gen.* ix. 3. *Euery mouing Thing that liueth ſhall be Meate for you, euen as the greene Hearbe haue I giuen you all Things:* Next by the Cuſtome of Nations, who differenced in other Points of Religion; yet hold conſent in this ſlaughter of liuing Creatures; adde vnto this the Practiſe of *Pythagoras*, one whoſe Name they adore, and who did lay the Ground whereon this Secte leaneth; he killed an Oxe, as *Athenæus* euicteth, *lib.* 1. *Dipnoſoph.* in this Diſtichon.

Inclyta Pythagoræ cum primum inuenta figura eſt,
Inclyta, propter quam victima bos cecidit.

NEITHER haue they been abhorrent to this Practiſe themſelues, if the Report of Hiſtory may be credited; for *Cæl. Rodigin.* reporteth, That the antient *Indians* (which are the People now in mention) when *Liber Pater* diſcouered thoſe Parts, were cloathed with the Skinnes of wilde Beaſts, which were before by them ſlaughtered. Neither is this obſerued by the *Cutteries* now; and therefore may ſeem to be a Tradition of their owne deuiſing, neither from the Beginning by them practiſed, nor by authenticke Law enioyned, that it ſhould be an eſſential Part of their Religion.

AND ſo we come to their ſecond Commandement, which containeth in it two Prohibitions, to be excepted againſt. The firſt, forbidding to drinke of Wine: The next of eating of Fleſh.

To the firſt, whereas the *Bramanes* and the *Banians* abſtaine frome Wine by a religious kinde of Forbearance, at all Times and Seaſons, without the abſolute Vſe of the Creature, we anſwer, that this is a Tradition voyde of Ground or Reaſon:

FIRST, it is againſt the common End and Vſe of the Creature; which God hath made to comfort the Heart of Man, obſeruing theſe Cautions. Firſt, that Men drinke not too much for the Quantity. Secondly, for the Manner, not in Boaſting or Oſtentation. Thirdly, for the Time, that it be not when religious Faſts require Forbearance. Fourthly, for the Place, that it be not where the Vſe of the Creature may bring Scandall.

NEXT, thoſe that haue abſtained from Wine, haue abſtained for diuers Endes, but not preciſely obſeruing the Points of this *Banian* Injunction. The *Romans* did forbid their Servants the drinking of Wine, but it was becauſe they might not forget the Bonds of Duty towards their Maſters. They did alſo inioyne their Women to abſtaine from Wine, but it was as *Valer. Max.* reports, *Lib.* 2. *cap.* 1. *Ne in aliquod dedecus prolaberentur, quia proximus à Libero Patre intemperantiæ gradus ad inconceſſam Venerem eſſe conſueuit:* Leaſt they ſhould fall into defame, for that the next Neighbour to Intemperancie is unbridled Luſt. The *Carthaginians* forbad their Soldiers the Juyce of the Grape, but it was leaſt Drowſineſſe ſhould oppreſſe them in their Watch to a publicque Perill. The *Egyptian* Prieſts called *Sarabaitæ*, did for temperate Ends abſtaine from Wine, but it was not for euer. That falſe Prophet *Mahomet*, by his Law forbad the drinking of Wine, but it was a Tradition and Impoſture of his owne, and the very *Mullaes* and Prieſts do not obſerue it alwayes at preſent, as I my ſelfe haue beheld. The *Leuites* were forbid to drinke Wine, *Leuit.* x. 9. but it was onely before their Entrance into the Sanctuary, that, as *Tremelius* obſerueth, they might not deliuer the Counſels of the Lord with a troubled Minde, but know what was fit for their Adminiſtration: This was no perpetuall Prohibition. The *Nazarites* Vowe was to drinke no Wine, but that was not euer, but in the Dayes of Separation, *Numb.* vi. 2, 3. The *Rechabites* vowed to drinke no Wine, but that was arbitrary, and not by religious Obligation; and not for euer, but for thirty Years, the Space betweene *Iehu* and *Ioachim* the latter, and *Zedekiah* King of *Iudah*. The ciuill Abſtinence neuertheleſſe is not to be condemned, but this abſolute Diſannulment of the Vſe of God's Creature.

AGAINE

AGAINE, the Confirmations of Men moſt temperate doe condemne this Interdiction of Wine. *Gallen* called it the Nurſe of old Age: *Mneſytheus* allowed Men *laxare habenas*, to looſe the Reynes in merry and harmelſſe Potations. Rigid *Seneca* ſaid, though a Man ought not by drinking to drowne his Sence, yet hee might by drinking drowne his Cares. *Plato* that leaned to ſome of the Opinions that this People hold, ſaid that Wine was a Remedy of God againſt old Age, that a Man might haue *Vſum liberaliorem Vini*, a more liberall Vſe of Wine; and others thinke, that *Pythagoras* did not altogether abſtaine from the *Greeke* Wines. To conclude, Hiſtorie reported of theſe ancient *Indians*, that they were φιλοινοι *i. e. Vini amatores*, Louers of Wine. *Cæl. Rhodigin. Lib.* 18. *cap.* 31. reporteth, That at the Death or Funerall of one *Calanus*, there was a Strife or Contention managed *Acratopoſiæ*, of Healths drinking, and he that gained the Victory, who was called *Promathus*, emptied foure great drinking Bowles. So that this Law prohibiting the Uſe of this Creature, was not from the Beginning, neither is obſerued of all, and therefore ſeems no Prohibition worthy of Obſeruance or Iniunction.

To the ſecond Prohibition, laid downe in their ſecond Commandement, concerning the eating of Fleſh, we thus make our Entrance.

FIRST, it is certaine, that theſe *Bramanes* or *Banians* will not eat of the Fleſh of liuing Creatures, that haue either had Life in them, or the Likeneſſe thereof. Egges therefore come within the Precincts of their Abſtinence, becauſe they ſuppoſe the Life to be in the Shell, by which they become hatched and animate. Roots alſo that are red are abſtained from, becauſe they hold Conſanguinity with the Colour of Blood. Neither will they cure their Feauers by *Phlebotomy*, but by Faſting, becauſe they ſuppoſe ſome of the Life iſſueth with the Blood. The Reaſon why they would deterre Men from eating of Fleſh, is becauſe they ſuppoſe there is a kind of *Metempſychoſis*, or Paſſage of Soules from one Creature to another, that the Soules of Men did enter into other liuing Creatures, which ſhould make Men to abſtaine from taſting of them. Which Opinion of theirs, that it may appeare to bee vaine, we ſhall ſhew firſt who were the Authors of this Opinion concerning ſuch *Metempſychoſis*, and how it hath had its Succeſſion of Maintainers. Secondly, What is the Effect and Subſtance of this Opinion. Thirdly, ſhew the Reaſons by which it is maintained. And laſtly, proceed to the Refutation of the ſame.

FIRST then, for the Originall of this Opinion. Though certainely theſe *Indians* are a People ancient, yet may it not be thought, that this Opinion began firſt amongſt them. Firſt, becauſe Hiſtory that is the Light of Times, affirmeth them to be Slaughterers of liuing Creatures. Next, becauſe *Plato* and *Pythagoras*, that haue Name for defending this *Metempſychoſis* or *Metempſomatoſis*, have an honoured Mention among the People. It is likely therefore that they haue met with ſome of their Writings, in this Particular, by which they haue become knowne to them. Thirdly, becauſe *Iamblichus* with *Chæremon* the *Stoicke*, thinke it to be firſt maintained amongſt the *Egyptians*: That from the *Egyptians* then it came to the *Grecians*; that after it had been rife amongſt them, it was made more tenable by the Wits and Learnings of *Pythagoras*, *Plato*, *Empedocles*, *Apollonius Tyaneus*, *and Proclus*, and might in *Liber Paters* Diſcoueries of thoſe Parts, be diſperſed amongſt this People, as well as by a Scholler of *Pythagoras*, who ſpread it in *Italy*, where it found Favour with *Numa Pompilius*, that ſuperſtitious Emperour, and was maintained by the *Albanienſes*, and *Albigenſes*, confuted by *Athanaſius*.

SECONDLY, touching the Subſtance of this Opinion that gained the Patronage of ſo great Schollers. They did hold, that there was a Paſſage of Soules of one Creature into another, that this Tranſmeation was of the Soules of Men into Beaſts, and of Beaſts into

into Men: Hence *Pythagoras* auerred himſelfe to be *Euphorbus*, and *Empedocles* in his Verſe afterwards affirmed himſelfe to bee a Fiſh. This made it an abominable Crime to eate Fleſh, leaſt, as ſaith *Tertullian in Apologet. cont. gent. cap.* 48. *Bubulam de aliquo proauo, quiſpiam obſonaret:* Some ſhould eate vp the Oxefleſh, that had ſwallowed vp his Great Grandfather's Soule. This Opinion gayned Propugnation and Defence by *Pythagoras*, and *Plato*, by this Meanes; becauſe that beleeuing the Soules Immortality, it might gaine Aſſent with others by this Thought of its ſuruiuing in other Bodies, after its Relinquiſhment of the Deceaſed, as *Greg. Tholoſſ.* affirmeth in his *Syntax. Art. Mirab. Lib.* 8. *cap.* 11.

THIRDLY, the Reaſons by which they do induce Aſſent to this Tranſanimation of Soules, were theſe; becauſe the Soul was impure by the Sinnes and Corruptions of the Body, therefore it was needfull it ſhould be ſublimed from this Corruption, by ſuch Tranſmeation out of one Body into another, as Chymical Spirits gaine a purer Eſſence by paſſing through the Still or Limbecke diuers Times; every Diſtillation taking away ſome of his groſſe Part, and leauing it more refined. Again, becauſe it was meete the Soul ſhould make a Satisfaction for the Filthineſſe it had contracted, by remaining in the Priſon of the Body, an Exile from Bleſſedneſſe a longer Time, till this Paſſage from one Body to another had ſo purified them, that they might be fit to enter into the *Elyſium* or Place of Bliſſe.

LASTLY, in Confutation of this Opinion for Prohibition of eating of Fleſh from Suppoſall of a *Metempſychoſis*, we maintaine that there is no ſuch *Metempſychoſis*, or Tranſanimation of Souls.

FIRST, the Immortality of the Soule wee euince, without this *Chymera* of the Fancy, by an Argument drawne from Man's Diſſolution: This is the Nature of all Things that are compounded, that they ſhould be reſolued into that which they were at firſt before their Conjunction. Man is compounded of Soule and Body, the very Diſſolution of theſe two in Death declareth this; for that cannot be ſeparated that was not before conioyned. This Compoſition was by Life, and a Creature without Life, being in the Soule alone, it is manifeſt that the Soule had it before euer it came into the Body, or elſe that which was dead could neuer haue liued by the Meanes of that which was likewiſe dead. If the Soul had this Life before the Body, it muſt needes haue the ſame after in his Separation, and by Conſequence is immortall.

NEXT, in Confutation of their Reaſons for this Opinion, we anſwer, Firſt, that the Soule is not cleanſed by ſuch Tranſmeation from Body to Body, but rather defiled by that Filthineſſe thoſe Bodies contract, as Water becometh defiled by Infuſion into an vncleane Veſſell. Much more, ſince they affirme the Soules of Men enter into Beaſts, which are Creatures of greater Impurity. Beſides, thoſe Spirits that are ſubtiliated by Stills and Lymbecks, the Fire is effectual to their ſubliming, but the Bodies haue not the Goodneſſe in them that may tend to the Soules greater Purity, in ſuch Tranſmeation. To conclude, it is improbable the Soule ſhould be enioyned to ſuch a Satisfaction for Sinne, as tendeth to its greater Defilement. Theſe Reaſons therefore auaile little to confirme the Soules Tranſmeation in the Manner premiſed.

WE in the laſt Place ſhall prooue this *Metempſychoſis*, to be no other than a vaine Imagination, by the Reaſons following.

1. THEN, that the Soules are not deriued from one another *per traducem*, by way of Traduction, appeareth by *Adam*'s Speech to *Eue*, Gen. ii. 23. *This is Bone of my Bone,*

and Fleſh of my Fleſh: He doth not ſay, Soule of my Soule, and Spirit of my Spirit. It appeareth then, that though ſhee receiued her Body from *Adam*, yet ſhe had her Soule from God. And this is that which *Zachary* affirmeth, *Zach.* xii. 1. *The Lord formeth the Spirit of a Man within him:* Whence *Auguſtine* ſaith, *Eam infundendo creari, & creando infundi*, That the Soule being put into Man was created, and by creating was into Man infuſed; if therefore God created ſome, why not all?

2. Of ſpiritual Things and corporal there ſhould ſeeme the ſame Manner of Increaſe; but the Bodies haue new Beings, therefore the Soules.

3. If the Soules were purified by their Paſſage from one Body to another, then that Man that had the Soule laſt, ſhould be capable of all that Knowledge that was enioyed by them that had it before, and ſo the Infant ſhould be an experienced Creature in paſt Occurrences: But we diſcerne no ſuch extraordinary Ripeneſſe of Knowledge in one more then another, but that all our Habits are gained by Induſtry; which whilſt *Plato* would excuſe, ſaying, that the wandering Soules did receiue from the Diuell a Draught of the Cuppe of *Obliuion*, and ſo were forgetfull of that which is paſt, *Irenæus* thus taunteth him: If *Plato* had Tryall that his Soule was obtuſed with ſuch a Draught, I wonder that he could remember, that his Soule had loſt her Remembrance.

Lastly, if this were true, it would follow, that the Soules of Beaſtes ſhould be immortall, which would be abſurde to thinke in theſe better knowing Times. Hauing therefore proued this Opinion of Paſſage of Soules out of one Body into another to be a Fancy, and nothing reall, this may bee no iuſt Cauſe to detaine them from eating the Fleſh of Creatures, that haue had Life in them. Neither would they, if there were great Reaſon to the contrary, permit it as they doe in the Caſts of *Cuttery* and *Wyſe*, whom if they pleaſed they might reſtraine by the like Iniunction. All which thus euidenced, this already delivered may be ſufficient to publiſh concerning the firſt Tract in the Booke deliuered to *Bremaw*, touching the morrall Law.

CHAP. IX.

Of the ſecond Tract of the Booke deliuered to Bremaw, *containing their ceremoniall Law, in their Waſhings, Annointings, Offerings under greene Trees, Prayers, Pilgrimages, Inuocations, Adorations; together with the Formes of their Baptizings, Marriages, and Burials, cuſtomary amongſt them.*

THE ſecond Tract of the Booke deliuered to *Bremaw*, comprized certain ceremoniall Iniunctions by them to be obſerued in the Particulars following; the Knowledge of which being ſomething materiall to ſet forth the Religion of this People, ſhall be the Subject of this preſent Chapter.

First

FIRST then, they are enioyned to frequent Waſhings of their Bodies in Riuers; the Original of which Cuſtome they ſay began with this ſecond Age of the World, and was made a Part of their Worſhippe, to keepe in memory the Deſtruction that was brought vpon the World, for their Defilement and Sinne. The Ceremony obſerued in their Waſhings is this: Firſt, to beſmeare their Bodies in the Mudde of the River, the Embleme of Man's Filthineſſe and Corruption by Nature; then walking into the Riuer, and turning their Faces towards the Sunne, the *Bramane* vtters this Prayer: *Oh Lord, this Man is ſoule and polluted as the Clay or Mudde of this River, but the Water thereof can purge off the Defilement; doe thou in like manner cleanſe away his Sinne.* So diuing and plunging himſelfe three Times in the River, whilſt the *Bramane* iterateth the Name of the Riuer wherein he waſheth, call'd *Toppee*, with the Names of other Riuers in *India*, celebrated for theſe cuſtomary Waſhings, as *Gohga* and *Nerboda*, with other like Riuers, the Party ſhaking in his Hand certaine Graines of Rice, as his Offering on the Water, *receiuing* Abſolution for Sinnes paſt, is there diſmiſſed.

SECONDLY, they vſe a certaine Vnction in the Forehead of red Painting, that hauing certaine Graines ſtucke in the glutinous Matter, is as their Teſtimony that God hath marked them for his People: This is no other then to keepe in minde the Memory of their Baptiſme, which accordingly as the Mark vaniſheth, is daily by them renew'd; according to their Waſhings, with the Vtterance of certaine Words accompanying the Action, to put them in minde to bee ſuch as becommeth God's Marke.

THIRDLY, they are enioyned to tender certaine Offerings and Prayers vnder greene Trees, the Originall of which Cuſtome they deriue from *Wyſe*, to whom they ſay God appeared by Viſion vnder a Tree, as is formerly mentioned, with Iniunction of Worſhippe in thoſe Places; ſo that the *Bramanes* vnder ſuch greene Trees, erect Temples to Pagods, in which they giue Attendance to performe religious Rites and Ceremonies, to ſuch as repaire thither. The Tree peculiarized for this Worſhippe, is called by ſome, as by *Pliny*, and others, *Ficus Indica*, the *Indian* Fig-Tree; and by *Goropus Becanus* affirmed to bee the Tree of Life that grew in the Garden of *Eden*; how farre forth to be beleeued, I refer to Sir *Walter Raleigh*'s firſt Booke of the Hiſtory of the World, Part I. Chap. iv. Parag. 1, 2, 3. where the more probable Opinion is giuen. Certaine it is, that to this Tree much is attributed by them, and they ſuppoſe ſome notable Miſchance ſhall happen to that Party that violateth or iniureth the leaſt Bowe or Branch of the ſame. It is a Tree of fertill Growth, whoſe Branches be ſpreading, ample, and ſpacious, from whoſe Boughes ſo diſpred, doe deſcend certaine Stemmes, that rooting themſelues anew in the Earth, propagate an Offspring, and ſo dilate it, that it ſeemeth beyond the Cuſtome of other Trees to be capacious. To this Tree when they repaire, they thither bring Offerings, there they receiue Vnctions, and there are Sprinklings of ſeuerall colour'd Powders; there they pay their Adorations, which they number by the Clapper of a little Bell; there they pray for Health, for Riches, for Fruitfulneſſe of Iſſue, for Succeſſe in Affaires; there they often celebrate their Feſtiuals with great Concourſe. In which May-Game of Superſtition to make further Inquiry, would be but vaine and fruitleſſe.

FOURTHLY, they are enioyned to certaine Prayers in their Temple, which may hold ſome Reſemblance with common Seruice, were it purged of ſuperſtitious Ceremonie; the Summe of which Dévotion, is the Repetition of certaine Names of God, dilated and explained, where alſo they vſe Proceſſions, with Singing, and loud Tinckling of Bells, which chaunting is of their Commandements, with Offerings to Images, and ſuch like impertinent Seruices.

FIFTLY,

FIFTLY, they are enioyned to Pilgrimages to Riuers farre remote, as to the Riuer *Ganges*, there to waſh their Bodies, and to pay their Offerings; that the Concourſe of People repairing thither is great, and the golden Offerings of Treaſure and Iewels throwne into his ſiluer Waues, vnualuable; hee is likewiſe eſteemed bleſſed and purified from Sinne, that can dye with a Pallate moyſtned with that Water.

SIXTLY, another Portion of their Worſhippe they beſtow in Inuocation of Saints, to whom they attribute the Powers of giuing Succeſſe to ſeueral Affaires; they therefore that would bee happy in Marriage, inuoke *Hurmount*; they that are to begin the Workes of Architecture, *Gunnez*; they that want Health, *Vegenaut*; the Souldier in his Aſſault in Feates of Armes cryes, *Bimohem*; the Miſerable inuoke *Syer*; and they that are in Proſperity, giue their Oriſons to *Mycaſſer*.

SEUENTHLY, their Law bindes them to giue Worſhippe to God, vpon Sight of any of his Creatures, firſt preſented to the Eye after the Riſing Sunne; eſpecially they pay their Deuotion to the Sunne and Moone, which they call the two Eyes of God; as alſo to ſome Beaſts which they hold more clean then others, they giue extraordinary kinde Vſage: As to Kine, and Buffalaes, to whom they attribute ſo much Innocence and Goodneſſe by the Soules of Men entring into them, that they beſmeare the Floores of their Houſes with their Dung, and thinke the Ground ſanctified by ſuch Pollution.

IN the eighth Place, touching their Baptizings or naming of their Children, the Ceremony thereof is different in the Caſt of the *Bramanes*, and other Caſts; for thoſe that are of the other Caſts, are onely waſht in Water; then ſome of the Kindred of the Party deliuered, menaceth the Point of a writing Penne againſt the Forchead of the Child, with this ſhort Prayer, That God would write good Things in the Front of that Child. All thoſe then that are preſent ſaying Amen to that Prayer, they giue to the Child the Name by which hee ſhall bee called, and ſo putting an Vnction of red Oyntment in the middeſt of his Forehead, as a Signe that the Infant is receiued into their Church, and marked for one of God's Children, the Ceremony is abſolued. But then the Children that are of the Caſt of the *Bramanes*, are not onely waſhed with Water, but anointed with Oyle, with certaine Words of Conſecration, in this Manner: *Oh Lord we preſent vnto thee this Child, borne of a holy Tribe, annoynted with Oyle, and cleanſed with Water*; vnto which adding the former Ceremonies, they all pray that he may liue a righteous Obſeruer of the Law of the *Bramanes*; ſo enquiring out the exact Time of the Child's Birth, they calculate his Natiuity, gathering by the Poſition of the twelue Signes of Heauen, the Chances or Miſchances that may happen vnto him; all which they conceale, and at the Day of the Child's Marriage, (which they accoumpt one of the happieſt Dayes in his Life) publiſh the Dangers paſt, and the coniecturall Euils to come in the Sequeale of his Life.

IN the ninth Place, concerning their Marriages: It is conſiderable, that the Time is different from the Cuſtome of other Nations; for they marry about the ſeuenth Yeere of their Age, becauſe they accoumpt Marriage one of the moſt bleſſed Actions of Man's Life; to dye without which, they accoumpt is a great Vnhappineſſe, which often happeneth by Protractation and Delay of Time; as alſo that the Parents might before their Death ſee their Children diſpoſed, which commeth to paſſe by theſe earely Coniunctions. Next for their Contract in Marriage, the Parents of the Children doe prepare the Way by priuate Conference; the Intention and Purpoſe being made knowne, and betwixt them agreed vpon, then there are Meſſengers and Preſents ſent to the Parents of the Mayden to bee married, with the Noyſe of Trumpet and Drumme, and the ſinging of Songs in the Praiſe of the Perfections of the Bride, which may truely

giue her the Merite of one worthy to be coueted and ſought vnto; which Preſents being accepted, then there are Gifts ſent backe to the Bridegroome, in token of their Acceptance of the nuptiall Proffer, with like Singing of Encomiaſtics in Praiſe of the Bridegroom, ſetting him forth to bee ſo well compos'd, as may well deſerue Acceptation. So the *Bramanes* appointing a Day for the Solemnization of the Marriage, then there is a certaine Show, to publiſh to the whole Towne this Marriage intended. This Show is firſt by the Bridegroome, who in nuptiall Pompe, attended with all the Men's Children in the Towne of the ſame Tribe, ſome on Horſebacke, ſome in Pallankins, ſome in Coaches, all adorn'd with Iewels, Scarfes, and pageant-like Habiliments, make their Curſitation round about the moſt publicke Streets in the Towne, with Trumpets and Kettle-Drummes, and guilded Pageants. The Bridegroom is diſtinguiſh'd from the reſt by a Crowne on his Head, deck'd with Iewels very rich. And having thus publiſh'd himſelfe, the next Day followeth the Bride in like Pompe crowned, attended with all the Girles of the ſame Tribe, in no leſſe Brauery and triumphant Accommodation, expos'd to View of the Spectators. The Day drawing to his Decline, they repaire home to accompliſh the full Rites of Marriage. The Ceremony obſerued in their Marriage is, that they neuer are conioyned together but at the Going-downe of the Sunne, at which Time a Fire is made, and interpos'd betweene the married Couple, to intimate the Ardency that ought to be in their Affections; then there is a ſilken String that incloſeth both their Bodies, to witneſſe the inſoluble Bond of Wedlocke, that in Marriage there ought to be no Deſertion or Forſaking one another. After this Bond there is a Cloath interpoſed betwixt them, ſhewing that before Marriage they ought not to make their Nakedneſſe knowne one to another: This Cuſtome, they ſay, was taken from the Meeting of *Brammon* with *Sauatrée*, who, becauſe they were naked, couered their immodeſt Parts, till the Words of Matrimony were vtter'd. So the *Bramanes* pronouncing certaine Words enioyning the Man to affoord all Things conuenient to the Woman, and charging the Woman to Loyalty in the Marriage Vowe, with Pronunciation of a Bleſſing of fruitfull Iſſue to them both, the Speeches concluded, the Cloath interpoſed reft away; the Boind by which they were engirt vnlooſed, and after that full Freedome to communicate themſelues to each other. Dowry there is none giuen, that the Drifts of Marriage might not be mercenary, ſaue the Iewels worne on the bridall Day; and to the Feaſt none repaire but thoſe of the ſame Caſt. To conclude, in Marriage they haue ſome particular legall Iniunctions, by which the Tribes are differenced; as firſt, that no Woman may be admitted to ſecond Marriage, except in the Tribe of *Wyſe*, which are in the Handycraftſmen: Secondly, that Men in all Tribes are admitted to ſecond Marriages, except in the *Bramanes*: Thirdly, that euery Tribe do marry of ſuch as are of his owne Caſt; therefore the *Bramanes* muſt marry with ſuch as are deſcended from the *Bramanes*; and the *Cutteryes* with ſuch as are deſcended from the *Cutteryes*; ſo likewiſe the *Shudderies*. But the *Wyſes* are not onely enioyn'd to match into their owne Tribe, but into ſuch as be of their owne Trade; as a Barber's Sonne to a Barber's Daughter, and ſo of others, to keepe their Tribes and Trades from Commixtion.

LASTLY, as for their Burials, this is their Cuſtome: When any Man is deſperately ſicke, and paſt hope of Recouery, they inioyne him to vtter *Narraune*, which is one of the Names of God, importing Mercy to Sinners, of which Mercy at that Time he ſtandeth moſt in need. His Spirits languiſhing, they ſtretch out his Hand, pouring faire Water into it, as the Offering of his Life, praying to *Kiſtneruppon*, the God of the Water, to preſent him pure to God, with this Offering of his Hand. His Life being departed, they waſh his Body as a Teſtimony of his Cleanneſſe and Purity: This is the Ceremony obſerued in the Viſitation of their Sicke. After this, for the Buriall of their Dead, it is after this Manner: Firſt, they beare the dead Body to a Riuer's Side, appropriate to ſuch Purpoſe, where ſetting the Corps downe on the

Ground, the *Bramane* vttereth theſe Wotds: *Oh Earth, wee commend vnto thee this our Brother; whilſt he liued thou hadſt an Intereſt in him; of the Earth he was made, by the Bleſſing of the Earth he was fed, and therefore now hee is dead we ſurrender him vnto thee.* After this putting combuſtible Matter to the Body, accended and lighted by the Helpe of ſweete Oyle, and aromaticall Odours ſtrowed thereon, the *Bramane* ſaith, *Oh Fire, whilſt he liued, thou hadſt a Claime in him, by whoſe naturall Heate he ſubſiſted; wee returne therefore his Body to thee, that thou ſhouldſt purge it.* Then the Sonne of the Deceaſed taketh a Pot of Water, and ſetteth it on the Ground, vpon which he ſetteth a Pot of Milke, when throwing a Stone at the lower Pot, he breaketh it to Sheards, which rendereth the Water to Loſſe, and periſhing; the Veſſel of Milke aboue defrauded of his Support, powreth forth his Humidity on the Ground likewiſe, vpon which the Sonne thus moralizeth the Action; That as the Stone by his Violence cauſed the Veſſels to yeeld forth their Humour, ſo did the Aſſault of Sickneſſe ruine his Father's Body, and bringe it to Loſſe as Milke or Water, that is ſpilt on the Ground, neuer to bee redeemed. The Body then being incinerated, or burnt to Aſhes, they diſperſe the Aſhes abroad into the Ayre, the *Bramane* vttering theſe Words: *Oh Ayre, whilſt hee liued by thee he breathed, and now hauing breathed his laſt, we yeeld him to thee.* The Aſhes falling on the Water, the *Bramane* ſaith, *Oh Water, whilſt he liued thy Moyſture did ſuſtaine him, and now his Body is diſperſed, take thy Part in him.* So giue they euery Element his owne; for as they affirme Man to haue his Life continued by the foure Elements, ſo they ſay he ought to be diſtributed amongſt them at his Death. After this funerall Solemnity, the *Bramane* preſenteth to the Sonne or neereſt Kindred of the Deceaſed, a Regiſter of the Deceaſes of his Anceſtors, as alſo readeth to him the Law of Mourners. That for tenne Dayes he muſt eate no Beetle, nor oyle his Head, nor put on cleane Cloathes, but once euery Month throughout the whole Yeere, on the Day of the Month in which his Father deceaſed, muſt make a Feaſt, and pay a Viſitation to that Riuer that drunke vp his Father's Aſhes. Since theſe Lawes and Iniunctions, there hath ſprung vp a Cuſtome amongſt them, that the Women that ſuruiue their Husbands, ſhould offer themſelues vp aliue to be ſacrific'd in the Flames with them, which to this Day is obſerued in ſome Places, and for ſome Perſons of greater Worth, though the Examples be more rare now than in former Times; of which Cuſtome *Propertius* thus ſpeaketh.

Fælix Eois lex funeris vna maritis,
Quos Aurora ſuis rubra colorat aquis:
Namque vbi mortifero iacta eſt fax vltima lecto,
Vxorum ſuis ſtat pia turba comis;
Et certamen habent læthi, quæ viva ſequatur
Coniugium: pudor eſt non licuiſſe mori.
Ardent victrices & flammæ pectora præbent,
Imponuntque ſuis ora peruſta viris.

The *Engliſh.*

A happy funerall Law thoſe Indians *hold,*
Where bright Aurora ſhines with Beames of Gold:
For when in fiery Brands the Husbands lye,
The Women ſtand with hanging Treſſes by;
And ſtrive who to their Husbands firſt may turne
A Body chaſt into the flaming Vrne:
Whilſt to the Fire they yeeld a conſtant Breſt,
And with parcht Mouthes do kiſſe their Loues to Reſt.

BUT though *Propertius* maketh this to bee a Witneſſe of their coniugall Chaſtity, yet *Strabo* maketh the Ground thereof to bee the *Indian* Womens Diſloyalty to their Husbands, who in former Times, by ſecret Meanes, vntimely poyſon'd them, to enioy their Paramours; the *Raiahs* therefore, to reſtraine this Practiſe, did procure the *Bramanes* to make it an Act of Religion to interdict ſecond Marriages to the Women, and that after the Deceaſe of the Husband, the Woman ſhould no longer ſuruiue, that ſo they might become more carefull of their Preſeruation. The chaſter Sort, to gaine an Honour out of the Infamy caſt vpon their Sexe, did by voluntary Sufferance remooue all Suſpicion of ſuch Machination of Euill, ſince they were ſo ready to cope with the Terror of Death, to confirme their Loue; the Ceremony whereof is this: When their Husbands dye, they array themſelues in their beſt Ornaments and Iewels, and accompany the Body to the funerall Pit, ſinging all the Way encomiaſticke Songs, in praiſe of their deceaſed Husbands, expreſſing a Deſire to be with them. The Body then being layd in the Graue, the Woman with a chearfull Countenance imparteth her Iewels to her deareſt Friends, leapeth in to the Corps, whoſe Head ſhee layeth in her Lappe; the Muſicke ſounding aloud, the Pile is kindled by the Fire, and ſet on a Flame, whilſt ſhe maketh herſelfe a Martyr to approue her Loue.

THESE Obſeruances, partly inioyned by their Law, and by themſelues inſtanced in their preſent Practice, may haue beene ſufficient to giue you Information what might be the Subſtance of the ſecond Tract of the Booke deliuered to *Bremaw*. What the third Tract importeth, and how it is confirm'd by their preſent Manners and Cuſtomes, wee ſhall glance at in the following Chapters.

CHAP. X.

Of the third Tract deliuered to Bremaw, *concerning their foure Tribes or Caſts; their Iniunction to follow that Order of Gouernment, and ſo touching the firſt of thoſe Tribes, called the* Bramanes; *the Deriuation of the Name, their Kindes, the Number of their Caſts, their miniſteriall Diſcharge, Studies, and Schoole Diſcipline.*

AFTER the Conſideration of the Ceremonies enioyn'd and obſeru'd by them in Matters of their Worſhippe, as it was the Subiect of the ſecond Tract of the Booke deliuer'd to *Bremaw*; now followeth the third Tract, declaring in what manner of Order or Diſtinction they ſhould liue, and what was meete for euery one to obſerue in his owne particular Tribe.

AND becauſe there could bee no Inuention more commodious for the Gouernment of the World than was vſed by the foure Tribes in the firſt Age; as to have *Bramanes* to inſtruct the People in Matters of Religion, to have *Cutteryes* that ſhould ſway the Scepter, and keepe Men in Obedience; to have Merchantmen that ſhould Vſe Traffick and Trade, as did *Shuddery*; to haue ſeruile and manufactory Men, that ſhould ſerue the Vſes of the World in the Handicrafts, as did *Wyſe*; therefore they were by this Tract bound to keepe their owne peculiar Tribe or Caſt, and to obſerue what was

proper to the Faculties of each in ſeuerall; which accordingly was done, and is yet continued ſo farre as it lyeth in their Power to conſerue this ancient Forme of Gouernment and Policie; wherein if I ſhall ſomewhat digreſſe from their Iniunctions, which for the moſt part preſent Things leſſe pertinent to be knowne, to a more particular Diſplay of their Manners, I ſhall better diſcharge the Parts required in this Tract.

THE *Bramanes* then being the firſt of theſe Tribes, ſomething ſhall be noted in particular touching them; and firſt of the Name *Bramane*. *Suidas* is of opinion, that they are call'd *Bramanes* of one *Brachman*, that was the firſt Preſcriber of their Rites. *Poſtellus Lib. de Origin. Cap.* 13. & 15. affirmeth them to bee deſcended from *Abraham* by *Cheturah*, who ſeated themſelues in *India*, and that ſo they were call'd *Abrahmanes*; the Word ſuffering a *Syncope*, they in the Tract of Time, for Breuity of Pronunciation became call'd by the Name of *Bramanes*. But they neither know of any ſuch as *Brachman*, neither haue they heard of *Abraham*, but affirme they receiue this Name of *Bramanes* from *Brammon*, which was the firſt that euer exerciſed their prieſtly Function, as they finde by Recorde; or elſe from *Bremaw*, by adiection of this Particle (*nes*) who was the firſt of the ſecond Age, to whom the Law was deliuer'd.

TOUCHING the kindes of theſe *Bramanes*, taking them for ſuch as diſcharge the prieſtly Office amongſt the People, they are of two ſorts. Firſt, the more common *Bramanes*, of which there are a greater Number in *India*: Or the more ſpeciall, of which there be fewer; and theſe be call'd by the *Banians*, *Verteas*, by the *Moores*, *Sevrahs*.

THE common *Bramane* hath eighty two Caſts or Tribes, aſſuming to themſelues the Names of that Tribe; which were ſo many wiſe Men or Schollers fam'd for their Learning amongſt them, call'd *Augurs*, or Soothſayers, of ſuch a Place of Dwelling. Thus the Prime of them was call'd *Viſalnagranauger*, that is, the Augur of *Viſalnagra*; the ſecond *Vulnagranauger*, that is, the Augur of *Vulnagra*, a Towne ſo call'd; and ſo of the reſt, according to theſe eighty two Caſts to be diſtinguiſh'd, being *Bramanes* of the Diſcipline of ſuch an *Augur*.

THESE *Bramanes*, as they diſcharge their miniſteriall Function, in praying with the People, or reading their Law, haue ſome peculiar Iniunctions: As firſt, that they ſhould ſtraine their Bodies into certaine mimicall Geſtures, ſo as may moſt face the People to gaze vpon them and liſten to them; that they pray with both their Hands open to Heauen, as ready to receiue the Things they pray for; that they pray with demiſſiue Eyelids, and ſitting with their Knees deflected vnder them, to ſhew their Feare and Reuerence. Next, that they muſt neuer reade of the Booke deliuer'd to *Bremaw*, but it muſt be by a kinde of Singing, and quauering of the Voyce, which they ſay was not onely practis'd by *Bremaw*, when it was publiſh'd, but was alſo inioyn'd by God, that they might make his Law as the Matter of their Reioycing.

THE *Bramanes* are likewiſe the Seminaries of Diſcipline amongſt the younger ſort of that Caſt, whoſe Orders both in their Initiation and Entrance into that manner of Learning is obſeruable; as alſo no leſſe in their Confirmation and Ordination to the Prieſthood; for firſt, about the ſeuenth Yeere of their Age they are receiued to Diſcipline, being cleane waſh'd, to intimate the Purity of that Caſt; then they are receiu'd naked, to ſhew that they haue ſtript off all other Cares, to apply themſelues to Study; then their Heads are ſhauen, a long Locke being onely left on the hinder Part of the Head, to ſhew that they muſt not forſake their Study; if they doe, by that Locke they ſhall be drawne backe againe. They are bound to a *Pythagorean* Silence and Intention,

tion, and prohibited haulking, ſpitting, or coughing; wearing about their Loynes a Girdle of an *Antilop*'s Skinne, and another Thong of the ſame about their Necke, deſcending vnder the Left Arme. And about the foureteenth Yeere of their Age (if they be capable) they are admitted to be *Bramanes*, exchanging thoſe leather Thongs, for four ſealing Threds, that come ouer the Right Shoulder, and vnder the Right Arme, which they ſleepe withall, and neuer put off, but weare them in Honour of God, and the three Perſons, *Bremaw*, *Viſtney*, and *Ruddery*, and as the Badge of their Profeſſion; in which Ordination they are enjoyned: Firſt, not to alter their Caſt or Tribe. Next to obſerue all Things enjoyned in the *Bramanes* Law. Laſtly, not to communicate the Myſteries of their Laws to any of a different Religion. Theſe be the moſt of the principal Things obſerued by theſe *Bramanes*.

Now for the more ſpeciall *Bramane*, by them called the *Vertea*, he is ſome Man of the Caſt of the *Shudderyes*, or Merchant-Men, who for Deuotion taketh this Condition on him; he is one that for his Habit weareth a woollen Garment of white, deſcended to the middle of his Thigh, leauing the lower Parts naked; his Head is alwayes vncouered, as a Witneſſe of his perpetuall Reuerence of God aboue; they doe not ſhaue, but plucke off all the Hayre on their Heads, ſaue ſome ſmall Remainder on the Crowne; the like they do from their Chinne alſo.

Of this ſort of *Bramane* there be ſeuerall Caſts likewiſe; one is called the *Soncaes*, and theſe goe not to Church, but performe diuine Rites at home. Another is of the *Tuppaes*, theſe go to Church to pray. A third is of the *Curthurs*, and theſe pray by themſelues, without Society. A fourth called the *Onkelaus*, and theſe endure not Images. A fift called the *Puſhaleaus*, the moſt ſtrict of them all.

These kinde of *Bramanes* haue a Feſtiuall called *Putcheſon*, which is kept once euery Month, by fiue Days Solemnization, but betwixt each Day of the fiue they keepe a Faſt; this Feaſt is kept at the ableſt Mens Houſes, and commonly at thoſe Times a Penſion is given, to reſtrain the Death of Cattell, or other liuing Creatures.

More ſtrict they ſeeme to be in many Things than the common *Bramanes*, for the other are not forbidden Marriage, theſe are: More abſtinent they are in Dyet; for out of the former Feaſts they eate nothing but what is giuen them, and reſerue nothing for another Meale. More cautelous they are for the Preſeruation of Things animate, for they will drinke no Water but boyl'd, that ſo the Vapour, which they ſuppoſe the Life of the Water, may goe out. They diſperſe their very Dung and Ordure with a Beaſome, leaſt it ſhould generate Wormes that bee ſubject to Deſtruction; and they keep an Hoſpital of lame and maimed flying Fowle, redeemed by a Price, which they ſeeke to reſtore: They have all Things common, but place no Faith in outward Waſhings, but rather embrace a careleſſe and ſordid Naſtineſſe. And this is ſufficient to note concerning this kinde of *Bramane*.

CHAP. XI.

Concerning the ſecond Tribe or Caſt called the CUTTERYES, *preſenting them in their flouriſhing Eſtate, their declining Eſtate, and their preſent Eſtate.*

THE ſecond Caſt or Tribe being the *Cutteryes*, had their Denomination from *Cuttery*, the ſecond Son of *Pourous*, who, becauſe Domination and Rule was committed vnto him, therefore all Souldiers and Kings are ſaid to be of this Tribe. That Particular of *Bremawes* Booke that concerned this Caſt or Tribe, contained certaine Precepts of Gouernment and Policie, the Knowledge of which being but of common Import, I rather chuſe to omit, and proceede to ſhew ſome other Things notable concerning this Tribe, touching their State or Condition. Theſe *Cuteryes* may then be conſidered, either according as they were in their flouriſhing Eſtate, or elſe in their declining Eſtate, or in their preſent Eſtate.

As they were in their flouriſhing Eſtate, they were the antient Kings and Rulers of *India*, eſpecially of that Part called *Guzzarat*, and were called by the Name of *Raiahs*, which ſignifieth a King, whereof ſome were of greater Dominion than other, according as they were of greater Force. Theſe *Raiahs* had principally foure Men about them of Eminency. The firſt of which were the *Bramanes*, who by Southſaying and Augury did ſhew the Kings what Time was moſt meete to beginne their Deſigns to proſecute them with Succeſſe. The ſecond was one called the *Pardon*, which was a Man of Policy in the Carriage of State Buſineſſe, and diſpatched all Matters of Iudicature, hauing Reference to the King for Iuſtice. The third was one that was called the *Moldar*, or the King's Chamberlaine, who was moſt commonly preſent with the King, as the Companion of his Conuerſation. The fourth was the Generall of the King's Armies in the Field, called *Diſnacke*, who was ſent abroad about all Expeditions of Warre. Theſe were the foure that had chiefe Eminency about the King. Furthermore, theſe *Raiahs* are ſaid to have thirty ſixe Tribes, as the noble Families whence they were deſcended; ſome were of the Caſt or Tribe of *Chaurah*, ſome of the *Solenkees*, ſome of the Tribe of *Vaggela*, ſome of the *Dodepuchaes*, ſome of the *Paramas*; that ſo no Man of obſcure Birth might preſſe to Dignity, but being deſcended from ſome of the thirty ſix Families; thus the *Raiahs* liued in their flouriſhing Eſtate.

Now touching their declining State: It is recorded in their Hiſtory, that one *Ranne Deuill*, a vertuous Woman, did at her Death propheſy the Decline of the *Banian* State, in the Time of *Rauiſaldee* chiefe *Raiah*, the Beginning of which Decline ſhould be in his next Succeſſors Days, which they ſay accordingly happenned, as ſhall appeare by the Story following.

It was then deliuered in their Hiſtory, that there was a *Raiah* called *Rauiſaldee*, who had a Sonne called *Syderayſaldee*: *Rauiſalde* ſuffering the common Change of Mortalitie, his Sonne was carefull to expreſſe his Duty to his deceaſed Father, in a coſtly Monument, at a Place called *Sythepolalpore*, which being finiſhed with great Curioſitie of Art, and Coſt correſpondent to that Curioſity, being pleaſed with the Worke, and deſiring to keepe his Father's Memory and his owne laſting by that Monument, he conſulted with the *Bramanes*, to know whether that Temple ſhould long abide, or if that Pile of goodly Work-

Workmanſhippe ſhould ſuffer Ruine; by whom it ſhould be defaced. It was diuined to him by one *Madewnauger*, one famous in the Diſcipline of the *Bramanes*, that one *Sultan Alaudin*, a *Patan*, King of *Delee*, ſhould deface the ſame, as alſo gaine ſome great Conqueſt in *Guzzarat*. *Syderayſaldee*, hopefull to prevent the Defacement of this Temple, by ſome timely Compoſition, diſpeeded his *Bramane Madewnauger*, and his *Pardon*, to *Delee*, to inquire out the ſaid *Alaudin*, and by a Summe of Money to procure the Peace of his Father's Bones, and the ſparing of the Temple. But coming thither they could finde no ſuch Man of any Eminency, but another in the Gouernment: Onely by ſtrict Inquiſition they met with a Wood-gatherer there, who had a Sonne ſo called; thither they repaire to the Amazement of *Alaudin's* poore Parents; they make knowne the Reaſon of their comming, and finde the Boy adminiſtring Food to a young Kid in his Father's Backſide. The *Bramane* propoſing to him the high Fortunes that ſhould betyde him in being King of *Delee*, and in the Conqueſt of *Guzzarat*, as alſo the End of their Meſſage, that *Syderayſaldee* did greet him, and did deſire him that when thoſe Things ſhould happen, and he ſhould inuade *Guzzarat*, that he would forbeare to deface the Temple and Monument of his Father erected at *Sythepolalpore*, as a Motiue to which Fauour, *Syderayſaldee* did freely preſent him with a Summe of Money, which Summe they tendered to *Alaudin*. *Alaudin* boldly anſwered, that hee was not in Appearance capable of any ſuch Fortunes, but if the Heauens had ſo ſet it downe in their great Volume, he could not alter it, but muſt lay waſte the Temple, and in the Majeſty of his Nature refuſed the Gift and Treaſure brought him. His Parents better inſtructed by their owne Neceſſitie what was meete for him to doe, than his heroicke Diſpoſition would be taught, importuned him to take the Treaſure, vrging their owne Needes, and how conuenient a Helpe it might bee to raiſe him to thoſe Fortunes that were to him diuined. So apprehending the Counſell to be but reaſonable, hee tooke the Treaſure, and gave an *Eſcript* or Writing, that albeit the Heauens had decreed that he ſhould ſcatter ſome Stones of that Building, yet hee would picke them out of the Corners thereof in ſuch Manner, as ſhould fulfill his Fortune, and make good his promiſed Fauour to *Syderayſaldee*, in the ſparing of that Temple and Tombe of his Father. By this Money of Compoſition, *Alaudin* gathered Souldiers, and betooke himſelfe to Armes, wherein he prooued himſelf ſo reſolute, that he gained great Fame, whereunto his diuining Fortunes became ſuch a Sparre, that he was made King of *Delee*, and after that made inuaſive Conqueſts on *Guzzarat*, fulfilled his Promiſe to *Syderayſaldee* in Treatie on the fore-mentioned Buſineſſe. In which Conqueſt he ouerthrew many *Raiahs*, to the great Ruine and Decline of the *Banian* State: But growing weary of this long Warre, and many *Raiahs* flying to Places inacceſſable, led with a Deſire to returne to *Delee* his Natiue Place, he committed the further managing of theſe Warres to one *Futtercon*, that was his Cup-bearer, in this Manner: For *Alaudin* conſidering how great he was grown from nothing (and that accidentally) he determined as accidentally to heape his Fortune vpon another, purpoſing ouer Night with himſelfe, that whoſoeuer did firſt preſent him the next Morning with any Gift, on him to confirme the Gouernment of that Part of *Guzzarat* hee had conquered. It ſo fell out, that whilſt this Secret was lodged vp in the King's Breaſt, that the fore-mentioned *Futtercon*, the King's Wine-Keeper, by the Riſing-Sunne, tendered a Cuppe of Wine to the King's Hand; who ſmiled and looked favourably vpon him, and in the Preſence of his Army, confirmed him his Succeſſor in the Gouernment of that he had woone, inioyning them all ſo to acknowledge him, and to do whatſoeuer he ſhould command in the further Proſecution of that Conqueſt: So *Sultan Alaudin* departed to *Delee*, and the ſaid *Futtercon*, did further inuade *Guzzarat*, and ſo did the reſt of the *Mahometans* that ſucceeded him, to the Decline of the *Banian* State and Regiment.

Now

Now for their preſent Eſtate, ſome of the *Raiahs* yeelded, others flying to Retyrements impregnable, lay in the Mawe of the Countrey, and could not be conquered euen to this Day: But making Outroades, prey on the *Caffaloes* paſſing by the Way; and ſometimes come to the Skirts of their ſtrongeſt and moſt populous Townes, hauing many reſolute Souldiers to goe on in theſe Attempts of Rapine, called *Raſhpootes*, which implyeth as much as the Sonnes of Kings; for being of the Caſt of the *Cutteryes*, it is like they were nobly deſcended, and ſome of the Progeny of thoſe that were ouerrunne in the *Guzzarat* Conqueſt. Of thoſe that liue unconquered at this Day, ſuch a one is *Raiah Surmulgee*, liuing at *Raſpeeplaw*; *Raiah Berumſhaw*, at *Molere*; *Raiah Ramnagar*; *Raiah Barmulgee*, and the great *Ramah*, who hath fought many ſet Battels with the *Moguls* Forces. This may be obſeruable concerning the Caſt of the *Cutteryes*.

CHAP. XII.

Of the third Tribe or Caſt called the SHUDDERYES, *of the Meanning of the Name* BANIAN, *of their Caſts, and the Forme of their Contracts, in Buying and Selling.*

THE third Sonne of *Pourcus* being called *Shuddery*, and the Profeſſion appointed him to follow being Merchandize, all ſuch as liue in the Nature of Merchants are comprized vnder this Name, and belong to this Caſt: That which the Booke deliuered to *Bremaw* contained concerning this Tribe, was no other than a Summary of religious Aduertiſements, proper to the Carriage of this Profeſſion, enioyning them to Truth in their Words and Dealings, and to auoid all Practices of Circumuention in Buying and Selling. What may be further worthy of Note concerning this Tribe (being thoſe that are moſt properly called *Banians)* at preſent is either concerning the Name *Banian*, the Number of their Caſts, or the Forme of their Contracts of Buying and Selling.

FIRST, vnder the Name of *Banians* is comprized either ſuch as are Merchants only, or Brokers for the Merchant, for nothing is bought but by the Mediation of theſe, who are called *Banians*, which importeth as much as in the *Bramanes* Language wherein their Law is written, as a People innocent and harmleſſe, becauſe they will not indure to ſee a Fly or Worme, or any Thing liuing iniured, and being ſtrucken, beare it patiently without reſiſting againe.

NEXT for the Number of their Caſts, they are equall to the *Bramanes*, being the ſelfe ſame Caſts, chuſing either to be vnder their Diſcipline, that are *Viſalnagrunaugers*, or *Vulnagranaugers*, from the peculiar Inſtruction of which *Bramanes* they are guided in Matters belonging to religious Worſhippe, for being moſt likely vnto the *Bramanes* in their Law, they more ſtrictly follow their Iniunctions than the other Tribes.

LASTLY, their Forme of Contract in Buying and Selling is ſomething notable, and diſtinct from the Cuſtome of other Nations; for the Broker that bateth the Price with him that ſelleth, looſeth his *Pamerin*, that is folded about his Waſte, and diſpreading it upon his Knee, with Hands folded vnderneath, by their Finger Ends the the Price of Pounds, Shillings, or Pence is pitched, as the Chapman is intended to giue; the Seller in like Manner intimateth how much he purpoſeth to haue, which ſilent kind of Compoſition they ſay their Law enioyneth as the Forme of their Contract.

CHAP. XIII.

Of the fourth Caſt called the WYSES; *the Meaning of their Name; their Kindes, and ſeuerall Caſtes;* BREMAW'S *Time is expired; he is tooke vp to Heauen; the ſecond Age is concluded by the Deſtruction of Winde and Tempeſt.*

LASTLY, as the fourth Soone of *Pourous* was called *Wyſe*, and was the Maſter of the Mechanicks or Handycrafts, ſo all Manufactory-Men were to belong to the Caſt of the *Wyſes*. Thoſe Directions that were in *Bremaw*'s Booke for theſe, were in Precepts touching their Behauiours in their Callings.

THIS Name *Wyſe* implyes as much as one that is Seruile or Inſtrumentary, for this Cauſe, as it may be ſuppoſed, becauſe they are Seruile or Helpeful to ſuch as neede their Art, as was *Wyſe*, and thoſe deſcended from him, who are indued with diuers Inuentions; theſe People are at this preſent moſt ordinarily called by the Name of *Gentiles*.

WHICH *Gentiles* are of two Sorts or Kindes: Firſt, the purer *Gentile*, ſuch as liueth obſervant of the Dyet of the *Banians*, abſtaining from Fleſh and Wine, or vſing both very ſeldome; or elſe the *Gentile Viſceraun*, called the impure or vncleane *Gentile*, which taketh a greater Liberty in Dyet, eating Fleſh, or Fiſh, or Things animate; ſuch are the Husbandmen or inferior ſort of People, called the *Coulees*.

THE purer ſort of *Gentile*, as they hold greateſt Relation in their religious Liberty with *Cuttery*'s, ſo they agree in the Number of their Caſts, hauing ſixe and thirty, according to the Number of the Trades or Profeſſions practiſed amongſt them. In the Particular of their Handycrafts this is obſaruable, that they make as few Inſtruments ſerue for the effectuating of divers Workes as may bee, and whatſoeuer they do, is contrary to the Chriſtian Forme of Working, for the moſt Part. Such is the Subſtance of the third Tract of the Booke deliuered to *Bremaw*, concerning the foure Tribes or Caſts, ſomewhat accommodate to their preſent Manners.

THIS Booke, comprizing in it the Platforme of Religion and Gouernment thus deliuered to *Bremaw*, was by him communicated to the *Bramanes* of thoſe Times, and by them publiſhed to the People, ſhewing what Religion they ſhould obſerve, and how they ſhould liue in their ſeuerall Tribes or Caſts. After which, according to the Preſcrip-

tions therein, the Rulers did keepe the People in the Order of Gouernment: the Prieſts or *Bramanes* did giue Aduiſe in Matters of Religion: The Merchants did follow Traffique and Merchandizing; and the Handycrafts-Men did follow their ſeuerall Profeſſions, ſeruing the Needs of all Men that had Uſe of them. All Things hauing a good Beginning in this ſecond Age, Religion was embraced, Prayers were made to God, and the three Perſons, *Bremaw*, *Viſtney*, and *Ruddery*; the Bankes of the Rivers were frequented, and daily Waſhings were not neglected.

But after the People were multiply'd, the ſucceeding Generations were not of the primitive Integrity, but the lower the Times grewe, the worſe they were at the Bottome. The *Bramanes* grew hypocriticall and Lip-laborious; the *Cutteryes*, or Rulers, ſwelled with Pride and Ambition, cryed out for larger Territories, meditating vniuſt Ampliations of Gouernment. The Merchants grew full of Fraudulency in their Dealings; and the Handycrafts grew idle, and ouervaluing their Labours.

In this Vproare of Vngodlineſſe, the Lord grew angry, and full of Indignation, and deſcended on Mount *Meropurbatee*, acquainting *Bremaw* with the Wickedneſſe of the World, who deſcended and premoniſhed them of the Iudgement to come, which a while huſht the Cry of their Wickedneſſe; but they fell to their old Euils againe. *Bremaw* then interceded for them, but the Almighty would not be pacified, but took *Bremaw* vp into his Boſome, the Time of his Aboad on Earth being expired, that he might not behold the Euils of the Time to come.

Then the Lord made knowne his Purpoſe of deſtroying the World to *Viſtney*, whoſe Nature and Office being to preſerue the People, did intercede for them: But the Lord would not be pacified, but gaue Charge to *Ruddery*, whoſe Office it was to bring Iudgement and Deſtruction on Sinners, to cauſe the Bowels of the Earth to ſend out a Winde, to ſweepe the Nations as the Duſt from the Face of the Earth.

So *Ruddery* enraged the Windes in the Bowels of the Earth, which braſt forth into Eruptions, and the great Body of the World had her Trepidations and Wauerings; the Day ſeem'd to change Colour with the Night, and the Mountaines and Hills were hurled from their Foundations; and, as ſome report, the Riuer *Ganges* was carried from her wonted Rote, to runne in a new Chanell; ſo the Tempeſt deſtroyed all People, ſauing a few that the Lord permitted *Viſtney* to couer with the Skirt of his Preſeruation, reſerued to be the Propagaters of Mankinde in the third Age; and ſo this Age concluded.

CHAP. XIV.

Shewing the Beginning of the third Age; the Reſtauration of the ſame by Ram; *new Euils bring a Iudgement, concluding the third Age by an Earthquake or Chaſma.*

Ruddery hauing reſtrained the Windes from their former Violence, all now was huſht; but miſerable and lamentable it was to behold the Earth ſo deſolate and voyd of Inhabitants, more miſerable to ſee the Carkeiſes that were ſcattered on her Surface, ſome blowne from the Tops of high Mountaines, others bruiſed to Maſh, all ruined

ruined and deſtroyed; ſo that the Almighty repented him of his owne Worke, and *Ruddery* was ſorry that he ſhould be an Inſtrument of ſo great Fury and Deſtruction.

BUT becauſe the Head of all the former Diſorders was from the Wickedneſſe and ill Gouernment of the Kings and Rulers, therefore the Lord vtterly raced out all of the Tribe or Caſt of the *Cutteryes*; thoſe that were preſerued from Deſtruction by the Skirt of *Viſtneys* Preſeruation, being ſome few of the other three Caſts or Tribes.

Now becauſe theſe four Caſts were ſo neceſſary to the World's Gouernment; that it could not ſubſiſt without them, though the Caſt of the *Cutteryes* periſhed intyrely, for their Wickedneſſe; yet, that they might be renewed againe from a holier Beginning, the Lord appointed that from the *Bramanes* the Line of the Kings ſhould be renewed. So the Chiefe of the *Bramanes* that was then preſerued by *Viſtney*, was called *Ducerat*; the next Child that was borne after this Deſtruction, and which was the youngeſt of foure, was choſen to propagate the Race of their Kings, and Rulers, who being religiouſly educated, might as well fauour Piety as Pollicy, and with Holineſſe and Prudence gouerne Men in their ſeuerall Tribes.

So he did many worthy Acts, and exceedingly maintained Religion, was a Patron to the *Bramanes*, and Churchmen, and his Name was *Ram*; who became ſo memorable for his worthy Deeds, that his Name is made honourable in the Mention amongſt them even to this Day, that whenſoever they meete and ſalute one another, they cry *Ram*, *Ram*, as a Word importing the Wiſhes of all Good.

IT is like that after him there ruled many worthy Kings, but Tract of Time rendering euery Thing worſe at the latter Ending then at the Beginning, brought forth ſuch as followed the Courſe of the antient Wickedneſſe, and new Ambitions, and new Hypocriſies, and new Frauds and Circumuentions, and daily Breaches of the Law deliuered in *Bremawes* Book, began afreſh to make Intruſion amongſt them.

So the Almighty was againe angry, that after ſo many Iudgements, the People would not be warned to his Feare, therefore by God's Appointment, *Ruddery* cauſed the Earth to open and ſwallow them vp aliue, reſeruing only ſome few of the foure Tribes, as a laſt Tryall for the new peopling of the World againe. And ſuch was the Concluſion of the third Age of the World.

CHAP. XV.

The fourth and laſt Age of the World; VISTNEYES *Rapture to Heaven, the* BANIANS *Opinion touching the final Concluſion of the World, and in what Manner they ſuppoſe it ſhall be.*

AFTER this, the Almighty againe commanded, that the World ſhould bee peopled by thoſe that were reſerued, amongſt whom there was one *Kyſtney*, a famous Ruler and pious King, of whoſe Vertues they have ample Record, as being one moſt notable in the laſt Age, which they thinke now by the Courſe of Time to be deuolued

uolued vpon us; he did wonderfully promote Religion, vpon which there was a reformed Beginning of Goodneſſe.

By this, *Viſtney's* Time (as they ſay) being expired, in this Place and Vale of Mortality; the Lord tooke him vp to Heauen, there being no further neede of his Preſeruation, for when this Age is concluded, there ſhall be a final End of all Things.

But the *Bramanes*, though they ſuppoſe Time to be running on the fourth Age of the World, yet they ſuppoſe this Age ſhall bee longer than any of the reſt, in the End whereof they ſay *Ruddery* ſhall be rapt up into Heauen. Theſe Ages they call by foure Names: the firſt, *Curtain*; the ſecond, *Duauper*; the third, *Tetraioo*; the fourth, *Kolee*.

Concerning the Manner of this final Iudgement, they hold it ſhall be more dreadfull than any of the reſt, and that it ſhall be by Fire; that *Ruddery* then ſhall ſummon vp all the Power of Deſtruction; that the Moone ſhall looke red; that the Sunne ſhall ſhed his purling Light like flaming Brimſtone; that the Lightening ſhall flaſh with Terrours, the Skies ſhall change into all Colours; but eſpecially Fiery Redneſſe ſhall ouerſpread the Face of Heauen; that the foure Elements of which the World at firſt was conſtituted, ſhall be at Oppoſition and Variance, till by this Agony ſhe be turned to their firſt Confuſion.

And that the finall Conſummation of the World ſhould be by Fire, they gather hence; of ſuch as was the Beginning of the World, of ſuch ſhall be her Diſſolution; but the Principles of the World's Conſtitution were theſe foure; Earth, Ayre, Water, and Fire; therefore by them ſhall ſhe be deſtroyed, which alſo they gather by the Deſtruction of the ſeuerall Ages: For the People of the firſt Age were deſtroyed by Water; the People of the ſecond Age were deſtroyed by Winde, which they accoumpt the Ayre; the People of the third Age were deſtroyd by Earth; and the People of the laſt Age, ſhall be deſtroyed by Fire.

Then (ſay they) ſhall *Ruddery* carry vp the Soules of all People to Heauen with him, the reſt in God's Boſome, but the Bodies ſhall all periſh; ſo that they believe not the Reſurrection, for they ſay, Heauen being a Place that is pure, they hold it cannot be capable of ſuch groſſe Subſtances.

The Author's Concluſion to the Reader, together with a Cenſure on the material Parts of this Relation.

THUS worthy Reader, thou haſt the Summe of the *Banian* Religion, ſuch as it is; not voyd of vaine Superſtitions, and compoſed Forgery, as well may bee iudged by the precedent Diſcourſe, wherein, as in all other Hereſies, may be gathered, how Sathan leadeth thoſe that are out of the Pale of the Church, a Round, in the Maze of Errour and Gentiliſme. I might leaue the Particulars to thy Cenſure, as well as to thy Reading; but ſince I haue detected ſuch groſſe Opinions in this Sect, I cannot let them paſſe without a Rod truſt at their Backes, as a deſerued Penance for their Crime.

To helpe thy Memory therefore in a ſhort Reviſe of their forementioned Vanities; what ſeemeth their firſt Age to preſent, but a Figment of their owne deuiſing, to confirme them to be the moſt antient of all People? As if like the *Egyptians*, in the ſecond Booke of *Juſtine*, they onely would boaſt of Antiquity; and to lay the firſt Ground of Re-

Religion and Gouernment, when the *Scythians* had better Arguments to plead than they. How fabulous and like an old Woman's Tale ſeemeth their deuiſed *Medium* for the World's Propagation, in placing foure Women at the foure Windes? And for the ſecond Age and the World's Reſtauration therein, if by thoſe three Perſons, *Bremaw*, *Viſtney*, and *Ruddery*, they glaunce at the Trinity, how prodigious haue they made that Myſtery, making it rather a Quaternity, than a Trinity? What a monſtrous Fancy haue they formed and ſhaped for the peopling of that Age? and if they ayme not at a Marke ſo ſublime, what Men ſhall deſerue the Attributes to them appropriate? Touching their Law, the maine Pillars thereof haue been demoliſhed in its Confutation: *The Kingdome of God conſiſts not in Meates and Drinkes.* For other their Ceremonies and Rites, contained in their ſecond Tract of the Booke, what Man of reaſonable Vnderſtanding doth not wonder at their Superſtitions, which place their Faith in outward Waſhings, Lotions, and Sprinklings? In Worſhippe of Sunne, Moone, and other liuing Creatures, in Paintings, Vnctions, and gariſh Proceſſions, in Offerings vnder greene Trees, in Cringings, Beckings, and Bowings to Images, and other multifarious Ceremonies? All Euidences of Braines intoxicate with the Fumes of Errour and *Polytheiſme.* As for their foure Tribes or Caſts, as in all Things elſe, how Pythagorically they ſtand vpon the Number of Foure! the World was formed of foure Principles, diuided into foure Points of the Compaſſe, to endure for foure Ages, planted by foure Men, matched to foure Women, reſtored againe by foure, and to be demoliſhed by foure ſeuerall Deſtructions, in foure ſeuerall Elements: And to conclude, like *Sadduces* denying the Reſurrection, in which conſiſts the Hopes of the Bleſſed; of which St. *Paul*, 1 Cor. xv. 29. *If in this Life only we haue Hope in Chriſt, we are of all Men moſt miſerable.*

ALL theſe declare how they haue made their Religion a compoſed Fiction, rather than any Thing reall for Faith to lean on. Though then the Nouelty of this Relation may make it gratefull to any, who like an *Athenian* deſireth to heare ſome Thing ſtrange or new: I know not wherein it may be more profitable, then to ſettle vs in the Solidneſſe of our owne Faith, which is purged of all ſuch Leuities; for the Vainneſſe of Errour makes Truthes greateſt Opinion, which duely conſidered may well moue vs to ſay,

Micat inter omnes
Iulium Sydus, velut inter ignes
Luna minores.

That our great Light outſhines all theſe as farre,
As Siluer Moone outſhines each leſſer Starre.

A

DISSERTATION

ON THE

RELIGION and MANNERS

OF THE

BRAMINS.

Extracted from the

MEMOIRS

OF THE

Rev. ABRAHAM ROGER, a Hollander.

PREFACE.

THE Brachmans, *ſo famous in Antiquity, were not only a Sect of Philoſophers, but a People ſpread up and down that Part of* Aſia *which now goes by the Name of* Indoſtan. *The Tenets of their wiſe Men, who were ſirnam'd* Gymnoſophiſts, *from their going almoſt naked, were ſo very near a-kin to thoſe of the* Egyptian *Philoſophers, from whom* Pythagoras *borrow'd the greateſt Part of his, that we may reaſonably preſume, the* Gymnoſophiſts *of the* Indies *were a Colony of the* Egyptians, *whoſe Poſterity ſubſiſts to this Day. The diſtinguiſhing Tenet of both of theſe, was the Metempſychoſis or Tranſmigration of Souls.*

'TIS *probable that the Name of* Brachmans, [a] Bramins, *or* Bramines, *(for Writers have employ'd theſe three Words indifferently) is derived from* Brahma, *which is the Name of one of their Legiſlators,* [b] *whoſe Memory was long had in Veneration by thoſe People, becauſe of the excellent* Order *he eſtabliſh'd in the* Indies; *where, ſome have aſſur'd, his Writings are ſtill preſerv'd by the Learned of the Country. But as Idolatry is one of the ill Effects that flows from the immoderate Gratitude which Mankind have paid to illuſtrious Perſonages, who had done great Services to Mankind, the Veneration which they firſt had for* Brahma, *degenerated afterwards into ſuperſtitious Fictions; and his Followers, not ſatisfy'd with having rais'd him above all his Contemporaries, pretended he was more than Man. They* [c] *imagin'd that God having made a Reſolution to create the Univerſe, began his Work by the Creation of three Beings, who boaſted the utmoſt Perfection, viz.* Brahma, *who was to create the World;* Beſchen, *whoſe Office was to preſerve, and* Mehahdue *to deſtroy it. Poſſibly if we knew the true Etymology of theſe three Words, we then might have ſome Grounds to believe, that they thereby intended to denote, the Almighty Power, the Providence, and the Juſtice of God, which they might have expreſs'd after an allegorical Manner, and according to the Genius of the* Eaſterns.

'TIS *generally thought, that* Brahma *the Law-Giver* [d] *divided the People into four Caſtes or principal Tribes. The firſt is that of the* Brachmans, *or* Bramins, *which is the moſt noble. Out of this Tribe only, all their Sacrificers, School-Maſters, and Judges of the Nation, are elected. The ſecond is that of the* Rageputes, *or* Rasboutes, *who are educated only in the military Way, and are employ'd in defending or enlarging the Frontiers. The third are the* Banians, *whoſe only Buſineſs is Trade, in ſetting Artificers to Work, and in ſelling their ſeveral Manufactures, by Wholeſale and Retale. The fourth is that of the Artificers, who are ſub-divided into ſeveral others, according to their reſpective Trades. 'Twas neceſſary for me to give this general Idea of this People, in order for our better underſtanding the Relation which the* Banians *have to one another, (whoſe Opinions relating to the four Ages of the World, may be ſeen in* [e] *Mr.* Lord's *Diſſertation) and the* Bramins, *who are mention'd in this Place.*

[a] Methinks Exactneſs requires that we ſhould call the whole Nation *Brachmans*, and thoſe of the firſt Caſte or Tribe *Bramins*. However, as this is not yet eſtabliſh'd, we dare not preſume to make this Diſtinction.

[b] Hiſtory of the Empire of the Great *Mogul*. *Hague* Edit. 1708. p. 56.

[c] *Bernier*'s Voyages to *Mogul*, Vol. II. p. 139.

[d] Hiſtory of *Mogul*, ibid.

[e] See the preceding Diſſertation by Mr. *Lord*.

I DO not intend to trouble the Reader with a tedious Collection of what the Antients have writ concerning the Brachmans, *or* Indian Gymnoſophiſts, *but ſhall confine myſelf wholly to the modern* Brachmans; *and, the better to avoid Confuſion, ſhall divide this Diſſertation into two Parts. In the firſt I ſhall treat of their Tribes, their Manners, and civil Ceremonies. The ſecond will conſiſt wholly of their Tenets and religious Ceremonies. But in like manner as a* Tartar, *who ſhould undertake to give his Countrymen an Account of the Tenets and Ceremonies of the* Chriſtians, *would be oblig'd to diſtinguiſh between the ſeveral Branches thereof,* viz. *the Church of* England, *that of* Rome, *of* Geneva, *and that of the* Greeks; *ſo that I may not aſcribe to all the* Bramins *in general, ſuch Things as may poſſibly relate to one particular Sect only, it may be proper to inform the Reader, that the* Bramins *here mention'd are thoſe who inhabit the Peninſula of* India, *particularly the Coaſt of* Coromandel. *The Reverend Mr.* Abraham Roger, *who reſided ten Years at* Paliacate, *where he made exact Enquiry into the Lives and Principles of the* Bramins, *among whom he liv'd, has given us a very* [a] *valuable Relation on that Head, he himſelf being an Eye-Witneſs to what he relates. Though his Manner of writing is harſh and uncouth, and encumber'd with a great Number of uſeleſs Remarks, I yet hope that the Reader will not be unſatisfied with the Extracts I have made from him, ſince I have* [b] *tranſcrib'd the moſt eſſential Particulars from his Work, and endeavour'd to give it in tolerable Language; and whenever I borrow any Particulars from other Authors who have written on the* Bramins, *I ſhall take care to quote their Names.*

[a] *The Title of this Work in the Tranſlation, is,* A Door open'd to the Knowledge of occult Paganiſm: Or, a true Repreſentation of the Life, Manners, Religion, and divine Service, of the *Bramins*, who inhabit the Coaſts of *Coromandel*, and the neighbouring Countries, by *Abraham Roger*, &c. Printed at *Amſterdam* for *John Schipper*, 1670. in Quarto.

[b] The Name of the Tranſlator is *Thomas la Grue*, A. M. and M. D.



A DIS-



The King Viramastra frustrateth Tejifara's servants of the Succesion of their Master

A

DISSERTATION

ON THE

RELIGION and MANNERS

OF THE

BRAMINS.

PART I.

Of their Manners and Civil Ceremonies.

CHAP. I.

Of the Caſtes or Tribes of the Bramins.

THE Nation of the *Brachmans* is divided into four Caſtes or Tribes; to which we might add a fifth, but this is ſo much deſpis'd by the reſt, that they will not allow it the Name of a Tribe. The four principal are, the *Bramins*, the *Settreas*, the *Veinsjas*, and the *Soudras*. The firſt is more excellent than the other three, and has the ſame Precedency allow'd it, as the Cow above all other Quadrupeds, in the Opinion of theſe People. The *Vedam*, which is of the ſame Authority with thoſe People, as the Bible among the *Chriſtians*, or the Alcoran among the *Mahometans*, will not allow the *Bramins* to be puniſh'd with Death for any Crime whatſoever. If any of theſe perpetrate any Crime that merits Death, the worſt Puniſhment they dare inflict upon him is, to put

put out his Eyes; for, according to their Principles, any Perſon who kills a *Bramin*, is guilty of one of thoſe five Sins, the Forgiveneſs of which it is extremely difficult to obtain. And, on the other Side, whoever has been ſo unhappy as to kill one, is by the *Vedam* condemn'd to twelve Years Pilgrimage, to ask Alms, and to eat always out of the Skull of the murder'd *Bramin*. The Time of his Penance being expir'd, he is to build a Temple in honour of *Eſwara*, and be very liberal to the Poor. However, the killing a *Bramin* who was going to War, would not be ſo heinous a Crime, and a Man would in this Caſe be abſolv'd for building a Temple, provided he were rich enough to do it.

The ſecond are the *Settreas*, who are the Quality of the Country, and are the *Rajahs* or Nobles: The Kings are of this Caſte, whence it is that they take upon themſelves the Title of *Raja of Rajas*, the *Noble of Nobles*. This Tribe was antiently divided into two Branches only; the firſt of which was call'd *Sourivansjam*, and the ſecond *Somevansjam*, both Names borrow'd from the *Samſcortan* Tongue, which, among them, is the Language of the *Literati*, as the *Latin* among us, and in which *Souri* ſignifies the Sun, and *Somo* the Moon. Beſides theſe two Branches, ſeveral others have been form'd, who have degenerated by marrying beneath themſelves, ſo that the two former make no ſcruple to marry with one another, but they have the utmoſt Contempt for the reſt.

The Duty of the *Settreas* is to defend their Country, and to ſee that the *Bramins* don't fall into Poverty. The Adminiſtration of all civil Affairs is committed to them; but as they are oblig'd to live upon the Income of their Eſtates, and are not allow'd to have the leaſt Dealings in Trade, a great Number of Children is a Burden to them; whence it frequently comes to paſs, that their Children are oblig'd to ſerve the rich in quality of Soldiers, in order to procure themſelves Subſiſtence.

The *Veinsjas* are the third Caſte, who are divided into *Comitiis* and *Sitti Veapari*, each of whom pretend to be the true *Veinsjas*. They ſubſiſt by Traffic, and, like the *Bramins*, abſtain from every Thing that has Life; whereas thoſe of the ſecond and fourth Tribe, eat Fiſh and Fleſh, that of the Cow excepted, which they are all forbid to eat, in the ſame manner as the *Jews* and *Mahometans* are prohibited Swines Fleſh. I ſhall obſerve, by-the-bye, that this Abſtinence from Cow's Fleſh, is leſs the Reſult of Superſtition than [a] Policy. Oxen are the moſt uſeful Beaſts in the *Indies*, and are uſed inſtead of Horſes for Travelling, carrying Burthens, and Drawing; not to mention the great Benefit of Cow's Milk, as will be obſerv'd in the Sequel.

The *Soudras* include the common People. This Caſte is ſubdivided into a great Number of others, who have each their particular Name, which is generally borrow'd from their reſpective Trades. The Caſtes of *Soudras* have a mutual Emulation among themſelves, and all endeavour to rival each other; and whoever among them obſerves any Innovation, is ſure to oppoſe it. There is one among them which is recogniz'd by the reſt, as chief in Dignity, *viz.* that of the *Vellalas*, ſome of whom are employ'd in the Magiſtracy, while others ſubſiſt by Ploughing. The Caſte of *Ambria* claims the ſecond Place, ſome of whom gain their Livelihood by Sowing, and others by attending upon the Great. The *Paliacattas* are employ'd in Maſonry. There is a Caſte, call'd the *Cauvreas*, which conſiſts of a great Number of People; 'tis alſo call'd the

[a] The above-mention'd Author of the Hiſtory of *Mogul*, beſides this political Reaſon, relates, That under the Reign of *Akebar*, ſome Perſon went up the *Ganges* in ſearch of its Source, and that they fancied they had found it in a high Mountain, which ſeem'd to have been cut by Art into the Shape of a Cow's Head. He adds, that the chief Hope of the Happineſs of the Life to come, among the *Indians*, conſiſts in dying in the Waters of the *Ganges*, and holding a Cow by the Tail at the ſame Time.

Tribe

Tribe of the *three hundred*, and is the Receptacle of all ſuch as don't know to what Tribe they belong. Some of theſe are in public Employments, others are Painters, Callico-Printers, or Soldiers. There are a great Number of other Caſtes, whoſe Names and uſual Employments are as follows. The *Sitty's* are Merchants, if they have any Money to trade with, but otherwiſe they are Porters, and carry Burdens. The *Paly's* ſell Poultry and Swine; ſome either ſow, or apply themſelves to Painting, or embrace the military Profeſſion, for which they were formerly very famous. The *Yenica's* are Weavers; the *Cottevaniens* Fruiterers, particularly for the Fruit of [a] *Piſan*; the *Illevaniens* are Fruiterers, and deal in Figs, Cocoa, and the *Jagara*, or Black-Sugar; the *Sitticarams* are Merchants, whoſe kind of Traffic differs from that of the *Sitty's*; the *Caltajas* are Gold-Smiths, Lock-Smiths, Stone-Cutters, Carpenters, and Maſons; the *Carteans*, the *Patnouvas*, and the *Macovas*, are Fiſhermen; the firſt fiſh with large Nets, the ſecond with leſs, and the third after a different Manner; the *Conacapules* are Writers; moſt of the *Gurreas* and the *Bargeurras* Shepherds; the *Riddis*, the *Camavars*, and the *Bergaivilalas*, are moſt of them Ploughmen; ſome of theſe are Soldiers; the greateſt Part of the *Innadis* are Soldiers, and very few apply themſelves to Huſbandry; moſt of the *Mautreas* go into the Field; the Tribe of *Tolawa* is extinct, and exiſts only in Name; the *Kaicules* are generally deſpis'd, and moſt of their Wives are Proſtitutes, which nevertheleſs is not conſider'd as an Infamy; ſome are Jugglers, Mountebanks, and Rope-Dancers; others are Weavers; ſome ſow; others turn Soldiers; but the moſt abject of all the Branches of the fourth Caſte, is that of the *Pallas*, who are held almoſt in as great Contempt as the *Perreas*, of whom mention will be made in the Sequel. Among the *Soudras* they alſo reckon the Family of the *Correvas*, a wandring and vagabond Set of People, who have no other Habitations but little portable Huts, which they carry on their Aſſes when they travel. They ſtand a ſmall Time at the Gates of Cities, to ſell *Youpen* and *Tatous*, or ſmall Fans, to winnow Rice. We cannot better compare them than to thoſe Vagabonds, who every now and then ſtrole through the Cities in *France*, with a Bundle of Mouſe-Traps and ſuch Trifles. Some of theſe go to the Sea-Side for Salt, which they carry up into the Country. Their Poverty and Miſery ſecure them from being tax'd; and as to their Wives, they tell Fortunes.

THE *Perreas* are the Refuſe of the whole Nation, nor have they the Honour to be conſider'd as a Caſte. They are look'd upon as unclean, and are not ſuffer'd to live in the ſame Street with the reſt, but have a ſeparate Quarter allotted them in every City. Their Villages are always at a Diſtance from others; they alſo have their Wells apart; and for fear leſt any Perſon ſhould through Inadvertency go and draw Water out of them, they are oblig'd to ſcatter Bones all around, as a Mark to keep every one from coming to them. They dare not walk in the Streets, nor go into thoſe Villages which the *Bramins* inhabit, nor enter into the Temples of *Viſnou* and of *Eſwara*, leſt their Uncleanneſs ſhould infect the *Bramins* and the Temple. They dig the Ground, follow Hedging and Ditching, build Houſes for the common People, and, in a word, exerciſe all ſuch Employments as the reſt think beneath themſelves. Their extreme Poverty makes them feed upon all kind of Animals, without the leaſt Reluctance, not excepting the Cow, nor even the Fleſh of ſuch Beaſts as come in their Way, though they are dead and ſtinking; which makes them ſtill more odious and contemptible to the *Bramins*, who are ſurprizingly nice in eating. Who would imagine that ſuch miſerable Wretches ſhould ever take it into their Heads to prefer themſelves to other People? 'Tis nevertheleſs certain, that Pride, which is to be found in Rags, has alſo infected the Minds of the *Perreas*. Theſe imagine themſelves to be much ſuperior to the *Siriperes*, another Branch of this fifth Family, moſt of whom are Tanners and

[a] 'Tis the *Indian* Fig-Tree.

Leather-Dreſſers, and ſome Soldiers. The *Perreas* would not condeſcend to eat in the Houſe of a *Siripere*, but the *Siriperes* make no ſcruple of eating in that of a *Perrea*. The *Siriperes* acknowledge their Inferiority, and uſe certain Marks of Reſpect, which they are oblig'd to obſerve, ſuch as holding their Hands on high, and not daring to ſit down in the Preſence of a *Perrea*. One of theſe, at *Paliacatta*, in 1640. having fail'd in his Duty in this Reſpect, the *Perreas* laid hold of him, and cut off his Hair, which is the greateſt Affront that could poſſibly have been put upon him. Another Hardſhip to which the *Siriperes* are oblig'd to ſubmit, is, that whenever they marry, they are not allow'd to make a *Pandal* with more than three Pillars to it. The *Pandal* is a kind of Arbour, or Bower, rais'd before the Doors of young married Women. They ſet up three or four Poles, ſeven or eight Foot in Length, round which the Leaves of the *Piſan-Tree*, the Symbol of Joy, are entwin'd: Theſe Poles ſupport others that are laid croſs-ways, which are cover'd with Leaves, in order to form a Shade. The *Siriperes*, as was before obſerv'd, are allow'd to ſet up no more than three Pillars, and the infringing of this Cuſtom would be more than ſufficient to occaſion an Inſurrection. When any Artificer of the fourth Caſte dies, in caſe his Relations are willing to go to the Expence of having *Siriperes* at his Funeral, the latter are oblig'd to cut off their Beards, and to follow the Body; and for this they are allow'd a Sute of Clothes and a *Fanum*, or a *Fanum* and a half, which is a Piece of Money worth about three Pence Half-Penny, *Dutch* Money.

THIS Precedency among the four principal Tribes is grounded on a very whimſical Reaſon. They are all of them deſcended from *Brahma*, but then, ſay they, the *Bramins* came out of his Head, the *Settreas* from his Arms, the *Veinsjas* from his Thighs, and the *Soudras* from his Feet.

CHAP. II.

Of the different Sects among the BRAMINS.

THE *Bramins* are divided into ſeveral Sects, whence there reſults a Difference in Manners, and theſe are ſix in Number, *viz.* the *Viſtnouvas*, the *Seivias*, the *Smaertas*, the *Schaervaeckas*, the *Paſendas*, and the *Tſchecteas*.

THE *Viſtnouvas* are ſo call'd, becauſe they acknowledge no other God than *Viſtnou*. Some *Soudras* aſſume the Quality of *Daetſeri*, *i. e.* Servants. The *Bramins* are alſo call'd *Daetsja*, or *Daſa*, which alſo ſignifies Servants, but with this Difference, that the *Bramins* are Servants of God, and the *Soudras* thoſe of the *Bramins*; who aſſure them, that they are infinitely more agreeable to *Viſtnou* upon that Account, and alſo that ſuch *Soudras* as die in defending or preſerving of the *Bramins*, go after their Deaths into *Devendre-Locon*, a kind of Paradiſe, which will afterwards be mention'd.

THE *Viſtnouvas* are of two ſorts; the one are call'd *Tadvadi-Viſtnouvas*, or *Madva-Viſtnouvas*. *Tadvadi* is a Word in the *Samſcortam* Language, ſignifying a Divine, from *Tadva*, Divinity. *Madva* is the Name of their Founder. The other ſort of *Viſtnouvas* are call'd *Ramanouja*, from *Ramanowa-Atsjaria*, Author of that Sect. The *Tadvadi* are diſtinguiſh'd by a red Streak, which they themſelves daily make, from the Noſe to the Forehead, and on the Temples, and by a little round Mark, which they themſelves

themſelves make at the joining of the Arm and the Shoulder-Blade, and on the two Nipples. They pretend that this is *Viſtnou*'s Mark; that it defends them from the Devil, and *Jamna* the Judge of Hell. They promiſe *Viſtnou* not to ſerve or acknowledge any other God but himſelf, and add, that a virtuous Life muſt illuſtrate this Promiſe, and that otherwiſe they will be puniſh'd for breaking their Vows. The Chief of the *Tadvadi* lives at *Combecomme*, a Place known in *Palliaccate*. He has generally a Bamboo Cane in his Hand, and is oblig'd either to live ſingle, or relinquiſh all his Poſſeſſions when he marries.

THE *Ramanoujas* draw with *Namou*, a kind of Chalk, a Figure reſembling the Letter Y, which extends from the Noſe to the Forehead; but they mark themſelves, once for all, with Fire, at the joining of the Arm and the Shoulder-Blade: This, they ſay, is ſufficient, and diſpenſes them from the Neceſſity of marking their Bodies daily. They are a kind of *Quietiſts*, and aſſert, that 'tis ſufficient for a Man to give himſelf once to God with a Sincerity of Heart, and to have made a Vow of being his only; and that if they ſhould happen to lead ill Lives after this, *Viſtnou* would not puniſh them for it; for, ſay they, he never abandons thoſe he has once lov'd. A Father does not kill his Son when he has committed a Fault, and 'tis impoſſible for Man to live without Sin. Theſe *Ramanoujas* go bare-headed, and with their Hair cut very ſhort, except that they leave a Tuft upon the Crown, which hangs behind in a Knot. Their principal Chief reſides at *Cansjevaram*, a famous City of the Kingdom of *Carnata*. He has the Privilege of wearing a Piece of Linen Cloth wound round his Head whenever he ſpeaks to any Perſon. They boaſt their being better Men than the *Tadvadi*, becauſe they never meddle with Traffic; nor frequent ill Houſes, and puniſh with great Rigour all ſuch as are catch'd in them; whereas the *Tadvadi* may go into them without being cenſur'd for it.

THE ſecond Sect of the *Bramins* is that of the *Seivias*, who acknowledge *Eſwara* for the ſovereign God, making him ſuperior to *Viſtnou*. Such of the *Soudras* as join themſelves to the *Bramins* of this Sect, are call'd *Tangam*. The *Seivias* are known by three or four Streaks, which they make upon their Heads with Cow-Dung Aſhes. Some wear a *Lingam* about their Necks, which is a Stone of a certain Shape, and others wear it in their Hair. Their Children of eight or ten Years old alſo wear it; but then 'tis covered with Wax, and is tied about their Arms with a ſmall Cord. This *Lingam* is a public Teſtimony of their being wholly devoted to *Eſwara*; and the *Soudras* who wear it abſtain, like the *Bramins*, from every Thing that has Life.

THE third Sect is call'd *Smacrtas*, and was founded by *Sancra Atsjaria*. The *Smaertas* ſay, That *Viſtnou* and *Eſwara* are one and the ſame God, and worſhipp'd only under different Repreſentations or Images, and don't approve of the Diſputes which the two preceding Sects have among themſelves about either of theſe Names. Theſe are not diſtinguiſh'd from one another by any exterior Mark, and have few Followers among the common People; for beſides that they couch their Doctrine under very myſterious Terms, and ſpeak of it in the moſt pompous Phraſe, a Spirit of Moderation is not ſo apt to engage the Populace, as thoſe particular Opinions which are inculcated with an Air of Enthuſiaſm.

THE fourth Sect is that of the *Schaerwaeckas*, who are a kind of *Epicureans*, that don't believe in the Immortality of the Soul, and treat every Thing they hear mention'd concerning a Life to come, as fooliſh and ridiculous; if we except this Particular, they may be ſaid to lead very regular and exemplary Lives.

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THE fifth Sect, call'd the *Paſendas*, look upon every Thing which the three firſt maintain as fabulous, and agree with the fourth in their Notions of the Mortality of the Soul; but they are far from being as ſtrict in their Morals. The *Paſendas* abandon themſelves to Vice without the leaſt Reſtraint, and are ſo wretchedly diſſolute, that they have no Regard to any Degree of Conſanguinity in their Debaucheries, but ſay, that every Woman is their own Wife while they are enjoying her. The Members of this Sect dare not always own themſelves to be of it, for ſome of them have been torn to Pieces, from a Hatred of their impious Doctrine.

THE *Tſchectteas* are the ſixth Sect. Theſe pretend that *Tſchecti* is the true God, and that *Viſtnou*, *Eſwara*, and *Brahma* are his Creatures, and exiſt only through him. They refuſe to follow the Precepts of the *Vedam*, and reject every Thing that cannot be demonſtrated by the Teſtimony of the Senſes. The three laſt Sects are look'd upon as Heretics, and are too odious to gain over many Followers.

CHAP. III.

Of the Vanapraſtas, *the* San-jaſiis, *and the* Avadoutas.

THE *Bramins* have alſo their Anchorets, who diſtinguiſh themſelves from the reſt of Mankind by a peculiar Way of Life, to which they aſcribe a certain Degree of Perfection. Thoſe of the firſt Tribe are call'd *Jaguis*; thoſe of the Caſte of the *Soudras* are named *Joguis*. There are three kinds of *Jaguis*, *viz.* the *Vanapraſtas*, the *San-jaſiis*, and the *Avadoutas*.

THE *Vanapraſtas* live retir'd in the Woods, together with their Wives and Children, and feed only on ſuch Herbs and Fruits as they can get without Labour. A great many ſcruple to pluck up even the leaſt Root, and would imagine they committed a Sin, were they thus to diſlodge the Soul of a Plant from the Body in which it reſided. This is look'd upon as a very holy Way of Life.

THE *San-jaſiis* affect a greater Abſtinence, and abſtain from Marriage, Betel, and all Pleaſures in general. They are allow'd to make but one Meal, and to live on Alms; and inſtead of a Copper Cup, which others generally carry about them, are permitted to uſe earthen Ware only. Their Clothes are dy'd with red Earth, and they have a long Bamboo-Cane in their Hands. They are forbid to touch either Gold or Silver, much leſs to carry any about them: They are not permitted to have any fix'd Habitation, nor ſuffer'd to lie two Nights together in the ſame Place, once a Year excepted, when they are allow'd to continue two Months together in the ſame Place. They then make choice of ſuch a Spot as is thought to be holy, and there they are ſuffer'd to ſpend not only two Months, but all their Life-Time, if they think proper. They are bound to be always ready to oppoſe ſix Enemies, *viz.* 1ſt, *Cama*, Luſt; 2d, *Croota*, Anger; 3d, *Lopa*, Avarice; 4th, *Madda*, Pride; 5th, the Love of the Things of this World; 6th, *Matſara*, a Thirſt for Revenge. Thoſe only of the Tribe of the *Bramins*, who lead this kind of Life, are call'd *San-jaſiis*; for if they are *Sattreas*, or *Veinsjas*,

Veinsjas, they are called *Perma-Ampha*; and if *Soudras*, they are then call'd *Joguis*. The [a] laſt indulge themſelves in greater Liberties than the true *San-jaſſis*.

THE *Avadoutas* leave their Wives and Children, and abandon even what the *San-jaſſis* keep, ſuch as an earthen Porringer, a Bamboo-Cane, Clothes, *&c.* All they are worth in the World, is no more than a little Piece of Linen Cloth, with which they cover the *Pudenda*, and there are ſome of them who don't even take this Precaution, but go ſtark-naked. They rub their Bodies with Aſhes, and whenever they are hungry, they go at once into any Houſe, when, without ſo much as ſpeaking one Word, they only hold out their Hands, and immediately eat whatever is given them. Some of theſe will not even give themſelves the Trouble to ask for Alms in this Manner, but lay themſelves down on the Bank of ſome River, where the Country People, who look upon theſe Rivers as holy, never fail to bring them Milk and Fruits in Abundance; ſo that theſe lazy Religious are not ſo miſerable as ſome People may imagine.

CHAP. IV.

Of the Vedam, *and the Privileges it allows the* BRAMINS.

THE *Vedam* is the Book of the Law among theſe People, and contains all they are to believe or practiſe. 'Tis written in the *Samſcortan* Tongue, which is underſtood by ſuch of the *Bramins* as never traffic. It was divided into four Parts, *viz.* 1ſt, *Rogo-Vedam*, which treats of the firſt Cauſe, of the firſt Matter, of the Angels, of the Soul, of Rewards and Puniſhments, of the Generation and Corruption of Creatures, of Sin, and in what Manner it may be remitted, *&c.* 2dly, *Iſſoure-Vedam*, which treats of the Powers that preſide over, and govern all Things. 3dly, *Sama-Vedam*, containing a Syſtem of Morality, to prompt Men to the Practice of Virtue, to ſhun Vice, and hate the Wicked. And 4thly, *Addaravana-Vedam*, which treated of their religious Ceremonies, Temples, Sacrifices, and Feaſts. This laſt Part has been loſt for many Years, and 'tis to this the *Bramins* impute the Diminution of their Honours and the Power they formerly enjoy'd. The *Vedam* is here of indiſputable Authority, they are oblig'd to ſubmit to its Deciſions whenever it is alledg'd to them; however, as they uſed to diſpute frequently on the Manner of interpreting it, the Senſe of it has been fix'd by the *Jaſtra's*, or Declarations.

THIS Book allows the *Bramins* five Privileges. The firſt is, to celebrate the *Jagam*, which is a Feaſt accompanied with a Sacrifice. They ſtrangle their Victims, whether it be that they are forbid to ſhed the Blood of any Animal; or, in order to have it more entire. They afterwards cut it up, then burn it, at the ſame Time repeating certain Prayers adapted to the Solemnity; but reſerve the Heart, which they divide among thoſe *Bramins* that aſſiſt at the Feaſt, who are not allow'd to eat Fleſh on any other Occaſion. A great many *Bramins* ſhun this Solemnity, purely from the Horror with which they are ſeiz'd at the Thoughts of eating the Victim.

[a] The *Jeſuits*, in the *Latin* Relation of their Miſſions in the *Indies*, in 1598 and 99, relate, that they ſaw a *Jogui* who had quite ſhut himſelf up in an iron Cage, except his Head and Legs, and that he walk'd in this Manner, without being able to ſit or lie down. On the Sides of this Cage were an hundred Lamps, which were lighted up at certain Times by four *Joguis*, who accompanied him. This Fellow thus equipp'd, ſtarted along with as much Vanity and Self-Love, as if he had been a Sun that gave Light to the Univerſe: *Nova Hiſtorica Relatio de rebus in India Orientali à P. P. Societatis J. geſtis. Moguntiæ* 1601.

THE Celebration of the *Jagam* is very expenſive; for the Perſon at whoſe Expence it is made, is oblig'd to maintain all the *Bramins* who aſſiſt at it, though they ſhould amount to a thouſand; and they ſometimes continue at his Houſe, ten, twenty, and even thirty Days. He was formerly oblig'd to give them whatever they ſhould take it into their Heads to ask of him, but now he is quit for treating them. They perform this Sacrifice purely that they may deſerve to go to *Devendre-Locon*, which is the Manſion of the Bleſſed, where *Devendre* will preſide over them. Such of the *Bramins* as hope to go into Heaven itſelf, take care never to celebrate the *Jagam*.

THE ſecond Privilege of the *Bramins*, is their being allow'd to inſtruct the *Sattreas* in the Manner of celebrating this Feaſt; from which the *Veinsjas* are excluded, and much more the *Soudras*.

THE third Privilege is the Permiſſion of reading the *Vedam*.

THE fourth is a Liberty of teaching it to other *Bramins* and the *Settreas*, who, becauſe they have learnt it of the *Bramins*, are therefore allow'd to read it, but not to teach it to others. The *Veinsjas* dare not read it, nor repeat any Part of it, nor even hear any of it repeated; but there is not the ſame Prohibition with regard to the *Jaſtra*. As for the *Soudras*, they are not allow'd ſo much as to ſpeak of the *Vedam*, or even to learn the *Jaſtra*.

THE fifth Privilege is the being allow'd the Liberty to beg. The other Tribes are ſuffer'd to give Alms, but they are not permitted to receive any; and indeed there is nothing the *Bramins* recommend ſo much in their Writings, as Alms-Giving and Charity, provided it be exercis'd towards themſelves; but they never fail to hint, that they are no ways meritorious when beſtow'd on any other Perſons. As for themſelves, they only extend their Charity to ſome few *Bramins*; and all they would anſwer a *Soudra*, who ſhould tell them of their great Neceſſity, would be *Po*, *Po*, i. e. *Go on*, *Go on*. They get the moſt Alms from the Devotees on thoſe ſolemn Days which are call'd *Samcramanam*, and at the Burials of thoſe who leave Something behind them. Some of them are ſo infatuated with the Merit of this Charity, that the Alms they beſtow on the *Bramins* and *Joguis*, brings them to utter Ruin; and indeed their Doors are continually crouded with them.

CHAP. V.

The Employments and Maintenance of the BRAMINS.

THE *Bramins* are the Inſtructors of the People, whom they are oblig'd to educate in Reading, Writing, and Accompts, and to inſtruct their Diſciples in all Things relating to Religion. If they have enough to live upon, they are not allow'd to take any Recompence; but if poor, they have the Liberty of receiving from their Diſciples whatever may be neceſſary for their ſubſiſting in a decent Manner. Their Kings are oblig'd to provide for them, to enable them to teach *gratis*; but the Number of *Bramins* is ſo great, that 'tis impoſſible to provide for them all. We are aſſur'd that they poſſeſs a third Part of the Revenues of the Country, notwithſtanding which, great Numbers of them are reduc'd to the Neceſſity of Begging; others traffic, or prac-

tiſe Phyſic. They are forbid to follow any mechanic Trades, under which, Husbandry, Painting, *&c.* are rank'd. They cannot do certain Offices without derogating from their Quality, ſuch as waſhing the Feet, folding Betel, *&c.* for any Perſon whatever, not though it were for the King himſelf; and a *Bramin* who ſhould demean himſelf in this Manner, would be degraded and drove from the reſt: But they may be Secretaries, Ambaſſadors, and Counſellors, and theſe Employments are generally exercis'd by them only.

To ſuch *Bramins* as the King maintains he gives Villages, but not in quality of their Paſtors or Teachers, as our Rectors, but as Proprietors and Poſſeſſors. It has ſometimes happen'd, as under the Reign of *Rama Raja*, whoſe Memory is ſtill curs'd upon that Account, that the Kings have claim'd thoſe Poſſeſſions, or commanded the *Bramins* to give them the Half of the Revenue of thoſe Villages; but other Kings, either mov'd with Compaſſion, or tir'd out with their Complaints, have diſpens'd with this Diviſion of their Revenues. But the *Bramins* fearing leſt they ſhould be diſpoſſeſſed of the Villages one Time or other, to aſſiſt the Exigencies of the State, upon pretence that they have enjoy'd them long enough, ask leave to allow certain Perſons who are extremely poor, a Share in their Villages, which they have no ſooner obtain'd, but they make a private Engagement with ſome of their Relations. This Permiſſion is engraved on Copper, and all ſuch Villages as are divided in this Manner, are not liable to be demanded back again; for the Kings who ſucceed the Donor, would be afraid that the Complaints of the Poor would make them obnoxious to *Viſtnou*, or *Eſwara*.

CHAP. VI.

Ceremonies uſed by the BRAMINS *after the Birth of their Children.*

IT is Birth, and not the embracing their Doctrines, that conſtitutes the *Bramins*: They ſay that the Imitation of their Life leads to Heaven, but that it cannot make him a *Bramin* who was not born ſuch. The *Bramins* conſider their Children as unclean till the tenth Day after their Birth, during which no Perſon is allow'd to touch them, except ſuch as tend them. The Houſe they are born in is unclean, and no one can enter it without being polluted. The tenth Day the Houſe and the Childbed-Linen which the Mother uſed, are purified: They throw out all the earthen Ware that is to be found in the Houſe, and clean all the Copper Veſſels. The twelfth Day they light the Fire *Homam*, which is look'd upon as very holy, and repeat certain Prayers: The Fire being out, they give the Child ſome of the Names following: *Naimopa*, *Naraina*, *Beireva*, *Damerſa*, *Padmanaba*, *Rago a*, *Tirrenata*, *Marlepa*, *Devela*, *Tamopa*, *Carpa*, *Vellopa*, *Rama*, *Sancra*, *Goyenda*, *Varreda*, *Veinketi*. After the Child is named they bore his Ears, to ſignify the [a] Servitude he vows to *Viſtnou*, or *Eſwara*. This Ceremony is ſometimes ſuſpended till ſuch Time as they give the Child the *Dſandhem*, but never longer.

[a] We meet with a like Cuſtom of boring the Ears of voluntary Slaves, *Exod.* xxi. 6.

THE

THE Child is not look'd upon as a *Bramin* till he has receiv'd this *Dſandhem*, which is a kind of little Shoulder-Belt, made of three Strings, each of which has nine Threads of Cotton, which the *Bramins* only are allow'd to make. He is carried in a Sling, which comes over the Left Shoulder, and hangs under the Right Arm. Children may receive it at five Years of Age, but they ſometimes ſtay till they are ten; but the Poverty of the Parents generally occaſions this Delay, this Ceremony putting them to ſome Expence. They are oblig'd to light the Fire *Homam*, and burn *Ravaſitou-Wood* in it, which they look upon as the holieſt of all Trees: This Fire is plac'd on a little Eminence, over which they raiſe a kind of Canopy with their Clothes ſpread; underneath are the *Bramins*, who throw into the Fire *Nili*, or Rice, with its Chaff; Butter, *Zingeli*, a Seed with which they make Oil for Burning; Wheat, boil'd Rice, and Incenſe, during which they repeat certain Prayers. All the *Bramins* who are invited to this Ceremony, which laſts four Days, have their Expences bore by the Child's Parents.

THE young *Bramins* who have receiv'd the *Dſandhem*, go by the Name of *Bramaſariis* till they are married. The *Vedam* prohibits their having any Commerce with Women, or to eat Betel, which is a Provocative to Love, during the Time they continue ſingle: They are allow'd to make but one Meal a-Day, which they are to procure by Begging; however they mind theſe Precepts very little, that excepted which relates to Betel.

WHEN a Perſon has once receiv'd the *Dſandhem*, he is oblig'd to wear it all his Life-Time; and if it ſhould happen to break through wearing, he is not to eat till he has got himſelf another, and till then the reſt are not obliged to look upon him as a *Bramin*. But to prevent theſe Accidents, they always have a new one every Year at the Feaſt of *Traſvanala-Poudeva*, that happens in *Auguſt*, which is the Seaſon of their giving the *Dſandhem* to Children. The other Families may alſo wear it out of Devotion, but then they are oblig'd to purchaſe it of the *Bramins*.

THESE *Bramaſariis* learn to read, to write, to caſt Accompts, *&c.* of thoſe *Bramins* who are appointed to teach. Every Family make it a Point of Honour not to ſend their Children to School to ſuch Maſters as are of an inferior Caſte; but the *Settreas*, for inſtance, ſend their Children to the *Bramins*, or to the Maſters of the ſame Caſte with themſelves. None of the three firſt will condeſcend to teach the Children of the *Perreas*, and the *Soudras* only will admit them into their Schools.

CHAP. VII.

Of the Philoſophy of the BRAMINS.

WE don't find among the modern *Bramins* any Footſteps of the Philoſophy for which their Anceſtors were ſo famous; and as for [a] Aſtrology, they are ſo groſly ignorant of this Science, that their ableſt Men ſcarce know how to calculate an Eclipſe of the Sun or Moon, and the Conjunction of the Planets, not to mention that they

[a] Aſtronomy, I ſuppoſe.

are ignorant of the Cauſes of it. That which they give for the Eclipſes of the Sun and Moon, is as follows:

VISTNOU and *Eſwara* held one Day a Council with the [a] *Devetas* and *Ratsjasjas*, that is, with the Angels and Devils, in order to find out Something, the Poſſeſſion whereof might be a Preſervative againſt Hunger, Thirſt, Wearineſs, and even Death itſelf. The Reſult was, that they ſhould throw into the Sea the Mountain *Merouva*, which is of pure Gold, whoſe Top touches the empyreal Heaven which ſtands over the eight Worlds, and whoſe Foot reaches down to the Bottom of the Abyſs; that they ſhould whirl that Mountain about as a Turner turns his Work, and ſhould make uſe of the great Serpent *Sesja* inſtead of a Rope. The *Devetas* and *Ratsjasjas* being employ'd in turning this Mountain about, ſeveral Prodigies appear'd, and among the reſt a Poiſon call'd *Kalekote-Visjam*, of ſo venomous and dreadful a Nature, that the whole World was alarm'd at it, and implor'd the Succour of *Viſtnou*. *Eſwara*, in order to rid them of this Poiſon, put it into his Mouth, but it ſtuck in his Throat, whence he is ſirnam'd *Nile-Canta*, or Black-Throat. After this there appear'd a Woman exquiſitely beautiful; her *Viſtnou* married, and 'tis ſhe is at this Time his Wife *Latſemi*, whoſe Temple is within that of *Viſtnou*. After this, what they were in Search of appear'd, *viz. Amortam*, being a Liquor like Milk; for which Reaſon the *Bramins*, though they dare not drink Water in a Houſe, may yet drink Milk, from its Reſemblance to *Amortam*.

No ſooner was the *Amortam* found, but *Viſtnou* put an End to the Fatigue of the *Devetas* and the *Ratsjasjas*, and to eaſe their Wearineſs, order'd them to draw up in two Lines, that he might give them ſome of that Liquor to drink, which they had procur'd by their Labour. He made the *Devetas* taſte of it, but not being willing to indulge Immortality to the *Ratsjasjas*, he gave them a different Liquor. Two of the latter, whoſe Names were *Ragou* and *Ketou*, ſuſpecting their Companions would not have the ſame Liquor as the *Devetas*, chang'd Place, and put themſelves among the latter. Accordingly they drank *Amortam* with the reſt; but the Sun and Moon perceiv'd the Fraud, and gave *Viſtnou* Notice thereof, who immediately cut off their Heads, which were immortal, becauſe of the *Amortam*'s continuing in them, it not being yet got down into their Bodies, which were ſhap'd like thoſe of Serpents. Theſe two Heads began to proteſt againſt the Injuſtice of *Viſtnou*, ſaying, *Why do you treat us in this Manner for having drank* Amortam? *did not we labour as much as the reſt? Viſtnou* anſwer'd, That from that Time forward they ſhould remain without Bodies, but that their Heads alone ſhould enjoy as much Pleaſure as if their Bodies had been join'd to them. *Ragou* and *Ketou* have entertain'd a mortal Hatred againſt the Sun and Moon for making this Diſcovery: They fight againſt them from Time to Time; and the Darkneſs which happens during Eclipſes, is owing to *Ragou* and *Ketou*'s having ſwallow'd one or both of their Enemies.

[a] *Bernier* calls it *Deutas*; perhaps he had written *Devtas*, by pronouncing it almoſt as if it had been written *Deftas*, which would be the ſame Thing.

CHAP. VIII.

The Marriages of the BRAMINS.

SUCH *Bramins* as have Sons, endeavour to marry them betimes; the Rich are more haſty in this Matter than the Poor, but thoſe of the three firſt Caſtes never marry them till ſuch Time as they have receiv'd the *Dſandhem*. Thoſe of the firſt are oblig'd to make choice of ſuch young Women as have not yet the Marks of Puberty. The Parents of thoſe young Women who have them before they get Husbands, conceal that Circumſtance very carefully, for fear it ſhould prevent their ever being married. But the Parents of ſuch young Men as are afraid of this, provide for their Sons Girls who are ſtill younger, to prevent their being impos'd upon. The *Settreas* don't obſerve this Cuſtom ſo exactly as the *Bramins*; however all thoſe who conform themſelves to it, have the greateſt Reſpect ſhewn them.

WHEN a *Bramin* goes to demand a young Woman in Marriage for his Son, he pays the higheſt Regard to Preſages. If he meets a ſiniſter Sign in his Way, he then poſtpones the Affair to ſome other Day; in caſe he has a bad Sign a ſecond Time, he again puts it off; but if the ſame happens a third Time, he then lays aſide all Thoughts of the Match, from a firm Perſuaſion that it would be unhappy. To hear a Serpent nam'd the firſt Day a *Bramin* is going upon ſuch an Affair, is a bad Sign; but the ſeeing one is enough to make him lay it wholly aſide. The *Veinsjas* have a particular Cuſtom among them, and that is the melting down a Half-Pagod, or Half-Ducat of Gold; in caſe the Gold, after 'tis thus melted down, appears with a ſhining Hue, 'tis then a propitious Sign; but in caſe it be dull, they change their Reſolutions; however, the *Bramins* laugh at this kind of Divination.

THE Man whoſe Daughter is ſought for in Marriage, deſires to ſee the Youth who is to be his future Son-in-Law, when he enquires into his Subſtance. In caſe he finds Matters to his Satisfaction, he then allows him to viſit her in Preſence of her Parents; and then if the young Couple are pleaſed with each other, and the Parents give their Conſent, they are immediately married. The Conſent of the *Soudras* muſt be purchas'd, and they oblige the Lover, before they allow him to marry their Daughter, to give them a certain Sum of Money over and [a] above the Bargain; and this they call a Gift, for they would be aſham'd to have it thought they ſold their Daughters.

WHEN the Parties are agreed, they make choice of a fortunate Day; for theſe People have a Calendar, in which the lucky and unlucky Days are ſet down. Then the Relations on both Sides meet, and perform a Ceremony which anſwers to our Betrothings. The Bride's Father preſents Betel to the Bridegroom's Relations, and declares to the Company, that he has given his Daughter to —— *N*——, a Member of the Family of the Perſons preſent. This being done, the Bridegroom's Relations give Betel to thoſe of the Bride, when they make the ſame Declaration, and take the Company for Witneſſes; and when this is perform'd, the Couple are married, provided it be at a proper Time; for they are not allow'd to marry in all Seaſons of the Year. There are certain Months appointed for that Purpoſe, and theſe are *February*, *May*, *June*, *October*, and the Beginning of *November*; as alſo certain ſtated Hours in thoſe Months, all which they obſerve very carefully.

[a] In the *French* 'tis *en forme de pot de vin*, which anſwers to the Term uſed by the common People in buying certain Things, when they ask for a *Bleſſing*, which is Something over and above.

WHEN

WHEN the Time for conſummating the Marriage is come, they light the Fire *Homam* with the Wood of *Ravaſitou.* [a] The *Bramin* bleſſes the former, which being done, the Bridegroom takes three Handfuls of Rice, and throws it on the Bride's Head, who does the ſame to him. Afterwards the Bride's Father clothes her in a Dreſs according to his Condition, and waſhes the Bridegroom's Feet, the Bride's Mother obſerving to pour out the Water. This being done, the Father puts his Daughter's Hand in his own, puts Water into it, ſome Pieces of Money, and giving it to the Bridegroom, ſays at the ſame Time; *I have no longer any Thing to do with you, and I give you up to the Power of another.* The *Tali*, which is a Ribbon with a golden Head hanging at it, is held ready, and being ſhewn to the Company, ſome Prayers and Bleſſings are pronounced, after which the Bridegroom takes it, and hangs it about the Bride's Neck. This Knot is what particularly ſecures his Poſſeſſion of her; for before he had tied the *Tali* on, all the reſt of the Ceremonies might have been made to no Purpoſe; for it has ſometimes happen'd, that when the Bridegroom was going to fix it on, the Bride's Father has diſcover'd his not being ſatisfied with the Bridegroom's Gift, when another Offering more has carried off the Bride with her Father's Conſent. But when once the *Tali* is put on, the Marriage is indiſſoluble; and whenever the Husband dies, the *Tali* is burnt along with him, to ſhew that the Marriage Bands are broke. Beſides theſe particular Ceremonies, the People have Notice of the Wedding by a [b] *Pandal*, which is rais'd before the Bride's Door ſome Days before. The whole concludes with an Entertainment which the Bride's Father gives to the common Friends; and during this Feſtivity, which continues five Days, Alms are given to the Poor, and the Fire *Homam* is kept in. The ſeventh Day the new-married Couple ſet out for the Bridegroom's Houſe, whither they frequently go by Torch-Light. The Bride and Bridegroom are carried in a Sedan, paſs through the chief Streets of the City, and are accompanied by their Friends, who are either on Horſeback, or mounted on Elephants. In caſe the Bride is not of an Age fit for conſummating the Marriage, her Relations don't leave her above three or four Days in her Husband's Houſe, after which ſhe is brought back to that of her Father; but if ſhe is arriv'd at Puberty, ſhe ſtays with her Husband.

THE *Bramaſariis* no longer go by that Name when they are married, but are call'd *Grahaſtas*, and on that Occaſion they add three Strings more to the *Dſandhem.* They are oblig'd to increaſe it in the ſame Manner every ten Years, and at the Birth of every Child. But though the *Vedam* is expreſs on this Head, they yet don't ſcruple very often to neglect its Injunctions. The *Bramins*, who are forbid to go with their Stomachs bare, think it ſufficiently covered when they have got theſe Strings on.

THE above-mentioned think it derogatory to their Character to marry Women of another Caſte; not but ſome of them, when they are not pleaſed with their Parents Choice, marry Women of an inferior Caſte, when they happen to fall in love with them; but their marrying a Woman of the Caſte of the *Soudras*, is thought to be ſo criminal an Action, that if a *Bramin* happens to have any Children by ſuch an one, he is excluded Heaven as long as that unworthy Race continues upon Earth. Their *Poranes*, or Chronicles, relate, that the *Bramin Sandragoupeti Naraia* was ſeiz'd with the deepeſt Affliction when his Son *Barthroukerri*, whom he had had by a Wife of the Caſte of the *Soudras*, had married three hundred Wives; concluding that the prodigious Number of their Deſcendants would fruſtrate him of the Enjoyment of the Felicities of the Life to come for a long Series of Years.

[a] Theſe People pretend, that the *Bramins* among Men, the Cow among Quadrupeds, the *Garouda* among Birds, the *Ganges* among Rivers, and the *Kavaſitou* among Trees, are particularly pleaſing to God, and aſcribe a particular Holineſs to them all.

[b] I have already deſcribed the *Pandal.*

INCEST

INCEST is one of the five Sins, the Remiſſion whereof is not eaſily obtain'd. The Man is by the *Vedam* condemn'd to loſe the guilty Parts, and as they will not ſuffer the Wound to be dreſs'd, the Operation is always mortal; but the Woman is not puniſh'd, it being always ſuppos'd the Man had ſeduc'd her.

THE Degrees of Conſanguinity among them are pretty near the ſame as with us, except that they allow the marrying of two Siſters. They make a Diſtinction between Couſin-Germans and Nieces, a Man may marry the Daughter of his Aunt by the Father's Side, or their Siſter's Daughter; but the Marriage would be inceſtuous, were they to marry either their Uncle's Daughter by the Father's Side, or their Brother's Daughter. The *Soudras*, who are leſs ſcrupulous on this Head, marry indifferently their Brother's or Siſter's Daughter.

As Polygamy is not prohibited by the *Vedam*, the four Caſtes are left to their Liberty on that Article, and the *Poranes* mention ſeveral *Bramins* whoſe Reputation was not injur'd by a Plurality of Wives.

WHEN a *Bramin* finds that his Wife has violated the Faith ſhe owed him, he may confine her at Home, but muſt take care not to let the World know any Thing of it. Some among them chuſe rather to diſſemble ſuch an Affair, by guarding againſt it for the future, particularly if they love their Wives, and are abſolutely bent upon enjoying them. However, if once the Crime is divulg'd, the other *Bramins* look upon the Houſe as polluted, refuſe to eat, or even enter into it; in which Caſe the Huſband prepares a Feaſt, and invites the *Bramins* and *Sansjaſiis* to partake of it. The Adultereſs waits upon the Gueſts on this Occaſion, and when once the *Bramins* have condeſcended to take any Victuals from her Hands, the reſt of the Company don't ſcruple to follow their Example; and when this is done, the Husband may keep his Wife as before, without reflecting the leaſt Diſhonour on himſelf.

CHAP. IX.

Of the Lucky or Unlucky Days, and of the Panjamgam.

THE *Bramins* are ſuperſtitiouſly of Opinion, that there are certain Days on which it would be impoſſible for them to ſucceed in any Affair whatever. But this fatal Prejudice often makes them neglect the moſt favourable Opportunities, when they happen to fall out on ſuch a Day as is mark'd an unlucky one in the *Panjamgam*, *i. e.* in an Almanac, in which both the lucky and unlucky Days are ſet down.

THIS *Panjangam*, which they look upon as infallible, is of two Kinds, [a] The one was made by *Brahaſpeti*, Doctor of the *Devetas*, or good Angels, wherein he has ſet down the lucky and unlucky Days, and even ſuch as are but half lucky, or ſo during a few Hours only. A new one is annually made on this Model, which ſerves for a Guide to the Country People. The other *Panjangam*, they ſay, was compos'd by *Succra*, Doctor of the *Ratsjasjas*, or Devils. This is ſo very particular, as to take notice of every Hour in the natural Day, which this People divide into ſixty Hours.

[a] *Brahaſpeti* ſignifies the Planet *Jupiter*, and *Succra Venus*. The Reader will afterwards find, that *Brahaſpeti-Varam* is *Thurſday*, and *Succra-Varam Friday*.

'TIS

'TIS plain that they muſt often let Opportunities ſlip, if, to the great Number of Days and Hours during which they are diverted from attempting any Affair, we ſhould add their great Credulity with regard to Signs and Preſages. 'Tis a good Sign when they ſee the Bird [a] *Garrouda*, or that call'd *Pala*, flying before them, and croſs-ways, from Right to Left. Other Birds are, on the contrary, of good Augury, if they fly from Left to Right. If a Magpye, of which there are great Numbers in that Country, happens to touch any Perſon in its Flight, they immediately conclude that ſuch Perſon, or one of his Relations, will die in ſix Weeks. If any one happens to ſneeze while a Perſon is going out of the Houſe, he turns back againſt immediately.

THE *Bramins* begin the Year with the new Moon of *April*, by a Feaſt which they call [b] *Samvat-Yſaradi Panduga*. The Year is divided into twelve Months, *viz.* *Tſeitram*, April; *Veinjacam*, May; *Jeiſtam*, June; *Ajadam*, July; *Srarvanam*, Auguſt; *Badrapadam*, September; *Asvaijam*, October; *Carticam*, November; *Magiſaram*, December; *Poujam*, January; *Magam*, February; *Palgouvam*, March. But as theſe Months, which are lunar ones, would not agree exactly with the ſolar Year, they intercalate or add a thirteenth Month every three Years, in the ſame Manner as we [c] add a Day to *February* every Leap-year.

THE ſeven Days of the Week are called, in the *Samſcortam* Language, by the Names that anſwer to the ſeven Planets, and are as follows: *Suria-Varam*, Sunday; *Jendra-Varam*, Monday; *Angaraca-Varam*, Tueſday; *Butta-Varam*, Wedneſday; *Barhaſpeti-Varam*, Thurſday; *Succra-Varam*, Friday; *Senni-Varam*, Saturday. *Sura* ſignifies the Sun, and *Jendra* the Month, or the Moon. *Sunday* is alſo called *Adita-Varam*, and *Monday Somo-Varum*.

As the antient *Greeks* computed by Olympiads, each of which conſiſted of [d] four Years, and the *Roman* Chancery had its Indictions, each of which were fifteen Years; ſo the *Bramins* have a Revolution of threeſcore Years, at the End of which they begin another. They do not diſtinguiſh each of their Years numerally, that is, they don't ſay the 30th or 40th Year, but each Year has its particular Name. Here follows theſe Names in the Order in which they are placed; but for Brevity ſake, it may be proper to acquaint the Reader, that the Word *Samſvatſaram*, ſignifying the Year, is added to each. 1 *Prabava*, 2 *Bipava*, 3 *Suckela*, 4 *Pramadonta*, 5 *Prajopatti*, 6 *Augireſa*, 7 *Tſrimocha*, 8 *Bhava*, 9. *Jouva*, 10 *Dhatou*, 11 *Eſvara*, 12 *Baboudhau-ja*, 13 *Pramadi*, 14 *Vicrama*, 15 *Visjou*, 16 *Tſidtrabhanou*, 17 *Tſabhanou*, 18 *Tarana*, 19 *Paartouva*, 20 *Veiba*, 21 *Thervaſittou*, 22 *Tſervadari*, 23 *Vierothi*, 24 *Vicrouti*, 25 *Carram*, 26 *Nandana*, 27 *Viſei-ja*, 28 *Tſeja*, 29 *Maumaltha*, 30 *Dormeki*, 31 *Hevelembi*, 32 *Villembi*, 33 *Vicari*, 34 *Tſareverri*, 35 *Plauva*, 36 *Tſhopo-Cortou*, 37 *Tſoba-Cortou*, 38 *Credi*, 39 *Viſvavaſou*, 40 *Parabava*, 41 *Palavanga*, 42 *Kileka*, 43 *Tſaumea*, 44 *Tſadarena*, 45 *Virodi-Cretou*, 46 *Pradavi*, 47 *Paramadiſia*, 48 *Ananda*, 49 *Ratjaja*, 50 *Nata*, 51 *Pingata*, 52 *Calicti*, 53 *Tſidarti*, 54 *Raudri*, 55 *Durmati*, 56 *Dundoubi*, 57 *Rudiro-Dgari*, 58 *Ractatſi*, 59 *Crodova*, 60 *Tſaja*. The preſent year 1735. is *Viſvavaſou*, the 39th of that Period.

HOWEVER, this way of computing Years is not univerſal, they having a Method of fixing the Date, when any conſiderable Event is to be tranſmitted to diſtant Poſterity. As the Chriſtians have their *Æra*, and the *Mahometans* their *Hegira*, ſo the *Bramins*

[a] It is a red Sparrow-Hawk with a white Neck.
[b] *Panduga* ſignifies a Feaſt or Holiday; *Sameatſarum* a Year, and *Adi* the firſt Day of every Month.
[c] The *Chineſe* and other People of *India* do the ſame.
[d] Sometimes five.

make the Reign of *Salavagena*, of whom the moſt aſtoniſhing Things are related, their *Epocha*. They pretend that he is the ſame with *Brahma*, who coming to live again upon the Earth, aſſumed that Name. *Salavagena*, according to the Calculation made by the Rev^d Mr. *Royer*, on the Informations of a *Bramin*, died *Anno* 2563 of our Vulgar *Æra*, near the End of the Reign of *Vicramaarca*, of whom Miracles, no leſs ſurpriſing, are related. Here follows ſome of his Adventures.

THE *Bramin*, *Sandragoupeti* abovementioned, married four Wives of four different Caſtes: She of the *Bramin* Tribe was delivered of *Veneroutsfi*; the ſecond, who was of the Tribe of the *Settreas*, brought *Vicramaarca* into the World; the third, being of the Tribe of the *Veinsjas*, was the Mother of *Betti*; and the fourth, who was of the Tribe of the *Soudras*, was delivered of *Barthrouherri*. *Vicramaacra* was a Monarch equally dreaded and belov'd by his Subjects; but, reflecting one Day on the Shortneſs of Man's Life, he grew ſad, and fancying he ſhould not long enjoy the uninterrupted Proſperity with which he was crown'd, fell into a deep Melancholy, and conſulted his Brother *Betti*, to whom he always applied in any Affairs of Importance. Here follows the Reſult of their Conſultation. There is in the Middle of the World a Tree, call'd [a] *Oudetaba*, which ſhoots up out of the Earth at Sun-riſe, and growing in Proportion as that Planet moves higher, touches it with its Top when it comes to the Meridian; after which it ſinks downward with the Day, and hides itſelf in the Earth when the Sun is under the Horizon. *Set your ſelf on that Tree at Day-Break*, ſays *Betti* to *Vicramaarca*, *and this, as it riſes, will carry you up to the Sun, of whom you muſt demand a longer Term of Years than is indulg'd to the reſt of Men.*

THE King followed his Advice, but being mounted to a certain Height, felt himſelf ſcorch'd with intolerable Heat; this however did not damp his Courage, and the Sun, who was not diſpleaſed with his Deſign, ſoftned the Violence of his Rays, cool'd him, and promiſed to grant him his Requeſt. *Thou*, ſays he to him, *ſhalt ſit a thouſand Years upon thy Throne, during which neither thy Health or Strength ſhall be impair'd by any kind of Diſeaſe.* No ſooner was the Tree ſunk down level with the Earth, but the King went and told his Brother of the Succeſs of his Petition. *The Sun has granted you a thouſand Years*, ſays the faithful *Betti*, *and I myſelf will procure you a thouſand more. Since a Promiſe has been made you, that you ſhall ſit a thouſand Years on the Throne, whenever you ſhall have ſat ſix Months thereon, ſpead the remaining Half Year in travelling, by which Means you will double the Time which has been allotted you.* *Vacramaarca* alſo followed this Advice, and met with a very ſingular Adventure in his Travels. The Servants of *Jegiſoara* diſputed about dividing an Inheritance which that holy Man had bequeathed to them. This Inheritance conſiſted in a Purſe, which whoever poſſeſs'd ſhould never want Money; in a Diſh, that would be ever fill'd with Meat; in a Stick ſhap'd like a Crook, which whoever was Maſter of, need never to ſtand in fear of an Enemy; and laſtly, in [b] a Shoe, whoſe Virtue was ſuch, as to convey in an Inſtant to whatever Place the Wearer ſhall deſire to go. *Vicramaarca* met them as they were ſquabbling, each reſolving to make choice of which of them he thought proper, when making himſelf the Umpire, he put on the Shoe, took the Purſe, the Diſh, and the Crook, and vaniſh'd in a Moment, leaving the Wranglers in the utmoſt Confuſion, and vex'd at the Heart for having diſagreed in the Manner they had done. The Writers of the Hiſtories of the *Bramins* mention a great Number of Miracles of the ſame Stamp, wrought the by two Brothers in their Travels.

THE Number Sixty is not only uſed for the enumerating of their Years, for the *Bramins*, inſtead of dividing the natural Day into twenty-four Hours, as is the Cuſtom among us,

[a] i. e. *The Tree of the Sun.*
[b] This Whim is very like *Fortunatus*'s Cap.

divide

divide it into ſixty Hours, *viz.* the Day into thirty, and the Night into as many. They have a kind of *Clepſydra*, or Hour-Glaſs, which meaſures Time by the running of Water. This *Clepſydra* is only a Copper Bowl with a Hole bored in it; this they leave floating on the Water, and when it is full, they empty it, and ſtrike the Hour of the Day or Night on the Copper Veſſel.

CHAP. X.

The Daily Exerciſes of the BRAMINS.

THE *Bramins* are obliged to obſerve certain Ceremonies, which it is impoſſible for them to diſpenſe with, without violating the Law. I ſhall relate what is enjoin'd them. In regard to all obligatory Duties, 'tis eaſier to ſay what ought to be done, than what is really perform'd.

THE *Bramins* are obliged to wake two Hours, or one at leaſt, before the Dawn, and begin by repeating the ſeveral Names of God. In caſe they have no Buſineſs that obliges them to riſe ſo ſoon, they then may lie half an hour longer in Bed, and repeat the Name of God to themſelves; however, 'tis better to riſe at once. Having eaſed Nature, they waſh their Hands, their Face, and Feet, and ſet themſelves down either on a Board or a Carpet, but never on the bare Earth, nor on their Beds, with their Faces turn'd towards the North or Eaſt, but never to the South or Weſt. The Reaſon why they turn towards the Eaſt, is becauſe the Sun riſes in that Quarter of the Heavens; and towards the North, becauſe thoſe Places which they look upon as moſt holy, are on that Side with reſpect to them. They afterwards begin to ſing the Story of *Gasjendre Mootsjam*; but in caſe the Sun is not yet riſen, they ſing ſome Hymn: This being done, they riſe, waſh their Mouths and their Teeth; or if there be any ſacred River near their Houſes, or ſome *Tan*, *i. e.* Pool of Water, they then go and waſh themſelves in it: But in caſe there be none, they bathe at home, and put on clean Clothes.

THE *Bramins* call ſuch Clothes clean as have not been put on ſince their being waſh'd, or have been wetted ſince they were worn; they are look'd upon as clean ſo long as they are not worn or touch'd by any Perſon. But as Silks are ſpoiled by wetting, they have found out a Remedy in this Caſe, by declaring that Silk Clothes are naturally pure. However, if any one were to eat with a Silk Gown on, it would immediately become unclean; and for this Reaſon they throw it off before they ſet down at Table.

BEING dreſs'd, they ſit down again in the ſame Place, and take ſome Well-Water juſt drawn; for if it were a Day old it would be too ſtale; in this they dip that Thing with which they mark their Faces, pour Water into their Hands thrice, and throw it as many Times into their Mouths, obſerving not to touch it with their Hands. This being done, they repeat the twenty-four Names of God, which they call *Making Japon*, by touching ſo many Parts of the Body.

AT Sun-Riſe they pour Water thrice into the Hollow of their Hands, and throw it on the Ground, repeating a ſhort Prayer at the ſame Time. This Ceremony, which is perform'd for the Sun's Sake, is grounded on a Chimæra of theirs, *viz.* that the Sun riſes between certain Mountains, and is oblig'd to paſs thro' a narrow Paſſage, which is in-

feſted by certain *Genii* or Spirits, who endeavour to check his Progreſs. Some *Bramins* one Day threw up Water into the Sun, which made ſuch a Noiſe as frighted away thoſe Devils, and put them to Flight. *We are very ſenſible*, ſay the modern *Bramins*, *that what we now do is of no Manner of Advantage to the Sun; however we thereby give him a Teſtimony of the Good-Will we bear him, in Imitation of thoſe who really ſuccour'd him.*

THEY afterwards begin again to throw Water thrice into their Mouths, as they pay their Adorations to the Sun, and to the Beings who preſide over the Worlds ſituated under the Heavens. If they are of the Sect of the *Viſtnouvas*, they take a kind of Chaplet, the Beads whereof are made of a very fragrant Wood called *Toleja*; but the Beads of thoſe of the Caſte of the *Seivias* are made of Coral or Cryſtal. Some put this Chaplet about their Necks, others hold it in their Hands, but hid under their Coats, or in a Pocket made for that Purpoſe. At the End of every Prayer they let drop a Bead. Thoſe who have not much Time to ſpare, ſay only twenty-eight Prayers; ſuch as have more Leiſure, repeat one hundred and twenty eight; but ſuch Devotees as have nothing to do, ſay over a thouſand.

THESE Prayers being ended, they worſhip *Salagrammas*, and waſh it with clean Water. This is an Idol made of a particular Stone, having a Hole in it, in which they ſay are the Coats of Arms of God. *Tiertum* is the Name of the Water wherein they waſh it, which is kept for another religious Uſe, as we ſhall ſee hereafter. The Idol *Salagramma* being thus waſhed, is dreſs'd in a clean Sute, or wrapp'd up in Linen, and anointed with a Perfume compoſed of Sandal, odoriferous Flowers, and Leaves of *Toleja*. The ſame Ceremony is perform'd before another little Idol of Copper, on each Side of which they light up one or more Wax Tapers, according to their Subſtance or Devotion. They preſent it Victuals juſt dreſs'd, or elſe Fruits or Milk. They ſcatter Flowers over it, turn thrice, and ſometimes more, round it, and at every Turn they fall proſtrate on the Ground, with their Hands claſp'd, and their Arms ſtretch'd out. They afterwards ſet the Idol on the Ground, take the *Tiertum* or Water with which they had waſhed *Salagramma*, throw it once on their Heads and thrice in their Mouths, with a few Leaves of *Toleja*, and anoint their Foreheads with ſome *Angaram*, which is a Preparation of the Gum call'd *Benjamin*. They tell us that the *Angaram* has the Virtue of fortifying the Mind againſt Sin, but then it muſt have been offered to the Idol; as alſo the *Toleja*, which they put into their Ears, to prevent the Impurity they might otherwiſe contract by touching a dead Carcaſs or a *Soudra*. The Virtue of the *Tiertum* is ſuch, as to purify them from all the Sins they may have committed from their Infancy. After having preſented the whole Company with *Tiertum*, they burn a little Incenſe, and then have the Liberty to go and breakfaſt with thoſe *Bramins* who aſſiſted at the Ceremony. They pray before and after Meals, waſh their Hands, throw Water thrice into their Mouths, make *Japon*, and take *Tiertum* again; and after this are altogether as pure as before. They repeat this Ceremony as often as they imagine they have been polluted.

IF they do not breakfaſt, nor eat before Noon, the Ablution at Day-Break is not ſufficient; they therefore repeat it, and return to their Idol, before which they ſtrew Flowers, or for want of theſe, ſome *Toleja*, and preſent it with whatever they are to eat; for the *Bramins* dare not take any Suſtenance before it has been offer'd to it.

A LITTLE before Sun-Set, they waſh afreſh, mark themſelves, perform *Japon*, and give Water to the Sun. If they are *Grahaſtas*, *i. e.* married, they ſup. I have already obſerved that the *Bramaſariis* and the *Samjaſiis* make but one Meal a Day. Laſtly, they ſay a Prayer, and after that go to reſt.

IN the Morning, at Noon, and in the Evening, they, after they have perform'd the Ceremony of the twenty-four Names of God, read the *Poranes*, or antient Chronicles; and this Book is had in ſuch great Veneration among theſe People, that they carefully obſerve to waſh their Ears, in order that being pure, they thereby may be more worthy to hear ſo holy a Work read.

NEVERTHELESS this Exerciſe is not ſo punctually obſerv'd, but that a great many *Bramins* diſpenſe with ſeveral Circumſtances in it. However, they are indiſputably oblig'd to perform the *Tiertum* and the *Japon*; and if one ſingle Perſon in a Houſe performs every Thing enjoin'd in this Chapter, that alone ſuffices for the whole Family. Indeed very few execute punctually all the Things preſcribed by the Law, except thoſe who are employed in the public Worſhip of the Idols.

CHAP. XI.

The Story of Gasjendre Motsjam, *which is ſung by the* Bramins *at Day-Break.*

THE *Bramins* ſing every Morning at Day-Break a Hymn, containing the Story of [a] *Gasjendre Motsjam*, the Subſtance whereof is as follows. In one of the ſeven Seas of Milk is a Mountain call'd *Tricovetta-Parvatam*, ten thouſand Leagues high, and as many broad. This Mountain has three Summits, one of which is of Gold, the other of Silver, and the third of Iron, each of which is adorn'd with precious Stones. A *Deveta*, call'd *Indre Duomena*, who rides up and down Heaven and Earth in a Chariot, which flies ſwifter than the Wind, ſtopping at this Mountain, found a Place in it which he thought very proper for himſelf and his Wife to divert themſelves; and after having waſhed himſelf therein, he ſaw a *Moneſvara* paſs by, but did not pay him the leaſt Honour. Theſe *Moneſvaras* are, however, of a Nature more holy and more exalted than that of the *Devetas*; for the latter will not be admitted into Paradiſe, but after the finiſhing of their Courſe muſt return back into the World. The *Moneſvara* was ſo much the more offended at the Incivility of the *Deveta*, as he knew that his Pride, not his Ignorance, had made him guilty of it. *Thou*, ſays he to him by way of Curſe, *ſhalt become an Elephant, and inſtead of Women ſhalt have no other Company than that of female Elephants:* For theſe People call the Proud, Elephants, in the ſame Manner as we give the Name of Aſſes to the Stupid and Ignorant.

THE *Deveta* terrified at his Doom, would fain have made amends for the Fault he had committed, and for that Purpoſe humbled himſelf and ſued for Pardon; but all he could obtain, was, that he might reſume his firſt Shape after a certain Term of Years. But the Decree was irrevocable, ſo that he was changed into an Elephant on the ſame Mountain, and had ten [b] *Lac-Cotis* of Females, with whom he lived for a long Series of Years, without dreading either Tygers, Lions, or other wild Beaſts. As he was one Day going to drink at a Pond, a Crocodile ſeiz'd his Foot, and tho' he made a great Struggle, would not let go his Hold till he tore it off. Returning to drink at the Pond, the Crocodile laid hold of him a ſecond Time, but was not able to tear off his Foot. Upon this a Combat enſued, which laſted for a thouſand Years. The Match was not equal, for

[a] *Gasjem* ſignifies an Elephant, *Indre*, Chief or Head, and *Motsjam*, Preſervation.

[b] A *Lac* is an hundred thouſand, and a *Coti* ten *Lacs*; ſo that ten *Lac-Cotis* make ten Millions.

the Strength of the Elephant diminiſhed daily, whereas that of the Crocodile increaſed, becauſe it was in its own Element. At laſt the Elephant was defeated, which put an End to his Metamorphoſis; and being reſtored to his former Shape, the firſt Uſe he made of his Reaſon was to think upon God, to pray to him, and compoſe ſpiritual Songs during the Melancholy which prey'd upon him. However, he grew ſo weak, that he was unable to repeat the Name of God; when *Viſtnou*, mounted on the *Garouda*, came to his Aſſiſtance, and gave him his Weapons, made of Diamonds, call'd *Jeckeram*. With theſe *Indre Doumena* knock'd the Crocodile on the Head, and drew near his Deliverer, to thank him, who ſeeing him oppreſs'd with Wearineſs, cured him of it with a ſingle Touch. He then was reſtor'd to his former State, and teſtified his Gratitude to *Viſtnou*, by the Worſhip and Honours he paid him; and *Viſtnou*, on the other Side, granted a plenary Indulgence to all ſuch as ſhould repeat this Hiſtory.

CHAP. XII.

Of the Food and Faſtings of the Bramins.

THE two Caſtes of the *Settreas* and of the *Soudras*, eat Fiſh and all kind of Fleſh, that of the Cow excepted; but the *Bramins*, who are more rigid Obſervers of the Law, and the *Veinsjas* their Imitators, abſtain from every Thing that has Life. This Abſtinence, which they have in common with the *Pythagorean* Sect, reſults very naturally from the Doctrine of Tranſmigration. It is an evil Action, ſay the *Bramins*, to diſlodge the Soul from the Body of an Animal, where poſſibly it is more happy than it will be in the Body, into which it will paſs after its Exit from this. The *Settreas* juſtify their Conduct, by ſaying that human Souls tranſmigrate into Plants as well as into the Bodies of Animals; and that it is leſs criminal to kill one ſingle Beaſt for the Food of ſeveral Perſons, than to root up ſeveral Plants, or, which is the ſame, to diſlodge ſeveral Souls, for the Feeding of one ſingle *Bramin*. To this the Latter anſwer, that the Souls incloſed in Plants, do not loſe ſo much by their Change of Body, as thoſe which are drove from the moſt contemptible Animal. Some of them agree, that it were indeed to be wiſhed Men could ſubſiſt without rooting up Herbs and deſtroying them, but conclude, that it is an unavoidable Evil. Others among them are ſo infatuated with theſe Notions, that they endeavour to ſubſiſt wholly on Leaves and Fruits, and obſerve carefully not to touch any Thing that might any way prejudice the Plant; however it is certain, that very few are ſo very ſcrupulous on this Head. The general Opinion is, that if a Man were obliged either to make choice of Death, or to eat Fleſh, it were better for him to chuſe the latter, and afterwards atone for his involuntary Faults by Purifications.

As the *Bramins* are prohibited the eating Fiſh and Fleſh, and are not allow'd to ſubſiſt upon any Thing but Rice, Roots, and Herbs, in their ſeveral Seaſons, they therefore feed upon nothing that may either provoke Appetite, or prompt them to paſs thoſe Bounds which Frugality preſcribes. Water is their uſual Drink, but they ſometimes take a little Milk; and for this Reaſon, ſuch of them as are in good Circumſtances always keep Cows of their own. I have already obſerved, that there are five Sins, the Pardon whereof the *Vedam* declares is not to be obtained but with the utmoſt Difficulty. Theſe are, 1ſt, For a Man to lie with his Mother. (*N. B.* under the Word Mother, a Mother-in-Law and the Wife of a Doctor are comprehended.) 2dly. To kill a *Bra-*

min. 3dly, To ſteal Gold. 4thly, to get drunk. And, 5thly, To keep Company with thoſe who are guilty of theſe Crimes.

THE *Bramins* have a kind of Treat which laſts during the whole Month of *December.* They riſe before the Dawn, waſh themſelves, and preſent to their Idol Rice mix'd with a kind of Grain, Sugar, and certain Fruits. This Entertainment is made in commemoration of the Advantage that was antiently obtain'd by *Pendeva*, which is the common Name that is given to five Brethren, *viz. Darmeraſou*, *Bimas*, *Naggula*, *Adjuna*, and *Sahadeva*, who were Contemporaries with *Viſtnou*, when he liv'd on the Earth and went by the Name of *Kriſtna*. Theſe five Brethren had a Kinſman, *Duriodena* by Name, who was the eldeſt of an hundred and one Brothers. *Adjuna* the Fourth, unable to agree with *Duriodena* about the Diviſion of certain Lands, they reſolv'd to ſtake them on the Chance of a Dye: Accordingly they play'd, but *Duriodena* having falſe Dice, won the Game. The five Brethren ſtak'd their Liberty, loſt it, and afterwards ventured their Wife *Draupeti*, and loſt her alſo. They ſtill continued playing tho' they had nothing left to loſe; and bound themſelves, in caſe they ſhould be Loſers this Time, to confine themſelves twelve Years in the Woods without going once near any City, and that the thirteenth they ſhould quite conceal themſelves from human Eyes; and added this Penalty, that in caſe they ſhould fail in the laſt Article, they ſhould be oblig'd to return into the Woods, and continue in them twelve Years longer. They play'd again, but loſt this Game alſo. *Duriodena*, to inſult their Affliction, endeavour'd to undreſs *Draupeti* before them, and to demean her like a Slave who was entirely at his Diſpoſal. However, ſhe held her Clothes faſt; but it being impoſſible for her to ſtruggle much longer, ſhe recommended herſelf to *Kriſtna*, then at *Metura*, who heard her Prayers notwithſtanding the great Diſtance. But now, tho' ſhe no longer held her Clothes, yet her new Maſter, tho' he employ'd all his Strength, was not able to pull them off; ſo that he let her alone. *Let us*, ſays ſhe to him, *play together, and in caſe I happen to loſe, my Perſon ſhall be entirely at your Diſpoſal.* But now the falſe Dice loſt all their Virtue; and ſhe not only recover'd her own Liberty, but alſo that of the five Brethren her Husbands. She was for playing on in order to win back the Lands, but *Duriodena* had Senſe enough to leave off. The five Brethren made an ill Uſe of their Liberty; for they again ſtaked it upon the ſame Conditions as before, and happening to loſe, ſubmitted to what they were bound to perform. When the Time was expired, they went to *Duriodena*, and ſaid to him as follows: *Thou didſt win our Land with falſe Dice; if thou art willing to divide them, let us do ſo; but if thou doſt rather chuſe playing, let us play, or otherwiſe let the Fate of Arms decide who ſhall poſſeſs them. Duriodena* choſe the latter; and it was to no Purpoſe that their common Friends endeavoured to reconcile them; and each Party pitch'd upon Champions to ſupport their reſpective Intereſt. *Kriſtna* ſaid, *Let who will chuſe me, I am reſolved not to fight, and will only guide the Chariot* [a]. *Duriodena* finding that *Kriſtna* would not fight, but on the contrary ſeem'd inclin'd to favour one of the five Brethren, did not value whether he was of his Side or not. The Battle began in *December*. They feaſted very plentifully before Sun-Riſe, fought all Day, and returned back together after Sun-Set. This continued all the Month long. Notwithſtanding that *Duriodena* was reinforc'd with all his Brothers and Friends, yet the five Brethren recover'd their Lands. It is in commemoration of this Battle, and of *Kriſtna*'s and thoſe of his Party's eating at this Time, that the *Bramins* feaſt in this Manner in *December*.

As the *Bramins* are prepoſſeſs'd of their Superiority over the reſt of the Caſtes, they therefore refuſe to eat in any Houſe but that of a *Bramin*, nor even ſo much as to drink

[a] The Hiſtorians who have written the Wars of *Aſia*, mention this Cuſtom of fighting on Chariots. *Xenophon Cyrop.* vi. *Strabo* 17. *Diod. Sicul.* vi. 1.

a Glaſs

a Glaſs of Water; but they do not ſcruple to drink ſome *Tager*, *i. e.* curdled Milk or Cream, becauſe it is of the ſame Nature with the *Amortam*. They would not even condeſcend to eat in the Houſe of a *Bramin* who is of a different Sect from themſelves. No *Bramin* will allow another to ſee him eat, not even the King himſelf. If therefore one of theſe marries a Wife of an inferior Caſte, ſhe is not indulged the Honour of ſeeing him eat; and in caſe he ſhould be ſo complaiſant as to give her that Liberty, and it ſhould afterwards come to the Ears of the other *Bramins*, they would immediately ſhun him as a baſe and unclean Perſon.

THEIR Faſts are fixed to certain Days, and kept very ſtrictly. They faſt the eleventh Day after the Full-Moon, and the eleventh after the New; and abſtain, during the ſixty Hours of the Day and Night, from all kind of Suſtenance, even Betel itſelf, and employ all that Time either in Prayer or Reading. Such of the *Bramins* and *Soudras* as are of the Sect of the *Seivias*, have a Faſt which is peculiar to themſelves, *viz.* every *Monday* in *November*. They never eat a Morſel of any Thing till they ſee the Stars in the Sky, or that the Hour for their Riſing is come. In the ſecond Part we ſhall ſhew the Reaſon of their Faſting in this Manner.

CHAP. XIII.

Cuſtoms obſerv'd during the Sickneſs, or at the Death of the Bramins; *and of their Burial.*

WHEN a *Bramin* falls ſick, tho' the Veſſels be ever ſo much over-charg'd with Blood, they yet always prefer Abſtinence to Bleeding; but then they frequently make him faſt ſo long, that he quite loſes the Habit of Eating; by which Means he is unable to ſwallow, when they afterwards think proper to give him Suſtenance.

WHEN the Symptoms of Death appear, a *Bramin* is ſent for to pray with the ſick Perſon, and Alms are given to the Poor. In the mean Time, the ſick Perſon is repeating continually the Name of God; and when he is no longer able to do it, his Friends ring it inceſſantly in his Ears. The *Vedam* declares, that as God has promiſed to aſſiſt thoſe who think on his Name, and repeat it, he is obliged to ſuccour them in this Extreme; but in caſe their Speech fails them, and their Friends do this Office for them, it is the ſame Thing as if they themſelves had performed it. If the ſick Perſon is married, and his Senſes are not yet gone, he asks his Wife whether ſhe will be burnt or buried with him. If ſhe anſwers in the Affirmative, ſhe is obliged to ſtand to her Promiſe, and it then becomes her Duty, becauſe of the Oath by which ſhe bound herſelf at her Marriage, in preſence of the *Bramin* and the Fire *Homan*. She then had taken an Oath, that her Soul ſhould not be ſeparated from that of her Husband, and ſhe could not, without being guilty of a great Sin, violate an Oath which the Preſence of the *Bramin* and the Fire had made ſacred. In caſe ſhe has any Children, and loves them better than ſhe did her deceaſed Husband, then ſhe is at Liberty either to live with them or die with him. If ſhe dreads the Fire, ſhe muſt not be forced to throw herſelf into it, but the general Opinion is, that no virtuous Woman will refuſe to make herſelf a Sacrifice on this Occaſion; for, according to the *Vedam*, the Duty of a Wife conſiſts in the three following Particulars:

THE firſt is, a blind and implicit Complacency for all the Deſires and Wiſhes of her Husband. The Example of *Draupeti*, who was a complete Model of Virtue and Patience, is quoted on this Occaſion. Her Husband deſtroy'd his Health and conſum'd all his Subſtance in maintaining ill Women. Diſeaſe, which is the juſt Puniſhment inſeparable from ſo diſſolute a Way of Life, tho' it depriv'd him of Strength and Vigour to continue it, did nevertheleſes permit his Paſſions to rage with the ſame Impetuoſity. He declared he ſhould die in caſe he was not indulg'd to frequent thoſe Strumpets; but the generous *Draupeti* replied, *Do not grieve*; *I myſelf will carry you to them.* Upon which ſhe took him on her Back, and was carrying him to the Place where they were, tho' the Night was pitchy dark; but as ſhe was going along, ſhe ſtruck againſt a Poſt or Stake, on which a holy Man was fix'd, whoſe Name was *Gallova*, and put him to ſome Pain. The choleric Saint, inflam'd with Anger, cry'd out, *He who has put me to this Pain ſhall die before the Sun riſe.* But *Draupeti* being reſolved not to loſe her Huſband, ſhe alſo cry'd out, *The Sun ſhall not riſe*; and accordingly it continued for ſeveral Years under the Horizon, whereupon Mankind in general pray'd that it ſhould riſe again. At laſt *Brahma* and the *Devetas* went to the Woman above-mentioned, to gain her Conſent, if poſſible, that it ſhould riſe again, and deſired to know what Satisfaction ſhe demanded: But the only Anſwer ſhe made was, *My Husband, my Husband*; upon which it was ſaid, *This ſhall be granted thee in the next Life.* She died, and went towards [a] *Surgam*; then returning again into this World, married five Husbands, who were the five Brothers above-mentioned: But as ſhe would have been polluted, had ſhe enjoy'd five Men together, *Brahma* ordered that ſhe ſhould always enjoy one of them during a Year, at the Expiration of which ſhe ſhould fall into the Fire, and cohabit with another Husband according to her Wiſhes.

THE ſecond Duty of a virtuous Wife, is to obſerve a great Modeſty and Simplicity in her Dreſs, and not to junket when her Husband is out of Town.

THE third is to die when her Husband leaves the World. However, ſome Women before they marry, put in this Clauſe, *viz.* that they [b] ſhall not be burnt with him, and oblige their Husbands to ratify it; however, the *Bramins*, as was before obſerv'd, leave a Woman, whom her Husband asks in his expiring Moments, Whether ſhe is willing to follow him to Death, at her Liberty to anſwer either *yes* or *no.* They themſelves confeſs, that the forcing a Woman to it, either by Violence or Threats, is a Crime that merits Hell. But the *Settreas*, who are the Nobles, conſtrain their Wives to ſubmit to this cruel Cuſtom, who would think that their ſurviving them would caſt a Stain on their Honour; and once a *Settrea* dying, threeſcore Women threw themſelves on his Funeral Pile, and were there conſumed.

THEY believe that when the ſick Perſon is at the Point of Death, two [c] *Jamma-doutas* always appear to him, whoſe hideous Figure terrifies him; but then a *Viſtnou-douta* is preſent at the ſame Time. In caſe the dying Man had led a virtuous Life, the latter carries away his Soul in a magnificent flying Chariot; but if he had been a wicked Wretch, one of the *Jamma-doutas* carries him to *Jamma-locon*, or the Place where *Jamma* preſides. This Judge orders his Regiſter to acquaint him with the Particulars of the Life of the Deceaſed, purſuant to the Informations he had receiv'd from *Viſtnou*; when theſe being read, he ſends him back into the World, where he skips up and down like a Hob-goblin for ten Days together, till ſuch Time as his Doom is pronounced.

[a] This Word ſignifies eight Worlds ſituated under the Heavens, over which *Brahma* preſides.
[b] *Joh. van Twiſt*, Deſcription of *Guzurat*, Chap. 13.
[c] *Douta* a Servant, *Jamma* a Judge of Hell.

'Tis for this Reaſon that the *Bramins*, after the Death of a Relation, feed a Magpye for ten Days, from a Notion they entertain, that his Soul may poſſibly be among thoſe Birds.

As ſoon as the ſick Man has given up the Ghoſt, his Beard is ſhav'd, he is waſh'd, is clothed in a clean Suit, and his Mouth is rubb'd with Lime and pounded Betel, and the Women alſo rub it with raw Rice. When he is carried from his Houſe to ſome Place adjacent to the City, he is attended by his Friends, who waſh their Hands, and put a little Rice on his Mouth. They waſh their Hands a ſecond Time, and begin a *Beteaui* round the Pile on which his Body lies. This *Beteani* is a kind of Proceſſion which a *Perrea* makes, who is follow'd by certain Perſons that beat on a little Drum, when they go thrice round the Corpſe. This being done, one of the Company preaches to the reſt, in Death's Name, and obſerves that his Empire equally extends over all Things, over the Young and Old, Rich and Poor; that thoſe who lead a Life of Virtue ſhall be happy after Death, but that ſuch as tread the Paths of Vice muſt expect nothing but Torment.

All the *Bramins* are not burnt after their Deaths; for ſome of them are buried. The *Viſtnouvas* and *Smartas* are always burnt, from an Opinion which prevails among them, that though they have ſerv'd *Viſtnou* ever ſo faithfully, they yet contract certain Impurities, which are thoroughly purg'd by Fire. On the contrary, the *Seivias* and *Sansjaſiis* maintain, that their Sins will not be imputed to them, though they have not exactly fill'd up all the Duties of Life; conſequently that they have no Occaſion for this Purification, and therefore may be quietly laid in the Ground. The one have an Eye chiefly to God's Juſtice; the other rely more on his Mercy.

CHAP. XIV.

Of thoſe Women who are burnt or buried with their Husbands.

When a Woman has promis'd to follow her Husband, either to the funeral Pile or the Grave, he is no ſooner expir'd, but Preparation is immediately made for the Interment of both, nor can ſhe retract or ſuſpend the Performance of her Promiſe. She muſt be conſum'd on the ſame Day, and in the ſame Fire in which her Husband's Body is burnt. The *Bramins* and *Veinsjas* are vaſtly rigorous on this Article; but the *Settreas* allow their Wives to burn themſelves at different Times, and in different Places, when their Husbands either died in a foreign Country, or many Years before.

Notice being given of the Husband's Death, the Woman is ſet in a Chair before the Door, ſplendidly dreſs'd after the Manner of the Country. Then the Inſtruments begin to ſtrike up; the Drums beat; upon which Betel is given her to chew, and ſhe is entertain'd with Diſcourſe, for fear leſt by thinking too intenſely on her impending Fate, it ſhould make her repent her Choice. The *Settreas* and the *Soudras* mix ſomething with the Betel, which has the Property of benumbing all the Senſes, and locking up the ſeveral Faculties of the Soul; but the *Bramins*, ſay they, never do this, becauſe they would have this Sacrifice a voluntary one.

At

AT her leaving the Houſe ſhe bids her Friends farewel, having a Citron or Lemon in one Hand, and a Looking-Glaſs in the other, and all the Time repeating the Name of God inceſſantly; ſome uſe the Word *Naraina*, others *Ramma*, or ſome other Name. If ſhe is of the Caſte of the *Bramins*, or of the *Veinsjas*, ſhe then, inſtead of a Lemon and a Looking-Glaſs, holds ſome of thoſe red Flowers in her Hand which are ſtrew'd in the Temple and before the Idols, and 'tis neceſſary that theſe Flowers ſhould have been preſented to it. An Idol is alſo hung about her Neck.

THE Woman being thus equipp'd, walks on Foot to the Place where the Corpſe of her Husband was burnt; and if ſhe be of the Caſte of the *Settreas*, or that of the *Soudras*, ſhe is accompanied by her Relations, who employ a great many Exhortations, and cheer up her Spirits; but if ſhe's the Wife of a *Bramin*, ſhe is drawn on a kind of Sledge. Not far from the funeral Pile is a Pond, where ſhe goes and waſhes herſelf. They take off her Jewels and other Ornaments; when a *Bramin* prays by her, and Alms are diſtributed among the *Bramins*. Being come out of the Water, ſhe wraps herſelf up in a yellow Shroud, and draws near to the Pile. 'Tis rais'd in a pretty deep Hole, the Earth of which being all thrown on one Side, forms by that means an Eminence, on which ſhe aſcends. The Wood with which the Corpſe of her Husband had been conſum'd, is half burnt, and caſts a dreadful Blaze; but to prevent this Sight from terrifying her, they place a Mat betwixt her and the Fire, ſo that ſhe does not ſee it. 'Tis on this Eminence that ſhe takes the laſt Farewel of her Relations, who all exhort her to behave with great Bravery on this Occaſion. She then takes ſome Kitchen Utenſils ſuch as a *Pilang*, or a Peſtle to pound Rice, a *Soup*, or little Fan to winnow it after 'tis pounded, and toſſes them into the Fire over the Mat. She afterwards takes a Pot full of Oil, Part of which ſhe pours on her Head, repeating inceſſantly the Name of God; when at laſt, the Mat being taken away, ſhe throws herſelf into the Fire with the Pot of Oil. She then is immediately cover'd with Wood five or ſix Foot deep, while others pour Oil and Butter on the Fire to make it blaze the more. Sometimes, when the She-Slaves find their Miſtreſs is greatly afflicted for the Loſs of her Husband, they promiſe her, in caſe ſhe is reſolv'd not to ſurvive him, to burn themſelves along with her, and are always as good as their Words. There is leſs Ceremony uſed upon their Account; they dance near the funeral Pile, and throw themſelves into it, one after another [a]. Thus have we deſcrib'd the Manner in which the Women of the three inferior Caſtes burn themſelves.

THE burning of the Women of the firſt Caſte is accompanied with ſtill more barbarous Circumſtances. Theſe aſcend the funeral Pile, and lay themſelves down by the Corpſe of their Husbands, as if they were going to ſleep with them. Being plac'd, the funeral Pile is raiſed over them; when the Fire is ſet to that Part of it that is neareſt their Heads, on which Oil and other unctuous Subſtances had been pour'd, in order to make the Fire ſooner catch the funeral Pile, the Wood whereof is of a coarſer or more precious kind, according to the Condition and Circumſtances of the Deceaſed. Some of them uſe a Wood call'd *Aquila Brava*, a ſort of Aloe, which grows in the Iſle of *Ceilan*, and on the Coaſts of *Coromandel*, and others employ [b] Sandal-Wood, on theſe Occaſions.

AT *Surat*, over the funeral Pile, a ſmall Hut, made of thick Millet-Straw, entwin'd with ſmall Wood, is rais'd; the Woman goes into this Hut, ſits down on the funeral Pile, takes her Husband's Head into her Lap, and puts Fire to it with a Torch, which ſhe holds in her Hand; while a great Number of *Bramins*, with Pokers in their

[a] *Bernier*'s Voyages, Vol. II. p. 113.
[b] *Linſchot*, Chap. 76. and *Joh. van Twiſt*'s Deſcription of *Guzurat*.

Hands,

Hands, ſtir up the Fire, which they alſo light on the outward Part, and even puſh the Woman forward, in caſe the Dread of the Fire ſhould make her Attempt to leap out of it; but this does not any way correſpond with the Liberty [a] which they pretend to indulge the Women in on this Occaſion.

THE ſame Preparations are made whether the Woman is to be burnt or buried; but the Circumſtances of the Burial are different. When ſhe is come to the Grave where the Corpſe of her Husband lies, ſhe goes down into it, and ſeats herſelf on a Bench made of Earth, which is made under a kind of Vault dug in the Earth. Having ſeated herſelf, ſhe takes the Corpſe in her Arms, throws Incenſe into a Fire that is juſt by her, and perfumes her Body. This being done, they begin to fill the Grave gently, and the Woman draws the Earth to her, and diſpoſes it about her with her Hands. When ſhe is up to the Neck in it, two of thoſe who fill up the Grave, take a Carpet, and hold it before the Grave, to prevent her ſeeing what they are going to do. After this they give her Poiſon in a Shell, which ſhe ſwallowing down, they then twiſt her Neck round, ſo very dextrouſly, that 'tis impoſſible for any of the Spectators to perceive it, unleſs they happen to ſtand very near her. Both theſe infernal Tragedies are exhibited to the Sound of Inſtruments, the Noiſe of Drums, and the Shouts of all the People preſent, which drown the Cries of the unhappy Victims; ſome of them devote themſelves to Death with inexpreſſible Reſolution.

ANY Woman that ſhould refuſe to die with her Husband, would be look'd upon as a moſt infamous Wretch: Their Hair is cut off, they are not allowed to touch any Betel, to wear precious Stones, or marry again, but are expos'd to Inſults of every kind; for which Reaſon ſuch among them as are inform'd with heroic Sentiments, prefer Death to ſo wretched a Life. As they are incapacitated from enjoying the moſt inconſiderable Trifle, and are not allow'd to have the leaſt Honours paid them, they don't inherit the ſmalleſt Portion of their Husband's Eſtate, but lie at the Mercy of their eldeſt Son, who ſucceeds to it, and has an abſolute Empire over them. If ſuch a Woman has none but Daughters, the Inheritance devolves on her Husband's Brother, who is oblig'd only barely to maintain her and her Daughters; but this they never fail to reproach her with ſo long as ſhe lives, and are often hitting her in the Teeth with not loving her Husband, ſince ſhe had not the Courage to die with him. Add to this their artful Inſinuations, in aſſuring them that if they either burn or bury themſelves with their Husbands, they will ſave their Souls from Hell, although they had a thouſand Times deſerv'd to go thither; as alſo, that all ſuch who thus ſubmit to Death out of pure Love and Affection, feel none of thoſe Torments which the Fire cauſes on other Occaſions. Theſe Things conſider'd, we may eaſily account for their devoting themſelves to Death in this Manner. To conclude, the Story of [b] *Calanus*, who liv'd in the Time of *Alexander the Great*, not to mention ſeveral Teſtimonies of antient Authors, are a Proof that the *Indians* have been long uſed to look upon ſo dreadful a Death as a mere Trifle.

[a] *Bernier*, ibid.
[b] *Quint. Curt.* Lib. X.

CHAP.

CHAP. XV.

Of Mourning, and the Prayers for the Dead.

THE *Bramins* have various Methods of expreſſing their Sorrow for the Death of their Relations. When one who was older than themſelves comes to die, they ſhave their Beards, and cut off their Whiskers, abſtain from Betel ten Days, and eat but one Meal a Day during that Term, which is preciſely the Time that his Soul may poſſibly be condemn'd to skip up and down the World. But in caſe the Deceas'd were younger, they don't enjoin themſelves this Penance: As their Wives are always ſo, they are conſequently never oblig'd to mourn in this Manner for them, much leſs for their Children. The *Soudras* don't make this Diſtinction, for they mourn for the Young as well as the Old, and not only ſhave their Beards, but alſo their Heads, leaving only a Tuft on the Crown of it, and wrap the reſt with a Punger, inſtead of a Piece of Linen, which they commonly uſe for that Purpoſe, and likewiſe abſtain from Betel for three or four Days. When a *Soudra* loſes a Child, he neither has his Beard or Head ſhav'd, but deprives himſelf of Betel for the three firſt Days, and puts a Punger about his Head.

WHEN any Perſon in a Houſe dies, all the bearded Slaves ſhave themſelves; and if the Deceaſed were a Ploughman, of the Family of the *Vettalas*, or of that of the *Ambrias*, which are the two principal among the *Soudras*, twelve Sorts of Perſons are to pay him the laſt Duties, *viz.* 1. The *Bramins*, who ſerve the Pagods. 2. The *Beteanis*, or *Perreas*, who beat the Drum. 3. The *Pannejevas*, who play on long horn Flutes. 4. The Goldſmiths. 5. The Carpenters. 6. The Lockſmiths. 7. The *Vaſſeris*. 8. The Barbers. 9. The *Poumaliandes*, who ſcatter Flowers round the Dead. 10. The *Canapules*, who are Writers or Secretaries. 11. The *Salevadis*. 12. The *Kaicules*, or Curtezans. But now the *Bramins*, the *Canapules*, and *Poumaliandes*, don't practiſe this Cuſtom. A certain Tax or Duty is paid to all thoſe who come on this Occaſion, and a *Vaſſeri* gives to each Perſon preſent a Punger, which they fix on their Heads ſo as to let it hang half an Ell down their Backs. They proſtrate themſelves in the Place where the Alms call'd [a] *Nili* are beſtow'd.

THE Fire of the Pile being out, they gather up the Aſhes of ſuch of the Bones as are not conſumed, and throw them into the *Ganges*; for the Waters of that River being reputed very holy, are therefore of great Comfort to the Soul of the Deceas'd. They alſo think they ſhall procure him an abundance of Felicity, by building, purſuant to his laſt Will, *Tampandals*, or Huts, in the Highways, where all ſuch Paſſengers as are a-thirſt have cold and warm Water given them, or *Canje*, *i. e.* Water in which Rice has been boil'd, and ſometimes a few Beans. If this be of no Service to the Dead, 'tis not ſo with regard to the Living, who in their Journies in that very hot Climate would be almoſt ſpent, were it not for ſome ſuch Refreſhment.

THEY often build Pagods over the Graves of the Dead; but as they are thought to be impure, no religious Act is therefore ever perform'd in them. We indeed meet with ſome Figures, but theſe are not the Object of any religious Worſhip, and are at moſt no more than barely the Images of ſuch Perſons as were either burnt or buried in that Place. If they pay them any Honours, ſuch as the preſenting them Victuals, or incenſing them, 'tis only with this View, *viz.* to engage the Soul of the Deceaſed, in caſe it be a *Ratsjasja*, or Devil, not to do them any Harm, or frighten them in any Manner. They alſo dig Wells and *Tanks* for the Service of the Public, and imagine that the Benefit which will thereby accrue to every Individual, will be of advantage to the departed Soul.

[a] This is Rice that has not been winnow'd.

A DISSERTATION ON THE RELIGION and MANNERS OF THE BRAMINS.

PART II.

Of the Tenets and Religious Customs of the BRAMINS.

CHAP. I.

Of GOD, *and the Creation of* BRAHMA.

THE *Viſtnouvas* look upon *Viſtnou* as the ſovereign Deity, whom they alſo call *Permal*. Not to take notice of the almoſt numberleſs Multitude of other Names they give him, I ſhall only obſerve, that the *Seivias* don't allow that Sovereignty which they aſcribe to *Eſwara*; however, they unanimouſly believe there is but one God, and that *Brahma* created the World. Here follows the Story of the Creation, according to the *Vedam*.

WHEN as yet nothing but God and the Water exiſted, the ſupreme Being, deſirous to create the World for his own Amuſement and Pleaſure, caus'd the Leaf of a Tree, in the Shape of a Child, who play'd with its great Toe in its Mouth, to float on the Water. From its Navel there iſſued out a Flower call'd *Tamara*, whence *Brahma* drew his Original, who was greatly ſurpriz'd to ſee himſelf form'd, and not to know by what Power; but the divine Being clear'd up his Doubts, and acquainted him with his Origin. *Brahma* gave him ſuch ſtrong Teſtimonies of his Gratitude for what had been indulg'd him, that God was affected with it, and therefore gave him the Power of creating the World.

BRAHMA had at firſt five Heads; his mighty Power elated him with Pride, ſo that he forgot the Reſpect and Veneration he ow'd to *Eſwara*, who, in his Anger, created *Beirewa*, Chief of ſuch human Souls as are chang'd into fluttering Devils. *Beirewa*, to revenge the ſlighted God, ſplit one of *Brahma*'s Heads, *viz.* the middle one, with his Nail. *Brahma* endeavour'd to appeaſe *Eſwara* by Hymns, which he compos'd in his Praiſe, and the God, moved with his Repentance, put the wounded Head on his own,

own, and promis'd *Brahma* that he ſhould live with four Heads in as great Credit as before. The *Bramins* are of opinion, that his Pride is not yet quite rooted out, and aſſert, that when the World which now exiſts ſhall be deſtroy'd, and give way to that which is to ſucceed it, *Brahma* will be in an inferior State to that he now enjoys, and that his Place will be fill'd up by *Annemonta*, the faithful Servant of *Viſhnou*.

BRAHMA did not only create the World, but alſo preſides over it with abſolute Sway: He alone is intruſted with the Care of every particular Being; for God does not give himſelf the Trouble to ſuperintend over the leaſt Thing in Nature. Thus 'tis *Brahma* indulges with long Life, and aſſigns to each Individual his Deſtiny, which is irreverſible. However, he is not ſingle, but has ſeveral Subalterns, who have each their particular Juriſdictions. The moſt conſiderable of his Deputies is *Devendre*, who has Command over all the Chiefs of the eight Worlds, and has alſo Lieutenants in each of theſe eight Worlds, which are ſeated over the Globe inhabited by us. They call the laſt *Bou-Locon*, *i. e.* the Place below. That where *Brahma* reſides is the higheſt, which, however, is under the Heavens, and is call'd *Brahma-Locon*. One of theſe two Worlds is ſituated towards the North, and the other towards the South; the eight others lie between, and are rang'd according to the Order of the Winds. 1. *Indre-Locon*, where *Devendre* preſides, who is alſo call'd [a] *Indre*. 2. *Achni-Locon*. 3. *Jamma-Locon*, which is Hell. 4. *Niruti-Locon*. 5. *Warouna-Locon*. 6. *Cubera-Locon*. 7. *Wajouvia-Locon*. And 8. *Iſangja-Locon*.

Achni, *Jamma*, *Niruti*, *Warouna*, *Cubera*, *Vajouvia*, and *Iſangja*, all hold of *Devendre*, who is ſubordinate to *Brahma*. Theſe eight Chiefs have each their particular Functions. *Achni* preſides over the Fire, *Varouna* over the Water, *Vajouvia* over the Winds, *Cubera* over Riches, and ſo of the reſt.

CHAP. II.

Of the Wives of Viſtnou *and* Eſwara.

WE have ſeen in the firſt Part, that when the Mountain *Merouva* was whirled about in the Sea, the Motion produced a Foam which was like the Cradle of a beautiful Woman nam'd *Latſami*. This ſecond *Venus* was beſtow'd on *Viſtnou*, preferably to the *Devetas*, who were all in Love with her. The *Seivias*, who aſſert that *Eſwara* is the ſovereign God, ſay alſo, that he has a Wife call'd *Parvati*. They tell us that ſhe had a double Birth; firſt, ſhe was Daughter to *Datsja*, Son of *Brahma*, and of *Saraſvati* his Wife. Her Father gave her in Marriage to *Eſwara*, and ſome Time after intended to perform a *Jagam* or Sacrifice, to which he invited the *Devetas*, ſuch as *Devendre*, the Sun, the Moon, and the reſt, but neglected *Eſwara* his Son-in-Law. *Parvati* told him he ſhould alſo have invited him, but he, inſtead of agreeing with her, made her the following injurious Anſwer: Eſwara, ſays *Datsja*, *is not worthy of that Honour; he is a Fellow that ſubſiſts only on Alms, and has no Clothes to put on.* We are to ſuppoſe that *Eſwara* was at that Time *Incog.* and veil'd under ſuch a Shape as made him unknown to all. *Paravti*, inflam'd with Rage, cried out to her Father, *I myſelf am therefore not worthy to aſſiſt at it*; and ſaying theſe Words, ſhe

[a] i. e. Chief.

leap'd

leap'd into the Fire that was prepar'd for this Solemnity. *Eſwara*, exaſperated in the higheſt Degree at this unhappy Accident, was all over in a Sweat, and one of the Drops of it happening to fall on the Earth, *Virrepadra* ſprung from it, who immediately ask'd his Father what Commands he had for him. *Eſwara* bid him go and deſtroy the *Jagam* of *Datsja*, and was obey'd; for he kill'd ſome of the Gueſts, drove away others, cut off *Datsja*'s Head, kick'd the Sun, and broke all his Teeth, ſo that he has not one left at this Time, and drubb'd the Moon ſo heartily, that her Face was cover'd all over with the Marks of the Blows he gave her, which continue to this Day. The *Devetas* implor'd *Eſwara*'s Mercy, and obtain'd it; he was ſoftened by their Intreaties, and reſtor'd *Datsja* to Life, on whoſe Body he fix'd the Head of a He-Goat inſtead of his own. *Parvati* being conſum'd in the Fire into which ſhe had thrown herſelf, was indulg'd a new Birth, and was Daughter of the Mountain *Chimawontam*, who married her to *Eſwara*. Her Husband was ſo paſſionately in love with her, that he gave her half his Body, ſo that ſhe became half Man and half Woman; for which Reaſon the *Bramins* call her *Ardhanari-Eſwara*, a Name implying ſuch an Union.

THESE People are of opinion, that both *Viſtnou* and *Eſwara* can procreate Children without the Commerce of the other Sex, ſince they aſcribe to them a Power of getting them by the bare Act of the Will, ſo that they ſuppoſe they only have them for Dalliance Sake. *Eſwara* is repreſented in the Temples under a very immodeſt Shape, expreſſing the Union of both Sexes in an Act, which Modeſty will not allow me to explain farther. This is grounded on a Tradition which the *Bramins* themſelves are partly aſham'd of, and is as follows: It fell out one Day that a *Moniſwara* came to viſit *Eſwara* in a Place where the latter uſed to careſs *Parvati*. The *Moniſwara* came at a very unſeaſonable Hour; in vain the Porter ſhut the Gate upon him, and even told him the Reaſon why he could not be admitted; for the *Moniſwara* was ſo enrag'd to find he muſt be forced to ſtay till *Eſwara* ſhould pleaſe to ſhew himſelf, that he broke out into an Imprecation, which he immediately repented of. *Eſwara* had overheard him, but pardon'd him when he found he was ſorry for it. The *Moniſwara*, not ſatisfied with being pardon'd for his Offence, requeſted that all who ſhould worſhip the Image of *Lingam*, which is that Figure repreſenting the Union of the Sexes in the Manner above-mention'd, ſhould reap greater Advantages from it than if they were to worſhip *Eſwara* when repreſented with his whole Body. He obtain'd his Deſire, and 'tis to this Circumſtance that thoſe ſcandalous Images, under which *Eſwara* is worſhipp'd in the Pagods, owe their Original; but he is repreſented under the Figure of a Man, in that Statue of him which is carried about in public.

CHAP. III.

Of the ten Corporeal Shapes which Viſtnou *aſſum'd.*

THE *Viſtnouvas* believe that *Viſtnou* had ten different Births.

1ſt, [a] Like *Matja*, or a Fiſh; for a Devil having carried off the four Parts of the *Vedam*, threw himſelf into the Sea with his Booty, when immediately *Viſtnou* changing himſelf into a Fiſh, purſued and kill'd him.

[a] See the Figures of theſe ten Transformations. The Reader will meet, in the Sequel of this Work, with ſome Figures which differ a little from theſe, together with new Remarks.

2d, Like *Courma*, or a Tortoiſe; for the Mountain *Merouva* being thrown into the Sea, in ſearch of *Amortam*, 'twas ſo prodigiouſly heavy, that the World, unable to ſupport the Weight of it, was beginning to ſink into the Abyſs, when immediately *Viſtnou* transform'd himſelf into a Tortoiſe, and took the World on his Back.

3d, Like *Warraha*, or a Hog. Among the Idols of *Viſtnou*, in a Pagod in the City of *Trimottam*, near *Zinzi*, is the Head of a Hog, which the *Bramins* aſſert to have come out of the Earth; they pay very great Honours to it.

4th, Under the Shape of a *Naraſimha*, or a half Man and half Lion.

5th, Under the Name of *Vainana*, a young *Bramaſari*, born of the ſame Mother as *Devendre*, who gain'd a Victory over *Belli*, which we ſhall mention hereafter.

6th, Under the Name of *Paresje-Rama*, who was a *Settrea*.

7th, Under the Name of *Dajerrata-Rama*; and the Reaſon of his aſſuming that Shape is as follows: *Ravana* and *Kompacarna*, Sons of *Caſſiopa*, being now become *Ratjasjas* or Devils, were as miſchievous as they were powerful. Theſe ſubdued the whole World, and afterwards went and declared War with *Devendre*, but *Ravana* was not able to vanquiſh him. In his Grief and Confuſion he made a Requeſt to *Eſwara*, who granted him the following Privilege: That he ſhould neither be kill'd, nor be ſubdued by the Chiefs of the ſeven Worlds ſeated under Heaven, but, on the contrary, ſhould be victorious over them. He did not ſtand ſo much in awe of Men, as to be forc'd to pray that they might not be allow'd to take away his Life. *Eſwara* promis'd him alſo two hundred *Lakes* of Years, *i. e.* a Life of twenty Millions of Years. *Kompacarna* likewiſe made a Wiſh, and requeſted the ſame Indulgence as his Brother, together with a Grant of ſleeping ſix Months, and of being afterwards awak'd every Day. *Eſwara* granted him alſo, that on the Day he wak'd he ſhould overcome all thoſe againſt whom he waged War, not excepting *Eſwara* himſelf. The two Brothers, extremely well ſatisfied with what they had obtain'd, built ſeven Caſtles, the firſt of which was of Gold, the ſecond of Silver, the third of Copper, the fourth of Iron, and ſo on. They fell upon *Devendre* and the other Chiefs, whom they took Priſoners, and carried their Inſults to ſuch a Pitch, that *Brahma* acquainted *Viſtnou* with all the Complaints which were made on that Account; upon which he reſolv'd to owe his Birth to a *Settrea*, *Deſſeratha* by Name, in the City of *Ajot-ja*. This *Settrea*, though he had three Wives, had no Children by any of them, and had therefore been advis'd to prepare a Sacrifice, in order to remedy this Barrenneſs. The Fire *Homan* being lighted, a Man was ſeen to iſſue out of it, having a Baſon in his Hand, fill'd with Rice boil'd in Milk, with Butter and Sugar, who commanded him to take it and give ſome of it to his Wives. The *Settrea* obey'd, but divided it into two Parts only, one of which he gave to *Kauſal-ja*, and the other to *Kaica*. Theſe two Women gave ſome of it to the third, named *Somitra*. They all became fruitful. *Kauſal-ja* brought forth *Viſtnou*, who was named *Ramma*; *Kaica* was delivered of *Bharata*; and *Somitra* had two Sons, who were call'd *Latſmana* and *Settrugna*, the firſt of which adher'd to *Ramma*, and the ſecond to *Bharata*. In Proceſs of Time they married, and *Ramma* had a Wife named *Sita*. *Kaica* having done ſomething that pleaſed her Husband vaſtly, he engaged himſelf to grant her whatever ſhe ſhould ask. She deſir'd that *Ramma* ſhould be oblig'd to go and live for twelve Years in the Woods, and that her Son ſhould be a Prince. *Ramma* taking his Wife and his dear *Latſmana* along with him, ſet out in obedience to his Father's Commands. 'Twas with Grief that *Bharata* heard what his Mother had obtain'd in his Favour, ſo that he would have kept him back, and endea-

vour'd to get the Sentence which had paſs'd upon him revers'd; but *Ramma* oppos'd it, and made him conſent that their Father's Commands ſhould be obey'd. Accordingly he ſet out, and became the Tenant of the Woods, where he was the Terror of the Wicked, and the Support of the Good. During his Reſidence there, *Ravana* the Devil hearing that *Sita*, *Ramma*'s Wife, was a Miracle in Beauty, he commanded a Devil to aſſume the Shape of a golden Stag, and he was immediately obey'd; when he appearing before *Sita*, ſhe beſought her Husband to let her have him. *Ramma* immediately purſued the Stag, which taking to his Heels, drew him at a great Diſtance from the Place where he had left his Wife. Immediately *Ravana* preſented himſelf before her, under the Shape of a *Sanjaſi*, and ask'd Alms of her, and afterwards drawing near her upon the ſame Pretence, he ſeiz'd and carried her off. He endeavoured to conquer her Reſiſtance by good Uſage, for a Saint had told he ſhould die in caſe he forced her. *Ramma* being return'd, was prodigiouſly ſurpriz'd not to find his Wife, when he met with the Bird *Yataw*, mortally wounded, who told him that he had fought againſt *Ravana*, who had forced her away. *If you*, ſays the Bird, *ſhould purſue him alone, you'll loſe your Labour; but go towards that Mountain, and you there will meet with the Ape* Suggriva, *who is flying from his Enemies, take him into your Service.* *Ramma* follow'd his Advice; he met with *Annemonta*, who engag'd in his Intereſt, becauſe he perceiv'd a Light ſhining on the Face of *Ramma*, and that of his Brother, which ſtruck him with Awe. They met with the Ape *Suggriva*, who join'd himſelf to them, and after they had reveng'd him of his Enemies by their Overthrow, he was declar'd Chief of the Apes. They afterwards advanc'd towards [a] *Ramacovil*, in their Way to [b] *Lanca*; but as there were ſeveral Floods in their Paſſage, the Ape was commiſſioned to bring Mountains, and to throw them into the Sea, in order to make a Bridge with them, which he accordingly perform'd. Now the Raviſher had a Brother, *Viphiſena* by Name, who acquainted him with the Danger they were in; *I am inform'd*, ſays he to him, *that* Ramma *is a God; reſtore his Wife to him.* *Ravana* laugh'd at his Advice, when *Viphiſena* ſeeing him obſtinately bent to perſiſt in his Reſolution, abandon'd him, and went over to *Ramma*, who took him into his Service; after this they beſieg'd *Lanca*, when various Battles enſuing, *Ravana* was at laſt put to Death, and his Brother put into his Place, after which *Sita* was reſtor'd to her Husband. *Ramma*, unwilling that this Bridge ſhould be of Service to any other Perſon, broke it down, by throwing ſeveral of thoſe Mountains into the Sea, of which it was form'd, and built a Pagod in *Ramacovil*, in honour of *Eſwara*, with this Indulgence, that whoever ſhould viſit it ſhould obtain the Remiſſion of all their Sins. 'Tis in Commemoration of this Succeſs that *Ramma* is repreſented, in all the Pagods of *Eſwara*, with ten Heads and twenty Hands.

8th, The eighth Appearance of *Viſtnou* under the Name of *Kriſtna*, the Reaſon of which will be given when we mention the Feaſt of *Gogolaſtemi*, redounded, as the *Bramins* tell us, more to his Glory, and was more wonderful than any of the reſt. At his former Deſcents upon Earth, he uſed only to bring a Spark of his Divinity along with him, but on this Occaſion he appear'd in all the Pomp and Majeſty of it, inſomuch that Heaven itſelf was emptied.

9th, He took the Name of *Bouddha*.

10th, And laſtly, he aſſum'd the Shape of *Kelki*, or a Horſe. The Author from whom we borrowed theſe Names, does not inform us on what Occaſion they were given.

[a] 'Tis call'd by the *Portugueſe*, *Ramanacor*, and is an Iſland, between the weſtern Peninſula of *Indus*, and the Iſland of *Ceylan*.

[b] By the Country of *Lanca* the *Bramins* underſtand the Iſland of *Ceylan* and the Kingdom of *Achem*, which, according to them, antiently made but one Iſland.

CHAP. IV.

The ORIGIN *of the Bird* GARROUDA, *and of* ANNEMONTA.

KADROUVA-VINNETA and *Diti*, two of the Wives of *Caſſiopa*, who was the firſt *Bramin*, happening to be walking in a Garden, a little Way out of the City, they perceiv'd *Outſeirevan*, the Horſe of *Indre*. *Diti* in Admiration cry'd out, *How beautiful! how white this Horſe is! he has not ſo much as the leaſt black Sport about him!* Her Companion affirmed that he had a black Spot near his Tail; upon which they fell to diſputing, and laid a Wager, the Conditions whereof were, *that ſhe who loſt ſhould* be the other's Slave. As it was then Night, they ſuſpended the Examination till the next Day; but *Kadrouva-Vinneta*, whoſe Sons were Devils under the Shape of Serpents, taking Advantage of the Night, commanded one of them to go and place himſelf near the Horſe's Tail, ſo that the next Morning a little black Speck was ſeen upon it. *Diti*, who knew nothing of the Trick, ſubmitted to her Companion, and was as holy and pious as the other was wicked: But the Saints comforted her in her Affliction, with this Aſſurance, that ſhe ſhould bring forth Children who would be her Deliverers; and accordingly ſhe conceiv'd, and laid two Eggs. She waited a long Time in Expectation of their being hatch'd, but growing impatient, ſhe broke one of them, whence iſſued a Child with only the Upper Part of its Body, the reſt not being yet form'd. *Annura*, for that is the Name of the immature Babe, was very angry with his Mother for having been the Cauſe of his Deformity, and aſſur'd her ſhe would continue in Slavery five hundred Years longer, for her not ſtaying till the Egg had hatch'd itſelf. He enter'd into the Service of the Sun, flew up into the Air, and undertook to guide the Chariot. Five hundred Years after, the other Egg being hatch'd, *Garrouda* iſſued out of it, who went and ſerv'd *Kadrouva-Vinneta* and her Children. *Diti* growing weary of her Servitude, *Garrouda* ask'd her why they were Slaves, and if there were no Poſſibility of their getting free? *Yes, there is*, ſays ſhe, *provided you will go and fetch the* Amortam, *which is kept in* Devendre-locon. *Garrouda* no ſooner heard theſe Words than he flew away, and went in Search of the *Amortam*, which he got Poſſeſſion of, after having conquer'd the *Devetas* who guarded it, and put out the Fire which ſurrounded it. 'Twas to no Purpoſe that they intreated him not to force it away, it being a Truſt; however he aſſur'd them, that after he ſhould have made Uſe of it to reſcue his Mother out of Slavery, they then might have it again if they thought proper. But he requeſted of *Devendre*, that he might be allow'd to eat the Serpents, which accordingly was granted him. He then ſet out, in order to return to his Mother; but the treacherous *Kadrouva-Vinneta* ſeiz'd on the *Amortam*, and reſolved that ſhe and her Sons ſhould drink it. Immediately *Devendre* ſent a *Deveta*, under the Shape of a *Bramin*, who going to her, ſaid as follows: *Take care how you profane this Drink, by not taking it with the Preparations requiſite. You muſt firſt waſh your Body, and put on ſuch Clothes as are pure.* *Kadrouva-Vinneta* cauſed the *Amortam* to be laid on a kind of Straw, called *Arpbha*, which is of a very holy Nature, and that they in the mean Time ſhould go and purify themſelves. In the mean Time the *Amortam* was carried off, ſo that only a few Drops remain'd of it on the Straw. The Serpents, after their return, fell to licking it, and the Straw being very ſharp, cut their Tongues; ſince which Time the Tongues of Serpents have always been forked. The *Beak* of the *Garrouda* having touch'd the *Amortam*, became white, and alſo its Neck, and *Viſtnou* made choice of this Bird to carry him, in the ſame Manner as the *Greeks* and *Romans* relate that *Jupiter* was mounted on an Eagle. The

Garrouda is the *Vahanam*, or ordinary Vehicle of *Viſtnou*; the *Baſwa*, or Ox, that of *Eſwara*; and the *Ampſa*, a Bird reſembling a Teal, that of *Brahma*.

Nor is the Origin of the *Annemonta*, which is properly the Wind, leſs wonderful. Whilſt *Viſtnou* lived under the Name of *Ramma*, in order to wage War with *Ravana*, an Ape called *Keſſeri* had a Female named *Augena*, who, tho' ſhe had no Commerce with her Male Conſort, brought forth an extraordinary kind of Ape; who, the Moment after he was whelp'd, engag'd in the Intereſts of *Viſtnou*. The great Services he did him in the Expedition of *Lanca*, were rewarded by his having a little Pagod erected in his Honour, within that of *Viſtnou*; and he attends on him in the ſame Quality upon Earth, as *Garrouda* does in Heaven.

When *Viſtnou* withdrew from the World, after having reſided in it under the Shape of *Ramma*, all the People of *Ajot-ja* were for following him; but *Ramma* told them, they could not aſcend into Heaven with their Bodies, but that if they were deſirous of accompanying him, they muſt leave them in the *Serriou*, a River which runs near *Ajot-ja*. Theſe gave Credit to what he ſaid, and followed him with new Bodies with which they had been clothed after Death. *Annemonta* was not allow'd this Privilege, but was obliged to remain upon Earth, with this Promiſe however, that he ſhould live as long as *Brahma*; and that when the World ſhall be renew'd, he ſhall ſucceed him, and that *Brahma* will then come and take his Place.

Garrouda and *Annemonta* are worſhipped by the *Viſtnouvas*, but the *Seyvias* honour the Sons of *Eſwara*. The firſt is *Wigneſwara*, whom ſome make the Son of *Parvati*, while others aſſert, that he is brought forth by the bare Act of *Eſwara*'s Will. The ſecond is *Verrepadera*, whom *Eſwara* begot in his Anger, to puniſh his Father-in-Law *Dats-ja*. *Beirewa* is the third, whom he likewiſe begot in his Wrath, in order to revenge himſelf on *Brahma* for his inſupportable Pride and Haughtineſs; and who exerciſes Juſtice in this World over ſuch fluttering Devils as were once human Souls. The fourth is *Comara-Swami*, Son of *Eſwara* and *Parvati*. *Nandi*, who is alſo called *Baſwa* and *Baſanna*, is the Fifth, and is honoured under the Shape of an Ox. The Sun and Moon have alſo their particular Worſhip.

CHAP. V.

Of the four Ages *of the* World, *according to the* Bramins.

The *Bramins* aſcribe four Ages to the World: The firſt they call *Critaigom*, the ſecond *Traitagom*, the third *Dwaparugom*, and the fourth *Kaligom*. The three firſt are already paſt, and we are now in the fourth, 4835 Years whereof are already elapſed this preſent Year 1735. The Duration of the firſt was one Million, ſeven hundred twenty eight thouſand Years; the ſecond, one Million two hundred ninety two thouſand Years; the third, eight hundred ſixty four thouſand Years; which, added to thoſe already paſt of the fourth Age, amount in all to three Millions, eight hundred eighty eight thouſand, eight hundred, and thirty one Years, from the Creation, according to this Calculation. They have aſcrib'd various Degrees of Virtue to the four Ages, and aſſert, that all Things are continually degenerating, which correſponds with the Golden, the Silver, the

the Braſs, and the Iron Ages of the Poets. The Univerſe, they ſay, is like an Egg, which includes the Heaven, the Earth, and the Abyſs. They ſuppoſe that Heaven contains various Worlds, and [a] *Bartrouherri* has number'd fourteen, which are all comprehended in that Egg. The eight which have been already ſpoken of, are under the Heaven where *Brahma* reſides, and go by the general Name of *Surgam*; ſo that inſtead of ſaying a Man is dead, they ſay he is gone to *Surgam*. Theſe Worlds are over the Globe inhabited by us, and are called *Bou-locon*. Over *Surgam* is *Brahma-locon*, and over that *Kailaſom*, *Lilaveicontam* and *Viecontam*, in which three Places God himſelf reſides. They place *Patalam* or the Abyſs, under *Bou-locon*. In the Middle of *Bou-locon*, they feign a Mountain, whoſe Summit riſes higher than the eight Worlds, and the Foot of it deſcends beneath *Patalam*. This Mountain, which is the ſame with *Merouwa*, that was mentioned when we related the Diſcovery of the *Amortam*, is of pure Gold; and the Revolution of the Sun, Moon, and Stars round it, occaſions the Difference of Day and Night. Tho' Gold is not of a Nature proper to nouriſh Trees, the Mountain *Merouwa* is nevertheleſs cover'd with Fruits which have this Property, that whoever eats of them, is never hungry or a-thirſt, or ſubject to the Inconveniencies of old Age. But theſe delicious Climes were not made for Men to reſide in, but are reſerv'd for the Sons of *Diti*, the Wife of *Caſſiopa*.

BOU-LOCON is divided into ſeven Worlds, each of which has its Sea round it. That in the Center floats in a Sea of freſh Water, the ſecond in a Sea of Milk, the third in a Sea of Butter, the fourth is ſurrounded with a Sea of curdled Milk, the fifth with a Sea of Wine, the ſixth with one of Syrup, and the laſt, which is ours, with a Sea of Salt Water. Each of theſe Worlds borrows its Name from the Sea with which it is ſurrounded.

[b] THIS World will have an End, but 'tis as yet far removed, for a thouſand Revolutions of four Ages make no more than one of the Days of *Brahma*'s Life, who, it is ſaid, will certainly live an hundred Years, each Day of which is of the Length above-mention'd; and in 1639 they computed he was but fifty Years of Age, and that he was then entring into his fifty-firſt Year. The firſt Month, and the firſt Day, after the Expiration of theſe hundred Years, the World will be conſumed by Fire. The Sun, who now lends us only a few of his Rays, will then dart them all at once on the Earth. The Sea will be dry'd up, the Mountains will crumble into Duſt, after which the Rains will deſcend with Violence, in the ſame Manner as the Water ruſhes out of an Elephant's Trunk, and then *Brahma* will give up the Ghoſt.

[a] This is an *Indian* Sage, whoſe Proverbs are had in great Eſteem.

[b] We need not remind the Reader, that this Syſtem of the four Ages of the World, according to the *Bramins*, is very different from that of the *Banians* in the preceding Diſſertation. This Difference is alſo found in the Circumſtances of the Creation. 'Tis manifeſt that both theſe People have imbib'd their Notions from the ſame Source, *viz.* from the Doctrine of the antient *Egyptians*, which probably both have diſguiſed after their own Mode. All human Inſtitutions are liable to change; and to ſay Truth, one Age has as much Right to invent Tenets as another, when they are only the Product of a wild and romantic Imagination.

CHAP. VI.

Of the Devetas, *and ten* Ratjasjas.

THE *Devetas*, who are happy and beneficent Intelligences, did not all ſpring from the ſame Original. *Brahma* created the Sun, the Moon, and the Stars, which are all ſo many *Devetas*. He alſo created others for the more immediate Service of the Deity, ſuch as *Wiſtnoudouta* and *Sevadouta*, who are both Servants, the former of *Viſtnou*, the latter of *Eſwara*. *Caſſiopa* the firſt *Bramin*, had not Reaſon to be equally ſatisfy'd with his Children. Thoſe he had by his Wife *Aditi* were agreeable to God, who rank'd them among the *Devetas*; and their Number is increaſed by the Souls of ſuch as die after having led holy Lives.

BRAHMA alſo created *Ratjasjas*, or unhappy and noxious Intelligences, among which are the *Jammadoutas*, or Servants of *Jamma*, and certain others. The Children which *Caſſiopa* had by his Wife *Aditi*, were all *Ratjasjas*, which is alſo the Fate of all ſuch as have led a Life of Guilt. Theſe are all condemned to flit up and down, to be oppreſs'd with Hunger and Thirſt. They cannot enjoy any Thing that is given them by Men, and therefore often aſſume a human Shape, in order to beg Alms. *Beireva*, who is their Chief, does not allow them ſo much as to tear up a ſingle Blade of Graſs.

SUCH *Ratjasjas* as were once Men, have no longer the Power to hurt, and are no more than a Set of wretched Beings; but the Children of *Aditi* are very powerful, and hurt even the *Devetas*. Some of theſe are even in *Surgam*, but they cannot ſoar up ſo high as *Brahma-locon*, much leſs to *Weicontam*, where the Divine Being reſides corporally. From their unwieldy and miſhapen Bodies, there exhales an inſupportable Stench. They are *Anthropophagi* or Man-Eaters, have Children, and are ſubject to Death: They aſſemble in the Iſland of *Andamans*, ſituated to the South of *Pegu*.

CHAP. VII.

Of the Pagods, and Religious Worſhip.

THE Diviſion of the Nation between *Viſtnou* and *Eſwara*, gave riſe to the Building of Pagods in Honour of both theſe Deities. As their Sects live together in the ſame Place, there is not a ſingle City but has one Temple at leaſt dedicated to each of them. Theſe are built with very lofty Spires, and are larger and more finely embelliſh'd than thoſe Pagods which are erected in Honour of the inferior Divinities. But this is not the only Diſtinction between the Pagods; there is likewiſe another which is founded on the Degree of Holineſs, they not being all equally ſacred. Here follows the Principal in the Kingdom of *Carnate*.

JOCKETENA, a very lofty and very beautiful Pagod at *Madura*; that of *Sriringam*, at *Triſinapoli*; that of *Vaderaſou*, at *Viſnou-Canje*; and that of *Vire-ragna*, at *Trivelour*: Theſe four are dedicated to *Viſtnou*. The following are in Honour of *Eſwara*, who is there

there ador'd under the Figure of the five Elements: At *Seva-Canje*, the Pagod call'd *Ekaubranata*, for the Earth call'd *Pratevi*; at *Trivanakavere*, the Pagod *Jembounateſwara*, for the Water call'd *Apou*; at *Trinamula*, the Pagod *Aranajat-Eſwara*, for the Fire named *Tſejem*; at *Kaliſt*, the Pagod *Kaleſt-Eſwara*, for the Wind call'd *Waijou*; at *Settamberam*, the Pagod *Settamberam-Eſwara*, for the Air call'd *Akasjem*: There is alſo the Pagod *Winket-Eſwara* at *Tripeti*.

THE *Bramins* are very ingenious in heightning the Fame and Reputation of their Pagods, and have a fruitful Imagination for the Invention of Prodigies, in order to engage the Devotees in their Worſhip. In the Pagod of *Triſinapoli* is kept the original Image which *Brahma* himſelf ſerv'd. He gave it to the Anceſtors of *Ramma*, who had it by Succeſſion, and made a Preſent of it to *Viphiſena*, Brother to *Ravana*; the Occaſion of which was as follows:

RAMMA, after he had ended the War which he had waged againſt this *Ratjasja*, perceiving that it was with Regret he left him to go and live in his Dominions of *Lanca*, gave him this Image to comfort him, commanding him to worſhip it agreeably to his Intentions; upon this Condition however, that he ſhould never ſet it on the Ground, but on that Spot where he intended it ſhould always continue. Being one Day at *Sriringam*, he had Occaſion to make Water, when *Vicgneſwara*, Son of *Eſwara* and *Parvati*, aſſuming the Shape of a *Bramaſari*, preſented himſelf before him at that very inſtant. *Viphiſena* beſought him to hold the Image, till ſuch Time as he had ſatisfy'd Nature; which the other promiſed, upon Condition that he ſhould not be above half an Hour: But *Viphiſena* was full two Hours, whereupon the counterfeit *Bramaſari* ſet down the Image. *Viphiſena* having done that very Moment, he beat him, and endeavour'd to lift up the Image, which open'd its Mouth, and bid him not remove it from that Place; but to compenſate his Loſs, it told him, he might come every Day from *Lanca* and pay him Homage, which he might eaſily perform, as he was a Giant and a *Ratjasja*. The *Boranes* or Chronicles relate, that he uſed to go regularly to it every Day, bringing Flowers with which he adorn'd the Image, inſtead of thoſe which the *Bramins* had laid there. They ſay further, that as no one could poſſibly find out how thoſe Flowers came to be changed, a *Bramin*, in order to diſcover the Matter, ſhut himſelf up in the Pagod, and ſaw what he did. The *Bramins* pretend that he ſtill comes there once every Year.

As *Viphiſena* tarry'd ſo long before his Return, there was a myſterious Reaſon for his ſo doing. During the Continuance of the World which preceded this, ſeven Rivers, *viz.* the *Ganges*, *Jimmena*, *Godaveri* that flows near *Narſapour*, *Saraſvati*, *Marmada*, *Tſindou*, and *Cavari* happening to meet together, diſputed for Pre-eminence. Five of them gave it up, but *Cavari* would not. The *Ganges* went and proſtrated itſelf at the Feet of God, who was ſo much the more enclined to favour him, as five had already allow'd him the Superiority he ſtickled for. But *Cavari* made a very ſeaſonable Vow, which was ſo agreeable to that God, that he promiſed to *come into his Boſom*. 'Twas in order that this Promiſe might be performed, that *Viphiſena* was prevented making Water ſo long, in order that the Patience of the *Bramaſari* being worn out, he might ſet the Image upon the Ground, which by that Means would be confin'd at *Sriringam*, a Place ſurrounded with the Waters of the River *Cavari*.

THE Pagods erected in Honour of *Viſtnou* and *Eſwara*, are more lofty and ſpacious than thoſe of the inferior Divinities; but they are not to be compar'd to our Churches. Thoſe Buildings are flat, but the Spires are very lofty, and among the reſt, that of the Pagod which ſtands in the Neighbourhood of *Tegnepatram*, which generally goes by the Name of the *white Pagod*.

THESE

THESE Pagods conſiſt of three Parts: The firſt is a vaulted Roof, ſupported on Stone Columns; it lies open, and all Perſons without Diſtinction are allow'd to enter it. Some Images are within, which are placed for Ornament ſake, and to repreſent ſome Incident in the *Parones* or Chronicles, under ſymbolical Figures. Theſe are Elephants, Oxen, Horſes, *&c.* and are made of Wood. Some of theſe are carried with great Solemnity through the Streets on certain Days. The ſecond Part is open in the Day-Time, and ſhut at Night; but the *Bramins* who ſerve and attend in the Pagods, forbid the Entrance of it to all but themſelves. 'Tis filled with groteſque and monſtrous Figures of Men with many Heads, and a great Number of Arms. The third, which is a kind of Chancel, is ſhut up with a very ſtrong Gate. It is here that the Statue of *Viſtnou*, in the Shape of a Man with four Arms, is placed; or that of *Eſwara*, under the Figure of *Lingam*, or that of a Man; but in this Caſe he is repreſented with three Eyes, *viz.* two in their natural Place, and the third in the Middle of the Forehead. A great Number of Lamps burn Day and Night before theſe Idols.

THIS Edifice ſtands in the midſt of a Green which is ſurrounded with a Wall, within which are Pagods, which are uſually plac'd round thoſe of *Eſwara* and *Viſtnou*. Thoſe of the latter have generally thoſe of *Laſtemi* his Wife, of *Garrouda* and *Annemonta*, near them. It is very proper for *Garrouda* to be placed in the Pagod of *Viſtnou*, he being his *Vahaman*; *Anemonta*, whom they repreſent with an Ape's Head, becauſe, ſay they, he was whelp'd in this Manner, is ſometimes on the Outſide. Near the little Pagod dedicated to *Garrouda*, ſtands a kind of Maſt, on which ſeveral Sticks are nail'd; he himſelf is repreſented under an human Shape, with Wings on each Side. The *Bramins*, who rank him among the red Sparrow-Hawks, and pay him very great Honours, might poſſibly have borrowed this Superſtition from the *Egyptians* who had the Sparrow-Hawk in great [a] Veneration, and always puniſh'd thoſe with Death who kill'd one of thoſe Birds, tho' it were by Chance. In the Green where the Pagod ſtands, is a Stone Bucking-Tub, in which the Plant *Tolege* is ſet.

THE Pagod of *Eſwara* ſtands alſo on a Green ſurrounded with a Wall, having ſeveral other Pagods within it, *viz.* thoſe of *Parvati* his Wife, of *Suria*, of *Chindeca*, of *Comaraſwari*, and of *Nandi* or *Baſwa*. The laſt is repreſented under the Shape of an Ox as big as the Life, and made of blue Stones. *Baſwa*, who is *Eſwara*'s *Vahaman*, is ever with him. *Schendra* or the Moon, has no particular Pagod, but ſhe is always over *Eſwara*'s Head.

THE Cuſtom of placing Figures of the Moon over-head is of great Antiquity. The *Moabites* uſed to adorn the Necks of their Camels therewith, [b] as we read in the Book of *Judges*; and the Creſcent of the *Mahometans* poſſibly owes its Original to this. The Pagod of *Eſwara* has likewiſe two other Statues in it, *viz.* that of *Vicgneſwara*, which is alſo call'd *Pullari* and *Vinnaiki*. He is repreſented with the Body of a gor-belly'd Man, and the Head, the Trunk, and one of the Tuſhes of an Elephant. The other is that of *Virreparda*, which has one Head, but a great Number of Arms, all graſping Weapons: He is ſometimes imag'd with no leſs than thirty-two Arms.

WHENEVER the *Bramins* go upon the Green, they, out of reſpect, always obſerve to have the Pagod to their Right; and before they enter it, they always leave their Shoes at the Door, and throw an upper Garment over their Shoulders, as though it were a Cloke.

[a] *Herod.* Lib. 2.
[b] *Judic.* viii. 21.

FOR

FOR the Maintenance of the Pagod, there is a Duty laid on all Goods imported and ſold in the City, and a kind of Poll-Tax which is levied on the ſeveral Families.

THE Perquiſites ariſe from the Offerings of the Pilgrims, who come in Shoals to the Pagod, on ſuch Days as are ſacred to it; as for inſtance, that of *Tripeti*, a few Days Journey diſtant from *Paliacate*, has three Feſtivals every Year; one in *September*, on which the *Soudras* particularly, and the inferior ſort of People meet there; the ſecond in *December*, on which the *Bramins* aſſemble from all Parts; and the third, whoſe ſtated Time is not mentioned by Mr. *Roger*, does not produce a leſs Revenue than the former. The yearly Perquiſites of this Pagod amount to ſixty or eighty thouſand[a] Pagods, which we are told is much leſs than formerly; conſequently it muſt, in thoſe Days, have amounted to prodigious Sums.

THE antient Kings uſed to glory in increaſing the Treaſures of the Pagods, but King *Veincapati* happening to be in want of Money, and unwilling to incur the Odium of having plunder'd the ſacred Treaſure, took the Money that was depoſited therein, and gave a Promiſſory Note for the Payment of it, when the State of his Affairs ſhould permit him to do it. *Rama-Develo* his Succeſſor, had not ſo much Probity, but was for ſeizing the Jewels, and among the reſt a Crown of Gold, enrich'd with Rubies and Diamonds, which was on the Head of the Idol. But thoſe who had given him this wicked Counſel, died at the Foot of the Mountain on which the Pagod ſtands, and were ſoon after followed by the King himſelf.

CHAP. VIII.

Of the IDOLS, *and their* WORSHIP.

DIVINE Worſhip among the *Bramins* does not, as with the *Chriſtians*, conſiſt in Aſſemblies of People who meet regularly to pray, hear Sermons, and ſing the Praiſes of God. There are certain Nights on which the Image of *Viſtnou*, and others on which that of *Eſwara* are carried in Proceſſion through the City. This Ceremony is perform'd monthly in Honour of *Eſwara*, on the Day of *Amavali*, or the firſt Day the Moon does not appear; and the ninth after the New Moon, *viz.* the Day of *Jeccadeſi*, in Honour of *Viſtnou*. Here follows the Manner of this Proceſſion:

THE Image of this God is ſet on a prancing Horſe carv'd in Wood, ſtanding only on his hind Legs, which are fix'd on the Board whereon he is carried. The Men who carry this Machine upon their Shoulders, do not walk ſtrait forward, but wheel up and down, in Imitation of the Pacing of a Horſe in the *Manege* or Riding-Horſe. Torches are carried before the Idol, who has a *Sumbreiro* or Uumbrello over its Head: By the Horſe's Side is a Man, who fans the Idol, and drives away the Flies. When they have gone their Rounds they place it again in the Pagod, when a Set of young Proſtitutes, conſecrated to the latter, dance in Honour of the God; they likewiſe ſing Hymns, and play on Inſtruments made of Horn, the Drums beating at the ſame Time.

[a] The Pagod in *India* is a Piece of Money, Value four Florins, four Stivers, *Dutch* Money.

THO' the *Bramins* think the bare Touch of a *Soudra* would pollute their Pagods and Images, they yet do not look upon public Proſtitutes as unworthy of dancing before the Objects of their religious Worſhip; nor do they ſuppoſe they are excluded the Felicities of the next Life, eſpecially if they keep conſtant to the Man to whom they firſt made a Sacrifice of their Chaſtity: For to ſay the Truth, this kind of Fornication is not more criminal than the Marriages of thoſe People, ſince neither of them are ſanctified by the Chriſtian Religion.

THEIR *Poranes* relate, that *Devendre* aſſuming the Shape of a Man, went one Day to viſit a Courtezan, in order to try whether or no ſhe would be faithful to him. A Bargain was ſtruck up between them, and he agreed to give her a handſome Recompence, which was accordingly perform'd. She indulg'd him the utmoſt of his Wiſhes on the Night he had paid her ſo very generouſly, but did not ſleep a-wink. *Devendre* feign'd himſelf ſick, and appeared to his Miſtreſs as tho' he had been really dead; whereupon ſhe the next Day declared to her Relations, that ſhe was reſolv'd to burn herſelf with the Body of her Lover, nor could all their Prayers and Intreaties diſſuade her from ſo doing. Hereupon the Funeral Pile was prepar'd, and ſhe was going to follow him, when *Devendre* diſcover'd himſelf to be alive; and to reward her Fidelity, promiſed her a Place in Heaven where he preſides, and accordingly was as good as his Word.

THE Worſhip of *Images* conſiſts in honouring them, and in dreſſing them up in ſuch Ornaments as Tradition aſſures are moſt agreeable to them. As for inſtance, *Viſtnou* delights in having his Statues deck'd with Flowers, rich Clothes and precious Stones; and the *Viſtnouvas* never fail to indulge him in his Deſires. *Eſwara* has a different Taſte, and delights in having his Statues waſh'd with Eſſences, and his Worſhippers are very careful to ſprinkle them with Water in which pounded Sandal had been ſteep'd, or with other odoriferous Waters. They teſtify the Veneration they have for thoſe Idols, by lighting up Lamps before them, and thoſe of their Wives, and by preſenting Victuals to them twice a-Day. He who carries the Diſh, having a little Bell in his Hand, is preceded by one who plays on the Flute, and a Drummer. After the Rice has ſtood an Hour before the Idol, the above-mentioned Perſon comes and takes it back, then this Meſs is conſider'd as a Gift which is beſtow'd by the God on thoſe who eat of it.

THE Proceſſions of *Viſtnou* and *Eſwara* above-mention'd, are not only made monthly on the Days appointed for that Purpoſe, but have each a ſolemn Feſtival every Year, when they are carried with great Pomp and Solemnity into a Tower as high as a Houſe, which runs upon Wheels, and is drawn by a *Maccoas*, who are Fiſhermen; a Multitude of People of the four Caſtes crouding before and behind it. The Idol being ſeated on the Top of a Chariot, is ſaluted by the Spectators, who claſp their Hands and lift them up on high. There is alſo another Proceſſion made at *Paliacate* the Afternoon of the tenth of *January*. The Statue on Horſeback is carried out of the City, and when that of *Viſtnou* is carried in this Manner into the Country, ſeveral Games are celebrated in his Honour, ſuch as letting looſe a He-Goat or a Fox, and endeavouring to kill them as they run, with Sticks which they hold in their Left-Hands. In the Evening the God is brought back to the Place of his Reſidence, and the Feſtival Ends with a Concert of Muſick, and the Dances of young Proſtitutes. The next Day is *Eſwara*'s Turn, who is alſo carried into the Country. The ſame Ceremony is again perform'd the eleventh of *June*, but the Day following he is only put on Horſeback and carried on their Shoulders.

CHAP.

CHAP. IX.

Of the Feſtivals of Viſtnou *and* Eſwara.

THE *Bramins* diſtinguiſh their Feſtivals by three different Names. Thoſe of *Viſtnou* and *Eſwara* are call'd *Trenala*; thoſe of the inferior Divinities, ſuch as their Wives and Sons, go by the Name of *Panduga*; and *Jataro* thoſe of the *Ganga*, which we muſt obſerve not to confound with the River *Ganges*, though it be the ſame Name.

THE 18th of *January* the married Women celebrate the Feſtival of *Gauvri-Devi*, which laſts nine Days. Theſe Days of Devotion are inſtituted in honour of *Parvati*, Wife of *Eſwara*, to whom the *Seyvias* aſcribe a boundleſs Power, which they expreſs by the Word *Mahaſecti*, or *Great Power*. They celebrate this Feſtival in order to obtain a long Life for their Husbands, and to deprecate their ever being Widows. They make an Image of *Parvati*, with Rice Meal, mix'd with red Grain or Corn; after which they clothe it, and adorn it with Flowers; and having ſerv'd and attended on it for nine Days, they carry it the tenth into a *Palankin* or Sedan out of the City, followed by a Crowd of married Women; and at laſt, throw it into one of the ſacred Ponds, and there leave it; which being done, they all return to their reſpective Homes.

THE 8th of *February* the *Seyvias* and *Smaertas* celebrate the Feſtival of *Tſeveratre*, which is not obſerv'd by the *Viſtnouvas*. It conſiſts in faſting and watching a Day and a Night. The *Soudras* commonly ſpend all that Night in Gaming, to keep themſelves from falling aſleep, but are blam'd for ſo doing. This Feſtival is celebrated in Commemoration of *Kalecote Viſjam*, that mortal Poiſon from which *Eſwara* deliver'd the World, when they were in ſearch of the *Amortam*. He had no ſooner ſwallow'd this Poiſon, but he fainted away, when the *Devetàs* ſeeing what had befallen him, commanded all Mankind to faſt during that Day, and to meditate continually on that Deity, which gave him great Eaſe. Being recover'd out of his Swoon, he promis'd that all thoſe who ſhould celebrate this Feſtival, ſhould obtain a full Remiſſion of all his Sins.

THE 14th after the new Moon of *Auguſt*, the *Bramins* and *Soudras* of both Sexes celebrate the Feſtival call'd *Ananta Padmanaba Uratam*. This Feaſt is ſolemniz'd in order to obtain Health in this Life, and Heaven in that to come. They endeavour to perform this religious Act on the Bank of ſome River whoſe Waters are ſweet, otherwiſe 'tis celebrated in ſome Houſe or Pagod. The *Bramins*, who only are allow'd the Privilege of officiating at it, take a Handful of long Straws, and make them up into fourteen Knots. 'Tis then the Image of *Ananta Padmanaba*, which is incenſed, deck'd with Flowers, and conjur'd with a kind of Exorciſm. After this, a red Girdle, with fourteen Knots in it, is tied about the Right-Arm of that Perſon who obliges himſelf to obſerve this Feaſt, and this Girdle goes generally four Times round the Arm. When a *Soudra* is initiated into this Myſtery, he goes up to a *Bramin*, who ties the *Dſandhem* about his Arm; which being done, a little Pot with Water in it is put in his Name, and under it ſome *Nili* is ſown, and the whole is cover'd with a Linen Cloth, on which a Flower is painted, and natural ones ſtrew'd up and down it. The *Bramin* has a *Danan* or Alms for his Trouble, which is made him either in Fruits, in Rice, or in Money.

THIS

THIS Feſtival is celebrated annually, and he who has ſolemniz'd it once, is oblig'd to repeat it fourteen Times, after which he is at Liberty either to continue it, or give an Entertainment to the *Bramins*. If he once begins again, he is oblig'd to repeat it for another fourteen Years. Such as have accompliſh'd the fourteen Years, have the Privilege of having a golden Girdle made inſtead of a red one.

THE Inſtitution of this Feſtival is aſcrib'd to certain Saints, and to excite the Devotion of the People, the following Story is related. The Wife of a rich *Bramin* who was wholly ignorant of this Ceremony, going to waſh herſelf in a River whoſe Waters were [a] ſweet, was ſurpriz'd to meet with Perſons who were ſolemnizing this Feſtival. After having been inform'd of the Reaſon thereof, the Girdle was tied about her Arm, and ſhe return'd home with it. Her Husband ſeeing it on, and being told how ſhe had come by it, he took it from her Arm, and threw it into the Fire; but he was puniſh'd for ſo doing by loſing all his Poſſeſſions in an Inſtant. This great Loſs affected him very ſenſibly, whereupon he ſet out in ſearch of the God in whoſe Honour this Feſtival was celebrated, and not being able to find him, ſunk down through Wearineſs. However, the Deity appear'd to him under the Shape of an old *Bramin*, and ask'd him what was the Matter with him. The ruin'd *Bramin* began to tell him all his Story, but the old Man interrupted him, ſaying, *Art thou ſuch a Madman to go in ſearch of God? Doſt thou think thou ſhalt ever be able to find him? Thou hadſt better return home, enjoy thy Eaſe, and not fatigue thyſelf in this Manner. I will not give over the Search*, replied the other, *but will either find him or die.* Theſe Words melted the God to Compaſſion, ſo that he was no longer able to act under this feigned Character, but revealing himſelf, comforted him and reſtor'd him to his Strength. The *Bramin* was not wanting in his Acknowledgments; for having the Gift of Poeſy, and being skilful in making extempore Verſes, he ſtruck out ſome that Inſtant, and the God was ſo pleas'd with them, that he promis'd him he ſhould, at his Return, find all the Poſſeſſions in his Houſe which he had before been Maſter of, and that he ſhould one Day go to Heaven; all which happen'd accordingly.

THE *Bramins* have a particular Feſtival call'd *Traſvanala Pondema*, every Full Moon in *Auguſt*. On this Day the *Dſandhem* is given to Children, who are hereby *Bramaſariis*, and at the ſame Time the *Graſaſtas*, or married *Bramins*, take a new one.

THE 8th after the Full Moon of the ſame Month, the *Bramins* and *Scudras* celebrate the Nativity of *Viſtnou* by the Name of *Kriſtna*. Here follows the Origin of that Feſtival which is call'd *Gokoulaſtemi*.

IN the Age *Duaparagom*, or the third Age of the World, *Kampſa*, who was a powerful *Settrea*, had a Siſter, *Deveki* by Name, whom he gave in Marriage to *Vaſſoudeva* of the ſame Caſte. While they were making merry at the Wedding, an *Akaſavani*, or fluttering Spirit, came and interrupted the Feſtivity, and ſaid to *Kampſa*, *Why are thou thus gay and jovial? Theſe Nuptials will be fatal to thee, for the eighth Child thy Siſter ſhall bring forth will be thy Deſtruction.* At theſe Words, *Kampſa* put a Stop to the Mirth and Rejoicings, and would have kill'd his Siſter. He was prevented, and afterwards contented himſelf with confining her and her Husband, upon condition that ſhe ſhould deliver up all her Children into his Hands. He aſſign'd them a Habitation or rather Priſon, and ſhut them up therein, together with an Aſs, who bray'd every Time ſhe was deliver'd of a Child, when *Kampſa* ruſhing in at the Signal, took the Babe and threw it from the Top of the Houſe to the Bottom. He had already deſtroy'd ſeven in this Manner, and was preparing the ſame Fate for the eighth, but miſs'd his Aim,

[a] There are a great many Rivers in *Perſia* and *India* whoſe Waters are very noxious, and are call'd by the Inhabitants *Bitter*. Such is the *Aaggiſou* mention'd by *Tavernier* in his Voyage to *Perſia*. T. 1. c. 4.

By

By the City they were in there run a River, on the other Side of which was another pretty large City named *Gocalam*, inhabited by Herdſmen, whoſe Chief, call'd *Nanda*, had a Wife, *Hiſſoboda* by Name, who kept a great many Cows, by which ſhe got her Livelihood. This Chief of the Herdſmen and his Wife, in the other Life before that they then led, had made a Vow to *Viſtnou*, who reveal'd himſelf to them under the Shape of a moſt beautiful Boy, and ask'd what they requeſted of him. They were fill'd with ſo much Admiration, that without once reflecting on what they had before deſir'd, they pray'd to have a Son like to the Child that ſtood before them. *Viſtnou* promis'd to indulge them their Wiſh in the next Life, and the Time of his fulfilling his Promiſe was now come, when *Kampſa*'s Siſter was deliver'd of her eighth Child, which happen'd to be a Son, who was born with four Hands, and was called *Kriſtna*; and 'tis thus, ſay the *Bramins*, that *Viſtnou* beſtows in Heaven the Pleaſures call'd *Lila-Veicontam*: They add, that he reſides in the *Veicontam*, where he is a pure Spirit without any corporeal Form. The Child's Parents were ſurpriz'd at his Birth, they diſcovering Something divine it, and therefore had Recourſe to Prayer; but how much was their Aſtoniſhment increas'd, when they heard it ſpeak in this Manner? *You are now going to be freed from your Captivity; however take care not to diſcover my Birth, but carry me to* Gocalam, *on the other Side of the River, to the Houſe of* Nanda, *whoſe Wife is juſt now deliver'd of a Daughter; there leave me, and put this little Girl in my Stead, when the Aſs will bray.* The Guards did not ſee *Kriſtna*'s Father and Mother when they went out; the Gates flew open at the bare Touch of his Foot, and the River having divided its Waters, they croſſed it as on dry Land, when they went to *Nanda*, and there made the Exchange unobſerv'd. This being done, they return'd to their Confinement, and *Deveki* laying herſelf down in Bed with the little Girl by her Side, the Aſs immediately began to bray. *Kampſa* comes in a little after, fully reſolv'd to ſacrifice this eighth Son to his Jealouſy; whereupon his Siſter beſought him to ſpare her, ſince ſhe was a Girl; but he being inflexible, threw the Child aloft, in order to catch it upon the Point of his Sword; but the Babe was ſuſpended in the Air, and ſaid to him, *Thou ſhalt not kill me, thy Enemy is at* Gocalam, *and he will take vengeance of thee.* *Kampſa* was going to vent his Fury on his Siſter and his Brother-in-Law, but his Friends adviſed him rather to wreck it upon the Child who gave him thoſe fatal Alarms: He took their Advice, and accordingly they went in purſuit of them, but *Kriſtna* kill'd them all in ſport. Being grown up, he went to *Madura*, where he kill'd his Uncle, deliver'd his Father and Mother, and perform'd a great many other aſtoniſhing Exploits. 'Tis to be obſerv'd, that he was born at Midnight, when the *Devetas* and ſome Saints having Notice of it, they faſted all the Day following; and as that Night was not a fit Seaſon for ſolemnizing any Feſtival, they put it off to the next Day, and faſted till the Morrow, when they began to make merry. The *Bramins*, in commemoration of *Kriſtna*'s Birth, dreſs themſelves in their fineſt Clothes, treat one another, ſend mutually *Taier*, or Milk taken off with the Cream, Cocoa-Nuts, and ſuch Refreſhments as are uſually met with in Herdſmen Cottages. On this Day, the Streets of all the Cities and Towns are adorn'd with Greens, and hung with Leaves.

THE Firſt of the New Moon of *September*, the Wives of the *Bramins* celebrate among themſelves the Feſtival of *Maherna Houmi*; it continues nine Days, and was inſtituted in honour of *Latſmi*, in order to obtain their Husbands Riches and a long Life. They mutually invite one another, and on the ninth Day the *Bramins* celebrate the ſame Feſtival in their Turn, in honour of *Viſtnou*; and in gratitude to their Wives, they implore of him all ſuch Things as may contribute to their Satisfaction.

THE *Soudras* imitate the *Bramins* in this Cuſtom; they invite each other reciprocally, kill He-Goats, and perform Sacrifices. On this Day the Soldiers ſcower their

Arms, which for that Reaſon is call'd *the Feſtival of Arms.* They are unanimouſly of opinion, that the Day after is a perfectly propitious one, and that they have no Occaſion to ſelect any particular Hours in it.

A WEEK after the New-Moon of *October* is the Feſtival of *Dipavali*, which is celebrated in manner following. Before Sun-Riſe, they waſh their Heads, put on their fineſt Clothes, invite their Friends to their Houſes, and the Night following illuminate their Houſes and the Pagods, and the Children go up and down the Streets with lighted Candles; which Feſtival is inſtituted in honour of *Viſtnou.* We are told on this Occaſion, that while he reſided upon the Earth under the Name of *Kriſtna*, a *Ratjasja*, *Nara-Kaſora* by Name, who was living at that Time, had ſeiz'd on the whole World, and particularly on ſixteen thouſand Virgins, whom he kept Priſoners. *Kriſtna* having Compaſſion on them, overcame the Raviſher, killed him, went into his Houſe, and reſtor'd the Maidens to their Liberty; who being ſtruck with his Beauty, wiſh'd each of them in ſecret to have him for her Husband. *Kriſtna*, who knew their Deſires, fulfill'd them. As the *Ratjasja* was dead only to live again, he was not angry at his having got him ſo great a Number of Miſtreſſes, ſince he ſet a Crown upon his Head, and order'd him to conduct himſelf with Prudence for the future. When *Kriſtna* left this World, he commanded them to celebrate a Feſtival in his Honour, and promis'd, that whoever ſhould aſſiſt at it, ſhould have a full Remiſſion of all his Sins, and be very happy in this Life. The *Malabarians* have likewiſe a Feſtival in *July*, call'd *Adi Panduga*, and another in *November*, call'd *Cartica Panduga*; the Motives of the Inſtitution whereof we are not well acquainted with. Beſides the Feaſts above-mention'd, they have certain Days which are look'd upon as holy; and they believe, that an Alms beſtow'd on thoſe Days to a ſingle Perſon, is as meritorious as a thouſand Times as much given to a thouſand Perſons at another Seaſon.

CHAP. X.

Of Pongol, *or the Feaſt of the Sun, and of the Worſhip of the other* Devetas.

THE Beauty of the Sun, and his great Uſefulneſs to the Univerſe by the Light he diffuſes, and the prolific Heat with which he animates all Nature, were ſome of the firſt Cauſes of Idolatry. The *Bramins* have not only given his Name to that Day which we call *Sunday*, by them call'd *Suria-vanam*, but alſo celebrate a Feſtival in his Honour, call'd *Pongol*, which falls out on the Ninth of *January*. The *Bramins* of the firſt Caſte, look upon this Day only as a happy and propitious one, but the *Soudras* make a Feſtival of it. They viſit one another, make mutual Preſents, and their moſt conſiderable Perſons are viſited by the *Bramins*. They boil Rice in Milk; and if they have not Milk enough, they mix Water with it. At other Times they throw away the Water in which the Rice has been boil'd, but on this Day they keep it on the Fire till all the Water is evaporated. They boil the Rice without the Houſe, in ſome Place which lies open to the Sun, and place it in ſuch a Manner that it may receive its Meridian Rays. When they perceive that he withdraws himſelf, they cry *Pongol*, and repeat it four Times. The Rice which is thus boil'd on this Day, is look'd upon as very holy, and is kept as long as poſſible. Some of theſe People renew this Feſtival every *Sunday*. One of the Reaſons of the Inſtitution of this Feaſt, is from a

Notion they entertain, that *Ratjasja Belli*, of whom mention will be made in the Sequel, deſcends that Day upon the Earth, in order to ſurvey the State of Things. 'Tis pretended, that when this *Ratjasja* was baniſh'd to *Patalam*, or the Abyſs, after having been conquer'd by *Viſtnou*, he obtain'd leave to come once a Year upon Earth.

BUT Mankind are not the only Beings who rejoice at this Feſtival, but their Cows, Buffles, or wild Oxen, partake in it. The Day after the *Pongol*, in the midſt of their Mirth and Jollity, and when *Viſtnou* is carried into the Country, the Beaſts above-mention'd are alſo led thither early in the Morning, their Necks being adorn'd with Crowns and Cakes. I took notice when I mention'd the daily Exerciſe of the *Brahmins*, of what was perform'd every Morning and every Evening in honour of the Sun. This *Deveta* has a little Pagod, in which his Idol is honour'd by lighting up a Lamp before it, when they lift up their Hands before it, and pay it divine Honours.

ALTHOUGH *Garrouda*, *Annemonta*, *Vicgneſwara*, and *Virrepadra*, are not Deities, they yet are honour'd, and are conſider'd as the Diſpenſers of Health, and the reſt of the Bleſſings of Life. Prayers are likewiſe made, and Offerings preſented to them. *Vicgneſwara* has the greateſt Attendance, being generally worſhipp'd and ſerv'd in private Houſes as a kind of tutelary Divinity. But they have not the ſame Affection for *Virrepadra*, though he is alſo one of *Eſwara*'s Sons. His Birth, which was the Effect of the Anger of that God, and the Weapons with which they repreſent him arm'd, are very inconſiſtent with the Genius of ſo pacific a Nation. The Women addreſs themſelves to *Vicgneſwara*, in order to obtain Children, and for that Purpoſe offer her Rice, Cocoa-Nuts, and Flowers.

NOR is *Devendre* or his Subalterns without theſe Honours, but are alſo worſhipped, and have Sacrifices offer'd up to them. The *Jagam* is made in honour of *Devendre*, by which the Priſoners implore to be carried up into that Heaven where he preſides. They invoke *Achni*, in order to enjoy a good Reputation in the World; *Varouna*, for Water; *Vajouvia* for Strength and Vigour; and *Iſania* for a great Credit and Authority. They don't conſider them as the Authors, but the Diſpenſers of theſe temporal Bleſſings, and add, that Mankind muſt raiſe their Thoughts higher.

A VERY ſurprizing Circumſtance is, that *Brahmà*, who is look'd upon as the Creator and univerſal Governor of the World, ſhould not have any peculiar Worſhip eſtabliſh'd in a Nation, who ſo far from confining their Tenderneſs to thoſe to whom they fancy themſelves indebted for any Benefit, but extend it even to ſuch as have the leaſt Relation to them. As for inſtance, they have all red Sparrow-Hawks in the utmoſt Veneration for *Garrouda*'s Sake; and Cows and Oxen are very much rever'd upon account of *Baſwa*; but as for *Brahma*, he has not ſo much as one Pagod, or a ſingle Statue erected in his Honour.

CHAP.

CHAP. XI.

Of the Worſhip of Ganga Gramma, *of* Gournata, *and the other* Ratjasjas.

THESE Idolaters do not only honour all happy and beneficent Deities, but have alſo inſtituted ſeveral religious Ceremonies, in order to procure the Favour of thoſe whom they conſider as the Inſtruments of divine Vengeance; of theſe there are a very great Number, among which *Ganga* and *Gournata* are the moſt famous.

THE Name of *Ganga* is common to the River *Ganges*, which, for Diſtinction Sake, is called *Ganga Nadi*; and to a Devil, *Ganga Gramma* by Name, whom the *Bramins* declare to be of the Female Sex. Some will have it, that ſhe's one of *Eſwara*'s Wives, while others aſſert that ſhe is not married. Be that as it will, *Ganga Gramma* is repreſented with one Head and four Arms; ſhe holds in her Left Hand a little Bowl, and in her Right, a Trident. There are few Places but we meet with Pagods erected in her Honour; whereas *Gournata*, who is thought to have a more extenſive Power than *Ganga*, and is by the *Seyvias's* look'd upon as one of the Sons, and the moſt faithful Servants of *Eſwara*, has not ſo much as one Pagod dedicated to him, and only a few Statues placed in the Fields. We often meet with the Statue of the latter ſurrounded with *Ratjasjas*, made of Brick, ſtanding round him like his Council. The People go and worſhip him under a Tree, and perſuade one another that they have ſeen him perſonally.

IN *India* there are ſome Feſtivals inſtituted in honour of *Ganga*, on certain ſtated Days, at *Paliacate* excepted, and perhaps certain other Cities, whoſe Governors appoint the Days of their Solemnization. This Feaſt, which is alſo call'd *Pongol*, differs from that dedicated to the Sun. Rice is alſo boil'd at this Solemnity, either in the Pagod, or at a little Diſtance from it; but the *Bramins* never celebrate this Feaſt.

IN the Morning the Rice is boil'd; and in the Afternoon the Idol of *Ganga*, being ſeated on a Chariot, is carried up and down before the Image of *Viſtnou*. A great Number of He-Goats is ſacrificed in his honour, and their Heads are cut off by the Men who ſerve in the Pagod, with a Knife made purpoſely for that Ceremony. A Machine is carried in theſe Proceſſions, like thoſe Engines, which are uſed for drawing of Water out of Wells. All ſuch Perſons who, in a Fit of Sickneſs, or any imminent Danger, have made a Vow to *Ganga*, receive a voluntary kind of Strapado at that Time. Two Hooks are fix'd in the Skin of their Backs, and with theſe they are lifted up into the Air, where they act a great many apiſh Tricks, ſuch as ſhooting off a Gun, and charging it again, or brandiſhing Swords. Women very often offer to perform theſe Feats, deluded and impos'd upon by thoſe who aſſure it puts them to no Manner of Pain. And to prevent the People from being undeceiv'd by the Cries of thoſe who are hook'd together in this Manner, they all ſhout aloud at that very Inſtant.

SOME ſuffer a Pack-Thread to be run into their Fleſh, which they draw while they are dancing, and theſe deluded Wretches undergo this grievous Operation purely to pleaſe *Ganga*.

WE are aſſur'd, that in certain Places ſome Perſons are ſo infatuated with Zeal, as to fall proſtrate before the Chariot of *Ganga*, purpoſely to be run over, and that ſeveral of theſe are cruſh'd to Pieces upon the Spot.

NIGHT being come, they ſacrifice a Buffal, of whom they ask a great many Queſtions, and conſult the Idol on each of them; which being done, they cut its Head off with a Knife made purpoſely for that Uſe, and bury the Body in the Street before the Pagod. They let his Blood run into a Pot, which being preſented before the Idol, they pretend, that not a Drop of it is found in it the next Day. Antiently it was uſual to ſacrifice a [a] Man to *Ganga*, but ſome Perſon had Credit enough to engage him to be ſatisfied with a Buffal. When a Mortality rages at any Time among the Cattle, He-Goats are immediately ſacrific'd. The ſame is done when a Ship is launch'd, at beginning any new Work, ſuch as the making a Ditch, a Hut, *&c.* Whatever they undertake, they do their utmoſt to obtain the Favour of *Ganga* and *Gournata*.

THE *Bramins* of the firſt Caſte condemn theſe Sacrifices, which are very common among thoſe of the fourth; however they dare not oppoſe them. They hold, that ſuch as have obſerv'd this Cuſtom, die, and are born again ſeveral Times; that they muſt expiate theſe Sacrifices by a Multitude of Miſeries, which they are oblig'd to ſuffer in this World, after which they go into Hell, out of which God delivers them after an unlimited Time.

CHAP. XII.

Of the Human Soul; its Origin, and State after Death.

MANKIND, according to the *Bramins*, were created by *Brahma*, who having received the Power of creating the ſeveral Worlds, gave Being to nine Men, who, with the Children which he had by his Wife *Saraſwati*, peopled the Earth.

THEY make no Diſtinction between the Soul of Man and that of Brutes, but ſay, that its whole Dignity conſiſts, in that Man has a Body in which the Soul is at greater Liberty to diſplay itſelf, and perform ſuch Operations as are more worthy of its Nature. According to this Doctrine, the Spirit of Man is not ſuperior to that of Beaſts, but only in the different Conſtruction of the Organs which it animates; and that the Beaſts would be able to reaſon and expreſs their Thoughts, were their Bodies capable of co-operating to the Functions of the Soul, which is, as it were, chain'd down to this earthly Tabernacle. To prove their Aſſertions, they alledge the Imbecility of Childhood, and the Weakneſs and Crazineſs of old Age. The Soul, ſay they, is ſtill the ſame, but when the Organs are not as yet form'd, 'tis impoſſible for it to exhibit the ſame Thoughts outwardly, till ſuch Time as thoſe very Organs have attain'd their

[a] 'Tis ſurprizing that this Nation, which does not offer any bloody Victim either to *Viſtnou* or *Eſwara*, although they look upon him as the Supreme God, ſhould yet ſhed the Blood of Animals before *Ganga*. This is alſo a Relic of the antient Superſtition of the *Egyptians*, which the Learned among the *Greeks* had adopted in their Writings. *Porphyry*, who would not allow the Offering of living Animals to the Supreme Being, thought the Worſhip of evil Spirits neceſſary, in order to divert their pernicious Influences from Corn, Fruits, Fields, and Cities. *Plato* would have Animals ſacrific'd, and their Blood offer'd to the Spirits of the Air. The *Manicheans*, who divided the Government of the Univerſe into two Principles, the one good, the other bad, came originally from the Eaſt, and their Opinion is no more than a Refinement on that antient Error.

due Perfection; and in the ſame Manner, when Age makes any Alteration in them, the Soul falls into its former Impotency.

THE *Bramins* are not agreed with regard to the Origin of Souls. Some aſſert, that they began to exiſt by the bare Will of God, before the Univerſe was created; that they reſided in the divine Eſſence; and that after the Creation, they were lodged in the Bodies of Men, or thoſe of Beaſts, in order to expiate the Sins they had committed. Others aſſure, that the Soul is eternal, that it has ever exiſted in God, and explain their Doctrine by the following Compariſon. In like manner, ſay they, as all Rivers empty themſelves into the Sea, and compoſe one Whole therewith, juſt ſo Souls come from God, and re-unite with his Eſſence. They employ the ſame Arguments with *Plato* to prove the Eternity of the Soul. A People who believe the Soul to be eternal, are far from diſputing its being immortal.

THEY allow of Rewards and Puniſhments after this Life, but ſay, that the Wicked are not all puniſhed alike. Some will be puniſh'd in this World after Death, and others in that to come.

IF ſuch a Soul as the above-mentioned, may, for the Sins it has committed, be impriſon'd as it were in a Body, it may alſo, from the ſame Reaſon, be diſlodged from it to be in a worſe Condition, whether in the Body of a Man or that of a Brute. This Doctrine of the Tranſmigration of Souls was not peculiar to the *Egyptians*; for the *Druids*, according to *Cæſar*, had the ſame Notion. [a] *Ovid* and [b] *Tibullus* among the *Romans* have written agreeable to that Doctrine; the [c] *Germans* had alſo imbib'd the ſame Notion, and the [d] *Getes* had received it from *Zamolxis*. *Plato* approv'd it, and *Plotinus* his Diſciple, but *Porphyry* received it with certain Reſtrictions; for he allow'd that Souls tranſmigrate from one human Body into another, but thought it beneath the Dignity of Man, for a human Soul to paſs into that of a Brute. He found too much Abſurdity in a Syſtem, according to which it might ſcandalouſly have happen'd, that when the Soul of a Woman had tranſmigrated into the Body of a Mule, her Son might mount her ignorantly, and claſp her Sides with his Hoofs. But the *Bramins*, who are leſs ſcrupulous, admit the whole Syſtem without the leaſt Reſtriction. Theſe don't meet with any Remora in their Way, which ſhould prevent their believing, that the ſame Soul may reſide ſucceſſively in the Body of a Man, of a Beaſt, or that of a Plant.

THE moſt honourable Tranſmigration, next to that of the human Body, is into the Cods of an Ox or a Cow. Beſides the Reaſons already brought with regard to the Preference which is given to that Animal, I ſhall add further, that 'tis a Relic of the Worſhip which the antient *Egyptians* paid to their God *Apis*; and that *Baſwa*, or the Ox, which is the *Bahaman* or Vehicle of *Eſwara*, had probably no other Origin. Mr. *Rogers* tells us, that an Ox dedicated to a Pagod, happening to die a natural Death, his Obſequies were performed in as honourable a Manner as if he had been a Perſon of Diſtinction.

I HAVE already obſerved, that ſome Souls at their quitting the Body, don't immediately tranſmigrate into others, but become *Ratjasjas* becauſe of their Sins; and that to expiate them, they flutter for ſome Time in the Air; that they labour under extreme Want, and are not able to enjoy any Thing that is given them by way of Alms.

[a] *Metamor.* Lib. xv.
[b] Lib iv *Eleg.* i.
[c] *Appianus* in *Celtic.*
[d] *Julianus* in *Cæſarib.*

Their

Their Power is ſo ſmall, that 'tis not dreaded in the leaſt, notwithſtanding the firm Perſuaſion which prevails of thoſe *Ratjasjas* often aſſuming human Shape. Their Puniſhment is not ſo great as that of thoſe Souls who go and expiate their Sins in the Hell where *Jamma* preſides.

THE laſt are of two Sorts. The firſt continue there but a limited, tho' very long Time; and after having been ſufficiently purg'd by their Sufferings, return back upon the Earth, and are there clothed with new Bodies. The ſecond are hurl'd into *Antam-Tappes*, or the Dark-Well, whence they can never return. They there ſuffer infinite Torments, both with regard to the Violence of them, and their Duration; and among other Tortures, are torn with Thorns, by mad Crows with Steel Beaks, and by Dogs, and Gnats, who are continually ſtinging them. Beſides the exceſſive Cold which prevails in that Well, it abounds with every kind of Torture which can poſſibly heighten the Rigour of their Puniſhment.

As the Law-givers among the *Bramins* have appointed Puniſhments for the Wicked, they have alſo prompted Men to the Practice of Virtue, by the Hopes of enjoying the utmoſt Felicity in the Life to come. Here follows what they promiſe the Virtuous. They allot them ſeven different Places under Heaven, where *Indre* or *Devendre*, *Achni*, *Niruti*, *Vajouvia*, *Cubera*, *Iſangia*, and *Varouna*, preſide. 'Tis there that ſuch Souls as are deſtin'd to return again upon the Earth, go and enjoy that Felicity which is the Reward of Virtue. Such as have led ſtill more perfect Lives, are raiſed to the Heaven of *Brahma*, but both are to return again upon Earth; however with this Difference, that when the laſt have liv'd their appointed Period here below, they infallibly go into Heaven, and there continue to all Eternity.

SURGAM is the general Name they give to the ſeven inferior Heavens, and all the Souls which go thither are real *Devetas*; but after they have enjoy'd all the Pleaſures that are to be found in them, not excepting thoſe of the Senſes, the Moment their deſtin'd Time is come, they are oblig'd to abandon thoſe Delights, and tranſmigrate into another Body, when they leave that with which they were clothed in Paradiſe. The *Bramins* cannot tell what becomes of that Body which has adminiſtred to their Happineſs; it poſſibly may ſerve to lodge ſome Soul that is newly arriv'd. However, ſome *Devetas* always live in *Surgam*, ſuch as the Sun, the Moon, the Stars, and ſeveral others. It is impoſſible for the Souls who are in *Surgam* to ſin any more, becauſe God reveals himſelf ſometimes there, and inſtructs him.

VEICONTAM is allotted to thoſe who are reſerv'd to a State of greater Felicity. There are two Places which go by this Name; the firſt is call'd *Veicontam*, where God himſelf reſides; the ſecond is *Lila-Veicontam*, or the *Heaven of Pleaſures*. The *Bramins* are not agreed whether the Souls admitted into the latter are to return again upon Earth; but they are unanimouſly of opinion, that whoever is receiv'd into the former, enjoys an Eternity of Bliſs in it. After all, ſay they, very few lead ſo virtuous a Life as to be entitled to the Enjoyment of ſo ſupreme a Felicity. But 'tis not ſo difficult nor rare to be admitted into *Surgam*.

CHAP.

CHAP. XIII.

Of good Works and Religious Auſterities.

A LIFE to come, in which Mankind is either to be rewarded or puniſh'd, according as their Actions have been good or bad, implies the Neceſſity of good Works. A *Bramin* was for falling proſtrate before the *Devetas*, but calling to mind that theſe Deities humble themſelves before *Brahma*, he thought it more proper to pay his reſpects to him. However, he again chang'd his Reſolution, when he recollected that *Brahma* is obliged to render to every one according to his Works, and concluded that he ought to rely wholly upon the Merits of his own Works.

THE *Bramins* think that Rewards and Puniſhments are not diſtributed in this Life; as Man, in their Opinion, has a Variety of Births, they believe that divine Juſtice is exerciſed only in the Life to come. Thus every Man who ſuffers, expiates the Sins he had committed in the preceding Life, and before he aſſumes the Body which is puniſh'd. As very few have ſo good an Opinion of their Purity, as to imagine it will abſolutely entitle them to a Place either in *Veicontam*, or in *Surgam*, moſt of them rely entirely on the Merits of certain Exerciſes, which convey a Forgiveneſs of Sins along with them. Beſides thoſe Auſterities which are expreſly enjoined by the *Vedam*, there are others which are exerciſed out of pure Whim by certain Devotees, who aſpire at a greater Perfection than other People. Mr. *Rogers* ſaw an Inſtance of this Mortification in the little Pagod of *Parvati*, near that of *Eſwara*, which, according to the Account he has given of it, exceeds all the Auſterities that were ever practiſed by any religious Order.

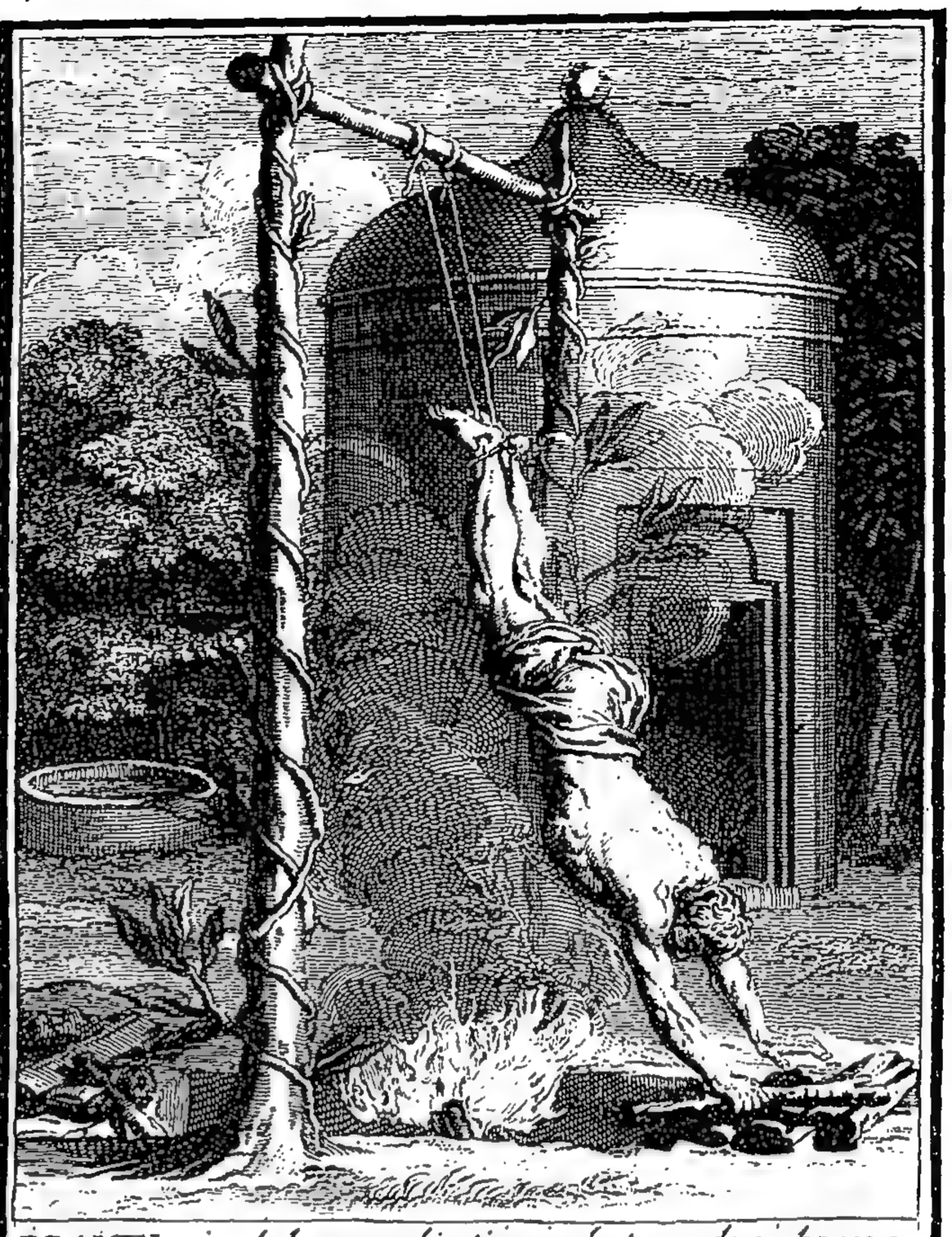
THIS *Bramin* abſtain'd from whatever is uſually eaten, and fed only on a little ſweet Milk, and a little Fruit. He continued ſitting all the Day long without once ſtirring from his Place, and never laid down to Sleep, but keeping himſelf in a very uneaſy Poſture, endeavoured to refrain from Sleep as long as poſſible, repeating inceſſantly the thouſand Names of *Eſwara*. He had the Idol repreſenting that Deity, which he adorn'd with Flowers, lighted up a Lamp before it, and incenſed it. He had no ſooner finiſh'd this Exerciſe, but riſing up, he ſet his Head in the Place where his Heels ſhould be, and in this Poſture repeated ſeveral pretty long Prayers; which being done, he went and ſat down in the ſame Place where he had ſtood before, and began again the ſame Exerciſe. This being ended, he went into the Green on which the Pagod ſtood, where ſtood two Bamboos rais'd like Poles, in the Shape of a Gibbet, at the Top of which two Ropes were fix'd with a Slip-knot. Underneath was a ſquare Pit, where he lighted a Fire, and laid ſome Sticks near it. After this he turned himſelf thrice round the Fire, obſerving, by way of Reſpect, to have the Pit always at his Right; then proſtrating himſelf ſeveral Times, he went up, twiſted the Ropes about his Feet, then [a] ſuſpending himſelf with his Head downwards, and his Face turn'd towards the Flame, he ſwung himſelf up and down like a Bell, and increas'd the Fire by throwing Wood into it which was in his Reach. After this painful Exerciſe, which laſted half an Hour, he came down, went round the Pit, and returning into the Pagod, ſeated himſelf as before. In this Manner did this *Bramin* exerciſe himſelf daily, not in the View of obtaining Heaven, for that he look'd upon as granted, but in order to attain a pure exalted Degree of Fe-

[a] See the Figure in which this Penitent and the three following are repreſented.

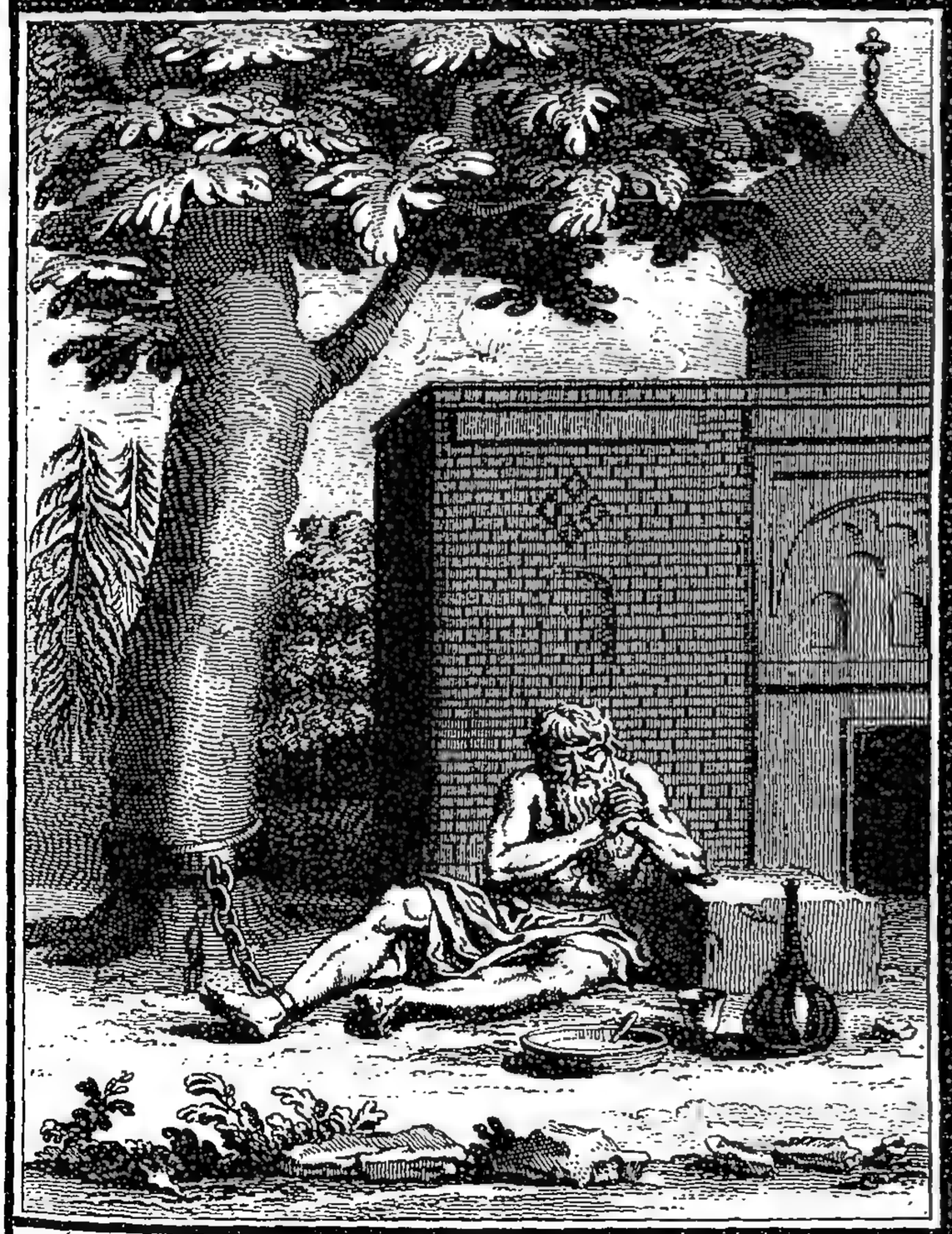
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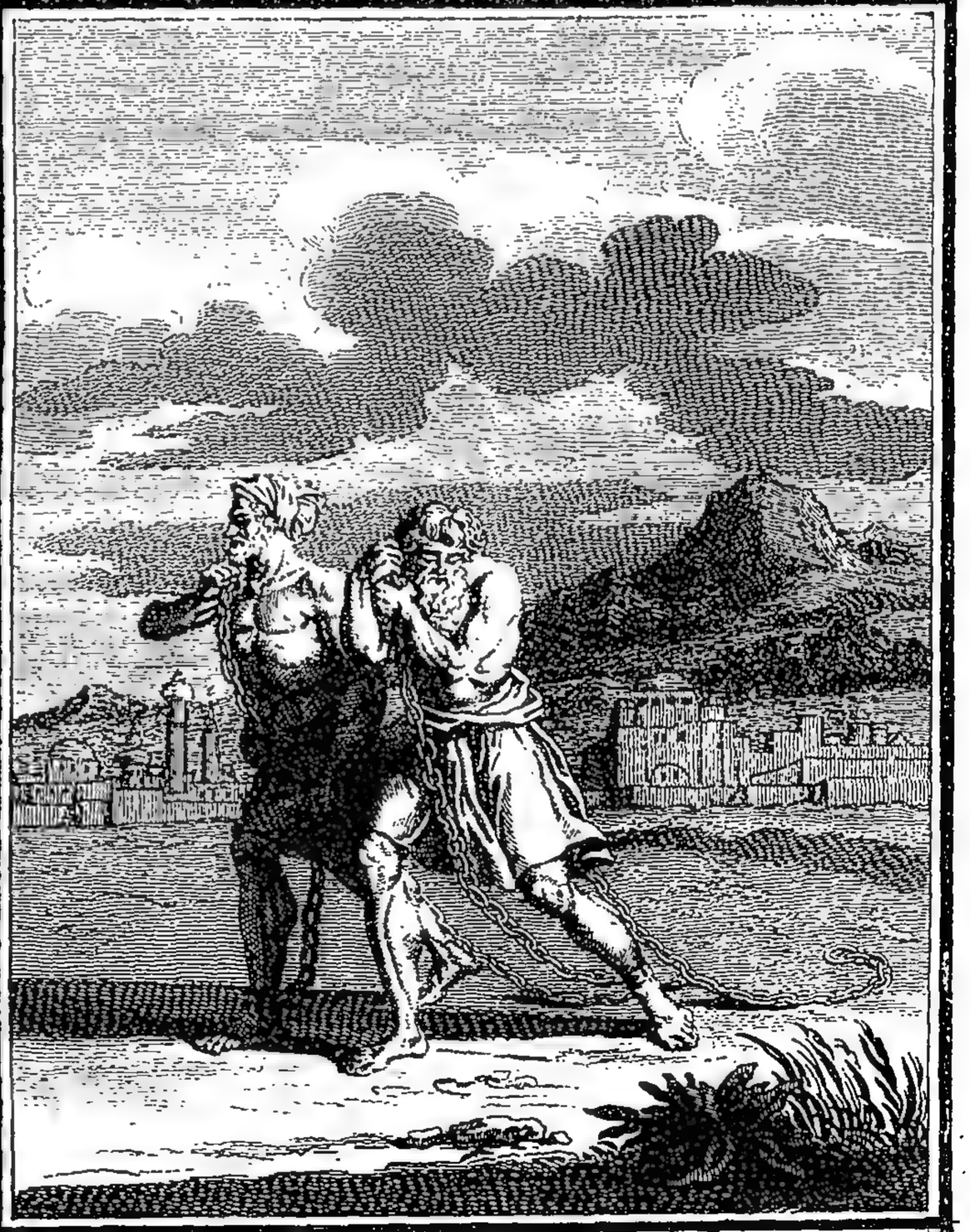
BRAMIN qui a fait vœu de porter un Colier de fer du poids de 24. liv. de 4 pies en quarré, jusqu'à ce qu'il eut amassé en aumônes une assez grande somme d'argent pour faire bâtir un Hôpital.



BRAMIN qui se balance par dévotion, pendant une demi-heure, en l'honneur du Dieu Eswara au dessus d'un feu qu'il attise avec le bois qu'il a mis aux deux côté.



BRAMIN qui s'est fait attacher au pié d'un Arbre avec une chaine de fer à la jambe, en résolution d'y finir ses jours.



deux BRAMINS de la Famille des Soudraes, nommez JOGUIS, traînant après eux de longues & pesantes Chaines de fer, qui leur passent de la jambe où elles sont attachées sur les épaules.

ſicity. However he was cenſur'd by the reſt of the *Bramins*, for violating, as they ſaid, the Law, in not having made choice of ſuch a holy Place as the *Joguis* are permitted to ſpend their whole Lives in.

ANOTHER *Bramin* had his Head thruſt through an Iron Collar of twenty-four Pound Weight, made like a Rail, four Foot in Diameter at Top. He had enjoin'd himſelf to carry it till ſuch Time as he had collected a great Sum of Money, in order for the building an Hoſpital.

Two others had [a] long heavy Chains upon their Legs, one End of which came over their Shoulders, and the other dragg'd upon the Ground after them.

ANOTHER had got himſelf chain'd by the Foot to a Tree, with a firm Reſolution of dying in that Place.

ANOTHER walk'd in Wooden Shoes ſtuck full of Nails in the Inſide; whenever he put them on, he uſed to lie along the Ground with his Hands claſp'd: 'Tis ſurprizing how this Man could be able to walk with theſe Shoes.

CHAP. XIV.

Of ſuch PLACES *as are Holy, and the Forgiveneſs of* SINS.

MAN is not indued with Juſtice ſufficient for approaching God; and by Sin is excluded eternal Life. 'Tis the Buſineſs of Religion to furniſh Expedients for the Remiſſion of Sins. That of the *Bramins* teaches ſeveral Methods of Purification. The firſt is to viſit thoſe Places which are famous for their Holineſs, ſuch as *Ajot-ja*, *Matura*, *Caſi*, *Canje*, *Aventa-Capouri* and *Duareveti*, which, according to the *Bramins*, are the ſeven moſt holy Places upon Earth. All ſuch Men and Beaſts as die at *Caſi* aſcend ſtrait up to Heaven; but thoſe who expire in the ſix others, go to that Place where *Brahma* reſides, whence they are to return again upon the Earth. But this is their laſt Stage or Life, after which they go up into Heaven, and there continue to all Eternity. All theſe holy Places are not of equal Extent, and the Promiſes which are made to ſuch as die in them, are confin'd to themſelves only. *Caſi* includes a [a] quarter of a League in Diameter, and that of *Ajot-ja*, twelve.

AJOT-JA lies Northward about twelve Leagues from *Caſi*; it is holy, becauſe *Viſtnou*, under the Name of *Ramma*, was born in it.

[a] St. *Epiphanius* relates, that in his Time the Prieſts of *Saturn* in *Egypt* uſed to load themſelves with Irons, and run Rings through their Noſtrils; that they wore long Hair, very dirty Clothes, *&c.* The Deſcription he gives of them anſwers pretty near to that of the *Joguis Indians*. See *Epiph. lib.* 3. *contra Hæreſ.* 344, and following.

[b] By this Word Leagues, we are to underſtand thoſe of the Country that are called *Coſſes*, and which are near 2500 geometrical Paces in Length. I ſay near, for there are ſome Leagues that are not above 2400.

MATURA, not far from *Agra*, which is the Reſidence of the Great *Mogul*; *Viſtnou* was born there under the Name of *Kriſtna*.

CASI, call'd alſo *Varanaſi*, is in the Kingdom of *Bengal*, on the Banks of the *Ganges*, twelve Leagues from *Ajot-ja* and *Preyaga*. *Caſi* is thought to be ſo holy a Place, that all who die in it enjoy the Privilege which *Eſwara* formerly honour'd it with. When any Perſon there is juſt going to expire, he never fails to come and blow in his Right Ear, and by that Means purify him from all his Sins; for which Reaſon not only Men, but even Beaſts, when they die, always lay themſelves down with their Left Ear turn'd to the Ground. Should any one, ſay they, be ſo imprudent as to lay his Right Ear downwards, he would certainly turn about, juſt when he was going to yield up the Ghoſt. This they confirm by a Story of a Native of *Mogul*, who doubting the Truth of this Miracle, was reſolved to ſee an Experiment of it. He had a Horſe that was quite ſpent and juſt ready to die, when he order'd his four Legs to be ty'd, and had him laid on his Right Side, which was accordingly done; but no ſooner was he juſt yiedling up his laſt Gaſp, but the Ropes with which he was ty'd broke of themſelves, and he turn'd about upon his Left Side. As the Souls of thoſe who die at *Caſi* are not to return any more upon the Earth, their Bodies become petrified.

CANJE or *Canjeſwaram*, a large and famous City of the Kingdom of *Carnate*, has a great Number of Pagods.

AVENTE-CAPOURI or *Aventcutica*, a City ſituated to the North of *Agra*, is rever'd for the holy Places that are in it.

DUARACA or *Duareveti*, near *Surat*, was antiently a holy Place, but the Sea has quite ſwallow'd it up. *Kriſtna* died there, and was, according to their uſual Cuſtom, to have been burnt in it, but the Sea wafted him from thence to *Siangernata* or *Prouſotamai*, at the Extremity of the Gulf of *Bengal*, upon which Account this laſt Place is thought to be very holy. If a vulgar Tradition is to be credited, The Bodies of all ſuch as die there grow as hard as Wood. Every Thing is pure in this Place: In any other a *Bramin* would not dare to touch a *Soudra*, nor eat of any Thing he had touch'd; but here he may venture to take it from him, and if he were to ſay, *this is unclean*, Worms would immediately iſſue out of his Mouth.

PRAJAGA lies twelve Leagues diſtant from *Caſi* in going up the *Ganges*, and is nearer the City of *Agra*. Here three Arms of the *Ganges* meet, or rather, two other Rivers empty themſelves into it. This Water has the Property of waſhing away Sin; and Suicide, which in all other Places is a Crime, is not ſo in this.

Too great a Number of People would be deprived of the Advantages which accrue from the Holineſs of theſe Places, were they indulg'd only to ſuch as have an Opportunity of going to them. But to render their Efficacy more univerſal, it has been eſtabliſh'd, that whoever ſhall repeat their Names, and direct his Thoughts to them, will reap as much Benefit as if he were to viſit them in Perſon; for which Reaſon, all who ſet themſelves up for Devotees, repeat them over very carefully every Morning, as if they were ſo many Prayers.

ALL ſuch as ſolemnize the appointed Feſtivals, have likewiſe their Sins pardon'd, whereof I have already given ſome Inſtances in the foregoing Chapter.

THE *Bramins* alſo make a mighty Merit of Ablutions, for which they employ either freſh or ſalt Water. The latter has the Property of cleanſing from Sin, only with regard to the Diſtinctions of Times and Places; for being itſelf impure, 'tis conſequently incapable of producing this Effect. The antient *Egyptians* hated the Sea as much, and look'd upon all Iſlanders as unclean. The above-mention'd [a] *Egyptians* fancied the Sea was form'd from *Saturn*'s Tears; nor do the *Bramins* aſcribe a more natural Origin to it. Here follows what they tell us on that Head.

AGASTEA, [b] who was a very holy but very little Man, and no bigger than one's Thumb, who exiſted from the Beginning of the World, and will continue to the End of it, was walking near the Sea. This Element laughing at the Littleneſs of his Stature, he reſented it, and ſwelling with Rage, he drew the whole Ocean into his Hand as tho' it had been a ſingle Drop of Water, and ſwallow'd it all down. The *Devetas* were extremely uneaſy at what had happen'd, and telling him how much they ſhould ſuffer for want of this neceſſary Element, they conjur'd him to throw it up: *Agaſtea*, unable to reſiſt their Prayers, evacuated it all like ſo much Urine, which occaſion'd its Saltneſs. The Sea is pure the firſt Day of every Month, and during Eclipſes, and the Conjunctions of certain Stars; and in all Seaſons, in that part of it which is oppoſite to the Pagod *Rameſwara*, call'd by the *Malabarians Ramanatacovil*, whether the People flock in Crouds to cleanſe and purify themſelves.

AMONG the ſeveral Rivers of freſh Water, the *Indians* aſcribe a very great Holineſs to the *Ganges*. Its Virtue is ſo great, that it has an Effect even on all ſuch as barely waſh themſelves in it, without any Deſign of thereby obtaining the Remiſſion of their Sins. The Inhabitants of *Bengal* repoſe ſo much Confidence in it, that ſuch of them as live on the Banks of that River, never fail to carry their Sick to it when they are juſt ready to give up the Ghoſt, and plunge them into the Water as high as the Waiſt. But as this Bleſſing would extend to a few Perſons only, and that all who live at a great Diſtance from it may enjoy its Efficacy, it is univerſally agreed, that whatever Waters a Man may waſh himſelf with, they all will have the ſame Property, provided that while he is uſing them, he thinks on thoſe of the *Ganges*, and ſays *Ganges ſianam*, or *O Ganges waſh me*. But this is not all, this Water is put in Bottles and carry'd up into the Country, in the ſame Manner as thoſe of *Pyrmont* and other mineral Waters in *Paris*, &c.

[a] *Voſſius de Idol.* lib. ii. cap. 75.

[b] As we know not the Signification of the Word in the *Samſcortam* Language, from whence it is borrowed, it is difficult to determine whether it be a proper or a common Name.

CHAP.

CHAP. XV.

The mythological Origin of the GANGES. *The Hiſtory of* Belli, *of* Sagara *and* Bagireta.

THE River *Ganges* does not ſpring, as others do, out of the Bowels of the Earth, but came originally from Heaven into that of *Devendre*, and from thence into *Indoſtan*.

BELLI, the *Ratjasja*, having made a Vow to *Eſwara*, and obtained from him the Power of overcoming all his Enemies, was ſo puffed up with this Privilege, that he had the Inſolence to attack *Devendre* and the Chiefs of the other Worlds, which are under Heaven: Of theſe he poſſeſs'd himſelf, and drove them out of the Places where they preſide. Hereupon they complain'd of it to *Brahma*, and he related the whole to *Viſtnou*. This God, who had ſome Friendſhip for *Belli*, becauſe of the great Service he did him, thought proper to employ Artifice rather than Strength, and for that Purpoſe came into the World under the Name of *Vamana*, a young *Bramin*; and one Day as *Belli* was offering a *Jagam* or Sacrifice, he took that Opportunity of begging a Favour of him. *What doſt thou require of me*, ſays *Belli? Make me a Preſent of three Foot of Earth*, replied the young *Bramin:* Which he accordingly did; whereupon he began immediately to meaſure the Earth. He ſtamp'd upon it with one of his Feet, and drove it down as low as *Patalam*, or the Abyſs, when he touch'd the Egg-Shell with which all the Worlds are ſurrounded, then lifted up his other Foot acroſs all the other Worlds, and ſet it on the oppoſite Side of the ſame Shell. He afterwards ask'd where he ſhould place his third Foot, (for the *Poranes*, or Chronicles, beſtow Arms and Feet very liberally.) *Set it on my Head*, replied *Belli*. *Vamana* took him at his Word, and gave him ſuch a dreadful Kick upon the Head, as ſtruck him to the Bottom of the Abyſs, where he has remain'd ever ſince. The only Fruit he got by his Repentance, is, that he enjoys as much Happineſs in that Place as if he were in Heaven. The Moment *Vamana* reſted his Foot acroſs, he not only touch'd the Egg-Shell in which the Worlds are inclos'd, but unfortunately crack'd it, when the Water in which this Egg-Shell ſwims, began to ruſh in at the Crack. *Brahma* immediately taking up a Veſſel, catch'd part of the Water that run from it, and therewith waſh'd the Feet of *Viſtnou*; and as for the reſt, it flow'd like a River in the Paradiſe of *Devendre*; but it was brought down upon the Earth by another Accident.

A SETTREA named *Sagara* [a] *Jackraverti*, a Perſon of great Authority, was for offering a white Horſe in Sacrifice. This kind of *Jagam* is attended with great Difficulties, and is not to be perform'd by all Perſons indifferently; for a Man before he attempts it muſt be ſure that he will not be oppos'd by a Perſon more powerful than himſelf. The Perſon who intends to make this Oblation, ſends the Horſe appointed for the Sacrifice up and down the whole County. On the Tail of the Victim a Writing is fix'd, containing the Name of the Perſon who intends to celebrate the *Jagam*; when it is asked, whether any Perſon dares ſeize upon that Horſe, ſpecifying at the ſame Time the Number of Perſons who attend upon him. If any Man offers to oppoſe them, and the Eſcorte of the Victim happens to be routed, the *Jagam* is laid aſide; but if there be no Obſtacle, the *Jagam* is offer'd at the Time appointed. *Sagara Jackraverti* being deſirous of obtaining that Honour, cauſed the white Horſe to be eſcorted by a great Number of Women,

[a] *Jackraverti* ſignifies an Emperor,

who were accompany'd by ſixty thouſand young Men: They met with no Oppoſition, but *Devendre* obſerving they march'd with too haughty an Air, ſtole away the Horſe, hid him under the ſeventh World, and tied him behind a very devout *Viſtnouva*. Thoſe who attended upon the Horſe finding him gone, ſought for him every where, but to no Purpoſe; nor would they ever have had any News of him, had it not been for an *Akaſvani*, or fluttering Demon, who heard where he was. The Multitude, in order to arrive at the ſeventh World, dug ſo deep into the Bowels of the Earth, that they at laſt were at a Loſs how to throw it up; however they thought of an Expedient, which was to eat it, and in order to ſwallow it down the more eaſily, they drank a great Quantity of Water. At length they got to the Place where the Horſe was, and imagining the *Viſtnouva* had ſtole it away, they fell to beating him. The Saint being hurt by their Blows, curſed them; upon which they were immediately reduced to Aſhes, together with their Leader. This Son being in great Pain for his Father, deſcended into the Pit which had been dug, and got down to the *Viſtnouva*; however he, inſtead of uſing opprobrious Language, conjur'd him to declare what was become of his Father whom he was ſeeking after; but how great was his Grief upon his being told, that he was now no more than a Heap of Aſhes; and, to heighten his Diſtreſs, that all thoſe Souls were unhappy! The Saint told him, that there was but one way left to ſave them, and that was to ſprinkle the Water of the *Ganges* upon their Aſhes, which would infallibly procure them Admittance into the Paradiſe of *Devendre*. The young Man hearing this, took the Horſe, leap'd upon him, went to his Grandfather, and beſought him to grant him Leave to do all that lay in his Power for procuring ſome of that Water. He made a Vow to *Viſtnou*, and never broke it once for thirty thouſand Years together, and at laſt died without having compleated his Deſign. Two others made the ſame Vow one after another, and obſerv'd it for the ſame Term of Years, but to as little Purpoſe as the firſt. A fourth, *Bagireta* by Name, had his Petition granted, after having obſerv'd the ſame Things ten thouſand Years; becauſe all theſe Years added together amount to an hundred thouſand, which was the Time appointed for the Accompliſhment of their Wiſhes. *Viſtnou* having therefore promiſed *Bagireta* to grant him whatever he ſhould ask, he begg'd that his Family, which had been reduc'd to Aſhes, might be ſprinkled with the Water of the *Ganges*. He obtain'd that the *Ganges* ſhould go where-ever he ſhould think proper to conduct it, and finding himſelf in ſo fair a way of being indulg'd in all his Deſires, he wiſh'd that the River might deſcend on the Mountain *Chimmavontam*, which is ſituated pretty far Northward. The Mountain declared, that ſo heavy a Burthen would cruſh it to Pieces, and that no one but *Eſwara* was able to bear ſo great Weight. *Eſwara* civilly offered *Bagireta* to take the River upon his Head, but the *Ganges* had ſo mean an Opinion of *Eſwara*'s Strength, that it fancied it could cruſh him to Pieces, and to puniſh him for his Raſhneſs, was preparing to oppreſs him with his Weight, when *Eſwara*, to ſhew this River how ſtrong he was, receiv'd it and ſupported it upon his Head, ſo as not to ſuffer one Drop of it to run off. *Bagireta*, who did not find his Account in this Revenge, beſought *Eſwara* to ſuffer the River to run on the Mountain *Chammavontam*, which was accordingly granted. As the *Ganges* was now following *Bagireta*, they met with a holy Man in their Way, who was offering a *Jagam*, upon which the River dragg'd all the Things which were prepar'd for it with its Waves, which made him ſo angry, that he commanded it to come into his Hand, and immediately ſwallow'd it all up. *Bagireta* ſeeing his Hopes fruſtrated by this Accident, beſought the Saint to reſtore him the River. This was difficult to effect, without at the ſame Time depriving the Water of its ſanctifying Quality, ſince it would be unclean whether he threw it upwards or downwards; whereupon it was agreed, that it ſhould iſſue out of his Thigh. From thence it follow'd *Bagireta* to *Bengal*, where it divided itſelf into ſeveral Branches: the Aſhes of the ſixty thouſand were water'd therewith, their Bodies roſe again, and after having return'd Thanks to their Deliverer for the Service he had done them, they aſcended to the Heaven of *Devendre*. Theſe Particulars which we meet with in the *Vedam*, furniſh

niſh us with the Explication of three other Names that the *Indians* give to the *Ganges*; for firſt they call it the *Celeſtial River*, becauſe they ſuppoſed it really deſcended from Heaven: This poſſibly might have been borrow'd from the Account *Moſes* gives of the four Rivers that iſſued out of *Eden*, or the terreſtrial Paradiſe; which having been known to the antient Heathens, and explain'd according to the falſe Notions they had of it, 'tis not impoſſible but they may have confounded this Paradiſe with Heaven, and that the Name of *Heavenly River*, tho' fabulous in the Senſe they give it, may yet be founded on Truth. Secondly, they call it *Jennadi*, or the *River of the Thigh*. Its third Name is *Bagireti*; but 'tis commonly called *Gange*, which the *Indians* pronounce *Ganga*, a Name of ſome Antiquity, ſince it was uſed by the *Greeks* and *Romans*, except that they chang'd the Termination a little, in order to accommodate it to the Genius of their reſpective Languages.

CHAP. XVI.

The Pilgrimages of the Bramins.

ACCORDING to the *Bramins*, the Condition of a Man who dies in Sin is not altogether deſperate; and theſe imagine, they have certain Reſources, by which they procure the Remiſſion of ſuch a Perſon's Sins, as effectually as if he himſelf perform'd what they do for him. The *Ganges* is to theſe Peogle an inexhauſtible Fund of Holineſs. Whenever they meet with any human Bones, they gather them up in a very devout Manner, and throw them into this River, and fancy that for every Year they continue therein, the Soul of the Creature to whom they belong'd, enjoys a thouſand Years of Felicity in the Heaven of *Devendre*. Its Waters however have not the Virtue of cleanſing Sinners ſo thoroughly, as to procure their immediate Admiſſion into Heaven; it only ſecures them from being excluded it as they deſerv'd, ſince after they have reſided a certain limited Time in the Heaven which that River obtains them, they are doom'd to return again upon the Earth, to be born again, and begin another Life. However, they have this Advantage when they return again upon the Earth, which is, that they are not in a worſe Condition than in the preceding Life, but on the contrary are happier; and this laſt Stage or Life is ſo meritorious, that the Moment the Soul leaves the Body, it inſtantly takes its Flight to the Regions of perfect Bliſs and Felicity.

THE Pilgrimage to *Gaya*, a City ſituated to the South, and thirty Leagues from *Caſi*, enjoys a particular Privilege, and Salvation is there eaſily obtain'd for the Dead. Here a Rock is ſhewn, in which, they ſay, God left the Print of his Foot; and for the Security of ſo precious a Relique, this City is fortify'd on all Sides. Here follows the Order which is obſerv'd in this Pilgrimage.

THE Pilgrims go firſt to *Preyaga*, where they are allow'd to ſpend a Month. Every Morning before Sun-Riſe, they waſh themſelves in the *Ganges*, to cleanſe themſelves from their Sins; the Month being expir'd, they go to *Caſi*, where they again bathe themſelves in the River; from hence they go to *Gaya*, where they make a particular kind of Dough. They break off ſome little Pieces of it, and every Time they put one of them upon the Rock, they repeat the Name of one of their deceas'd Friends;

and in this Manner repeat the Names of their deceas'd Friends and Relations to the ſeventh Generation, and even higher. The *Vedam* promiſes, that all whoſe Names are repeated in this Manner, feel the immediate Efficacy of it, and that though they were in the Hell of *Jamma*, they yet would be immediately wafted into the Manſions of *Devendre*.

THE *Bramins* are not the only People who pay a ſuperſtitious Honour to ſuch kinds of Prints or Marks. [a] The *Scythians* uſed to ſhew a Stone, two Cubits in Length, on which they affirm'd *Hercules* had imprinted the Mark of his Foot. There are certain Heathens who go in Pilgrimage at this Day to the Pike of *Adam*, a high Mountain in the Iſland of [b] *Ceylan*, where, "on a Stone-Table, is the Print of a human Foot of a "gigantic Size, two Spans in Length, and eight Inches over, and Travellers aſſure, it "could not poſſibly have been better ſtamp'd on Wax. All the Heathens in general "look upon it as a very holy Place, and go in Pilgrimage from all Parts to this Table, "either to gain a Sight of it, to worſhip it, or for the fulfilling of ſome Vow." I myſelf have ſeen in ſome Parts of *France*, particularly at *Feſcamp*, ſuch like Prints or Marks, which Tradition aſſures were made by the Foot of an Angel. But the *Bramins* exceed all other Nations in the Account they give of the Cauſes of theſe pretended Miracles.

THEY tell us, that in antient Times a *Ratjasja*, *Gayaſora* by Name, made a Vow to *Eſwara*, and having accompliſh'd it, the God appear'd to him, and ask'd him what he deſired. *'Tis with the deepeſt Affliction*, ſays the *Ratjasja*, *that I behold the Torments which Souls are oblig'd to ſuffer for the Expiation of their Sins. Grant Salvation to all thoſe who ſhall be ſubject to me.* His Requeſt being granted, he immediately ſet out to travel, and made ſuch an aſtoniſhing Progreſs in all Places wherever he came, that there was not ſo much as one Sinner in the World left, ſo that he was univerſally honour'd.

VISTNOU was ſtung with Jealouſy upon this Account, and therefore ſought to kill *Gayaſora*, and actually put him to Death at *Gaya*. When the *Ratjasja* ſaw 'twas impoſſible for him to eſcape Death, he beſought *Viſtnou* to obſerve at leaſt the Promiſe which *Eſwara* had made him. *Viſtnou* granted his Requeſt, and gave his Word that all thoſe whoſe Names ſhould be repeated, at the ſticking on of thoſe Pieces of Dough, ſhould certainly be ſav'd: This being done, *Viſtnou* ſet one Foot upon his Head, when *Gayaſora* was immediately chang'd into a Rock; and this, according to the *Bramins*, is the very ſame with that which is now at *Gaya*.

[a] *Herodot.* Lib. iv.
[b] Voyages of *Nicholas de Graaf* to the *Indies*, p. 108.

CHAP.

CHAP. XVII.

Of the Proverbs of Barthrouherri, *and the Concluſion of the Work.*

THE blind and implicit Belief which this Nation gives to the moſt romantic Traditions, plainly ſhews, that they make but very little Uſe of their Reaſon. Their Studies are confin'd to the *Vedam*, the *Jaſtra*, and the Proverbs of *Barthrouherri*. I have already taken notice of the two firſt Books, and will now ſpeak of the third. The Reader has already ſeen, that *Sandragoupeti Naraja* was grievouſly afflicted when *Barthrouherri* his Son, whom his Wife, that was of the meaneſt Caſte, had brought to him, had married three hundred Wives. *Barthrouherri*, who was now become famous for his Wiſdom, pitied Mankind, in that as Knowledge was compriſed in a great Number of Volumes, it was a very great Task to read them all. To remedy this, he extracted the Subſtance of them, and work'd them up into three hundred Proverbs, which he divided into three Books. Every Book contains ten Chapters, and in each of theſe there are ten Proverbs or ſententious Sayings. The firſt Book is entitled, *Of the Way which leads to Heaven*; the ſecond, *Of the Conduct of a rational Creature*; and the third treats of *Love*.

PADMANABA the *Bramin*, of whom Mr. *Rogers* receiv'd all his Informations concerning the *Bramins*, had communicated the two firſt to him, but he [a] ſcrupled to tranſlate the third into *Flemiſh*.

BARTHROUHERRI was naturally of an amorous Caſte, ſo that the Dread his Father was under that he would get a great Number of Children, was very juſtly grounded. Their Father having ſent for his four Sons, declar'd to the three firſt, that he was very well ſatisfied with their Conduct, but that he could not look upon *Barthrouherri*, who was the fourth, without Grief and Uneaſineſs. The laſt gueſſing the Occaſion of it, went out of the Room, got his Hair cut off, put on the Habit of a *Sanjaſi*, and return'd into the Room. His Father, overjoy'd at this Change, bleſſed him, and promiſed he ſhould live to the End of the World; nor was this Promiſe an idle one, for *Barthrouherri* is actually upon the Earth at this Time, but inviſible, after the Manner of Spirits. After the Death of his Father he began his Travels; and his three hundred Wives deſiring to follow him, he bid them ſtay where they were, and told them they need not give themſelves the Trouble of accompanying him in his Travels. Hearing this, they ask'd him what would become of them in their deplorable widow'd State; upon which he gave them leave to marry other Men, and aſſur'd them they might do it without incurring any Guilt. They obey'd his Commands, and 'tis from them that ſprung the Family of the three hundred, or of the *Cauvreas*, a numerous Family among the *Soudras*. Theſe Women are allow'd to live in Widowhood with Impunity, and may marry again without injuring their Reputations, or being guilty of Sin. All other Families are admitted into that of the *Cauvreas*, and 'tis compar'd to the Sea, into which all Rivers in general empty themſelves.

[a] Theſe are found in the Book, whoſe Title is inſerted at length in one of the Notes in my Preface.

THUS have I given the Reader the moſt eſſential Particulars I obſerv'd in Mr. *Roger*'s Relation, but have omitted a great Number of Refutations, as judging them to be needleſs. 'Tis enough, when we are deſirous of confuting any wild or extravagant Poſitions, barely to quote them. I choſe to make uſe of this Author rather than any other, becauſe as he was by Profeſſion a Divine, it was more natural for him to enquire into the Religion of the *Bramins*, than either Phyſicians or Merchants. His great Familiarity with *Padmanaba* the *Bramin*, ſtamps a certain Credit on what he ſays, which neither [a] Father *Kircher*, nor many others who have written after him, can boaſt, ſince they receiv'd it from the ſecond or third Hand. Proper Names are not always ſpelt as in other Relations; for ſince every Writer made uſe of ſuch Letters as he imagin'd would beſt expreſs the Sound of thoſe Words, they muſt conſequently have employ'd the Orthography which was moſt natural to their Mother Tongue. 'Tis for this Reaſon that in a *Confeſſion of Faith of the* Bramins, which we are told one of them gave to *Arnaud Heuſſen* the *Dutch* Governor, we find *Iſura* inſtead of *Eſwara*; *Bromha* for *Brahma*; *Wiſnauwa* for *Viſtnou*, and ſo on. I choſe rather to follow Mr. *Roger*'s Orthography, becauſe he was a Man of Letters, and therefore thought I might better depend upon it, than that which had been uſed by mere Traders; however, I muſt inform the Reader, that I retrench'd certain mute or ſuperfluous Letters.

ALL I have now to add, is, that what I have related with regard to the Original of the *Brachmans*, whom I take to be ſprung from an *Egyptian* Colony, is ſufficiently prov'd by the Conformity of their ſuperſtitious Practices with thoſe of that antient Nation; this will appear ſtill more evident, if we compare what *Herodotus* has written on that Subject with the foregoing Diſſertation. But it would have been impoſſible for me to have drawn this Parallel, without exceeding the Bounds and the Plan which I had laid down.

[a] *China Illuſtrata.*



AN HISTORICAL

DISSERTATION

ON THE

GODS

OF THE

EAST-INDIANS.



A new born girl substituted to KRISTNA *Miraculously suspended in the AIR and speaking to the* KING KAMPSA *who would catch her on the point of his Sword.*

AN HISTORICAL

DISSERTATION

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OF THE

EAST-INDIANS.

CHAP. I.

THE *Indian* Idolaters, whom we call *Gentiles*, unanimouſly agree that there is one God; but there is not one among them, who does not form ſuch Ideas to himſelf, as are altogether unworthy the Holineſs and Majeſty of the Supreme Being.

THESE miſtaken People have certain Books, in which all they are to believe is contain'd, which are of as great Authority among them as the holy Scriptures with us. In ſome Parts of theſe Books, God is declared to be a ſpiritual, an immenſe, and eternal Subſtance; in others we are told, that there is no other God than the Air we breathe; in others again, that the Sun is God, and that he only creates, preſerves, and deſtroys all Things. This laſt Opinion is one of the moſt general, inſomuch that the greateſt Part of the Idolaters worſhip this Planet, proſtrating themſelves ſeveral Times on the Ground at his Riſing and Setting. This unhappy People being thus blinded by the

Sun's dazzling Light, confine themſelves to the Creature, and pay him that Homage which is due to the Creator only.

GREAT Numbers among the Gentiles are of Opinion, that [a] boil'd Rice only merits to be worſhipped as God; theſe before they begin to eat it, always pay it the moſt profound Veneration.

THESE Worſhippers of the Rice they feed upon, do yet agree in, and acknowledge the Being of another God call'd *Parama-Bruma*, that is, very ſublime and moſt excellent Knowledge; and affirm that the Letter O is this Divinity; or rather, repreſent it by this Symbol or Hieroglyphic, and believe that thoſe who are propitious enough to repeat it with their dying Breath, are infallibly ſure of going directly to Heaven, and of their enjoying a Fulneſs of Glory.

THESE bleſſed Souls, ſay they, iſſuing out of their Bodies through the Crown of the Head, fly with the Swiftneſs of an Arrow through the Sun, when they go and enjoy an Eternity of Bliſs. The *Indian* Sect that follows this Opinion is very numerous, and a very conſiderable one; and they alſo believe that there are three hundred and thirty thouſand Millions of Gods, beſides *Parama-Bruma*, and that thoſe are all ſubordinate to *Devandiren*, another God, of whom we ſhall ſpeak at large in the Sequel, after having explained the wild and extravagant Notions thoſe Infidels have of the Trinity; Notions which are altogether unworthy not only of God, but even of Men, who had the leaſt Senſe, Modeſty, or Reaſon left.

CHAP. II.

The Notion the Heathens have of the TRINITY, *expreſs'd under the Names of* BRUMA, VIXNU, *and of* RUTREM.

MOST of the Doctors among the Heathens, ſay, that there was in the Beginning a Woman call'd *Paraxacti*, ſignifying very excellent and very ſublime Power. This Woman had three Sons, the firſt whereof, who was born with five Heads, was call'd by his Mother, *Bruma*, that is Knowledge, and ſhe gave him the Power of creating alone all Things viſible and inviſible. *Vixnu* was the Name of the ſecond, whoſe Mother inveſted him with the Power of preſerving all Things his Brother had created. *Paraxacti* call'd her third Son *Rutrem*, and gave him the Power of deſtroying and annihilating every Thing his Brothers had created and preſerv'd: *Rutrem* like his Brother *Bruma* had five Heads; and theſe three Brethren married their Mother who had brought them forth.

THE Gentiles, who never agree in Point of Doctrine, are divided, with regard to this Article, into ſix principal Sects, who all differ very widely from one another. Some of theſe maintain, that *Paraxacti* is alone the firſt Cauſe of all Things, and conſequently ought to be worſhip'd as the only true God; others aſſert, 'tis *Bruma*; and again, others,

[a] Boil'd Rice is the common Food of the *Indians*; and as it preſerves Health and Life, they are therefore prompted to think, it is either God, or has ſomething Divine in it.

who

who compoſe the greateſt Number, maintain, that *Vixnu* ought to be look'd upon as the firſt Principle. Some aſcribe this ſupreme Quality to *Rutrem.* There are others again, who in order to reconcile theſe different Opinions, will not allow that any of the three Brothers ſeparately is God, but that this ſublime Name belongs in an inviſible Manner to all the three, and that they ought to be jointly acknowledg'd, and worſhip'd as ſuch: In fine, there are ſome who deny that theſe three Brethren are the ſupreme God, either jointly, or ſeparately, but teach that there is another God, infinitely ſuperior to them all, and that his Eſſence is incomprehenſible.

THIS laſt Notion would undoubtedly be the moſt rational, was it not ſullied by a numberleſs Multitude of fabulous, ridiculous, and contradictory Articles. Inſomuch that the various Opinions of theſe miſtaken People, verify literally what the Holy Ghoſt has ſpoken by the Mouth of the [a] Wiſe Man, *viz. That the Fool changes like the Moon.*

WE ſhall now ſee what thoſe Books, which contain the Law and the Doctrine of theſe Heathens, relate particularly of the Lives and infamous Actions of their deteſtable Deities.

CHAP. III.

The Adventures of BRUMA.

THIS related in the HISTORY of the GODS of the Heathen Eaſterns, that *Bruma,* who is the eldeſt Son and Husband of *Praxaëti,* ſprang originally from the Navel of his Brother *Vixnu,* which certainly is incomprehenſible; and that *Bramens,* or *Bragmens,* iſſued from the Face of this God *Bruma.*

THE Heathen *Indian* Prieſts compoſe the moſt noble, and at the ſame Time the moſt abominable Tribe or Caſte among the *Indians,* ſince there is none ſo fill'd with Self-Love, or ſo much reſpected by the People as this, tho' there is not any one whoſe Manners are more diſſolute, or more corrupted. Theſe *Bramins* have not only the Arrogance to aſcribe to themſelves the above-mention'd Oiginal, but even preſume to aſſert expreſly, that they are really and actually the very Subſtance of the God *Bruma.*

THE *Rajas,* or Gentlemen, that compoſe the moſt noble Tribe after that of the *Bramins,* ſprang from the Shoulders of the above-mentioned God.

THE *Comatis,* who are as our wealthy Citizens, and of a Rank between the Nobility and the Traders, iſſued from his Thighs; and laſtly, the *Xutres,* whoſe Tribe is ſubdivided into a numberleſs Multitude of others, and which includes all the inferior ſorts of People, ſprang originally from his Feet.

THE *Xutres* are chiefly employ'd in Traffic, by which Means ſeveral require great Wealth; for this Reaſon a great Number of poor *Bramins,* notwithſtanding the mean Extraction of the *Xutres,* apply to them, and do them certain Services notwithſtanding their being of a much ſuperior Caſte.

[a] *Stultus ut luna mutatur:* Eccleſiaſticus.

THE God *Bruma*, according to the Heathen Divines, never fails at the Inſtant of each Man's Birth, of what Tribe or Nation ſoever he be, to write on his Head in indelible Characters, every Thing he is to do, as well as whatever is to befall him during his Life; and that 'tis not in the Power of either Man, or *Bruma*, or any other God, to prevent what was written from coming to paſs.

We are told in the above-mention'd Hiſtory of the Gods, that *Bruma*, deſirous of taking his own Daughter to Wife, and foreſeeing that ſhe would not only ſcruple to conſent to it, but alſo that their Nuptials would be diſapprov'd by the reſt of the Gods, aſſum'd the Shape of a Stag, upon which he purſued his Daughter, who fled from him, till ſhe got into a very dark and gloomy Foreſt, when overtaking her, he there conſummated their inceſtuous Marriage. However, notwithſtanding *Bruma* conceal'd himſelf as much as poſſible, yet *Vixnu*, *Rutrem*, and the thirty thouſand Millions of Gods, heard what he had done, and all reſented it ſo much, that they unanimouſly agreed to puniſh him for his Incontinency by cutting off one of his Heads. *Rutrem* was ordered to put this Sentence in Execution, when immediately he ſearch'd for his Brother *Bruma* in all Places, and at laſt meeting with him, he, without employing either a Sword or Hanger, took off one of his Heads at one Stroke of his Nails, which were very long and ſharp; and ſince this Time *Bruma* has but four. To commemorate this Action, no more Temples have been dedicated, nor any more Statues been erected to his Honour under an human Shape.

THE *Bramins*, who are the moſt artful and moſt inſolent Set of People among the Heathens, aſſert, that as they themſelves are ſubſtantially the God *Bruma*, the People ought therefore to venerate and pay their Vows to them only; and that there is not a more ſure Means of attaining an Eternity of Bliſs after Death, than to beſtow liberally upon them the good Things of this World. In ſhort, whatever the *Bramins* give out on religious Matters, the Eaſterns receive as ſo many Articles of Faith.

BRUMA, not being ſatisfied with having married his own Daughter, took another Woman call'd *Saraſſuadi* to Wife, who was prodigiouſly learned. Her Name is had in ſo great Veneration among the Heathens, that in Teſtimony of their Reſpect, and the Confidence they repoſe in her Virtue, they repeat it a numberleſs Multitude of Times every Day.

SINCE the Time that Statues have been no longer erected to *Bruma*, as was the Cuſtom before he had loſt one of his Heads, the *Bramins* worſhip him under the Idea that the *Greeks* and *Romans* had antiently of the God *Priapus*, and look upon that as a Deity, which the Heathens of all Nations have ſhadow'd under this Name. The Idols, or Repreſentations of *Priapus*, which were erected in honour of *Bruma*, are, in the *Indies* called *Lingam*.

CHAP.

CHAP. IV.

The Adventures of VIXNU.

THE Books of the *Indians*, which contain the Hiſtory of their Gods, relate that *Vixnu* is the ſecond Son of *Paraxacti*, and alſo her Husband. This *Vixnu* is in ſome Places call'd the firſt Cauſe, and the Principle of all Things created. 'Tis ſaid that he married a Wife, *Laximi* by Name, who is at one and the ſame Time, a Cow, a Horſe, a Mountain, Gold, Silver, and whatever can be wiſh'd or imagin'd. Moſt of the *Indians* wear the Name of this Woman ty'd about their Necks, or Arms, as a Charm capable of procuring them Happineſs, and preſerving them from all ſiniſter Accidents.

WE alſo find in the ſame Books, that *Vixnu*, whoſe Sect is very numerous, had made himſelf Fleſh, or metamorphos'd himſelf, nine Times. He firſt aſſum'd the Shape of a Fiſh, but the Occaſion of this Metamorphoſis is not known.

IN the ſecond he aſſum'd the Form of a Tortoiſe, and that for a very whimſical Reaſon, which is as follows: The *Indians* relate, that there are ſeven Seas in the World which we inhabit; one of theſe is of Milk, whereof a moſt delicious Butter is made, and of this the Gods are very dainty. Now it happen'd, that as they were one Day going to take of this Butter, as was the uſual Cuſtom, they brought, but not without the utmoſt Labour and Difficulty, on the Shore of that Sea of Milk, a high Mountain of Gold, call'd *Magameru Parruvadam*; which, the Heathens tell us, ſupports the fourteen Worlds whereof this Univerſe is compoſed. The Top of this Mountain ſerv'd them for a Beam, over which they brought an Adder of a prodigious Size, having an hundred Heads, on which the fourteen Worlds are always ſupported. The Gods made uſe of this Adder as of a Rope, in order to get the Butter more eaſily; but while they were labouring on one Side, the Giants, who have ever been Enemies to the Gods, drew the Adder on the other Side with ſo much Violence, as at once ſhook the World, and made it ſink lower down, ſo that it was juſt going to be turn'd topſy-turvy, when *Vixnu* perceiving it, he immediately aſſum'd the Shape of a Tortoiſe, and plac'd himſelf under the World in order to ſupport it. On the other Side, the hundred-headed Adder, unable any longer to endure the Pain which the Gods and Giants put it to, by their drawing it ſeveral Ways, vomited ſuddenly on the latter a Liquor of ſo malignant a Quality, that it kill'd the greateſt Part of them on the Spot.

HOWEVER *Vixnu* did not ſtop here; for being afraid leſt the ſurviving Giants ſhould eat Part of this excellent Butter, which had been got with ſo much Labour and Danger, to prevent them, he aſſum'd the Shape of a very beautiful Woman, and theſe Giants immediately fell diſtractedly in love with her. By this Artifice he amus'd them, till ſuch Time as the Gods had either eat or carried off all the Butter; which being done, he vaniſh'd away in an Inſtant, leaving the Giants in the utmoſt Aſtoniſhment at their having loſt the Sight of the Woman whoſe Beauty had dazzled them, and of the divine Butter for which they had taken ſo much Pains.

IN the third Incarnation, *Vixnu* chang'd himſelf into a Hog, which was as follows.

THERE one Day aroſe a Conteſt between the Gods *Bruma*, *Vixnu*, and *Rutrem*, about who was the greateſt of the three. Upon this, *Rutrem* propoſed to *Bruma* and *Vixnu*, his Brethren, to go and hide himſelf, and promiſed to ſubmit himſelf to him who ſhould find out his Head and his Feet, and that the other two ſhould acknowledge him as Chief; to which *Bruma* and *Vixnu* giving their Conſent, *Rutrem* immediately vaniſh'd, and hid his Head and Feet in Places that were at a great Diſtance one from the other.

BRUMA immediately ſet out in ſearch of the Head, and the better to ſucceed in it, transform'd himſelf into a Swan, flew about on every Side, and uſed his utmoſt endeavours to get Information of what he was looking for; but finding that all his Care and Pains were to no Purpoſe, he began to deſpair of Succeſs. He was juſt going to give over his Search, when he met with the Thiſtle-Flower, which came and ſaluted him in a very courteous Manner, and ſhew'd him the Place where *Rutrem* had hid his Head. *Bruma* overjoy'd with this Information, ran immediately to the Place which the Flower had pointed out to him, and there found his Brother's Head, who was vex'd to the Soul at *Bruma*'s having ſucceeded in what he had thought an Impoſſibility. Being now highly exaſperated againſt the Flower which had thus diſcover'd him, he pronounc'd a Curſe againſt it, and forbid it ever to appear in his Preſence; and for this Reaſon, the whole Tribe of thoſe call'd *Andis*, who are the Followers of *Rutrem*, never put any of thoſe Flowers in the Temples dedicated to that God. He alſo curſed his Brother, and far from acknowledging him to be his Superior, as had been agreed upon between them, he on the contrary vented the moſt horrid Imprecations againſt him, and wiſh'd he might thenceforward be no longer worſhipp'd, have no more Temples or Statues dedicated to him, or any more Sacrifices offer'd in his Honour; all which is very ſtrictly obſerv'd in thoſe Places where the Sect of the *Rutrem* prevails.

RUTREM's Head being thus found, all they had to do was to ſeek out the Place where they had hid his Feet, for which Purpoſe *Vixnu* transform'd himſelf into a Hog. In this Shape he ran up and down every where, digging as low as the very Bowels of the Earth, but in vain; he came out of the Earth as much a Hog, but much dirtier than he had gone into it, and without having found what he ſought. 'Tis nevertheleſs in Commemoration of this noble Metamorphoſis, that *Vixnu* is worſhipped under the Shape of a Hog by Perſons of the greateſt Diſtinction among the Heathen *Indians*.

CHAP. V.

Sequel of the Adventures of VIXNU.

THE fourth Time that *Vixnu* aſſum'd the Fleſh, he chang'd himſelf into a Man and a Lion at one and the ſame Time; the Occaſion of which was as follows: There was a mighty Giant in the World, *Iranien* by Name. *Rutrem*, to whom this Giant had religiouſly devoted himſelf for a certain Time, had granted him a very ſingular Privilege, which was, that no one could kill him, either by Night or by Day, in his Houſe or out of it. This extraordinary Grant, far from making a virtuous Impreſſion on the Mind of this Giant, made him on the contrary ſo proud, ſo haughty, and ſo inſolent, that he not only ceaſed to honour his Benefactor, but alſo reſolv'd to prevent any one from that Time forward, from invoking either *Rutrem*, or any other of the Gods; and threatening to inflict very grievous Torments, on all ſuch as ſhould even preſume to repeat

repeat their very Names. But while the World thus trembled and groan'd under the Tyranny of *Iranien*, no one daring to implore the Aſſiſtance of the Gods, the Son of this impious Giant, *Pragaladen* by Name, deſpiſed his Father's Threats, and inſtead of repeating his Name in ſuch Prayers as his Tutor had made him ſay before he ſaid his Leſſons, he always repeated the Name of the God *Vixnu*, to whom he very religiouſly adher'd.

THE Child's Maſter frequently reprimanded him upon that Account; and fearing, in caſe it came to his Father's Knowledge, he ſhould be puniſhed, as one who had conniv'd at his Son's Diſobedience, he himſelf went and accuſed his Scholar, and told *Iranien*, that he could not poſſibly prevail upon the Child to leave off addreſſing his uſual Prayers to *Vixnu*, tho' he had employ'd his utmoſt Endeavours. This put the Giant into a great Rage, when ſending for his Son, he reprov'd him in very harſh Terms, and threatened, in caſe he did not change his Conduct, to caſt him among Adders, Bears, Tygers, and Elephants. The Child was not to be wrought upon by theſe Threats, but continued to direct his Prayers to *Vixnu*, whoſe Protection ſecur'd him from all the Dangers to which his Father's Cruelty expoſed him. However the God being at laſt enrag'd at the Gian'ts invincible Obſtinacy, he reſolved to kill him, and by that Means put an End to all the Difficulties which young *Pragaladen* labour'd under. However *Vixnu* could not eaſily compaſs his Deſign, becauſe of the Privilege which *Rutrem* had granted the Giant, not to mention that one God ſeldom deſtroys the Work of another; but then on the other Side, as the Gods very ſeldom fail in any Thing they once undertake, *Vixnu* had recourſe to a Stratagem. He ruſh'd out in a Moment from a Pillar of Air, and appear'd ſuddenly before the Giant under the Shape of a Monſter who was half Man and half Lion, and that at the very inſtant after Sun-Set, at which Time 'tis properly neither Day nor Night. He then flung himſelf on a ſudden upon *Iranien*, who happen'd to ſtand on the Threſhold of the Door of his Houſe, and conſequently was neither in nor out of it. By this Artifice *Vixnu*, without violating the Giant's Privilege, tore him to Pieces, pluck'd out his Bowels, and drank even to the very laſt Drop of his Blood. But this infamous Liquor had ſuch an ill Effect upon *Vixnu*'s Brain, that he has been a little out of his Senſes ever ſince.

VIXNU, the fifth Time he aſſum'd the Fleſh, chang'd himſelf into a Dwarf, upon the following Occaſion.

DURING a certain Period, there was but one King upon the Earth, *Magapelixacravarti* by Name, who was a Giant of an enormous Size, and the moſt blood-thirſty Wretch that had ever liv'd upon the Earth. Mankind, after having long groan'd under his Tyranny, addreſs'd themſelves to the Gods in order to be freed from it. *Vixnu* had Compaſſion on their Miſery, and therefore reſolv'd to deſtroy this deteſtable Monarch; and the better to ſucceed in it, aſſum'd the Shape of a *Bramin* Dwarf, one of the moſt Diminitive of that kind, and went by the Name of *Chamavamanen*. Thus diſguiſed, *Vixnu* went to the City where *Magapelixacravarti* uſually kept his Court, when he enter'd his Palace, preſented himſelf before him, and beſought him to grant him three Foot of Ground, to build a Houſe for himſelf to live in. The King look'd upon this as ſo trifling a Requeſt, that he was going to grant it immediately, when the Morning-Star, who attended upon him in the Quality of his Counſellor of State, fearing there was ſome Treaſon conceal'd under it, reſolv'd to hinder the Grant paſſing. The Morning-Star knew it was neceſſary at that Time, in order to a Favour's being granted in a ſolemn Manner ſo as not to be repeal'd, that the King ſhould take ſome Water in his Mouth, and pour Part of it into the Hand of the Perſon who receiv'd the Grant. The Star, to prevent this eſſential Ceremony, without which the Grant would be invalid, employ'd Magic, in which it was greatly skill'd, and metamorphoſing itſelf in an Inſtant, ſlipp'd unperceiv'd

perceiv'd down the Prince's Throat, in order to keep the Water which he had in his Mouth from coming up again. However the Magic the Star made uſe of had not all its deſir'd Effect; for the King finding his Throat ſtopp'd without knowing the Cauſe of it, and being unable to breathe but with extreme Difficulty, he order'd an Iron Stilleto to be brought him, which being come, he thruſt it a pretty way down his Throat; but unhappily, he, with this Weapon, thruſt out one of the faithful Star's Eyes, who undoubtedly had deſerved a better Fate, and at the ſame Time open'd a Paſſage for the Water to go through, which he accordingly pour'd on the Hand of the God, who was changed into a Dwarf, and by this ſolemn Oath ratified the Gift he had made him of the requeſted Land. *Vixnu* deſirous of taking poſſeſſion of it, chang'd his Shape, and aſſum'd one very different from what he had before appear'd under, when he firſt ſpoke to this wicked Prince. He ſwell'd to ſuch a prodigious Size, that all the Air and the whole Earth ſcarce afforded him room to ſet one of his Feet, when addreſſing himſelf to the King, he ſaid to him as follows: Thou haſt given me three Foot of Earth, ſcarce is there Room enough in all the viſible World for the placing of one of my Feet, where therefore muſt I ſet the other? The unhappy *Magapelixacravarti*, who now was ſenſible, tho' too late, that he had been over-reach'd by a Stratagem, fell proſtrate before *Vixnu*, worſhipped him, and preſented him his Head, in order for the placing of his other Foot. The angry God accepted the Offer, ſet his Foot upon his Head, and with a ſingle Kick drove him to the loweſt Abyſs of Hell. This wretched Monarch, notwithſtanding the unhappy Condition to which he was reduc'd, ſtill addreſs'd himſelf to *Vixnu*, (who abuſing his Credulity, had ſo cruelly deceiv'd him) and ask'd him how long his Torments ſhould continue. The God anſwer'd they would be eternal, however he ſhould be permitted to come annually out of Hell on a certain Day in *November* which he named; when he might go upon the Earth in order to aſſiſt at a Ceremony, which ſhould be eſtabliſh'd and celebrated in commemoration of this ſad Adventure, and is ſtill obſerv'd very regularly every Year by *Vixnu*'s Followers.

CHAP. VI.

Sequel of the Hiſtory of VIXNU.

VIXNU chang'd himſelf into a Man, and went by the Name of *Rameni*, or *Ram*, in his ſixth, ſeventh, and eighth Incarnation.

THE firſt of theſe three Metamorphoſes, happen'd upon occaſion of a certain Tribe or kind of Men call'd *Rajas*, or petty Kings, who were become ſo haughty and inſupportable, that it was impoſſible for any Mortal to be longer ſafe upon the Earth.

THESE petty Tyrants behav'd with the utmoſt Inhumanity towards every one, threw all Things into Diſorder and Confuſion, and even prevented the Religious from fulfilling the Penances they had enjoyn'd themſelves in honour of the Gods. *Vixnu* bore the Inſolence of theſe *Rajas* for a long Time, but at laſt his Patience being worn out, he aſſum'd the Fleſh, made himſelf a *Ram*, or *Ramen*, and in that Quality declared War againſt them, which continued for twenty-one Generations. Several Battles were fought between the *Rajas* and *Ram*, who always came off victorious; he often waſh'd himſelf in the Blood of theſe impious Wretches. and at laſt utterly deſtroy'd them, ſo that not ſo much as one of them ſurviv'd.

VIXNU

VIXNU aſſum'd the human Shape a ſecond Time, and went by the ſame Name of *Ram*, purpoſely to extirpate a dreadful Giant, whoſe Name was *Cartaſuciriargunen*. This Monſter had a thouſand Arms, and was become ſo formidable, that no one dar'd to reſiſt him. *Ram* preſented himſelf before him, and fought him with no other Weapon than a Plough-Share, knock'd him down, and cut off his thouſand Arms. He did not obtain this Victory without vaſt Difficulty, and to perpetuate the Remembrance thereof to Poſterity, he raiſed a kind of Trophy with the Bones of the Giant, which he had broke, and heap'd up one upon another, and theſe are ſince ſwell'd to a very high Mountain.

THE laſt of the three Times that *Vixnu* made himſelf *Ram*, was on the following Occaſion.

THERE was upon the Earth three mighty Giants who were Brothers, the firſt was call'd *Ravanen*, the ſecond *Cambucarnem*, and the third *Vibuxanen*. Theſe three Brethren had for many Years waged War with the Gods with very great Armies, compoſed of other Giants, but ſomething inferior to them in Stature. They had even frequently rallied *Vixnu* in ſecret ſince his becoming *Ram*, and had carried their Inſolence to ſuch a Pitch, as to carry off his Wife, *named Sidi*. *Ram* was greatly offended at their injurious Proceedings, but notwithſtanding his ſtrict Search, he yet was not able to find where they had conceal'd her. A Thirſt of Revenge made him redouble his Efforts againſt the Giants, but finding he had fought them for a long Time with very little Succeſs, he addreſs'd himſelf to the Apes, and deſir'd their Aſſiſtance.

THESE Animals, overjoy'd to meet with ſo glorious an Opportunity of doing Service to *Vixnu*, aſſembled in a Body, made a numerous Army, and went and join'd him with this Reinforcement. *Ram* gave the Giants Battle, defeated them, and delivered his Wife from the Captivity under which ſhe had groan'd for twelve Years. We ſhall afterwards relate the Particulars of that War, in which *Ram* and his Allies performed the moſt ſurpriſing Exploits.

RAM at firſt made no Difficulty of taking his Wife *Sidi* back again, and living with her as before; however, not long after he left her, and went and travelled up and down the World like a Pilgrim. The Reaſon of this abandoning her, was, that happening one Day to paſs by a Pond, he overheard ſome Waſher-women rallying him, for having taken his Wife ſo eaſily back again, after ſhe had liv'd twelve Years among the Giants.

IN fine, *Vixnu* aſſum'd the Fleſh for the ninth Time; he again appear'd under an human Shape, and was call'd *Chrixnen*, ſignifying Black Man. The Reaſon of this Metamorphoſis will be ſeen in the following Chapter.

CHAP. VII.

The laſt Incarnation of the God Vixnu.

ONCE upon a Time the whole World was govern'd by a ſingle Monarch, *Campſen* by Name, who was a very vicious Prince, an Enemy and Perſecutor of all good People, and of Penitents in particular. He had a Siſter whoſe Name was *Exudi*, and the Soothſayers having told him he ſhould be kill'd by the eighth Child which ſhe ſhould be deliver'd of, he conceiv'd ſo great a Hatred againſt *Exudi* and her Children, that he cauſed them to be murder'd the Moment they were born. This barbarous Treatment threw the Princeſs into the deepeſt Affliction, who nevertheleſs was again big of her eighth Child. She did not know that the God *Vixnu* was within her, who had then aſſum'd the Fleſh a ninth Time; or that the Child ſhe then went with, was he, who, according to the Prophecies, was to put his Uncle to Death, becauſe the King had conceal'd from every one what the Soothſayers had told him. She only remember'd, and with the deepeſt Pangs, that her ſeven firſt Children had been all inhumanly butcher'd in her Preſence; and not doubting but the Child ſhe was then going to be deliver'd of would meet with the ſame Fate, ſhe wiſh'd to ſecure him from the Fury of her Brother *Campſen*. For this Purpoſe, the Moment it was born, ſhe gave it to her Husband, whom ſhe adviſed to fly away, together with the Child, and hide it in ſome deſart Place at a great Diſtance from the Court. But the King, who had a great many Spies in the Country, had exact Information ſent him of the Time when his Siſter was to be deliver'd, ſo that he had diſpoſed every Thing in order to deſtroy this Infant as he had the other ſeven, whoſe Birth muſt neceſſarily have given him leſs Uneaſineſs and Dread. He had poſted Guards every where to prevent the young Prince from eſcaping his Clutches, and expected every Moment to have him deliver'd into his Hands; however his Expectations were baulk'd, for the Child's Father had been ſo happy as to elude the Vigilance of the Spies, and had convey'd him to a diſtant Foreſt, where he had entruſted him with certain Shepherds, whom he enjoin'd to educate him with the utmoſt Care and Secrecy, and above all, to conceal him from the King.

THESE honeſt plain People perform'd their Duty to a Tittle, but notwithſtanding all their Endeavours to keep it ſecret from the King, he nevertheleſs got Information where his Nephew was, and accordingly went thither in Perſon to kill him with his own Hand. He had already laid hold of him, and was going to daſh out his Brains againſt a Rock, in order to ſecure his own Life by the Child's Death, when *Chrixnen* vaniſh'd on a ſudden, and left him in great Surprize to find he graſp'd only a little Girl whom his Nephew had ſubſtituted in his Place. But not even this ſecond Child was to fall a Sacrifice, to the Fury with which the Prince was inſpir'd, when he found himſelf diſappointed; for ſhe gave him ſo furious a Blow, as knock'd him backward; after which, not ſatisfied with having treated him thus roughly, ſhe ſaid to him, *Ceaſe, Wretch that thou art, to wiſh for, or endeavour to kill a Perſon, whom thou ſhalt never be able to hurt; and know, that at the very Inſtant I am ſpeaking to thee, he whom thou ſo cruelly perſecuteſt, is in a Place of Safety, and has no Occaſion to be in any Dread upon thy Account.*

'TWOULD be almoſt impoſſible to expreſs the Rage with which *Campſen* was fir'd, when after having heard the Child utter theſe Words, ſhe alſo vaniſh'd in an Inſtant; and that he found his Nephew had not only eſcap'd him, but alſo laugh'd at all his Fury.

Fury. He did his utmoſt to find the Place where he was, commanded all his Subjects to make a ſtrict Search for him, and to bring him dead or alive; he laid the ſame Injunction on all the Giants who inhabited the different Parts of his Dominions; however all theſe Precautions were of no Effect, and not one of them were able to execute the King's Orders. At laſt this Prince addreſs'd the Devils, and implor'd their Aſſiſtance, which, he flatter'd himſelf, would give him an Opportunity of deſtroying his Nephew. However *Chrixnen* eſcap'd the Snares which thoſe infernal Spirits laid for him, with the ſame Eaſe and good Fortune as he had avoided thoſe of the Giants; and as theſe various Cruelties of his Uncle were a Proof of his violent Hatred, and that he was ſtrongly bent on his Deſtruction, he on the other Side endeavour'd as much as poſſible to prevent his falling a Victim to the Fury of that wicked Prince. *Chrixnen*, though but a very young Child, had yet the Senſe and Penetration to diſcover that the Woman whom they had given him to ſuck was a Witch, and that the Devils, by the King's Inſtigation, had artfully ſubſtituted her in the Place of his real Nurſe. The Deſign of theſe wicked Spirits was, that ſhe ſhould give the Babe Poiſon inſtead of Milk; but *Chrixnen* diſappointed them, for he ſuck'd her with ſo much Violence, that having firſt drawn out all her Milk, he afterwards ſuck'd out all her Blood, nor left off till ſhe was quite dead, and by that Means deliver'd himſelf from imminent Danger.

Chrixnen being now ſomething older, began to play the Shepherds, among whom he had been brought up, a great many roguiſh Pranks. One Day he ſtole a great Quantity of Butter from them, and was going to fly away with his Booty, but did not eſcape the Shepherds as fortunately as he had done the King. Theſe purſued, came up with him, and took from him the Butter he had ſtole; when tying him to a Tree, they whipp'd him, in order by this Chaſtiſement to prevent his committing any ſuch Tricks for the future. Being grown up to Man's Eſtate, he raiſed an Army, went and attack'd his Uncle, engag'd him in ſeveral Battles, and at laſt kill'd him with his own Hand, and by this Means rid himſelf of an irreconcileable and moſt dangerous Enemy. Being afterwards deſirous of unbending himſelf, after the great Pains and Fatigues he had undergone during this War, he married two Wives of his own Tribe, but theſe not ſatisfying him, he took ſixteen thouſand young Shepherdeſſes for his Concubines. He had not forgot how ſeverely he had been whipp'd formerly in their Father's Houſe, and was afraid that ſomething of the ſame Nature would happen to him, in caſe he ſhould have the ill Luck to diſpleaſe thoſe Shepherds. However, to obviate every Thing of this Nature, and that he might not give them any Subject of Complaint, he multiplied himſelf in ſuch a Manner, that he lay with them all at the ſame Time, and made each of them believe, that he had abandon'd all the reſt to give himſelf to her only, and by this Artifice was equally belov'd by them all.

Chrixnen, or rather *Vixnu* under the Shape of *Chrixnen*, ſtood one Day on the Side of a Pond, in which a great Number of very beautiful and very virtuous Women of Quality were bathing themſelves. *Chrixnen* on a ſudden took up all their Clothes, and carried them to the Top of a very high Tree, which ſtood not far from the Pond, ſo that the Ladies would have been obliged to come naked out of the Water, and walk to their Houſes in that Manner. Whilſt they were in this Perplexity, and looking about on all Sides, they perceiv'd certain large Leaves growing in the Water, which very much reſembled thoſe of the Water-Lilly; immediately they each gather'd ſome of theſe, cover'd themſelves as well as they could, and all drew near the Tree on which *Chrixnen* had climb'd. Then all the afflicted Ladies beſought him earneſtly to return them their Clothes; but their Intreaties were ineffectual, till after they had ſaluted him, by each laying her two Hands on her Head; which they no ſooner did, than the Leaves fell from them, when they were ſtark naked, which was juſt what *Vixnu* wanted, and the only Motive of his carrying off their Clothes.

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THE Heathens pretend, that *Vixnu* will aſſume the Fleſh once more, and come under the Shape of a Horſe, and that till ſuch Time as this Metamorphoſis is to happen, he wallows in the Sea of Milk, where he lies in a delicious Manner on a large beautiful Adder with five Heads, which at the ſame Time ſerves him both for a Throne and a Bed.

CHAP. VIII.

The Hiſtory of Rutrem.

RUTREM, the third Son of *Paraxacti*, is alſo one of her Husbands, and has the greateſt Share in her Affections. *Rutrem* having once upon a Time a Deſire of living among Men, he for that Purpoſe turn'd *Andi* or Friar. He was call'd *Artanari*, i. e. half Man, and half Woman, and never was there ſeen or heard of, a Man ſo infamous, ſo irregular, and ſo abominable as this Wretch. He married a Daughter of the King of the Mountains, whoſe Name was *Parvadi*, and liv'd in ſtrict Union with her for a thouſand Years. So unprecedented a Conduct in a God was diſapproved of by *Bruma*, by *Vixnu*, and the three hundred and thirty thouſand Millions of Gods, who all thinking *Rutrem* was out of his Wits, they thereupon went in ſearch of him, and having found him, forc'd him away from *Parvadi*. This Woman, who was as laſcivious as her Husband, was greatly offended at the Violence which had been uſed in tearing her from the Object of her Affections; and therefore to revenge herſelf of this Inſult, ſhe vented Imprecations againſt all the Gods, curſed them heartily, and wiſh'd that thenceforwards not one of them might have either Children or lawful Wives, but only as many Concubines as they pleaſed; all which came to paſs according to her Wiſhes. *Rutrem*, after he had been thus forced from his Wife, went away like one diſtracted, wander'd up and down the World, and left in all Places through which he paſs'd certain Indications of his [a] Lewdneſs. Now it happen'd, that as he was going through a certain Place, the Earth in a Moment gave him a Son with ſix Heads; but as there was no Nurſe there to give him ſuck, the ſeven Stars did him that good Office, and gave him the Name of *Camaraſſuammi*, which is as much as to ſay, *the Lord-ſon.*

ALL the Idolaters in *India* have ſo profound a Veneration for him, and ſo extraordinary a Confidence in his Power, that all their Writings and Records begin always with theſe Words, *Arrumagamtumei*, i. e. *O thou with ſix Faces be with us!* The Books of the Heathens relate, that *Parvadi*, who died with Grief for having been torn from her Husband, was born a ſecond Time, after that the Child above-mention'd had been miraculouſly brought forth in the Manner related; that at this ſecond Birth ſhe was Daughter of a King, *Daxaprojabadi* by Name, and that *Rutrem* married her a ſecond Time. That after her Marriage, as ſhe was one Day bathing herſelf, while her Husband was Abroad, ſhe had ſo ſtrong a Deſire to have a Child, that at that Inſtant there appear'd one before her in her Head, who ſprang from the Sweat ſhe had got together on her Boſom; that this Child was in an Inſtant as full grown as one of twenty, and that ſhe had named him *Vinayaguien*, i. e. *who has no God*; that a little after *Rutrem* returning back to his Houſe, altogether ignorant of what had happen'd, and caſting his Eye on *Vinayaguien*, who was very familiar with *Parvardi*, his Jealouſy threw

[a] *Effundens undique ſemen ſuper terram.*

him

him into ſuch a Rage, that he reſolv'd to abandon her that Moment. However, that *Parvadi* no ſooner perceiv'd it, but ſhe appeas'd him by relating to him how every Circumſtance had happen'd, and that ſhe prevail'd ſo far upon him, that the young Man whoſe Preſence had at firſt given him ſo much Uneaſineſs, was afterwards his Joy and Conſolation.

THE Pleaſure which *Rutrem* felt, when he reflected on the ſurprizing and miraculous Birth of young *Vinayaguien*, was ſoon interrupted by the Diſcontent which his Father-in-Law occaſion'd him. This Prince reſolv'd to offer up a Sacrifice, and make a ſolemn Feaſt in honour of his Grandſon's Birth-Day; and as a Teſtimony of the Joy it gave him, he invited all the Gods to it, his Son-in-Law excepted. 'Tis not known whether it was Forgetfulneſs, or *Rutrem's* ill Conduct that made him act in this Manner. Be that as it will, this God was ſo greatly offended at the Affront which the King of the Mountains had put upon him, that he reſolv'd to revenge himſelf in a very bloody Manner; and for this Purpoſe he went in the higheſt Tranſports of Rage to the Place where his Father-in-Law was regaling all the Gods. Scarce was he enter'd into the Hall where they were feaſting, but he broke out into a thouſand opprobrious Expreſſions againſt the Gueſts; when afterwards tearing off an Handful of Hair, he ſtruck it ſo violently againſt the Floor, that immediately a Giant of an enormous Size ſtarted up from thence.

SCARCE had the Monſter appear'd, when raiſing his Voice, he proteſted to revenge his inſulted Father; upon which he immediately put himſelf in a Poſture to attack the Gods, and perform'd the moſt ſurprizing heroic Actions on this Occaſion; but a Circumſtance which chiefly merits our Regard, is, that he gave the Sun ſo furious a Box o'the Ear, as knock'd all his Teeth out; for which Reaſon the Heathens have ever ſince that Time offer'd ſuch Things only in their Sacrifices to that Planet, as were ſoft and eaſy to be eaten, ſuch as Butter, Milk, Pap, and very ripe Fruits.

THIS Giant, not ſatisfied with treating the Sun in this injurious Manner, gave likewiſe the Moon ſeveral Kicks on the Face, and bruiſed it in ſo terrible a Manner, that the Marks are viſible to this Day; and to this, ſay the *Indians*, thoſe Spots are owing which are obſerv'd in this Planet. He afterwards kill'd King *Daxaprojabadi*, with ſeveral of the Gueſts, and cut off *Vinayaguien's* Head, becauſe he had been the Occaſion, though innocently, of the Affront which had been put upon *Rutrem*, and of all the Diſorders that were the Conſequences of it.

AT length the Uproar and Confuſion ceaſing, *Rutrem* perceiv'd among the dead Bodies that of young *Vinayaguien*, whom, during his Life-Time, he had honour'd ſo far as to call him his Son, and had lov'd him as tenderly as if he had been his real Father.

WORDS can never expreſs the Grief with which he was ſeiz'd at the Sight of this mournful Spectacle. It grew to that Height, that he was quite inconſolable for his Loſs, particularly when he found 'twas the very Giant to whom he himſelf had given Birth, when he ſtruck his Hair againſt the Floor, who had cut off his Head. After a Moment's Reflection, he reſolv'd to raiſe him again to Life, coſt what it would. But as there was no Poſſibility of his joining to the Body the individual Head which had been ſeparated from it, as it had been cut into ſeveral Pieces, and ſcatter'd up and down, he therefore immediately cut off an Elephant's Head, and clapp'd it ſo artfully on *Vinayaguien's* Body, that it was firmly united to it, and by that means reſtor'd *Vinayaguien* to Life. The Father, tranſported with Joy to ſee his Son thus reſtor'd to Life, embrac'd him, and commanded him to rove up and down the World in ſearch of a

Wife ; upon this Condition however, that he ſhould not marry till he had met with a Woman as beautiful as his Mother *Parvardi*. 'Tis for this Reaſon that the Heathens place in all the Avenues and the public Roads, the Idols of *Vinayaguien* in the Form which he aſſum'd after his Reſurrection, *viz.* an Elephant's Head; that as this gives him an Opportunity of viewing all the Women who paſs by him, he may thereby be the ſooner enabled to pitch upon one who reſembles his Mother. However we are aſſur'd, that he has not yet found one whoſe Beauty was comparable to that of *Parvardi*. Some Time after *Vinayaguien* had aſſum'd a new Shape, and that *Pullejar* had been added to his former Name, becauſe of this Metamorphoſis; *Rutrem*, by the expreſs Command of all the Gods, ſet out in ſearch of his Brother *Bruma*, who had transform'd himſelf into a Stag, and cohabited with his own Daughter in the Foreſts, in a very ſcandalous Manner. He was a long Time before he could find out the Place of his Reſidence; but meeting him at laſt, he cut off one of his Heads; however the *Bramins* aſſure us, that he was guilty of a very heinous Sin in ſo doing. To do penance for it, he immediately ſtripp'd himſelf ſtark naked, cover'd his Head with Aſhes, and taking *Bruma*'s Skull in his Hand, withdrew into the Church-Yards, where he ſpent whole Days and Nights in ſuch inceſſant Weeping, as made him almoſt run diſtracted.

CHAP. IX.

Sequel of the Hiſtory of Rutrem.

RUTREM, grown weary of ſo auſtere a Way of Life as that he had pitch'd upon, reſolv'd to quit this mournful Place, and endeavour to divert himſelf. He was inform'd, that in a neighbouring Deſart there were ſeveral *Bramins* who led very exemplary Lives, and that they all had very beautiful Wives. Being deſirous of inſinuating himſelf into the Affections of theſe Females, he went ſtark naked into the Village which was inhabited by thoſe Penitents, and ask'd for Alms. He afterwards made a Charm, and thereby inſpir'd all thoſe Ladies with ſo violent a Love for him, that no longer valuing their Husbands or their Families, they left their Houſes the Moment they ſaw him, and follow'd him wherever he went. However *Rutrem* did not long enjoy the Pleaſure which this agreeable Company afforded him, but in the very ſame Place, one of the moſt mortifying Circumſtances befel him that could poſſibly happen to a Perſonage of ſo exalted a Dignity; for all theſe penitent *Bramins*, exaſperated at this Outrage, met together in a Body, and vented the moſt dreadful Imprecations againſt him. Their Curſes had ſuch an Effect, that to puniſh him for his unprecedented Laſciviouſneſs, he was ſuddenly emaſculated, and has not ſince been able to repair this Defect. This Accident threw him into the deepeſt Affliction; and 'twas to ſooth in ſome meaſure the Pain it gave him, that he promiſed to crown all thoſe with the Joys of Heaven, who, on the Earth, ſhould pay a peculiar Honour to thoſe Parts of his Body which the *Bramins* had curs'd, and which had had the dreadful Efficacy to deprive him of the Uſe of them.

THE People of *India* have been prompted to embrace this infamous and ridiculous Worſhip, purely to obtain the Rewards which *Rutrem* has annex'd to it. Not ſatisfied with offering Sacrifices to this Deity, who is the ſame with the *Priapus* of the antient *Greeks* and *Romans*, they repreſent him in a numberleſs Multitude of Statues, which they place in the Roads, in their Houſes, and Temples. Theſe Idols, for which

the Eaſtern Heathens have an extraordinary Veneration, are generally made of Stone, and are call'd *Lingam.* The greateſt Part of the *Indians*, eſpecially the Followers of *Rutrem* of both Sexes, wear them at their Necks, or tied about their Heads or Arms, and honour them in ſuch a Manner as really merits Pity.

AMONG theſe unfortunate *Indians* there is a Caſte or Tribe call'd *Andis*, the Members of which are the moſt infamous, the moſt inſolent, the moſt impudent Wretches imaginable, and the moſt addicted to every kind of Debauchery and Obſcenity. Of all the *Indians* theſe are the moſt difficult, and the moſt ſeldom converted to the Chriſtian Faith. Theſe abominable *Andis* make a Trade of imitating the Penance of *Rutrem*, by rambling up and down naked, cover'd with Aſhes, and asking Alms, and though they lead ſuch deteſtable Lives, yet the reſt of the *Indians* revere them as ſo many Saints. We frequently meet with People of this Tribe, who make a Vow to continue in ſome painful Poſture, ſuch as for Inſtance, the ſtanding upright in ſome Pagod, for one, or perhaps ſeveral Years. But as it is impoſſible to continue awake ſo long, and that when they were aſleep they might poſſibly, though involuntarily, change their Poſture, and by that means tranſgreſs their Vow, they firſt tie their Hands to Stakes, which are fix'd in the Temples for that Purpoſe, and hang in that Manner till the Time for their fulfilling their Vow is accompliſhed; ſo that they ſleep ſtanding, and continue in the ſame Poſture, though they happen to be ſick, or are juſt going to expire.

THERE are ſeveral Servants in theſe Pagods, whoſe Buſineſs is to give the Penitents Victuals and Drink, and to clean them when they have dirtied themſelves. All the Time that theſe unhappy Victims of Satan continue fix'd in this Manner in the Pagods, they hold continually one of thoſe Idols call'd *Lingam* in their Hands; and when the Time of their Vow is expir'd, and that they are looſed from the Stake; thoſe whoſe Conſtitutions were vigorous enough to bear up under ſo painful and dreadful a Penance, ſpend the Remainder of their Lives in asking Alms up and down; and we daily meet with ſeveral of them in the Country, whoſe Arms are grown quite ſtiff; are wither'd, extended, and immoveable, becauſe the Joints, from their continuing too long in one Poſture, are quite numb'd, and loſe the Faculty of Motion. A Man who was to ſee theſe *Andis* at a Diſtance, would take them for ſo many walking Trees, their Arms reſembling pretty much Branches, and their Bodies the Trunk. The only Advantage theſe unhappy Wretches gain by all their Mortification and Auſterities, is, that they are univerſally honour'd as ſo many Saints, whoſe Prayers are thought to have the Virtue to obtain from the Gods whatever they may requeſt of them.

CHAP. X.

Sequel of the Hiſtory of Rutrem.

IT was now a long Time ſince *Rutrem* had been curſed by the *Brahmins*, when he married the River *Ganges*, whom the *Indians* look upon as a very beautiful Woman, but had no Children by her for the Reaſons above-mentioned. He had a Multitude of ſingular Adventures beſides, Part whereof were unhappy, and others very facetious ones. In fine, he one Day found himſelf expoſed to the greateſt Danger he had ever run, and had not his Brother *Vixnu* come in very ſeaſonably to his Aſſiſtance, 'twould infallibly have been fatal to him.

THERE

THERE was a certain Giant, *Paimejuran* by Name, *i. e. Lord of the Aſhes*, who for ſeveral Years together had undergone a very rigorous Penance in honour of *Rutrem*, whom he earneſtly beſought to beſtow ſome ſignal Favour upon him, which might diſtinguiſh him from the reſt of Mortals. *Rutrem*, deſirous of rewarding his Zeal and Devotion, inconſiderately granted him a Power to reduce in a Moment to Aſhes, whatever he ſhould lay his Hands upon. The Giant, curious to know if the Privilege which had been granted him, was a real or imaginary one, drew near the God, and was going to lay his Hands on his Head, in order to make a Trial of his Power on the very Deity to whom he ow'd it. *Rutrem* was then ſenſible, but a little too late, of his great Overſight in indulging *Paimejuran* ſo uncommon a Favour, and found that his Imprudence had brought him into the moſt dreadful, as well as moſt imminent Danger to which he had ever been expoſed. To ſecure himſelf from it, requir'd all his Cunning, and the great Skill he had in Magic. 'Twas by the Power of this Art, which had already been ſo ſerviceable to him on ſeveral Occaſions, that he contracted himſelf in an Inſtant, ſo as to be able to be ſhut up in the Shell of a certain Fruit, call'd by the *Indians*, *Ayvaralicai*, which is no bigger than a Hazel-Nut.

VIXNU was at a great Diſtance from the Place where this Incident happen'd, however he yet got notice of it, when being touch'd with the Misfortune which threatened his Brother, he ran immediately to free him from it. The better to ſucceed in his Attempt, he that Moment aſſum'd the Shape of a Woman ſo exquiſitely beautiful, that the Giant fell diſtractedly in Love with her at firſt Sight, ſo that he thought no more of *Rutrem*, but left him peaceably in his Shell. He was now wholly employ'd in contemplating the Object which had ſo inchanted him; when after having paid her his moſt profound Reſpects, he begg'd her to give him leave to wait upon her home. The Lady ſeem'd to accept his Compliment with Pleaſure, and promiſed even to indulge the utmoſt of his Wiſhes, provided that before he went with her home, he would go and waſh his Head and his Hair in a neighbouring River. The Reaſon ſhe gave for requiring this from him, was, that as he had led the Life of a Penitent for ſeveral Years, his Hair not having been comb'd, and the Birds having often made their Neſts, and laid their Filth in it, it was grown ſo prodigiouſly dirty, that ſhe could not conſent to his Approaches, before it was firſt clean'd. The amorous Giant, blinded with Paſſion, was not at firſt appriz'd of the Snare which was laid for him; he therefore went raſhly, and without the leaſt Reflection plung'd into the Water. He waſh'd his Body all over, and going alſo to waſh his Hair, in order to pleaſe the Lady, whoſe Beauty had ſo dazzled him, he raiſed both his Hands upon his Head, but ſcarce had he laid them on it, when, by virtue of the fatal Power which had juſt been granted him, he was reduced to Aſhes in an Inſtant.

VIXNU, overjoy'd at the Succeſs of his Stratagem, quitted the Shape of a Woman to aſſume his uſual Form. He went immediately and told his Brother all he had done for his Sake, and in what Manner he had annihilated the Giant. *Rutrem* at this good News came out of his Shell, reſum'd his firſt Shape, embrac'd his Brother, thank'd him for his ſeaſonable Aſſiſtance, and made a ſtrong Reſolution never to grant any ſuch Favours for the future.—— But being told all that *Vixnu* had done, to reſcue him from the Danger into which his Inconſiderateneſs had brought him, he earneſtly deſir'd to ſee his Brother under the ſame Form which had inſpir'd the Giant with ſo much Paſſion. *Vixnu* could not be prevail'd with for ſome Time to gratify *Rutrem*, and excuſed himſelf by ſaying, that he knew him to be ſo very weak in all Affairs wherein Love was concern'd, that if he ſhould grant him his Requeſt, he would certainly at that very Inſtant be ſo inchanted, and ſo loſt to himſelf, that he would ſcarce have Reaſon enough left to guide himſelf with. *Rutrem*, not contented with theſe Reaſons, inſiſted upon being gratified, and preſs'd his Brother ſo earneſtly, that *Vixnu*, to ſatisfy him, reſum'd

the Female Form; and ſtood before *Rutrem.* At the Sight of this lovely Object, the frail God was ſeiz'd with ſuch Tranſports, and his Imagination was ſo intenſely heated with it, that the ſame inſtant there appeared a Child in the Hands of *Vixnu*, who was called *Arigara Putrem*, i. e. *Son to* Rutrem *and* Vixnu. Such are the abominable Deities which the *Indians* Worſhip, of whom a thouſand obſcene Circumſtances are related, which Decency will not allow me to mention.

NOTWITHSTANDING that the Heathens are divided into a great Multitude of different Sects, there are nevertheleſs two which may be look'd upon as the Chief; the firſt are thoſe who conſider *Vixnu* as the greateſt of all the Gods, and theſe are call'd *Vixnuvites*; the ſecond are ſuch as prefer *Rutrem* to him, and theſe are call'd *Xiven*, becauſe this God goes alſo by that Name.

CHAP. XI.

The Notions the Indians *have of Paradiſe.*

THE *Eaſt-Indian* Idolaters are of Opinion, that there are [a] five different Places, whither the Souls of thoſe who have lived a holy Life upon Earth go after Death, and enjoy a Fulneſs of Glory.

THE firſt of theſe Places is call'd *Xoarcam*; 'tis there that *Devandiren*, King of the Gods, reſides with his two Wives; one of which is call'd *Xachi*, and the other *Indirani*. Beſides theſe there are five Concubines ſurpriſingly beautiful, who are continually employ'd in ſerving him. In the ſame Place are alſo the three hundred and thirty thouſand Millions of Gods, with a much greater Number of Concubines, where they enjoy all imaginable Glory, Pleaſure, and Delight. Forty-eight thouſand Penitents ſhare the ſame Bliſs in *Xoarcam*. The Gods cannot undertake any conſiderable Affair without firſt conſulting them; nor is there one Article, relating to this ſublunary World, treated of in Heaven, but what they muſt be firſt acquainted with. However, this Glory and all theſe Pleaſures do not ſatisfy ſo fully all ſuch as enjoy them, but that they have ſtill a great many Things to wiſh for; and the Gods, not ſatisfy'd with the eternal Delights which are found in *Xoarcam*, have often envied the fleeting Happineſs of the Inhabitants of the Earth, whereof *Devandiren* is a Proof. This Sovereign of the Gods, grown weary of the Delights of Heaven, reſolv'd to go in ſearch of other, is this lower Sphere. He knew that a celebrated Penitent, *Gaudamen* by Name, had retired to a ſweet Solitude not far from the *Ganges*, and that he there led a Life of Holineſs and Tranquility with his Wife, who was one of the moſt beautiful Women upon Earth. This pretended King of Heaven accordingly ſet out from thence, came down upon Earth, went to the Penitents Hermitage, ſaw his Wife, and fell ſo diſtractedly in Love with her, that he reſolv'd to uſe his utmoſt Endeavours in order to make her violate the Fidelity ſhe owed to her Husband. Finding that this charming Creature was as Virtuous as ſhe was Beautiful, he plainly ſaw it would be impoſſible for him ever to ſucceed without calling in Artifice to his Aſſiſtance. He obſerv'd that *Gaudamen* never fail'd to riſe every Morning at the Cock-Crowing, when he uſed to go and waſh himſelf in the *Ganges*, which he imagin'd would furniſh him with an eaſy Opportunity of ſatisfying

[a] In the Diſſertation on the *Bramins* of *Coromandel*, mention is made of ſeven. The Names of theſe Places are pretty different.

his raging Paſſion. For this Purpoſe, he one Night aſſum'd the Shape of a Cock, and went and poſted himſelf near the Houſe of the Penitent, and crow'd, but much earlier than the Houſe-Cock was uſed to do. At this Signal, the holy *Gaudamen* ſtarted up from his Sleep, and notwithſtanding he was very Drowſy, he yet, that he might not fail in his Morning Exerciſe, immediately got up and took his Way to the River. Being come to it, he knew by the Motion of the Water that it could not be more than Midnight, ſo that he imagined the Cock had not really crow'd, but that he had only fancied he had heard him in his Sleep. Beſides, as the Hour in which he uſed to bathe himſelf was not yet near, he reſolv'd to return back Home, in order to take a little more reſt. It would be difficult to expreſs how greatly this poor Penitent was ſurpriz'd, when he ſaw *Devandiren*, who had lately taken his Place, and did not expect his Return ſo ſoon, lying in Bed by his Wife. He was ſo exaſperated at this ungenerous Treatment, that without having the leaſt Regard to the exalted Dignity of the God, he curſed, and vented the moſt dreadful Imprecations againſt him; and to puniſh him for his Laſciviouſneſs, he wiſh'd that the Body of *Devandiren* might for ever be cover'd with certain Marks, which ſhould exactly repreſent that Part which had raiſed his Paſſion, and thereby acquaint all who ſhould ſee him with his Brutality and Infamy. This warm and zealous Wiſh had its deſired Effect; the unfortunate God ſaw himſelf reduced inſtantaneouſly to ſuch a Condition, that he did not dare to ſhew himſelf to any Perſon, and was even aſham'd to look upon himſelf. But now he was ſo overwhelm'd with Grief at this unhappy Accident, he fell proſtrate at the Feet of *Gaudamen*, beſought him with the utmoſt Earneſtneſs to have pity on him, to ſoften the Rigour of his Torments, that were inflicted on him by the Power of his Imprecations, and not ſuffer him to continue in ſo ſhameful and mutilated a Condition. The Penitent was touch'd with the Intreaties and Humiliation of the God, and therefore to calm his Uneaſineſs, he conſented ſo far, that appearing always to himſelf in the hideous Figure he then made, his Body ſhould nevertheleſs ſeem to others to be cover'd over with Eyes; ſo that this King of the Goods has ever ſince that Time been like a ſecond *Argus*.

GAUDAMEN, not ſatisfy'd with having reveng'd himſelf on *Devandiren* for the Injury he had done him, made his Wife alſo feel the Effects of his Reſentments, who, as a Puniſhment of her Adultery, tho' involuntarily committed, was, by the Power of her Husband's Imprecations, chang'd into a Stone. However it happen'd in Proceſs of Time, that the God *Vixnu* having aſſum'd the Fleſh under the Shape of *Ram*, as was before related, happen'd one Day to tread upon that very Stone; which, upon that, was immediately re-metamorphos'd into the ſame beautiful Woman, when ſhe return'd back to her Husband, who pardon'd her Fault, receiv'd her with Pleaſure, and liv'd with her for ever after in the greateſt Harmony and Concord.

THE ſecond Place of Glory and Felicity is *Vaicundam*. It is here *Vixnu* reſides with his Wives, and a certain Bird very like a Hawk, call'd by the *Indians Papangui*. *Vixnu* employs this Bird as a Horſe, and the *Indians* have it in ſo much Veneration, that whenever they ſee any of them flying in the Air, they immediately alight from their Horſes or Palankins to ſalute them. They likewiſe believe, that all the devout Followers of *Vixnu* go into *Vaicundam* after Death; and that as Fire changes every Thing it acts upon into the ſame Element, in like manner this God changes into his own Subſtance, all thoſe who are ſo happy as to be admitted into the Heaven where he reſides.

THE third Manſion of Glory is *Cailaſam*. The Heathens ſay, that this is a very high, and wide-extended Mountain of Silver, ſituated towards the North; that 'tis inhabited by *Rutrem*, his Wife *Parvardi*, and all his Concubines, and a certain Bull which

he makes uſe of for riding. It is here all the Followers of *Rutrem* go after Death; whoſe Felicity conſiſts in being continually in the Preſence of that God, and in doing him one Service or other. Some are employ'd in cooling him with great Fans; others preſent him with Gold Spitting-Boxes, in order that a Lord of ſuch diſtinguiſhed Majeſty, may not be obliged to ſpit on the Ground. There are ſome who hold continually lighted Torches in their Hands, in order to light him in the Night. Others are employ'd in ſuperintending his Concubines, of which there are numberleſs Multitudes, and to bring to him every Day the *She* he is pleaſed to call for. In fine, each of theſe bleſſed Souls have a different Function in this Place, and their Felicity conſiſts wholly in doing *Rutrem* the ſeveral Offices he appoints them.

THE fourth Manſion of Glory is call'd *Brumalogam*, or the World of *Bruma*; 'tis alſo call'd *Satialogam*, that is, the World of Truth. It is here *Bruma* generally reſides, with his Wife *Saraſſuadi*, and a large Swan, which he generally makes uſe of to carry him in his Travels.

MELANPADAM, *i. e.* the moſt excellent and higheſt of all Places; is the fifth Seat of Glory. It is here the firſt Principle, or ſupreme Being reſides; call'd by the Idolaters *Parabaravaſtu*, that is, the Being by Way of Eminence, or the moſt excellent of all Beings. It is hither alſo that ſuch as have led irreproachable and exemplary Lives upon Earth, are wafted after Death, where they enjoy ineffable and eternal Bliſs; which conſiſts chiefly in enjoying the Preſence of this firſt Being for ever; in knowing him, in being intimately united to him, and in becoming hereafter one and the ſame with him. But as there are very few upon Earth whoſe Lives are perfectly pure and holy, ſo there are not many who have the Happineſs to arrive at this Supreme Degree of Glory.

CHAP. XII.

The Belief the Indians *entertain concerning Hell.*

THE Idolaters of *India* believe that Hell is not only under the Earth which we inhabit, but alſo under the ſeven other Worlds beneath ours, whereof mention will be made in the Sequel.

THE Preſident of Hell, whoſe Office it is to ſee the Sentences pronounced by *Xiven* executed, is called *Yhamadar-Maraja*. He has a Secretary called *Xitragupten*, who during the Life of Man, takes care to write down faithfully all his good or evil Actions; and preſents his Memorial to the Preſident the very inſtant the Soul of the Deceaſed appears before him. We are aſſured that this infernal Director is very juſt and equitable; that he never ſuffers any evil Action to go unpuniſh'd, or any good one unrewarded; and as there is ſcarce any one, but has done both Good and Evil in his Life-Time, he firſt asks every Perſon, who is brought before his Tribunal, to take his Choice, either to be firſt puniſh'd for thoſe Faults which he had committed upon Earth, and which he did not take care to expiate, in order to his being afterwards rewarded for his good Works; or to begin by receiving the Recompence due to his Virtue, and be afterwards puniſhed for the Crimes he has been guilty of. As ſoon as the dead Perſon has made his Option, the Preſident pronounces; when thoſe who deſir'd to be firſt rewarded for their good Actions,

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are carried into *Zoarcam*, or into ſome other of thoſe Manſions before-mention'd, there to enjoy Felicity and Glory during the Time allotted them, at the Expiration of which, they are dragg'd into Hell, and there puniſh'd for their Crimes, during a certain Time. But on the other Side, ſuch as chooſe to be firſt puniſhed in Hell, when the Time for their Chaſtiſement is expir'd, they go and enjoy Bliſs and Felicity, in that Place, and during the Time which *Yhamadar-Maraja* had appointed.

After a Soul has been thus puniſhed and rewarded according to its Merits, it returns back upon Earth, and there animates a new Body; in ſuch a Manner however, that when a poor Man has done more Evil than Good, he, at his ſecond Birth, is either poorer than he was before, or elſe animates the Body of one of the moſt contemptible Animals; but if on the contrary, his good Actions exceed his evil ones, he then is richer in this new State than he was before.

If a *Bramin* in his Life-Time, has either ſerved, or been too familiar with thoſe People call'd *Xutres*, he then is ſentenc'd to be born ſixteen Millions of Times, in the mean and moſt contemptible Tribe, by way of Puniſhment for having acted ſo derogatory to the Character of a *Bramin*. Moreover, the *Indians* believe that the Damned in Hell undergo a numberleſs Multitude of different Torments; and that there are all kinds of ſavage and venomous Beaſts, to torture the Guilty in that Place. Further, the Souls before they arrive at the Palace where the Preſident of thoſe gloomy Manſions reſides, are obliged to ſwim over a River of Fire call'd *Vaicarany*, whoſe Courſe is extremely rapid, that it is ſometimes a long Time before they can reach the Shore on the other Side; and that this Paſſage is oftentimes more dreadful and tormenting, than all the Puniſhments which are inflicted on the moſt guilty in Hell. But in order to ſoften the Rigour of the Torments which are ſuffer'd in this inevitable Paſſage, theſe Heathen Prieſts give the People to underſtand, that if a ſick Man in his expiring Moments takes a Cow by the Tail with his Hand, and preſents it to a *Bramin*, if afterwards the *Bramin* puts a little Water into the ſick Perſon's Hand, and that he immediately pours in on the Ground; if laſtly, the ſick Perſon, after pouring this Water, gives the *Bramin* a Sum of Money by ways of Alms, and he dies with theſe Circumſtances, he then may be aſſured, that he will not only have a very quick Paſſage over the inflam'd River, but alſo that the Fire will not affect him in the leaſt: For he will find the Cow which he had given the *Bramin* on the Bank of the River, who will preſent him its Tail to hold by, by which Means he will croſs to the other Side without Pain or Difficulty.

Beſides this firſt Preſident, or firſt Director of Hell, there is alſo a ſecond, call'd *Yhamen*, who not only ſuperintends over all the Affairs of this gloomy Region, but is alſo King or God of Death,

The Heathen Teachers or Doctors aſſure us, that this God himſelf died formerly, and that he afterwards aroſe again, the Occaſion of which is as follows:

A famous Penitent, *Morrugandumagarexi* by Name, had during a long Series of Years ſerved the Gods with uncommon and moſt exemplary Piety. This very virtuous Man having no Children, was extremely deſirous of having one, and therefore daily beſought the God *Xiven*, in the moſt earneſt Manner to grant him one. At length the God heard the Deſire of the Penitent, but before he indulg'd it him, he asked him, which he would rather chuſe, either to have ſeveral Children who ſhould be long-liv'd and wicked, or to have but one that ſhould be virtuous and prudent, but who ſhould die in his ſixteenth Year.

Our Penitent, after a little Reflection, made choice of the latter; but at the ſame Time was very much troubled when he conſider'd how greatly he ſhould be afflicted to loſe, in ſo tender an Age, a Child he had ſo earneſtly deſir'd, and who was to poſſeſs ſo many excellent Qualities.

His Wife conceiv'd, and was happily deliver'd of the promiſed Son, whom they named *Marcandem*. Scarce had he attain'd thoſe Years when Reaſon begins to enlighten the Soul, but he, like his Father, devoted himſelf in a moſt zealous Manner to the Worſhip of *Xiven*. He very often offered Sacrifices of Flowers in his Honour, which the *Indians* call *Archinay*, and uſed alſo to go frequently in Pilgrimage to a famous Temple, called *Tincaddau*, dedicated to the ſame God, in which all the Heathens in general pay their Devotions with a particular Zeal and Fervour. In *fine*, no ſooner had this much loved Child attained his ſixteenth Year, but the Officers of *Yhamen*, King and God of Death, were ſent on the Earth to remove him from thence.

Young *Marcandem* being informed of what Errand they were come, told them with a reſolute Air, that he was reſolv'd not to die, and that they might go back if they pleas'd. The Miniſters of the gloomy Prince were offended at his Refuſal, and thereupon return'd back to their Maſter, and told him the whole Affair. The King of Death hearing that *Marcandem* refuſed to obey his Commands, and was obſtinately reſolved not to die, immediately mounted a great Buffle, on which he uſually rode, and ſet out in order to make him a viſit. Being come, he told the Youth, That he acted very raſhly in refuſing to leave the World, ſince as *Xiven* had promiſed him a Life only of ſixteen Years, and as that Term was expir'd, it would be unjuſt in him to refuſe to leave the Stage. But none of theſe Reaſons were able to prevail with *Marcandem*, who ſtill perſiſted in his Reſolution not to die; and fearing leſt the God of Death ſhould attempt to take him away by Force, he ran to his Oratory, and there taking one of thoſe Idols call'd *Lingam* into his Hands, he claſp'd it eagerly to his Breaſt. In the mean Time *Yhamen* being reſolv'd not to have the Lye, let what wou'd be the Conſequence of it, came down from his Buffle, threw a Rope about the Youth's Neck, and held him faſt therewith, as alſo the *Lingam*, which *Marcandem* graſp'd with all his Strength, and was going to drag them both into Hell, when on a ſudden the God *Xiven* iſſued out of the *Lingam*, drove back the King of the Dead, and gave him ſo furious a blow that he kill'd him on the Spot, and ſo deliver'd his Votary from the impending Danger.

The Prince of Death being thus unfortunately ſlain, Mankind were no longer ſubject to his Empire, when they multiplied in ſo extraordinary a Manner, that the Earth was no longer able to contain them. The Gods, who ſaw this Confuſion, did not know how to remedy it; ſo at laſt they reſolve to go in a Body to *Xiven*, who is the ſame with *Rutrem*, to ask the Reaſon why he had put *Yhamen* to Death, who ſeem'd not to have exceeded the Limits of his Power, ſince *Marcandem*, whom he had ſummon'd to die, had liv'd the Term of Years which had been allotted him. To this *Xiven* anſwered, that when he granted *Marcandem* a Life of ſixteen Years, he did not intend thereby that he ſhould die the Moment he was come to that Period, but only that he ſhould always enjoy the Air and Vigour of a Youth of ſixteen, though he were in ever ſo advanced an Age; that the King of Death ought to have enquir'd his Intentions in that Particular, before he had gone to thoſe Extremes; that he had acted very wrong, in attempting to take away *Marcandem*'s Life merely by his own Authority; but that he was much more to blame, in not reſpecting the *Lingam*, to whom this young Man had fled for Protection; that *Yhamen* intended to drag them both into Hell, as an illuſtrious Inſtance of his Power; and that to puniſh *Yhamen* for his Raſhneſs, he had thought fit to put him to Death.

THE Gods heard *Xiven*'s Reaſons, and approv'd them; but told him at the ſame Time, that he now ſhould be ſatisfied with the Vengeance he had taken; that he ought to have ſome regard to the ſtrange Diſorder and Confuſion which aroſe among Mankind, ſince their ceaſing to die; that their Number was ſo prodigiouſly increaſed, that the Earth was no longer able to contain them; and that, as the only Remedy left, was to reſtore the God of Death to Life, they therefore beſought him to do it from the above-mentioned Conſiderations. *Xiven* yielded to the preſſing Inſtances of the reſt of the Gods, and to the Reaſons they gave; and accordingly reſtored *Yhamen* to Life, and to all the Rights and Privileges he had before enjoy'd.

THE Prince of the Dead being thus reſtor'd to his former Condition, immediately diſpatch'd a Herald to all Parts of the World, who ſummon'd all the old Men to ſubmit immediately to Death. The Herald got drunk before he ſet out, and without ſtaying till the Fumes of the Wine were diſpell'd, mounted an Elephant, and rode up and down the World purſuant to his Commiſſion. Before him went a great Number of Trumpets and Kettle-Drums, that Mankind might be more attentive to his Proclamation. But as he was not yet quite ſober, he, inſtead of publiſhing the Order in the very Terms he had receiv'd it, declar'd with a loud Voice, that it was the Will and Pleaſure of *Yhamen* King of Death, and one of the Preſidents of Hell, that from this Day forward, [a] all the Leaves, Flowers, and Fruits, whether Ripe or Green, ſhould fall to the Ground. This Proclamation was no ſooner iſſued out, than Mankind began to yield to Death, but with this Difference, that before *Yhamen* was kill'd, none were depriv'd of Life but thoſe only who were of a very advanc'd Age; whereas now People of all Ages ſubmit to the fatal Stroke, not excepting Children ſucking at the Breaſt, and others yet unborn.

SUCH was the Force of the King of Death's Command, notwithſtanding it was iſſued out in that inadvertent Manner, ſo oppoſite to the Intentions of that gloomy Monarch, and quite otherwiſe than he had enjoin'd.

YHAMEN, in Conjunction with *Yhamada-Maraja*, not only appoints the various Torments in Hell which are to be inflicted on each Individual, but often executes the Sentence which he himſelf has pronounced. Yet how rigorous ſoever the Torments may be which are inflicted on the Guilty, they have at leaſt this Conſolation, *viz.* that they know they are to laſt but a limited Time. This Certainty and Aſſurance, that a Period will one Day be put to their Torments, is the chief Cauſe why the *Indians* abandon themſelves, with ſo little Remorſe, to every kind of Obſcenity, and the moſt horrid Actions.

CHAP. XIII.

The Notions the Indians *have of the human Soul.*

THE *Indians* Idolaters are unanimonſly agreed, that Man has a Principle of Life within him, by whoſe Power he acts and moves, and this they call the Soul: But they differ very much with reſpect to the Idea they entertain of this Principle; and

[a] This is a metaphorical way of Expreſſion, and ſignifies People of all Ages, and even Children unborn.

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are divided into a numberleſs Multitude of Opinions on this Head, all which are very contradictory to each other. Some of theſe aſſert that Man has two Souls, which are entirely diſtinct from each other, one whereof they pretend to be Vegetative, and the other Intelligent. They affirm, That the firſt is univerſally infuſed into all Beings that have Life, whether they are indued with Senſation or not; and that this Soul diffuſes itſelf into each of theſe Beings, but without being multiplied. 'Tis with regard to this firſt Soul, that thoſe who give into this Opinion admit the Doctrine of Tranſmigration. As for the other Soul, which they affirm alſo to be in Man, ſome of their Doctors pretend that 'tis God himſelf, who animates Man with his own Eſſence. Others, of whom there are great Numbers, have a Notion that not only Men, but Animals, are animated with the Subſtance of God; that in Conſequence of this, we are to look upon them both as indued with Reaſon; ſo that the Difference which is obſerved between Mankind and Animals, is entirely owing to the different Manner in which the Soul performs its Operations with regard to the different Conſtructions of the Organs. Some ſay that Man only is indued with Reaſon, and that the Beaſts act by Inſtinct; however it is expreſly taught in the *Vedam*, i. e. *The very true Law and Doctrine*, that God is not only the Soul of all ſenſible Beings, but that he alſo animates ſuch as are deprived of all Senſation, not excepting the very Elements. Some of theſe Doctors maintain, that the Soul of Man is not formally and ſubſtantially God, and that it is only an Emanation, a Spark, or Ray of the Divinity. Others teach, that God created all Souls in general, whether of Men or Brutes, at the ſame Inſtant; and that theſe are continually and ſucceſſively paſſing from one Body into another. Some among them believe, that the Soul is not created by God, but that the Parents contribute no leſs to its Formation, than to that of the Body, which it animates; and theſe, by a Conſequence very juſtly drawn from this falſe Principle, believe that the Soul and Body are equally mortal and corruptible. In fine, thoſe who hold that there are two Souls in Man, are of Opinion, that the vegetative only, after its Separation from the Body, is wafted to the Tribunal of *Yamardaraja* and of *Yhamen*, and is ſubject to their Empire. Theſe are the Opinions which prevail moſt univerſally among the Heathen *Indians* on this Head.

CHAP. XIV.

The Notions the Heathens have of the World, and the Time it is to endure.

ALL the Heathens in *India* believe unanimouſly, and aſſert, that there are fourteen Worlds, ſeven of which are ſituated beneath our Earth, and that the other ſeven are placed above it. They all agree likewiſe in the Degree and Order in which each of theſe Worlds is placed.

Hell, ſay they, is the loweſt of all. That which is immediately above it is call'd *Magadel*; after which is *Taladalem*; above that is *Rajadalem*, *viz.* the World of Mercury or Quick-Silver, which they alſo ſay is the World of Serpents. Next in *Sudalam*, above which is *Vidalam*. Between this laſt and that which we inhabit, is the World call'd *Adelam*, over which our Earth is placed; where, according to the *Indians*, are ſeven Seas. The firſt is of Salt-Water; the ſecond of Sugar boil'd to a perfectly beautiful Syrup; the third is of Palm-Wine, called by the *Indians*, *Tari*; the fourth of Butter; the fifth of curdled Milk; the ſixth is of Milk; and 'tis here *Vixnu* often chuſes to reſide, reclined on an Adder of perfect Beauty, whoſe five Heads ſerve *Vixnu* for

for an Umbrello, or Canopy. In fine, the ſeventh of theſe Seas is of a very clear and ſweet cryſtalline Water. Over our Earth is the World of Air, on which the *Xoarcam* is ſeated, where all thoſe, who during this mortal Life have offer'd Sacrifices to the Gods, enjoy all imaginable Pleaſures, in the Company of a numberleſs Multitude of very beautiful Concubines. Though *Devandiren*, King of the Gods, ſometimes reſides in *Xoarcam*, he yet commonly keeps his Court in a Region that is ſtill higher, call'd *Magologam*, i. e. *wide-extended World*, together with the three hundred and thirty thouſand Millions of Gods, who are divided into two Claſſes. Some of theſe are real Gods, but the reſt are mighty Giants; and theſe two Orders are almoſt continually at War with each other. Above *Magologam* is *Genagolam*, or the World of Nations; here we meet with People of all Tribes and Conditions. After this is *Tabalogam*, or the World of Penitents: This Region is inhabited by ſuch as have led auſtere and mortified Lives upon Earth. In fine, the Name of the higheſt World is *Lattiologam*, or the World of Truth. 'Tis here *Bruma* reſides, with thoſe, who during their Life-Time ſerv'd him in a devout Manner: Theſe, after their Death, and even often in their Life-Time, are ſo perfectly transform'd into the real Subſtance of that God, as to make but one and the ſame with him.

The *Bramins* inſinuate to the People, that if one of their Tribe happens, during his Life in this World, to cut the String or Thread with which the Members of this Caſte uſually gird themſelves, in order to diſtinguiſh themſelves from all other Tribes, or abſtains from wearing it; if he afterwards cauſes to cut off the little Tuft of Hair, which the Members of that Caſte only are allow'd to wear, and which alſo is a Mark of Diſtinction; laſtly, if after having thus voluntarily ſtripp'd himſelf of theſe Badges of Nobility, and of the Tribe he belongs to, he diſcovers an Inclination to embrace a Life of Penance, he then muſt take in his Right-Hand a Bamboo-Stick, a kind of Cane, which muſt have ten, twelve, or fourteen Joints in it. He muſt alſo carry a great Cup of Earth or Copper in his Left-Hand, to ſerve him for eating and drinking. He muſt likewiſe cover himſelf from the Waiſt to the Knees, with a Piece of Cloth ſtriped with ſeveral Colours, and heighten the whole with theſe Words; *Agame Bruma*, i. e. *I am truly the God* Bruma. Then, by virtue of theſe myſterious Words, the *Bramin* is that Inſtant chang'd and transform'd into the real Subſtance of this God; whereupon all thoſe of the ſame Tribe who are preſent, immediately fall proſtrate on the Earth, and worſhip him as being really and truly a God. The *Bramnates*, who are the Wives of the Tribe of the *Bramins*, but eſpecially their Widows, immediately appoint and celebrate Feſtivals in honour of the new God, and have alſo their Watchings and nocturnal Feaſts, to teſtify the Zeal and Veneration they have for him.

The *Bramins* who are thus deified, ſcarce eat of any Thing but what theſe Female Devotees have prepar'd for them in the Night-Time. Theſe, though they are reputed to be the moſt virtuous and moſt chaſte Women among the *Indians*, are in reality the moſt laſcivious and moſt abominable. We are told that they are very skilful in Magic, and employ that infernal Art in order to obtain their obſcene Wiſhes. In fine, the *Indians* believe that whenever theſe metamorphoſed *Bramins* die, they are immediately wafted into the World where *Bruma* reſides, to be never ſeparated from him more.

The heathen *Indians* believe, that the fourteen Worlds above-mention'd ſupport one another, and that they are all ſupported by an high Mountain of very pure Gold, call'd *Magameru-Parruvadam*, or, the Mountain of a prodigious Height and Extent; that this Mountain is ſupported by eight Elephants; that a Tortoiſe bears up all theſe Elephants; and laſtly, that one of thoſe Adders call'd *Sexen*, or *Nalle Pambou*, ſupports this Tortoiſe. If one asks them what ſupports the Adder, they anſwer they cannot tell, and have no more to ſay for themſelves. The Books in which their Law is contain'd,

tain'd, teach alſo that [a] Earthquakes are cauſed by the Adder's moving itſelf, when being weary of continuing in one Poſture, it turns about, in order to get ſome Eaſe from the Pain cauſed by the immenſe Weight of the Mountain, with which it is rather oppreſs'd than loaded. The ſame Adder, which the *Indians* worſhip as a very powerful Deity, is alſo thought to cauſe Eclipſes. But before I mention the Manner in which the Heathens think they happen, we muſt obſerve, that they admit of twelve celeſtial Signs; that they reckon twenty ſeven fix'd Stars, to each of which they give a particular Name, which I forbear enumerating, in order not to fatigue the Reader by ſo great a Number of barbarous and uncouth Names. They likewiſe pretend that the Sun is ſix hundred and five thouſand Leagues above the Earth, and that the Moon is at the like Diſtance under the Sun; ſo that being unable to comprehend how the Eclipſes are really form'd, and to give the true Reaſons thereof, they have invented theſe following.

CHAP. XV.

The Notions the Indians *have how Eclipſes are form'd.*

THE Reader may have obſerv'd at the Beginning of this Treatiſe, how the Gods, in ſpite of all the Oppoſition made by the Giants, had at laſt drawn off the Butter from the Sea of Milk; and in what Manner *Vixnu* having amus'd the latter, till ſuch Time as the Gods had carried off the Butter, diſappear'd on a ſudden, and left the Giants in great Conſternation, and in the deepeſt Affliction, to find themſelves thus depriv'd of the Share they thought to have of this delicious Repaſt. We are likewiſe to know, that *Vixnu*, after this Expedition, prepar'd a great Banquet, to which all the Gods were invited. This Feaſt was heightened with a vaſt Variety of exquiſite Viands, and a prodigious Quantity of Butter, which had been got for each Gueſt in particular. Now it chanced that the Adder *Sexen*, a conſiderable Deity, who had been very aſſiſting in getting this Butter, happen'd, for a Reaſon which I am not acquainted with, to come a little later than the reſt. Being all ſet at Table, they put by a Portion for the Adder; but the Sun and Moon, who are the moſt gluttonous, as well as the brighteſt of all the Gods, took the Adder's Share, and ſwallow'd it down, after they had eat their own. The Adder afterwards coming in, and hearing what had happen'd, was highly enrag'd at their uncivil Treatment; ſhe fell into a violent Paſſion, ſwore ſhe would make thoſe who had put this Affront upon her repent of it, and proteſted, that to puniſh them for their Gluttony, and the little Reſpect they had ſhew'd her, ſhe would find an Opportunity of ſwallowing them both, and at a Time when they ſhould leaſt ſuſpect it. Nor were theſe mere Threats; for the Adder has often been as good as her Word; and that which we call an Eclipſe of the Sun or Moon, happens, according to the *Indians*, whenever *Sexen* is going to ſwallow one or both of thoſe Planets. But ſince the World would be for ever depriv'd of Light, and conſequently be wrapp'd in endleſs Darkneſs, in caſe thoſe two luminous Bodies ſhould ever happen to be quite devour'd, no ſooner does the Adder ruſh upon either of them, and begin to ſwallow it, but all the Gods run and endeavour to pacify it; while all the Heathens, on their Side, plunge into the Water, humble themſelves, fall proſtrate before the Adder, and addreſs it in fervent Prayers, beſeeching it to deliver one or other of thoſe Planets who poſſibly may be in Danger. Theſe Prayers are accompanied with a

[a] This agrees with what the Antients ſay concerning the Earthquakes which happen in *Sicily*.

Flood of Tears, and a moſt dreadful Hurly-Burly, which continues till ſuch Time as the Adder being mov'd to Compaſſion, by the prodigious Cries and numberleſs Prayers which are made to it, lets go its Hold, and releaſes the Planet. The Heathens don't content themſelves with praying, bathing, weeping, and crying as loud as ever they can baul, but abſtain alſo from eating, drinking, or ſleeping; they neither boil or roaſt any Thing, or keep any kind of Food in their Houſes, while the Eclipſe laſts; laſtly, they pretend that 'tis at an End, when the Adder indulges their earneſt Requeſt, by ſpewing up the Planet which it had already begun to devour.

Of all the Errors which the Idolaters give into, there are none with which they are more univerſally infatuated, or which it would be more difficult to root out, than thoſe which relate to Eclipſes, and the Duration of Ages, whereof mention will be made in the following Chapter.

CHAP. XVI.

The Opinion of the Indians *with regard to Time, and of the Duration of Ages.*

ALL the heathen *Indians* believe, that the Time this World is to endure, is divided into four Ages, or Parts, which they call *Guirraduyagam*, *Duabrayagam*, *Tirredayagam*, and *Calyagam*. Three of theſe four Ages, ſay they, are already paſt, and were really ſo many Ages of Gold, not only becauſe of the prodigious Length of Man's Life, but alſo from the great Happineſs and Tranquillity which Mankind in thoſe Times enjoy'd. 'Twas in the third Age that a certain King, Father to *Ram*, liv'd, of whom mention was made in the Hiſtory of *Vixnu*: This Monarch, after having liv'd ſeventy thouſand Years without Iſſue, was at laſt ſo happy as to have a great many Children afterwards, notwithſtanding his extreme old Age.

The fourth Age of the World, call'd *Calyagam*, which we are now in, is, according to theſe Heathens, a truly Iron-Age, as well with regard to the Afflictions and Misfortunes with which Mankind are almoſt oppreſs'd, as in conſideration of the Shortneſs of their Lives. Of this Iron-Age, forty eight thouſand four hundred forty eight Years, according to their Computation, are already paſt; and it will, according to them, laſt much longer, ſince the Time paſt compar'd with that which is to come, is no more than a Grain of Muſtard-Seed in compariſon of a large Gourd.

The Heathens, who thus far are univerſally agreed with regard to this fabulous Diſtinction of Times, are divided with reſpect to the reſt, into two very oppoſite Opinions; one Part imagining, that when this Iron-Age ſhall be completed, the World will alſo end; and the other on the contrary aſſerting, that after this Age of Iron, the golden Ages which preceded it ſhall begin again, and will thus follow one another ſucceſſively, ſo that the World will be of eternal Duration.

These Idolaters have a certain Book, call'd *Andaxacaram*, in which it is written, that beſides the four Ages above-mention'd, there were fourteen others which preceded them, making eighteen in all. Each of theſe Ages has its diſtinct Name; but as they are too harſh and barbarous, I ſhall not mention them, and ſhall only take notice of the prodi-

prodigious Duration which the *Indians* aſcribe to theſe pretended and imaginary Ages. They ſay, that the firſt Age laſted an hundred and forty Millions of Years; the ſecond, an hundred and thirty Millions; the third, an hundred and twenty; the fourth, an hundred and ten; the fifth, an hundred Millions; the ſixth, ninety; the ſeventh, eighty; the eighth, ſeventy; the ninth, ſixty Millions; the tenth, fifty; the eleventh, forty; the twelfth, thirty Millions; the thirteenth, twenty; the fourteenth, ten; the fifteenth, nine Millions ſixty thouſand; the ſixteenth, ſeven Millions five hundred thouſand; the ſeventeenth, five Millions and nine hundred thouſand; and laſtly, the eighteenth, four Millions, four hundred thouſand, three hundred Years; ſo that this chimerical Computation of the Duration of the World amounts to 1,076,960,300 Years.

To this Fiction they add another which is full as ridiculous, which is, their aſſerting that the Planets are not only living and rational Beings, but that they alſo are Gods, and have Wives and Children. Here follows the Notion they have of the Creation of Man.

CHAP. XVII.

The Notions the Indians *have of* Man.

WE obſerv'd in the third Chapter, that all the heathen *Indians* are firmly perſuaded, and look upon it as an undoubted Truth, that all Men in general came originally from the God *Bruma*; that ſome iſſued from his Face, as the *Bramins*, whoſe Tribe is ſubdivided into a numberleſs Multitude of Degrees and Sects, moſt of whom differ in Opinion. That others, as the *Rajas*, came out of the Shoulders of the ſame God; and theſe, like the *Bramins*, are ſubdivided into a prodigious Number of Kinds. That the *Comates* ſprang from *Bruma*'s Thighs, who are alſo divided into ſeveral Sects; and laſtly, that from the Feet of the ſame God the *Xutres* iſſued, the meaneſt and moſt numerous of all the Tribes, which is divided into more Branches than all the reſt.

BESIDES theſe four principal Tribes or *Caſtes*, which deſcended originally from the God *Bruma*, he alſo is the Principle of a fifth very numerous one, which however has ſo little Relation or Affinity with the four above-mentioned, that the Members of it ſeem to be a particular Species of Men. The Members of this fifth Tribe are all call'd by the general Name of *Niger* or *Xandalam*. Theſe are divided into four Branches; thoſe of the firſt are call'd *Archivarata*; the ſecond *Pallas*; the third *Pareas*, and the fourth and laſt *Alparqueiros*.

ALL the ſuperior Tribes look upon that of *Xandalam* with Contempt, and conſider them as a Set of infamous Wretches. The eating with them, or even the ſeeing them eat or drink, is not only look'd upon as mean, but is even thought to be an enormous and unpardonable Crime. The Members of the firſt four Tribes believe that 'tis not lawful, on any Occaſion whatever, or in how great Danger ſoever they may be, to ſuffer any of theſe unhappy *Nigers* to enter their Houſes, or to receive any Thing from their Hands, not even a Drop of Water, though they were juſt dying with Thirſt. This ſevere Law is obſerv'd ſo exactly, that any one who infringes it, is not only puniſh'd with Death, but his whole Poſterity is for ever depriv'd of the Privileges of their Tribe, is rank'd among the *Nigers*, and never after reſtor'd to its former Rank.

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THE poor *Xandalams* are had in ſuch univerſal Contempt, that they are oblig'd to ſequeſter themſelves from the reſt of the World. They never dare come near a City, nor any other Place inhabited by thoſe of the firſt four Tribes, but live in the Woods and Fields, where they till the Ground, and ſubſiſt chiefly by Fiſhing and Hunting.

SUCH among the Heathens as make Study their Occupation, are call'd *Xaſtres*, as alſothe *Saniaſes*, who have embrac'd a Life of Penance and Devotion, and wou'd think the bare ſpeaking to one of the above-mentioned moſt abominable Tribe, a moſt horrid Sin. If a *Niger* ſhould happen to touch a Pot, or any other Copper or earthen Veſſel, which the Members of the other Tribes make uſe of in their Kitchins, or for keeping Water, the Owner of thoſe Veſſels cannot abſolutely make any farther Uſe of them; and whether they be empty or full of what Thing ſoever, is indiſpenſably oblig'd, either to break them, or to give them to the Perſon whoſe bare Touch had made them unclean. But the moſt ſtrange and ſurprizing Circumſtance of all, is, that the Members of the above-mention'd Tribe are not ſuffer'd to enter the Temples, or even ſo much as come near them, either to pray, or offer up their Gifts to the Gods. Nor are they allow'd to draw any Water, either for drinking or waſhing themſelves with, out of the Wells which the other Caſtes make uſe of. All the reſt of the Heathens have theſe wretched *Nigers* in ſo much Abhorrence, that tho' it were impoſſible for them, when ſeiz'd with a moſt dangerous and deſperate Fit of Sickneſs, to have Relief from any other Perſon, they wou'd rather die, than ſuffer a *Niger* to give them any. In fine, this laſt Tribe is had in inexpreſſible Contempt and Averſion all *India* over.

SOME Heathen Doctors maintain, that of the five Tribes above-mentioned, thoſe of the firſt only, *viz.* the *Bramins*, are really endued with Souls. Others, as was before obſerv'd, differ ſo much from them in Opinion, that they believe, that Mankind in general are animated by one Soul. However, notwithſtanding the prodigious Diſparity of Sentiments which prevails among them, they are all unanimous with regard to the Belief of the Tranſmigration of Souls. This Doctrine, ſo famous among the Heathens in all Ages, and almoſt all Nations, is by the *Indians* thought to be ſo clear and ſelf-evident, that they cannot poſſibly conceive how there ſhould be any in the World ſo void of Reaſon as to doubt the Truth of it. Here follows the principal Arguments which the moſt Learned among them employ againſt ſuch as diſpute the Truth of it. No one, ſay they, can deny, but that the Evils with which Men are afflicted in this World, are ordain'd by the Gods for the Puniſhment of the Sins they may have committed; and that the Bleſſings which are ſhower'd down on others, are alſo ſent by the ſame Gods as the Reward of their Virtue. If this be ſo, which they look upon as indiſputable, whence is it that ſo many People who are known to be never guilty of any Crime, but have led irreproachable and exemplary Lives, and that ſo many Children, who are incapable of Sinning, ſhould nevertheleſs be ſubject to ſo great a Variety of Miſeries and Diſeaſes? Whence is it on the contrary, that ſuch a Multitude of others, who are flagrantly infamous and wicked, do nevertheleſs enjoy Health and an uninterrupted Series of Proſperity? It is certain that the Happineſs of the latter, is beſtow'd as a Reward for the Virtues they had practiſed in the foregoing Generations, and that the Troubles with which the former is oppreſs'd, are inflicted as a Puniſhment for the Crimes they had been guilty of, when they animated other Bodies; becauſe otherwiſe, we muſt neceſſarily accuſe Providence of Injuſtice, in treating the Virtuous ſo ill, and the Wicked ſo well. From this Argument, which they look upon as unanſwerable, they conclude the Certainty of the Tranſmigration of Souls. We ſhall afterwards take notice of the Motives, which induced thoſe Idolaters to be ſo tenacious of this Doctrine.

CHAP. XVIII.

That moſt Articles in the Heathen Doctrine bear ſome Affinity to that of the Chriſtians.

SUCH as reflect ſeriouſly on the principal Points of the Doctrine of the Heathen *Indians*, will ſoon be of Opinion, that theſe Idolaters were formerly acquainted with the [a] Myſteries of the Chriſtian Religion; and that the Truths which were undoubtedly deliver'd to them, have been inſenſibly chang'd for want of evangelical Preachers, who might continue to explain them to the People. It is very probable that theſe *Indians*, who are naturally ſuperſtitious and addicted to the Worſhip of Idols, have inſenſibly abandon'd the Doctrine they had receiv'd, to follow the falſe Ideas which a depraved Imagination ſuggeſted; inſomuch that their whole Religion at this Day, is made up of ſuch a Texture of ridiculous Stories and Fictions, that it is almoſt incredible to imagine how Men endued with Reaſon can poſſibly give credit to them.

As for inſtance, we manifeſtly perceive an Idea, tho' a very groſs and imperfect one, of the incomprehenſible Myſtery of the ever-bleſſed Trinity, in the fabulous Hiſtory of their Gods, when they ſay that from *Vixnu*, whom they call *Adcvixnu*, or *Vixnu* the firſt Principle, proceeds *Bruma*, which ſignifies Knowledge, whom they affirm to be Son to the firſt Principle, but born without a Mother; and that afterwards in one of their Books, call'd *Chitanandi*, they make *Rutrem* to be as aſſociate to theſe two firſt Deities; and laſtly, in like Manner as the Chriſtian Doctrine aſſures that God created all Things by his WORD, they alſo teach, that all Things viſible and inviſible were made by *Bruma*, whom they call *the Knowledge of God*, or, *the God who knows all Things*.

THESE have ſubſtituted the Doctrine of Tranſmigration inſtead of the Reſurrection, by which Means the Good are rewarded and the Wicked puniſh'd. We likewiſe find, that they have ſome Knowledge of Original Sin, ſince they teach, that Diſeaſes, Fatigues, Adverſities, and Death itſelf, are inflicted as Puniſhments for Crimes committed in former Generations, and are thus in ſome meaſure ſenſible, and allow of that which St. *Paul* teaches, *viz.* That Sin is the fatal Source of all our Evils and of Death. If we who profeſs the Religion of Chriſt Jeſus, believe that Sins are remitted by virtue of the bleſſed Sacrament, and principally by Baptiſm and Penance; the Heathens, by the Inſtigation of the Devil, who endeavours to mimic the true God, teach, that they are cleanſed from their Sins by only waſhing themſelves in the Rivers of *Caxi*, *Ramejuran*, *Cavery*, the *Ganges*, *Cambuconam*, or in other Waters, which, according to them, have the ſingular Property of purifying the Conſciences of Men. But it is not only plunging themſelves in theſe Waters, which they fancy to be of ſo ſalutary a Quality, as to cleanſe them from all Impurities; they believe alſo that the Sacrifices which they offer to their Gods, have the ſame Effect. They even think that the bare invoking them, immediately reſtores to Grace: And not ſatisfied with this, they have carried their Superſtition to that Length, as to aſſure, that ſuch as once zealouſly invoke the Name of *Ram*, who is the ſame with *Vixnu* made Fleſh, immediately obtain a Remiſſion of all their Sins; that if they repeat it a ſecond Time, they thereby acquire ſo much Merit, as to reduce the Gods to a kind of Inability of rewarding them according to their Deſerts. They aſcribe the ſame Merits to the Names of *Xiven*, of *Chrixnen*, of *Velayadam*, and ſeveral others, which they repeat inceſſantly, in order to expatiate their Sins at ſo eaſy a Rate.

[a] All this is poorly prov'd in this Chapter.

THE Heathens, beſides theſe various Methods of obtaining a Forgiveneſs of their Sins, perform ſeveral Sacrifices to appeaſe the Wrath of the Gods, and thereby obtain a kind of Indulgence. Some of theſe are bloody Sacrifices, and go by the Name of *Belly*, and others call'd *Rigei*, in which no Blood is ſpilt; ſome conſiſt only in offering Flowers, and theſe they call *Archiney*; and laſtly, there are others again call'd *Oman*. Theſe Heathens aſcribe a very great Virtue to theſe four kinds of Sacrifices, and alſo to a kind of Chaplet of Beads, which they uſe in ſaying their Prayers.

THESE Chaplets, the Beads whereof are made of a certain Fruit called *Rutraxam*, and which are uſed moſt by the Followers of *Xiven*, are thought to have a wonderful Efficacy in them. Some of theſe Beads have not one Streak, others have one; there are ſome that have three, four, and others again many more. The *Indians* call the ſmooth Spaces, which are between theſe Streaks, Faces, or Viſages; and the more Streaks, and conſequently the more Faces any of theſe Beads have, the more they value them; they ſuppoſing the more Faces a Bead has, the greater is its Virtue, and the greater the Merit of the Perſon who uſes it in Praying.

THE *Rutraxam*, or Beads without one Streak, and which being quite ſmooth have conſequently but one Face, are of ſo excellent a Nature, and ſo very meritorious to the Owner, that tho' he ſhould have killed a *Bramin*, or a Cow, which are look'd upon by the Heathens as Capital Crimes, he is not only pardon'd, but becomes as holy and perfect as *Xiven* himſelf. Beads with two Faces have the ſame Effect. Thoſe with three contain the Emblem of Fire, and have the Virtue of purifying and reſtoring a Man to Innocence, tho' he ſhould have kill'd his Wife. Beads with four Faces purify a Man who has kill'd ſeveral *Bramins*, notwithſtanding their being of the ſame Subſtance with God *Bruma*; becauſe *Xiven*, who is the ſame with *Rutrem*, made uſe of the ſame Fruit to expiate his Sin in cutting off *Bruma*'s Head, when he liv'd in a ſcandalous Manner with his own Daughter, as has been already related in Chap. VIII. The Beads with five Faces, have the Privilege to blot out all kind of Sin, and likewiſe preſerve all ſuch as poſſeſs them from *Yhamen* King of the Dead, ſo that he has not the Power of annoying them; but yet this wonderful Fruit does not preſerve them who have the greateſt Stock of it, from dying like the reſt of their Fellow-Creatures. The *Rutraxams* with ſix Faces, have the ſame Virtues as thoſe of two, three, or ſeven Faces, and have likewiſe the Power of reſtoring him to Innocence, who ſhould have committed Inceſt with his own Daughter. They have, beſides this wonderful Privilege, the Virtue of preſerving all ſuch as carry them about them, from being bit by Adders of any kind. The Beads with eight Faces cleanſe the Perſon who have them about him from all Sin he may have committed, in ſeducing the Wife of his ghoſtly Father, nay, tho' he ſhould long have continued in a State of Adultery with her. The Beads with nine Faces reſtore a Man to Innocence, tho' he ſhould have kill'd or aſſaſſinated a Million of *Bramins*; and he, who wears them tied to his Right-Arm all his Life-Time, may depend upon being predeſtinated; and that tho' he does not perform one good Action, he yet will enjoy equal Glory after this Life with the God *Xiven*.

HE who is ſo fortunate as to wear a Chaplet whoſe Beads have ten Faces, may depend upon a general Abſolution from all his Sins, how great and enormous ſoever they may be, and that he ſhall never be hurt, either by Man, or by venomous Beaſts, or Devils. The Beads with eleven Faces procure the Poſſeſſor, both in this World and the next, the ſame Glory and Felicity as *Xiven* enjoys. Such as carry about them Chaplets made of Beads with twelve Faces, become bright and reſplendent as the Sun, and partake of all the Prayers and Sacrifices which are offered up to the Gods in all Parts of the Earth. In fine, as no one has yet ſeen any of thoſe miraculous Fruits with more than thirteen Faces,

ſuch as are happy enough to meet with any of that Kind, which are equally rare and precious, and wear them fix'd to their Arms or their Necks, are thereby endued with ſo ſurprizing an Agility; that they may convey themſelves inſtantaneouſly from one Place to another, tho' ever ſo far diſtant. The Owners of theſe have likewiſe the glorious Privilege, of committing the moſt obſcene and moſt inceſtuous Actions with Impunity; and to complete the Extravagance, the infamous Heathen Doctors teach, that the more of theſe Beads a Man carries about him, the greater is his Merit: So that thoſe who have the wonderful good Fortune to get a thouſand of them, arrive at ſo ſupreme a Degree of Honour and Felicity, that nothing they do can poſſibly be criminal; and therefore they may, without the leaſt Remorſe, or Danger of polluting themſelves, commit the moſt flagrant and abominable Crimes. So that thoſe Things which the *Bramins* propoſe as proper to drive away and expiate Sin, have juſt the contrary Effect; becauſe of the Hopes which theſe deluded People entertain that none will be imputed to them.

CHAP. XIX.

Continuation of the foregoing Subject.

IT is not to be doubted, but the Heathens have had ſome Knowledge of the Fall of *Luciſer* and the reſt of the apoſtate Angels, ſince their Books relate, that there was antiently a great Diviſion among the Gods; that ſome fell under the Diſpleaſure of their Sovereign for having dar'd to rebel againſt him; that to puniſh them, they were depriv'd of the Happineſs they before enjoy'd, and thereupon fell into a State of Miſery, ſince which they have been wholly employ'd in doing all the Miſchief they poſſibly can to Mankind; and that they are now call'd *Raxader*, which in our Language ſignifies *Devil*.

As to the Flood, 'tis plain they were not wholly unacquainted with the Hiſtory of it, ſince we find it related in the above-mention'd Books, that there was formerly an antient Man, *Tirruvalluven* by Name, who being one Day at Dinner with his Daughter, in a great Wicker-Basket lin'd with a Buffle's-Hide, a prodigious Rain fell, which laſted ſo long, that it overflow'd the whole Earth; that Mankind were then univerſally deſtroyed, the good old Man and his Daughter excepted, whom the Gods, by a peculiar Providence, preſerv'd from the general Inundation; that when the Waters were withdrawn, and the Earth was grown dry, the Man came out from his Basket, and notwithſtanding his advanced Age, he had ſeveral Children by his Daughter; and that it was in this Manner Mankind was then reſtor'd, and the Earth repeopled.

We alſo meet in the ſame Books with a groteſque Deſcription of the Combats of *David* and *Sampſon*, in that Part of the Hiſtory of the Gods, where the Wars which *Ram* waged againſt the Giants are related. The Account they give of them is ſo ſurprizingly whimſical, that we have thought proper to inſert ſome Particulars of it in this Place.

The Heathen Doctors, who, as was already obſerv'd, are divided into a numberleſs Multitude of Sects and Opinions, are nevertheleſs unanimouſly agreed in their Belief of the fabulous Hiſtories of their Gods, and pay as much Veneration to theſe kind of Hiſtories

Hiſtories, as we (pardon the Compariſon) do to the Goſpel. Moſt of theſe wretched Prieſts ſpend a conſiderable Part of their Lives in ſtudying, and afterwards teaching them to others. They repeat them in their Pagods, in Houſes, in public Places of Reſort, and oftentimes in the open Fields, and are always follow'd by a great Croud of People.

THE Reaſon why they ſo aſſiduouſly publiſh theſe kinds of Fictions, is, becauſe it gains them the Eſteem of the Vulgar, and eſpecially of the Women; not to mention the plentiful Alms it procures them, with which they ſupport their Families. And on the other Side, that which inclines the Populace to liſten to them ſo eagerly, is, the *Bramins* aſſuring them, that all ſuch as have a perfect Knowlege of theſe Myſteries, and aſſiſt with Reſpect and Attention to what is related to them on that Subject, render themſelves worthy of all kinds of Bleſſings; that they are cheriſh'd by the Gods, preſerv'd from all Dangers, and even become invulnerable; that all their Sins are forgiven; that they ſhall ſee the Face of *Bruma*, and one Day have the Happineſs of reſembling him exactly; that like *Ram* they ſhall acquire a perfect Knowledge of all Things; and laſtly, that they ſhall be very skilful in Fencing, in which they aſſure this God excells.

THEY relate, that when *Ram* was but twelve Years of Age, he alone kill'd a Giant of a prodigious Stature; that when he had attained an Age fit for Marriage, he took *Sidi* to Wife; that he uſed to draw a Bow of ſuch extraordinary Weight, that ſixty thouſand Men could hardly lift it from the Ground; that not long after his Marriage, he reſolv'd to travel round the World, after which he voluntarily confin'd himſelf to a Deſart; there he employ'd himſelf in viſiting the Penitents and Religious, to whom he granted ſeveral great Privileges, and even ſent ſome of them to Heaven, there to enjoy Glory and Felicity. It was while *Ram* was thus employing himſelf in the Exerciſes of a ſolitary Life, that the famous *Ravanen* appear'd under the Diſguiſe of a Penitent, and carried off his Wife *Sidi*, and wafted her into the Iſland of *Ceylan*. No ſooner had this impious Giant withdrawn himſelf with his Prey, but he began to perſecute all good People, and was even ſo bold as to attack the Gods, againſt whom he declar'd War, and cut out a great deal of Work for them during a long ſeries of Time. He was very skilful in all military Exerciſes, and having been brought up under the Protection of *Bruma*, had been diſtinguiſh'd by ſeveral extraordinary Marks of his Favour. This God had, among other Things, preſented him with a Set of very excellent offenſive and defenſive Weapons, which had enabled him to come off victorious in a thouſand different Engagements. *Bruma* had alſo favour'd him ſo far, that he excell'd in every kind of Knowledge; and ſo great was his Strength, that he overcame the eight Elephants on whoſe Backs the World is ſupported.

IT was after ſo unexpected a Victory that he undertook to attack *Devandiren* King of the Gods, and obliged him to come, with all the other Gods, twice every Day to do him Homage in his Palace. But this not ſatisfying him, he reſolv'd to drive *Xiven* alſo from the glorious Manſion where he generally reſides. But here his good Fortune began to fail him; for this God puſhing him with his Hand, threw him down, when the Giant was ſo ſqueez'd between the Ground and *Xiven*'s Fingers, as almoſt ſtifled him to Death. To extricate himſelf from this Danger, he ſtole away one of his Arms, and having chang'd one of his two Heads into a Guittar, touch'd this new Inſtrument ſo finely, that the God, inchanted with the harmonious Sounds, not only gave him his Liberty without doing him the leaſt harm, but likewiſe granted him ſeveral new Privileges, the chief of which were, the obtaining a Life of thirty Millions of Years, and the having an Army compoſed of an hundred Millions of Giants, ſome of whom ſhould have fifty Heads, and others were to be endued with ſuch prodigious Strength, that when they ſtruck the

Sea

Sea with their Foot, it ſhould make the Waters of it retire in ſuch a Manner as to diſcover the Bottom.

As for *Ravanen*, he was ſo huge a Monſter, that he had twenty Shoulders, and the ſame Number of Arms; and the Breadth of each of theſe Shoulders to that which was oppoſite to it was thirty Leagues. There was alſo a Veſſel full of a certain heavenly Liquor lodg'd in his Stomach, which he was oblig'd for his own Sake to preſerve with the utmoſt Care; becauſe, that tho' a Life of thirty Millions of Years had been granted him, it was nevertheleſs with this Proviſo, that the precious Liquor contain'd in this Veſſel ſhould not be ſpilt; and that in caſe the Veſſel ſhould be broke before the Expiration of that Term, he was to die the ſame Inſtant. This dreadful Giant had not only ten Heads, but what is ſtill more wonderful, no ſooner was one cut off, but another immediately ſprung up in its Place. Nevertheleſs all theſe glorious Prerogatives could not preſerve him from falling at laſt a *Victim to the Power of Ram*, which happened as follows.

After that *Ravanen*, in the Diſguiſe of a Penitent, had carried off *Sidi*, *Ram* not knowing what was become of her, was greatly troubled to loſe his Wife in this Manner. He did his utmoſt Endeavours for a long Time to get ſome Information where ſhe was, but all to no Purpoſe. At length he addreſs'd himſelf to *Inuman*, who is the Ape-God, or Sovereign of all the Apes, Son to the Wind, and endued with ſuch rare Perfections, that with the bare Act of his Will he raiſes himſelf ſo high, as to touch the Stars with his Head, and both the Poles with his two Hands. *Ram* beſought him ſo earneſtly to aſſiſt him in ſearching for his Wife, that *Inuman*, overjoy'd to meet with an Opportunity of doing him Service, immediately ſet out for that Purpoſe. The Ape-God hunted over every Part of the Main Land, but not meeting what he wanted, he went over into the Iſland of *Ceylan*, where he found *Sidi*, whom he took by the Hand, carried her off to the Continent, and left her under a ſtrong and faithful Guard. After this he returned back into the Iſland, when aſſuming the Shape of a Bear, he ran over every Part of it, made a dreadful Havock, not ſo much as ſparing the Giant's Palace who reign'd there. This Expedition ended, he reſum'd his natural Shape, and with his Tail defeated three powerful Armies of Giants, preſented himſelf before *Ravanen*, and without paying the leaſt regard to his regal Character, gave him a Box o'the Ear, and kill'd his Son in his Preſence. Several of the ſtrongeſt Giants ran to ſuccour their Prince. Theſe put a Stop to the Havock this dreadful Ape was making, who now ſuffer'd himſelf to be taken Priſoner. Immediately a Council was ſummon'd to conſider what Puniſhment they ſhould inflict upon him; the Reſult of the Debates was, that they ſhould put him to an uncommon kind of Death. In Execution of this Sentence, they ty'd to the Ape's Tail a Multitude of Bales of Cotton, which were at that Time in the Cuſtom-Houſe Ware-Houſes; which being done, they threw ſo great a Quantity of Oil on them, that they almoſt ſwam in it, and immediately ſet Fire to them, in order to burn *Inuman* to Aſhes. However the ſubtle Ape eluded the Deſigns of his Enemies, for leaving the Palace with his Load upon him, he ran over all the City and the whole Iſland; ſet Fire to all the Places thro' which he paſſed, and cauſed ſo general and dreadful a Conflagration, that it would have been impoſſible for the Giant *Ravanen* to have ſecur'd himſelf and his Wife from it, had they not got up into *Devandiren*'s Chariot, and ſhelter'd themſelves in the Clouds.

In the mean Time *Inuman* left *Ceylan*, when he again went to *Sidi*, and reſtor'd her to her Husband. *Ram* thank'd the Ape-God for this ſignal Service he had done him, but being reſolutely bent to revenge the Affront which had been put upon him in carrying off his Wife, he therefore conjur'd him to continue his Aſſiſtance. The Ape agreed to it, when they ſet out together, and ſoon raiſed an Army of upwards of five hundred Millions of Apes, when they went and beſieged the Fortreſs of the King of

Ceylan. This Fortreſs was ſurrounded with ſeven Walls, the firſt of which was Iron, the ſecond of Copper, the third of [a] Braſs, the fourth of yellow Braſs, the fifth of a Compoſition of ſeveral mix'd Metals, the ſixth of Silver, and the ſeventh of Gold.

RAVANEN knowing the Importance of this ſtrong Hold, immediately ſent Ambaſſadors to his Brother *Cambucarnen*, to demand Succours of him, and deſir'd that he himſelf would head them. This *Cambucarnen* was a Giant of an enormous Size, who at that Time commanded upwards of four hundred Millions of Giants, whoſe united Force had hitherto been invincible. Upon this Advice he immediately haſted to his Brother's Aſſiſtance, and arriv'd in the Iſland of *Ceylan*, where he was no ſooner come, but ſeveral Battles enſued between the Giants and the Apes, great Numbers of whom were kill'd upon the Spot on both Sides.

IT was in one of theſe Engagements that *Cambucarnen* fell by the Hand of *Ram*, which ſo damp'd the Courage of the Giants, and raiſed that of the Apes, that they carried on the Siege much more briskly than before. *Ravanen* finding his Affairs in a very ill Poſture, and deſirous of uſing the Privilege, which in his Opinion, render'd him almoſt immortal, offer'd to put an end to the Strife by Fighting *Ram* in ſingle Combat. The latter accepting the Challenge, they fought; gave each other dreadful Blows, with one of which *Ram* was wounded, and ready to ſink under his Enemy; but the Blood which flow'd from his Wound rouzing his fainting Courage, he found himſelf endued with freſh Strength. Upon this he took out an Arrow, and directed his Aim ſo happily, that it pierc'd *Ravanen*'s Breaſt, broke the Veſſel which contain'd the fatal Liquor, on the Preſervation whereof his Life depended, and with this ſingle Stroke laid him dead at his Feet.

RAM, after ſo ſignal and important a Victory, abandon'd the Fortreſs to the Plunder of the Apes, who had afforded him ſuch ſeaſonable Succour. They found immenſe Wealth in it, not to mention the Gold and Silver Walls which were broken down, and carried away; ſo that there was not one in all this numerous Army, but return'd back into his Country loaded with the moſt precious Spoils. *Ravanen* had a Brother left, *Vibuxanen* by Name, who was a mighty Giant, and endued with ſeveral good Qualities. *Vibuxanen* had not intermeddled in his Brother's Quarrel, nor in the War which afterwards broke out upon that Account; wherefore *Ram*, contenting himſelf with having got his Wife back, and had reveng'd himſelf on his Enemies, gave thoſe Dominions to *Vibuxanen*, of which he had diſpoſſeſs'd *Ravanen*. He even concluded an Alliance with him, after which he withdrew with his dear *Sidi*, into a calm and peaceable Retirement, where they both have reſided ever ſince that Time.

A LETTER

From Father BOUCHET a Jeſuit, Miſſionary to *Maduras*, and Superior of the new Miſſion of *Carnate*,

To Monſ. HUET, Biſhop of AVRANCHES.

MY LORD,

THE Labours of a Perſon who undertakes to preach the Goſpel to the *Eaſt-Indians*, are ſo great and ſo uninterrupted, that one would think the Employment of preaching the Name of Chriſt Jeſus to the Idolaters, and enlightening the Minds of the

[a] It is *Bronze* in the Original, which is properly a Mixture of red and yellow Braſs.

new

new Converts, are enough of themſelves to take up all a Miſſionary's Time: And indeed, in certain Seaſons of the Year, he is ſo far from having any Leiſure for Study, that he can ſcarce find Time to take the neceſſary Refreſhments, but is often oblig'd to ſubtract from his nightly Repoſe, thoſe Hours he ought to devote to Prayer and the other Exerciſes of his Profeſſion.

HOWEVER, my Lord, in other Seaſons, and even in certain Hours of the Day, we have Time ſufficient for unbending the Mind by ſome kind of Study. Our Care is then to make even thoſe Intervals ſerviceable to our holy Religion. In this View we apply ourſelves to ſuch Sciences as are in greateſt Vogue among thoſe Idolaters, at whoſe Converſion we labour, and endeavour to find out Arguments from their very Errors, by which we may convince them of the Truth we preach.

'TWAS in thoſe Seaſons, when I was allow'd ſome Leiſure from the ordinary Cares of the miniſterial Function, that I ſearched as cloſely as poſſible, into the Syſtem of the Religion of theſe *Indians*. My Deſign, my Lord, by this Letter, is only to ſet before your Lordſhip, and to advance certain Conjectures, which I preſume are of that Weight as to claim all your Attention. The general Scope of them is, to prove that the *Indians* borrow'd their Religion from the Books of *Moſes* and the Prophets; that all the Fictions with which their Books abound, do not yet ſo abſolutely darken Truth, as to prevent her being known; and that, in fine, we may diſcover among theſe Idolaters, not to mention the Religion of the *Hebrews*, with which their Commerce with the *Jews* and *Egyptians* had given them an Opportunity of being acquainted, or at leaſt with ſome Particulars of it; we may diſcover, I ſay, ſeveral evident Footſteps of the Chriſtian Religion, that was preach'd to them by the Apoſtle St. *Thomas*, by *Pantænus*, and ſeveral other great Men, even ſo early as the firſt Ages of the Church.

I DID not in the leaſt doubt, my Lord, but you would approve the Liberty I have taken to addreſs this Letter to your Lordſhip. I imagin'd, that a Series of Reflections which may be of ſervice in confirming and defending our holy Religion, naturally laid claim to your Lordſhip's Patronage. You will think this more immediately your Concern, as you have ſo finely demonſtrated the Truth of our Faith, by a moſt profound Erudition, as well as a perfect Knowledge of Antiquity, both ſacred and profane.

I REMEMBER, my Lord, to have read in your learned Treatiſe of the *Evangelical Demonſtration*, that the Doctrine of *Moſes* had reach'd the *Indies*; and your great Care while you peruſed the various Authors you have read, in obſerving whatever may be ſerviceable to our holy Religion, has made your Lordſhip to get the ſtart of me in ſeveral Particulars, which I ſhould otherwiſe have taken notice of. I ſhall therefore only add ſuch new Diſcoveries as I myſelf have made among them, by the Study of their moſt antient Books, and the Familiarity which the Learned of that Country indulg'd me.

'TIS certain, my Lord, that the Generality of the *Indians* are no ways tainted with the Abſurdities of Atheiſm. They have ſome pretty juſt Ideas of the Deity, though adulterated and corrupted by the Worſhip of Idols. They acknowledge the Being of an infinitely perfect God, exiſting from all Eternity, and who comprehends in himſelf the moſt excellent Attributes. Thus far every Thing is well, nor can any Thing be more conformable to the Notions which Chriſtians have of the Deity. Here follows what Idolatry has unhappily grafted on that Stock.

MOST

Most of the *Indians* maintain, that the great Crowd of Divinities which they adore at this Day, are no more than ſo many ſubaltern Gods, ſubject to the Supreme Being, who is equally Lord over Gods and Men. This great God, ſay they, is infinitely ſuperior to all other Beings; and this infinite Diſtance prevents his having any Correſpondence or Communication with frail Creatures. And indeed, ſay they, what Proportion can there be between a Being of infinite Perfection, and ſuch created Beings as we; a mere Aſſemblage of Frailties and Imperfections? 'Tis for this very Reaſon, ſay they, that *Parabaravaſtou*, i. e. *the Supreme God*, has created three inferior Divinities, *viz. Bruma*, *Vichnou*, and *Routren*. To the firſt he has given the Power of creating; to the ſecond of preſerving; and to the third that of deſtroying.

But theſe three Gods, who are worſhipp'd by the *Indians*, are, in the Opinion of their learned Men, the Children of one Wife, call'd *Parachatti*, or the *Supreme Power*. Were we to reduce this Fiction to its original State, we then ſhould eaſily diſcover the Truth, though darkened and clouded over by the ridiculous Fictions which the Father of Lyes has added to it.

All the antient *Indians* meant by this was, that every Thing which is done in the World, whether by Creation, which they aſcribe to *Bruma*; or by Preſervation, attributed to *Vichnou*; or laſtly, by the different Changes, which are the Work of *Routren*, reſult entirely from the abſolute Power of *Parabaravaſtou*, or the Supreme God. Theſe carnal Minds afterwards ſuppoſed this *Parachatti* to be a Woman, and that ſhe had three Children, which are no more than the chief Effects of Almighty Power; indeed *Chatti*, in the *Indian* Language, ſignifies *Power*; and *Para*, *Supreme* or *Abſolute*.

This Idea the *Indians* have of a Being infinitely ſuperior to the other Deities, is at leaſt a Teſtimony that the Antients did in reality adore but one God; and that *Polytheiſm* got footing among them no otherwiſe than it did in all other idolatrous Countries.

I don't, my Lord, pretend to affirm, that theſe firſt Elements of Religion are a clear and manifeſt Proof of the *Indians* having a Correſpondence with the *Jews* or *Egyptians*. I am very ſenſible that God Almighty has, without ſuch Aſſiſtances, engrav'd this fundamental Truth in the Minds of all Men; and that nothing can have the Power of erazing it, but the Depravity and Corruption of their Hearts. For the ſame Reaſon, I ſhall not trouble you with the Notions the *Indians* have of the Immortality of the Soul, and ſeveral other Truths of the ſame Nature.

However, I believe your Lordſhip will not be diſpleaſed, if I ſet before you the Manner in which theſe *Indians* fancy they find in their Authors an Explanation of the Reſemblance which Man bears to the Supreme Being. Here follows what a learned *Bramin* told me he had copied on this Head, from one of their moſt antient Writers. Figure to yourſelf, ſays that Author, a Million of great Veſſels fill'd with Water, on which the Sun darts all his Rays. This beautiful Planet, though but one, does nevertheleſs multiply itſelf in ſome meaſure, and paints itſelf entirely in an Inſtant in each of theſe Veſſels; we ſee an Image of the Sun very exactly reflected in each of theſe Veſſels. Our Bodies are theſe Veſſels fill'd with Water, the Sun is an Emblem of the Supreme Being, and the Reflection or Image of the Sun on each of theſe Veſſels, is a pretty natural Repreſentation of the Soul created in the Similitude of God himſelf.

I proceed to certain Circumſtances, wherein what I firſt aſſerted will appear more ſtrongly, and better adapted to ſatisfy a Perſon of your Lordſhip's exquiſite Penetration. Suffer me barely to relate to you the Things themſelves, with the ſame Simplicity as they were told me. 'Twould be trifling in me to interſperſe my own private Reflections, at a Time when I am writing to ſo learned a Prelate.

THE *Indians*, as I before obſerv'd, believe, that *Bruma* is that God among the three ſubaltern ones, to whom the Supreme Deity gave the Power of creating. *Bruma* therefore created the firſt Man; but a Circumſtance which falls in exactly with my Subject, is, that *Bruma* form'd Man of the Mud or Slime of the newly-created Earth. He had indeed ſome Trouble before he could finiſh his Work; he try'd, and try'd again, and at the third Effort found his Meaſure was exact. Fiction has grafted this laſt Circumſtance on Truth, and we are not to wonder, that a God of the ſecond Order ſhould be oblig'd, as it were, to ſerve an Apprenticeſhip before he could create Man in that boaſted Perfection and Harmony of all his Parts. But had the *Indians* gone no farther than what Nature, or poſſibly their Acquaintance with the *Jews*, had taught them concerning the Unity of God, they then would have been ſatisfied with what they had learn'd by the ſame Canal, with regard to the Creation of Man; and in that caſe would barely have ſaid, as they do with the holy Scriptures, *That Man was form'd of the Duſt of the Ground*, newly come from the Hands of the Creator.

HOWEVER, this, my Lord, is not all: Man being once created by *Bruma*, but with the Labour and Trouble I before obſerved, the more Pains the new Creator had taken in the forming his Creature, the more he was delighted with his Work. The Buſineſs now is to place it in an Habitation worthy its exalted Dignity.

THE Scripture has deſcrib'd the terreſtrial Paradiſe as an inchanting Place; and the *Indians* have not made their *Chorcam* leſs delicious. They tell us, 'tis a Garden of Delights, abounding with all kind of Fruits; that we there ſee a Tree whoſe Fruits, were they not forbidden, would give Immortality to all who ſhould taſte them.

WE could ſcarce imagine that it were poſſible for a People who had never heard the leaſt mention of the terreſtrial Paradiſe, to draw a Picture of it ſo much reſembling the Original.

ONE very ſurprizing Circumſtance, my Lord, is, that the ſubaltern Gods, who have ever ſince the Creation been multiplying themſelves almoſt to Infinitude, did not enjoy, or at leaſt were not certain of enjoying, the Privilege of Immortality, which undoubtedly would have been very grateful to them. Here follows a Story that the *Indians* relate upon this Occaſion, which, how fabulous ſoever it may be, was certainly originally borrow'd from the Doctrine of the *Hebrews*, and perhaps that of the *Chriſtians*.

THE Gods, ſay the *Indians*, employ'd every Art to make themſelves immortal. After numberleſs fruitleſs Endeavours, they reſolved to have recourſe to the Tree of Life which grew in *Chorcam*. They met with Succeſs, ſo that by eating from Time to Time of the Fruits of this Tree, they preſerved the precious Treaſure, which it ſo highly concerns them not to loſe. At length a famous Serpent, call'd *Cheien*, perceiv'd that the Tree of Life had been found out by the Gods of the ſecond Claſs. As 'tis very probable that he had been appointed to guard this Tree, he was ſo highly exaſperated at his being over-reach'd, that he immediately poured out a great Quantity of Poiſon. The whole Earth felt the dreadful Effects of it, and not one Mortal was to eſcape its malignant Influence. But the God *Chiven* taking Pity of human Nature, reveal'd himſelf under the Shape of a Man, and immediately ſwallow'd the Poiſon with which the malicious Serpent had infected the Univerſe.

YOU ſee, my Lord, that Things begin to clear up a little, in proportion as we advance forward. I muſt beg your Attention while I repeat a new Fiction; a Fiction I ſay, for I ſhould impoſe upon your Lordſhip, were I to give it a more ſerious Name. In this Fable, notwithſtanding all the fabulous Circumſtances with which it is clouded,

you will plainly diſcover the Hiſtory of the Flood, and the chief Circumſtances thereof, as related in Scripture.

THE God *Routren*, who is the grand Deſtroyer of all created Beings, reſolv'd one Day to drown all Mankind, pretending he had juſt Reaſons to be diſſatisfied with their Behaviour. This Deſign was not kept ſo ſecret, but it was found out by *Vichnou*, Preſerver of all Creatures, who you will find, my Lord, obliged them in a moſt ſignal Manner on this Occaſion, for he diſcover'd the very Day on which the Flood was to happen. Though his Power did not extend ſo far as to ſuſpend the Execution of what the God *Routren* had reſolved upon, yet, as he was the God Preſerver of all created Beings, this gave him a Right to prevent, if poſſible, the pernicious Effects of it. The Method he took for that Purpoſe was as follows.

HE one Day appear'd to *Sattiavarti*, his great Confident, and privately aſſur'd him that an univerſal Flood would ſoon happen; that the Earth would be cover'd with Water, and that *Routren*'s Deſign was no leſs than that of thereby deſtroying all Mankind, and every kind of Animal. He nevertheleſs aſſur'd him, that he himſelf need not be under the leaſt Apprehenſions; for that in ſpite of *Routren*, he would find Opportunity to preſerve him, and to take ſuch Meaſures that the World ſhould afterwards be repeopled. His Deſign was to make a wonderful Bark riſe up on a ſudden, at a Time when *Routren* ſhould leaſt ſuſpect any ſuch Thing, and to ſtore it with a large Proviſion of Souls, and Seeds of Beings, eight hundred and forty Millions at leaſt. As for *Sattiavarti*, he, at the Time of the Flood, was to be upon a very high Mountain, which he pointed out to him very exactly. Some Time after, *Sattiavarti*, as had been foretold him, perceiv'd a numberleſs Multitude of Clouds drawing together, but beheld with Unconcern the Storm which was gathering over the Heads of the Guilty, when the moſt dreadful Rain that had ever been ſeen, pour'd down from the Skies; the Rivers ſwell'd, and ſpread themſelves with Rapidity over the Surface of the whole Earth; the Sea broke its appointed Bounds, and mixing with the Rivers, which now had left their Channels, ſoon cover'd the higheſt Mountains. Trees, Animals, Men, Cities, Kingdoms, were all drown'd; in a word, all animated Beings were inſtantly deſtroy'd.

IN the mean Time, *Sattiavarti*, with ſome of his Penitents, had withdrawn to the appointed Mountain, where he waited for the Succour which the God had promiſed him. However, this did not prevent his being ſeiz'd with ſome ſhort Intervals of Terror. As the Water gather'd Strength continually as it roll'd, and each Moment drew nearer to his *Aſylum*, he was every now and then in a Panic. But that very Inſtant he thought would be his laſt, he beheld the Bark which was to ſave him. No ſooner did he ſet his Eyes upon it, than he immediately got into it with all the Devotees in his Company, and alſo the eight hundred and forty Millions of Souls and Seeds of Beings.

THE Difficulty now was how to ſteer the Bark, and to preſerve it from the Impetuoſity of the Waves, which raged with prodigious Violence; but *Vichnou* took care of this; for immediately aſſuming the Shape of a Fiſh, he ſteer'd the Ship with his Tail, as though it had been a Rudder. The God, who was now both Fiſh and Pilot, play'd his Part ſo well, that *Sattiavarti* waited very quietly in his *Aſylum*, till ſuch Time as the Waters were run off from the Surface of the Earth.

THE Circumſtance, my Lord, you ſee is ſo plain, that a Perſon of very little Penetration may plainly diſcover in this Relation, notwithſtanding its being clouded over with Fiction, and work'd up in ſo groteſque a Manner, the Particulars which the ſacred

cred Writings inform us concerning the Deluge, the Ark, and the Preſervation of *Noah* and his Family.

But the *Indians* did not ſtop here; for after having diſguiſed *Noah* under the Name of *Sattiavarti*, they may poſſibly have applied the moſt ſingular Incidents in *Abraham*'s Hiſtory to *Brama*. Here follows certain Incidents, which, in my Opinion, bear a great Reſemblance to the Original from whence they were borrow'd.

In the firſt Place, the Conformity of the two Names ſeems to ſtrengthen my Conjectures; for 'tis plain that the Word *Brama* does not differ very much in Sound from *Abraham*. It were to be wiſh'd, that the *Literati*, in their deducing of Etymologies, had not adopted ſeveral which are leſs reaſonable, and leſs forc'd.

This *Brama*, whoſe Name comes ſo near to that of *Abraham*, was married to a Wife, whom all the *Indians* in general call *Saraſvadi*. Do you, my Lord, judge of the Weight which the Name of this Woman adds to my firſt Conjecture. The two laſt Syllables of the Word *Saraſvadi*, are, in the *Indian* Language, an honourable Termination; ſo that *Vadi* anſwers pretty nearly to the *Engliſh* Word *Madam*. We meet with this Termination in ſeveral Names of Women of a diſtinguiſh'd Character. As for Inſtance, in that of *Parvadi*, Wife of *Routren*. From hence 'tis evident, that the two firſt Syllables of *Saraſvadi*, which probably make the whole Name of *Brama*'s Wife, reduce themſelves to *Sara*, which is the Name of *Sarah*, Wife of *Abraham*.

There is, however, ſomething ſtill more ſingular than all this. *Brama* among the *Indians*, as *Abraham* among the *Jews*, was the Chief of ſeveral Caſtes or different Tribes. Both Nations agree very exactly in the Number of theſe Tribes. At *Tichera-pali*, where is now the moſt famous Temple in all *India*, a Feſtival is annually celebrated, at which a venerable old Man walks with twelve Children before him, to repreſent, as the *Indians* ſay, the twelve Tribes of the principal Caſtes. 'Tis indeed true, that ſome Doctors think this old Man repreſents *Vichnou*, but neither the Learned nor the common People agree with them in this Particular, but univerſally affirm, that *Brama* is the Chief of all the Tribes.

Be that as it will, I humbly preſume, that in ſearching for the Doctrine of the *Hebrews* in that of the *Indians*, 'tis not neceſſary the Circumſtances ſhould agree in every Particular. The *Indians* frequently aſcribe to ſeveral Perſons, what the Scripture relates of one only; or join together in one, what the ſacred Writings divide into ſeveral. But this Difference, ſo far from deſtroying our Conjectures, muſt rather ſupport them; and, in my Opinion, too affected a Reſemblance would make the whole ſuſpected.

This being ſuppoſed, I proceed to relate to your Lordſhip thoſe Particulars which the *Indians* have borrow'd from the Hiſtory of *Abraham*, whether they aſcribe it to *Brama*, or to ſome other among their Gods and Heroes.

The *Indians* honour the Memory of one of their Penitents, who, in the ſame Manner as the Patriarch *Abraham*, was juſt upon the Point of ſacrificing his Son to one of the Gods of the Country. This God had required this Victim of him, but was contented with the Father's Obedience, and would not ſuffer him to put his Son to Death. Some however affirm, that the Child was ſacrificed, but that God afterwards raiſed him from the Dead.

I MET with a Cuſtom, in one of the *Indian* Caſtes, I mean that call'd the Caſte of Thieves, which very much ſurprized me. Your Lordſhip is not to imagine, though there is an entire Tribe of Thieves among theſe People, that all who exerciſe this honourable Profeſſion are collected into one particular Body, or have, excluſive of all others, a Privilege to thieve. It means no more, than that all the *Indians* of this Caſte are prodigiouſly addicted to thieving; but unhappily, they are not the only People a Man is to guard againſt.

THIS premiſed, which I preſume is not improper, I return to my Hiſtory. I find that the Members of this Caſte uſe Circumciſion; but 'tis not practiſed on Children, but on Perſons of about twenty Years of Age. None but the principal Members of the Caſte are obliged to practiſe this Ceremony. 'Tis of great Antiquity, and 'twould be difficult to diſcover, whence a People, who are entirely given up to Idolatry, ſhould have borrow'd it.

You have, my Lord, ſeen the Hiſtory of *Noah* and the Flood in *Vichnou* and *Sattiavarti*; that of *Abraham* in *Brama* and *Vichnou*. Your Lordſhip will undoubtedly be pleaſed to find the Hiſtory of *Moſes* in that of the ſame Gods; and I am perſuaded you will find it leſs diſfigur'd than the preceding ones.

NOTHING, I think, can more juſtly hit the Character of *Moſes*, than the *Vichnou* of the *Indians* metamorphoſed into *Chrichnen*. For firſt, *Chrichnen* in the *Indian* Language ſignifies *Black*; by which is meant, that *Chrichnen* came from a Country whoſe Inhabitants are of that Colour. The *Indians* add, that one of *Chrichnen*'s neareſt Relations, who was an Infant, being laid in a Cradle, was expoſed on a great River, where he was in manifeſt Danger of periſhing. That he was taken from thence, and being a very beautiful Babe, was carried to a great Princeſs, who had him fed, and afterwards took care of his Education.

I CANNOT tell why the *Indians* have aſcrib'd this Incident to one of *Chrichnen*'s Relations, rather than to *Chrichnen* himſelf. What, my Lord, muſt be done in this Caſe? My Buſineſs is to give you a bare Narration of Facts, and not to diſguiſe the Truth for the ſake of making a greater Conformity between the Incidents. 'Twas not therefore *Chrichnen*, but one of his Relations, who was brought up in the Palace of a great Princeſs. Here the Compariſon with *Moſes* is defective, but now follows what will in ſome meaſure compenſate that Defect.

No ſooner was *Chrichnen* born, but he alſo was expoſed in a great River, to prevent his falling a Victim to the King's Anger, who was reſolved to put him to Death the Moment he ſhould come into the World. The River, out of Veneration for the Child, ſmooth'd its Surface, and would not ſuffer its Waters to hurt ſo precious a Charge. The Child was taken out of this inconſtant Element, and brought up among the Shepherds. He afterwards married with the Daughters of thoſe Shepherds, and for a long Time kept the Flocks of his Fathers-in-Law. The young Man ſoon diſtinguiſh'd himſelf from the reſt of his Companions, who elected him for their Chief, when he perform'd Wonders in protecting the Flocks and thoſe who kept them. He put the King to Death, who had threatened them with a bloody War, and was purſued by his Enemies, when finding himſelf unable to make head againſt them, he withdrew towards the Sea, which immediately contracted its Waters to open them a Paſſage, after which they ſuddenly cloſed, and thereby overwhelm'd all his Purſuers; by which means he eſcap'd their Cruelty.

WHAT Man, my Lord, after having heard this Incident, but would firmly believe that the *Indians* knew *Moſes* under the Name of *Vichnou*, metamorphoſed into *Chrichnen?* But to the Knowledge of this famous Leader of God's People, they have join'd that of ſeveral Cuſtoms, written by him in the Pentateuch, as well as of ſeveral Laws by him promulgated, and obſerv'd ſince his Time.

AMONG theſe Cuſtoms, which the *Indians* muſt certainly have borrow'd from the *Jews*, and which they ſtill obſerve, I reckon frequent Bathings, Purifications, an extreme Horror and Averſion to dead Carcaſſes, whoſe bare Touch they think would make them unclean; the different Order and Diſtinction of Caſtes; the Law which abſolutely prohibits one Caſte or Tribe to marry into another. I ſhould never have done, were I to go through the ſeveral Particulars, and ſhall therefore only preſent your Lordſhip with a few Remarks which are not often met with in the Works of the Learned.

I WAS acquainted with an *Indian Bramin*, a Man of a very ſuperior Genius, who told me the following Story, the Senſe of which, he ſaid, he himſelf did not underſtand, when he was an Idolater. The moſt celebrated Sacrifice among the *Eaſt-Indians* is call'd *Ekiam*, in which a Sheep is the Victim. A kind of Prayer is repeated in it, when they pronounce the following Words with a loud Voice; *When will the Saviour be born? when will the Redeemer appear?*

THIS Sacrifice of a Sheep bears, in my Opinion, a great Affinity with that of the Paſchal Lamb; for we are here to obſerve, that as all the *Jews* were obliged to eat their Portion of the Victim, ſo the *Bramins*, though they are not allow'd to eat Meat, have nevertheleſs a Diſpenſation for it on the Day of the Sacrifice of *Ekiam*, and are obliged by their Law to eat of the Victim Sheep, which they divide among themſelves.

SEVERAL *Indians* worſhip Fire, and their Gods themſelves have ſacrificed Victims to that Element. There is a particular Injunction with regard to the Sacrifice of *Oman*, by which they are commanded to keep a perpetual Fire, and never to let it go out. The Perſon who aſſiſts at the *Ekiam*, muſt take care to ſupply it every Morning and Evening with Wood, which agrees pretty nearly with the Command in *Leviticus*, Chap. vi. Verſe 12 and 13. *And the Fire upon the Altar ſhall be burning in it, it ſhall not be put out; and the Prieſt ſhall burn Wood on it every Morning.*—— The *Indians* have diſcover'd a ſtill greater Veneration for Fire, for they threw themſelves into the Midſt of the Flames. Your Lordſhip will agree with me, that they had better not have added this cruel Cuſtom to the other Particulars they have borrow'd from the *Jews* on that Head. The *Indians* alſo entertain a high Idea of Serpents, which they believe have ſomething divine in them, and that the bare ſeeing them brings Happineſs along with it; for which Reaſon great Numbers worſhip theſe Creatures, and pay them the utmoſt Reſpect; but notwithſtanding this, theſe ungrateful Animals don't therefore ſpare their Votaries, but on the contrary bite them very cruelly. Had the brazen Serpent which *Moſes* ſhew'd the People of God, whoſe bare Sight cured Diſeaſes, been of as blood-thirſty a Nature as the living Serpents in the *Indies*, I very much queſtion whether the *Jews* would ever have been tempted to worſhip it.

LASTLY, let me add the great Humanity of the *Indians* for their Slaves, to whom they are almoſt as kind as if they were their own Children. They take the utmoſt Care of their Education, provide them all Things with a liberal Hand, ſo that they want neither Clothes or Victuals; they likewiſe beſtow them in Marriage, and generally manumize them. Would not one conclude, that *Moſes* had calculated the Precepts which we read in *Leviticus* upon that Head, equally for the *Jews* and *Indians*.

How can we therefore, my Lord, any longer doubt, but the *Indians* had antiently ſome Knowledge of the Law of *Moſes?* What they alſo mention of their Law, and of *Brama* their Legiſlator, is, in my Opinion, ſo clear, that it will be impoſſible for us to ſuſpend any longer our Belief on that Head.

BRAMA gave the Law to Man; that is, the *Vedam*, or Book of the Law, which the *Indians* look upon as infallible and unerring. They aſſert that this is the pure and uncorrupted Word of God, dictated by *Abadam*, *i. e.* he who cannot err, and who eſſentially ſpeaks Truth. The *Vedam*, or Law of the *Indians*, is divided into four Parts; but there was antiently a fifth, according to the learned *Indians*, which Time has depriv'd them of, and that there is no Poſſibility of its ever being recover'd again.

THE *Indians* have an inexpreſſible Veneration for the Law which they received from *Brama*. The profound Awe with which they liſten to it when read; the Choice of Perſons for reading it to the People; the Preparations which are to be made on that Account, and a thouſand other Circumſtances, correſpond exactly with what has been taught us concerning the *Jews*, with reſpect to the ſacred Law, and to *Moſes* who deliver'd it to them.

THE Misfortune, my Lord, is, that the *Indians* have their Law in ſuch great Eſteem and Veneration, that they conceal it from the Chriſtians with the moſt religious Secrecy. However, ſome of their Doctors have given me Inſight enough into it, as will enable me to prove, that the Books of the Law of the pretended *Brama*, are borrow'd from the Pentateuch of *Moſes*.

THE firſt Part of the *Vedam*, which they call *Irroucou-Vedam*, treats of the firſt Cauſe, and the Manner in which the World was created. The moſt remarkable Circumſtance they related to me on this Head, with regard to our Subject, is, that in the Beginning there was nothing but God and the Waters, and that God was carried on the Waters. We may eaſily obſerve an Affinity between this Circumſtance and the firſt Chapter of *Geneſis*.

SEVERAL *Bramins* have aſſur'd me, that there are a great Number of moral Precepts in the third Book, entitled, *Sama-Vedam*. This Doctrine appear'd to me to bear a very near Relation to the moral Precepts with which the Book of *Exodus* is interſperſed.

THE fourth Book, entitled *Adarana-Vedam*, contains the different Sacrifices which are to be offer'd; the Qualities requiſite in the Victims; the Manner of building the Temples, and the different Feſtivals that are to be celebrated. The Idea of theſe, without ſtraining our Conjectures, we may naturally ſuppoſe to have been borrow'd from the Books of *Leviticus* and *Deuteronomy*.

IN fine, my Lord, that not ſo much as one ſingle Circumſtance may be wanting to complete the Parallel; as *Moſes* receiv'd the Law on the famous Mountain of *Sinai*, ſo *Brama* was with the *Vedam* on the celebrated Mountain of *Mahamerou*. This *Indian* Mountain was call'd *Meros* by the *Greeks*, on which, they tell us, *Bacchus* was born, and that it was choſen by the Gods for the Place of their Reſidence. The modern *Indians* ſay, that their *Chorcams*, or different Paradiſes, are on this Mountain.

It may not be improper, my Lord, after having been thus diffuſive on *Moſes* and the Law, to make ſome mention of *Miriam*, Siſter to that great Prophet. I am greatly miſtaken if the *Indians* had not ſome little Knowledge of her Hiſtory.

The Scripture relates, that *Miriam*, after the miraculous Paſſage of the Red-Sea, aſſembled the *Iſraelitiſh* Women; that ſhe took Inſtruments of Muſic into her Hand, and fell a dancing with her Companions, and ſinging the Praiſes of the Almighty. Here follows a Circumſtance of the ſame Import, which the *Indians* relate of their famous *Lakeboumi*. This Woman, as well as *Miriam*, *Moſes*'s Siſter, eſcap'd the Dangers of the Sea by a kind of Miracle. No ſooner was ſhe on Shore, but ſhe made a magnificent Ball, at which all the Gods and Goddeſſes danced to the Sound of Inſtruments.

It would be no difficult Matter for me, after having proceeded thus far with the Books of *Moſes*, to go on with the other hiſtorical Books of the Scripture, and to find Incidents in the Tradition of the *Indians*, ſufficient to continue my Compariſon. But fearing leſt this would tire your Lordſhip, I ſhall content myſelf with preſenting you with one or two Hiſtories more, that ſtruck me moſt, and make beſt for my Subject.

The firſt which preſents itſelf, is that which the *Indians* publiſh under the Name of *Arichandiren*. This Man was a very antient King of *India*, from the ſeveral Circumſtances of whoſe Life (certain little Particulars and his Name excepted) we may conclude that he is the ſame with *Job*.

The Gods met one Day in their *Chorcam*, or Paradiſe of Delights; *Deveindiren* the God of Glory preſided in this illuſtrious Aſſembly, which was crouded with Gods and Goddeſſes: The moſt famous Penitents had alſo a Place in it, particularly the ſeven chief Anchorets.

After ſome indifferent Diſcourſes had paſs'd between them, the following Queſtion was propoſed, *viz.* whether it be poſſible to find a faultleſs Prince among Mankind. Almoſt all of them aſſerted, that there was not one but was ſubject to great Vices; and the Partizans of this Opinion were headed by *Vichouva-Moutren*. But the famous *Vachichten* oppoſed him, and maintain'd ſtrenuouſly that King *Arichandiren*, his Diſciple, was an unblemiſh'd Prince. *Vichouva-Moutren*, who is of ſo imperious a Temper, that he cannot bear Contradiction, fell into a great Paſſion, and aſſur'd the Gods he would ſoon ſhew them the Defects of this Prince, in caſe they would give him up entirely into his Hands.

Vachichten accepted the Challenge, when it was ſtipulated, that he whoſe Aſſertion ſhould prove falſe, ſhould give up to the other all the Merit he might have acquir'd by a long Series of Penance: But now poor King *Arichandiren* became the Victim of this Diſpute; *Vichouva-Moutren* put him to every kind of Trial, by reducing him to extreme Poverty, diſpoſſeſſing him of his Kingdom, taking away the Life of his only Son, and carrying off his Wife *Chandirandi*.

However, the Prince, notwithſtanding all theſe Misfortunes, continued ſo glorioufly ſtedfaſt in the Practice of all the Virtues, that the Gods themſelves, who put him to all thoſe ſharp Trials, would infallibly have ſunk under them; and indeed thoſe Deities rewarded him with uncommon Liberality; they embrac'd him one after another, and even the Goddeſſes themſelves made him their Compliments. They reſtor'd his Wife to him, and rais'd up his Son; after which, *Vichouva-Moutren*, purſuant to the Agreement, reſign'd all the Merit he had acquir'd to *Vachichten*, who made a Preſent of it

to King *Arichandiren*, whereupon the vanquiſh'd *Vichouva-Moutren* went away with great Regret, to begin again a long Series of Penance, in order, if poſſible, to acquire a large Stock of freſh Merit.

THE ſecond Hiſtory I ſhall relate to your Lordſhip, has ſomething more fatal in it, and bears a greater Reſemblance to an Incident in the Hiſtory of *Sampſon*, than the Fable of *Arichandiren* does to the Story of *Job*.

THE *Indians* aſſert, that their God *Ramen* undertook once upon a Time the Conqueſt of *Ceylan*, to ſucceed in which, this Conqueror, though a God, thought proper to make uſe of the following Stratagem. He rais'd an Army of Apes, and ſet an Ape of Diſtinction, call'd *Anouman*, at their Head; he then caus'd his Tail to be enwrapp'd with ſeveral Pieces of Linnen Cloth, on which ſeveral Veſſels of Oil were pour'd; which being done, they ſet fire to it, when the Ape ſcouring up and down the Country, through Fields of Corn, through Woods, Towns, and Cities, put all into a Flame; inſomuch, that he burnt down every Thing that came in his Way, and almoſt reduc'd the whole Iſland to Aſhes. After ſuch an Expedition as this, 'twas a very eaſy Matter to conquer the whole Iſland, nor did it require the Power of a mighty God to obtain this Conqueſt.

I HAVE poſſibly, my Lord, been a little too prolix on the Conformity of the Doctrine of the *Indians* with that of the People of God, and ſhall therefore endeavour to attone for it, by contracting what I intended to trouble you with on a ſecond Point, which like the former, I reſolv'd to ſubmit to your ſuperior Judgment and Penetration. I ſhall therefore confine myſelf to a few curſory Reflections, which leave me no Room to doubt that the *Indians* who live in the moſt inland Parts, had ſome Knowledge of the Chriſtian Religion in the primitive Ages; and that both they, and the Inhabitants of the Coaſt, were inſtructed in it by St. *Thomas*, and the firſt Diſciples of the Apoſtles.

I BEGIN by the confus'd Idea which the *Indians* ſtill entertain of the ever-bleſſed Trinity that was formerly preach'd to them. I have already taken notice of the three principal Gods of the *Indians*, *viz. Bruma*, *Vichnou*, and *Routren*. Indeed moſt of the Heathens affirm them to be three ſeparate and quite different Deities; but ſeveral *Nianiguels*, or ſpiritual Men, aſſure, that theſe three Gods, though they ſeem to be different, are in reality but one God; that when this God acts with his creative and almighty Power, he is call'd *Bruma*; and *Vichnou*, when he preſerves created Beings, and exhibits any Marks of his Goodneſs; and laſtly, that he goes by the Name of *Routren*, whenever he deſtroys Cities, puniſhes the Guilty, or makes Mankind feel the dread Effects of his juſt Anger.

NOT many Years ſince, a *Bramin* explain'd the Notion he had of the fabulous Trinity of the Heathens, as follows: We muſt, ſays he, repreſent to ourſelves God and his three different Names, that correſpond to his three chief Attributes, pretty nearly under the Idea of thoſe triangular Pyramids which are rais'd before the Gate of certain Temples.

YOUR Lordſhip may ſuppoſe, that I ſhall not pretend to affirm this Notion of the *Indians* agrees very exactly with the Chriſtian Syſtem. However, it at leaſt ſhews they once had a purer Light, though it has been ſince clouded by the Difficulties of a Myſtery, which is ſo far above the Reach of Man's weak Reaſon.

THE Particulars which relate to the Myſtery of the Incarnation are ſtill more envelop'd in Fiction. But all the *Indians* are univerſally agreed, that God had aſſum'd the Fleſh ſeveral Times, and moſt of them aſcribe theſe Incarnations to *Vichnou*, the ſecond God in their Trinity; and this God, ſay they, never aſſum'd the Fleſh, but in quality of Saviour and Redeemer of Mankind.

YOUR Lordſhip may perceive that I am as conciſe as poſſible; I now paſs to our Sacraments. The *Indians* ſay, that bathing in certain Rivers will infallibly waſh out every Sin; and that this myſterious Water not only cleanſes the Body, but alſo purifies the Soul after a wonderful Manner. May not this probably be a Tincture ſtill preſerv'd by them of the Idea they once had of Baptiſm?

I HAD not obſerv'd any Thing particular with regard to the bleſſed Sacrament; however, a converted *Bramin* acquainted me ſome Time ſince, with a Circumſtance which is conſiderable enough to be mention'd in this Place. The Fragments which remain at the Sacrifices, and the Rice which is given to eat in the Temples, are call'd by the *Indians Prajadam*, ſignifying in our Tongue *Divine Grace*, and is what we expreſs by the *Greek* Word Ευχαριστία. That they were acquainted with *Confeſſion*, is, I believe, pretty manifeſt; and therefore I believe, my Lord, it may not be improper to be a little more diffuſive upon that Head.

'TIS a kind of Maxim among the *Indians*, that he who confeſſes his Sin ſhall be forgiven. *Cheida param chounal Tiroum.* They celebrate a Feſtival annually, during which they go and confeſs themſelves on the Bank of a River, in order that their Sins may be entirely blotted out. In the famous Sacrifice of *Ekiam*, the Wife of him who preſides in it, is oblig'd to confeſs her Sins; to deſcend to the moſt heinous Particulars; and to declare every particular Sin ſhe has committed. An *Indian* Fiction which was told me on that Head, will corroborate my Conjectures ſtill more.

WHILE *Chrichnen* was upon Earth, the celebrated *Draupadi* was married to five famous Brothers, who were all Kings of *Maduras*. One of theſe Princes on a certain Day ſhot an Arrow at a Tree, and ſtruck down a wonderful Piece of Fruit. This Tree belong'd to a celebrated Penitent, and bore Fruit every Month; and this Fruit was of ſo nouriſhing a Quality, that whoever eat of it did not want any other Food for a Month together. But as in thoſe remote Ages, Mankind dreaded the Curſes of Penitents much more than thoſe of the Gods, the five Brethren were afraid leſt the Hermit ſhould curſe them, and therefore beſought *Chrichnen* to aſſiſt them in ſo delicate an Affair. The God *Vichnou*, under the Shape of *Chrichnen*, ſaid both to them, and to *Draupadi*, who was alſo preſent, that he ſaw but one Way of repairing ſo great an Evil, which was to make a full Confeſſion of all the Sins they had committed during the whole Courſe of their Lives; that the Tree whence the Fruit had been ſtruck down was ſix Cubits in Height; that the Fruit, in proportion as each of them ſhould confeſs his Sins, ſhould riſe a Cubit higher in the Air, and that at the End of the laſt Confeſſion, it ſhould hang on the Tree as before.

THIS Remedy was thought to be a ſevere one, but they were obliged either to ſubmit to it, or be obnoxious to the Curſes of a Penitent. At laſt, the five Brethren came to a Reſolution at once, and conſented to make a general Confeſſion of all their Sins; the Difficulty was to prevail upon the Woman to do the ſame, which gave them the utmoſt Uneaſineſs; for from the Inſtant ſhe heard ſhe was to confeſs her Sins, ſhe ſeem'd wholly given up to Secrecy and Silence. However, as they ſet the dreadful Conſequences of the [a] *Sanjas'* Curſes in the ſtrongeſt Light, they at laſt made her promiſe to perform every Thing they ſhould require at her Hands.

[a] This is the Name the *Indians* give their Penitents.

HAVING made this Promiſe, the eldeſt Prince began this ungrateful Ceremony, and made a very exact Confeſſion of the ſeveral Particulars of his whole Life. As he ſpoke, the Fruit roſe inſenſibly higher, and was not rais'd above a Cubit at the End of the firſt Confeſſion. The four other Princes follow'd the Example of their eldeſt Brother, when lo! the ſame Miracle happen'd; that is, the Fruit at the End of the Confeſſion of the fifth, was rais'd juſt five Cubits higher.

THERE remain'd but one Cubit more, and now 'twas *Draupadi*'s Turn; who after a thouſand Struggles began her Confeſſion, and the Fruit roſe inſenſibly higher. She told them ſhe had not omitted a ſingle Circumſtance in it, and yet the Fruit wanted half a Cubit of the Tree. 'Twas manifeſt ſhe had either forgot, or rather omitted, ſome Particulars. The five Brothers beſought her with Tears, not to ruin herſelf by a falſe Modeſty, and at the ſame Time involve them in the ſame Deſtruction. However, their Prayers were ineffectual, when *Chrichnen* coming to their Aſſiſtance, ſhe confeſs'd a Sin relating to *Thought*, which ſhe would willingly have conceal'd. Scarce had ſhe ended, when the Fruit completed its miraculous Progreſs, and went of itſelf, and cleav'd to the Branch, where it had hung before.

I SHALL here conclude the long Letter with which I have taken the Liberty to trouble your Lordſhip, wherein I have given you an account of the ſeveral Particulars I have learnt among the *Indians*, who in all probability were formerly Chriſtians, but afterwards, from Time immemorial, relaps'd into the Errors of Paganiſm. The Miſſionaries of our Company, in imitation of St. *Francis Xavier*, have now endeavour'd for upwards of an hundred Years to reſtore them to the Knowledge of the true God, and the Purity of the evangelical Worſhip.

YOUR Lordſhip may obſerve, that at the ſame Time we make thoſe abandon'd People taſte the Sweetneſs of our bleſſed Saviour's Yoke, we endeavour to do the *Literati* in *Europe* ſome Service, by the Diſcoveries we make in thoſe Countries, with which they are not ſufficiently acquainted. Nothing but your Lordſhip's exquiſite Penetration, and uninterrupted Familiarity with the Learned among the Antients, are able to ſupply what may be wanting in us, with regard to the Knowledge we acquire among theſe People. If theſe new Hints are of any Service to Religion, no one knows how to make a better Uſe of them than your Lordſhip. I am, with the moſt profound Reſpect,

My Lord,

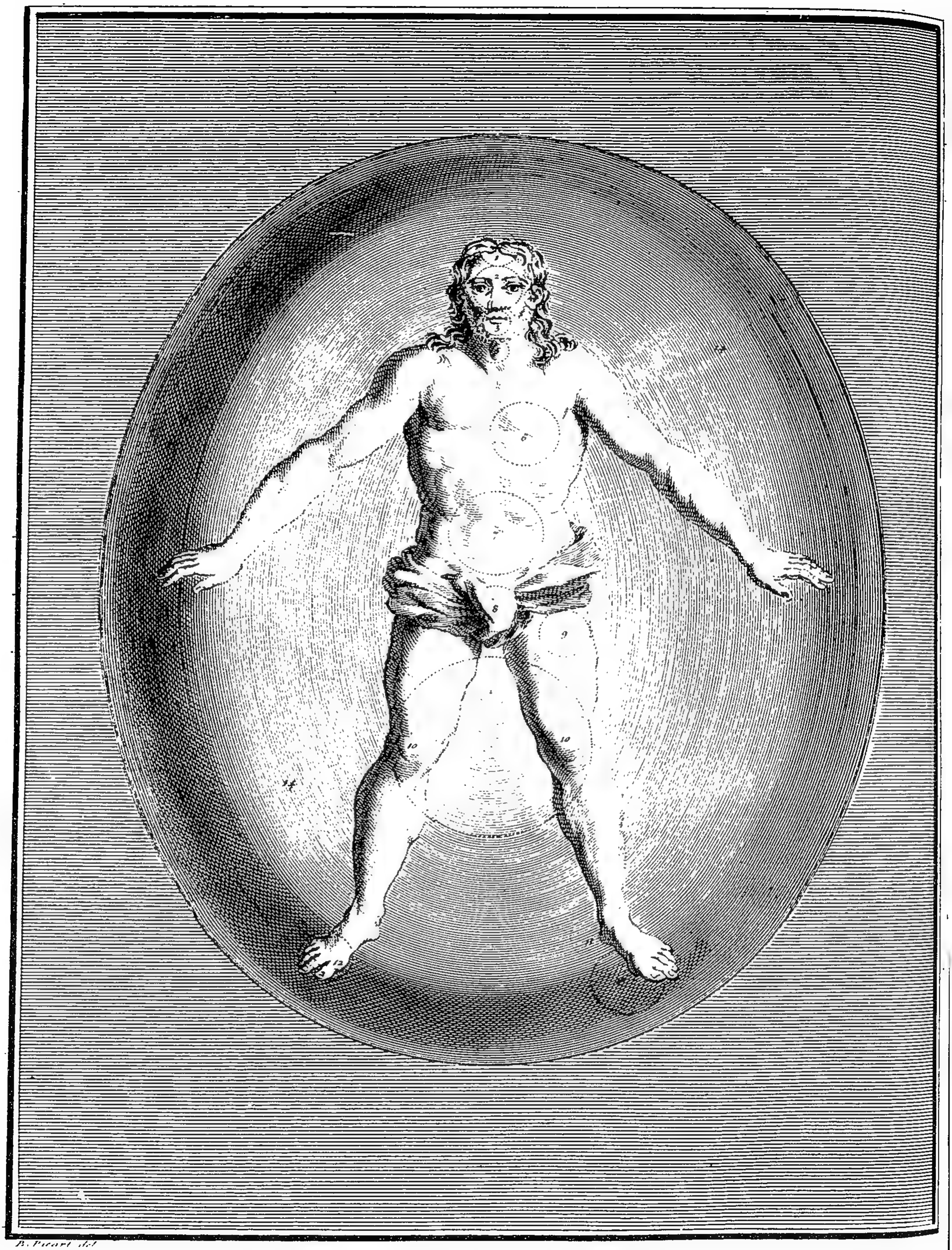
Your Lordſhip's moſt Humble,

And moſt Obedient Servant,

BOUCHET,

Miſſionary of the Company of Jeſus.

SUP-



BRAMA ou BRUMA.

SUPPLEMENT

To the Preceding

DISSERTATIONS:

IN WHICH

Several CEREMONIES in the Religious Worſhip of the EAST-INDIANS are explain'd.

BRAMA.

SOME have been of Opinion, that [a] *Brama* is the ſame with *Pythagoras*; but it is certain the Hiſtory of the God, and that of the Philoſopher, ſcarce agree in one Particular. Beſides, *Pythagoras* never went into *India*; and if he has merited an Apotheoſis, it could have been only by the Doctrine of Tranſmigration, which he himſelf firſt imbib'd in *Egypt*, whence it was carried into *India* by the *Egyptians* who traded into thoſe Parts. It has likewiſe been thought, that the *Brama* of the antient and modern *Indians*, might be the *Hermes Treſmegiſtus* of the *Egyptians*, or the *Xaca* or *Xekia* of the *Japoneſe* and *Chineſe*. We ſhall wave the Diſcuſſion of theſe Particulars, as it would ſpin this Diſſertation to too great a Length.

BRAMA is the firſt Perſon of a kind of Trinity in the Heathen Theology. This firſt Perſon is not only the grand Progenitor of all Mankind, but has alſo created as many Worlds as he has conſiderable Parts in his Body. The Syſtem of this Creation, which we have borrow'd from *Kircher's China illuſtrated*, differs widely from that of the [b] *Banians*, and that related in *Ch.* 1. *Part* I. of the *Diſſertation on the Cuſtoms and Religion of the* Bramins.

" THE *Bramins*, as *Kircher* tells us, relate, that the firſt World, which is ſituated " over Heaven, was made from *Brama's* Brain; the ſecond from his Eyes, the third from " his Mouth, the fourth from his Left Ear, the fifth from the Palate of his Mouth and " Tongue, the ſixth from his Heart, the ſeventh from his Belly, the eighth from his " Privities, the ninth from his Left Thigh, the tenth from his Knees, the eleventh " from his Heel, the twelfth from the Toes of his Right Foot, the thirteenth from the " Sole of his Left Foot, and the fourteenth from the Air with which *Brama* is ſur- " rounded. They pretend, that there is ſome Affinity or Relation between theſe four- " teen Worlds, and the Parts of *Brama's* Body; and add, *That all ſuch Men as are* " *form'd in theſe different Worlds, partake of the Character and Inclinations peculiar to* " *each of them, which they preſerve in this World as long as they live.* Thus thoſe

[a] Voyages of *Della Valle*.
[b] See the *Diſſertation on the Religion of the* Banians.

" created in the firſt World are wiſe and learned, thoſe of the ſecond penetrating, thoſe of " the third eloquent, of the fourth cunning and artful, of the fifth gluttonous, of the " ſixth generous and ſplendid, of the ſeventh niggardly, *&c.* thoſe of the eighth are ad- " dicted to Pleaſures, particularly thoſe of Love; the ninth are laborious, the tenth Coun- " try People and Ruſtics; the eleventh conſiſt of the Dregs of the People, and are em- " ploy'd in the loweſt Offices; the twelfth infamous Wretches and vile Raſcals, the thir- " teenth are unjuſt and mercileſs Wretches, the fourteenth are ingenious and dextrous " People." On theſe Principles the *Bramins* ground all the Rules of Phyſiognomy, and think that they, by looking on a Perſon's Face, can tell the particular World from whence he came originally; after which, they boldly pronounce the Character and Inclinations of the Perſon whoſe Face they have thus examin'd.

ALTHO' the Theology of the *Indians* be very much confuſed, it is nevertheleſs manifeſt that they aſcribe to *Brama*, the [a] Direction of the Fate of Mankind and the Deſtiny of the World, the Diſpoſal of Events, and their various Revolutions. But this is much more than they ought to aſcribe to a God, who, tho' he be a Creator, is nevertheleſs dependant, and a created Being; ſince the *Bramins* relate, that he is the Son of *Quivelinga*, who is no other than *Priapus*, or Nature. But we will endeavour to make good their Aſſertions: Might we not reconcile their Contradictions, by ſuppoſing *Brama* to be Providence, who, according to the Syſtem of the eaſtern Idolaters, muſt be conſider'd as the Daughter of Nature, which they univerſally allow to be the Supreme Being?

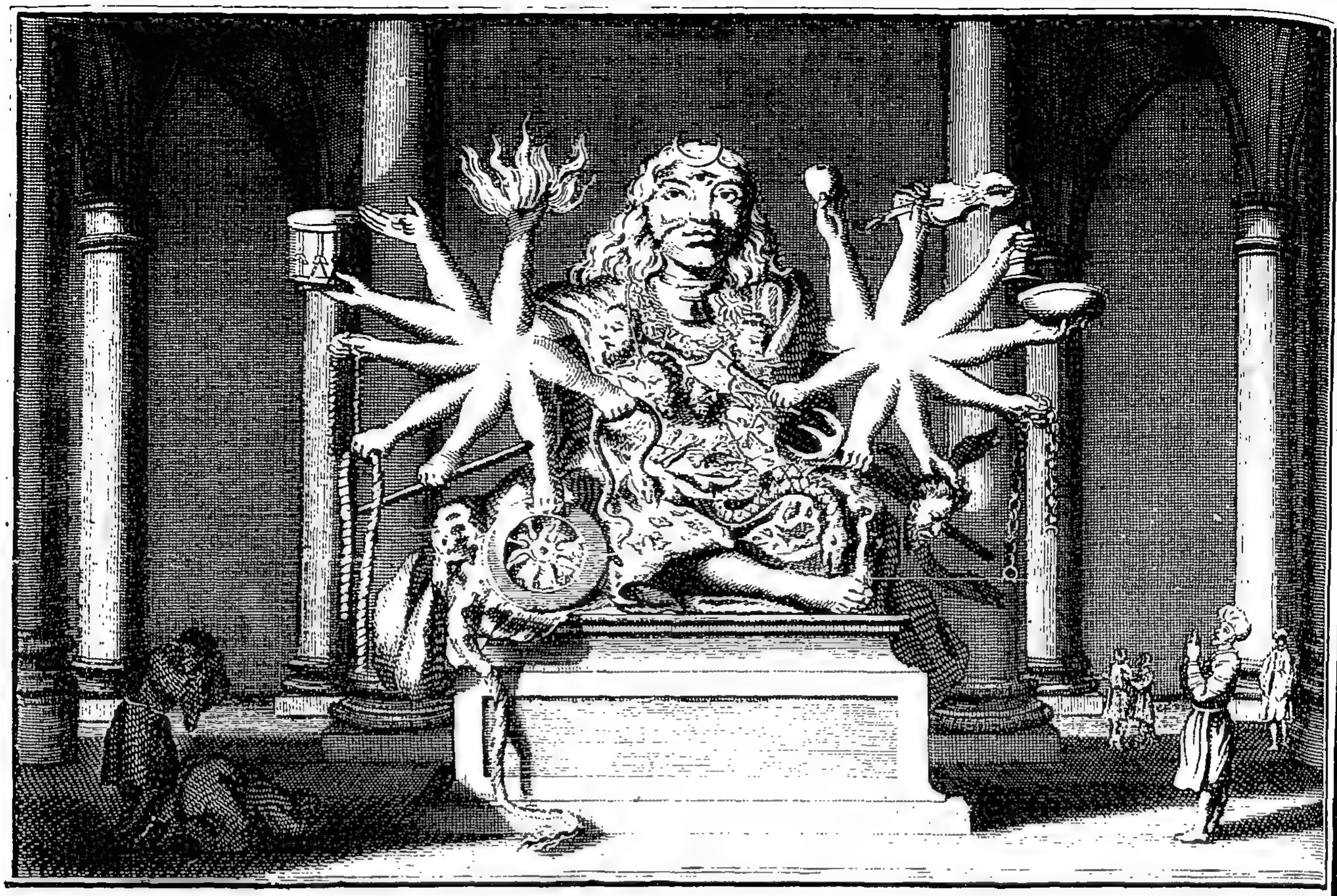
WHAT we have now mention'd of *Brama*, obliges us to relate an ingenious Fiction of the *Bramins*, by which we ſee the Idea they have of the Creation of the World, and which induces us to believe that they look [b] upon Matter as the Eſſence of the Deity itſelf[c]. " They tell us, the Spider is the firſt Cauſe and firſt Principle of all Things; that " the Univerſe was produced by that Inſect's ſpinning out its own Intrails and Belly, ſo " that it brought forth, firſt the Elements, and ſecondly the celeſtial Globes; that it " governs all Things by its Wiſdom and Providence, directs every Thing by its Conduct, " and that Things are to continue in this State till the End of Ages, which will never hap- " pen till this Inſect ſhall have withdrawn into its Body the ſeveral Threads or Filaments,

[a] *Baldæus*'s Deſcription of *Malabar*.

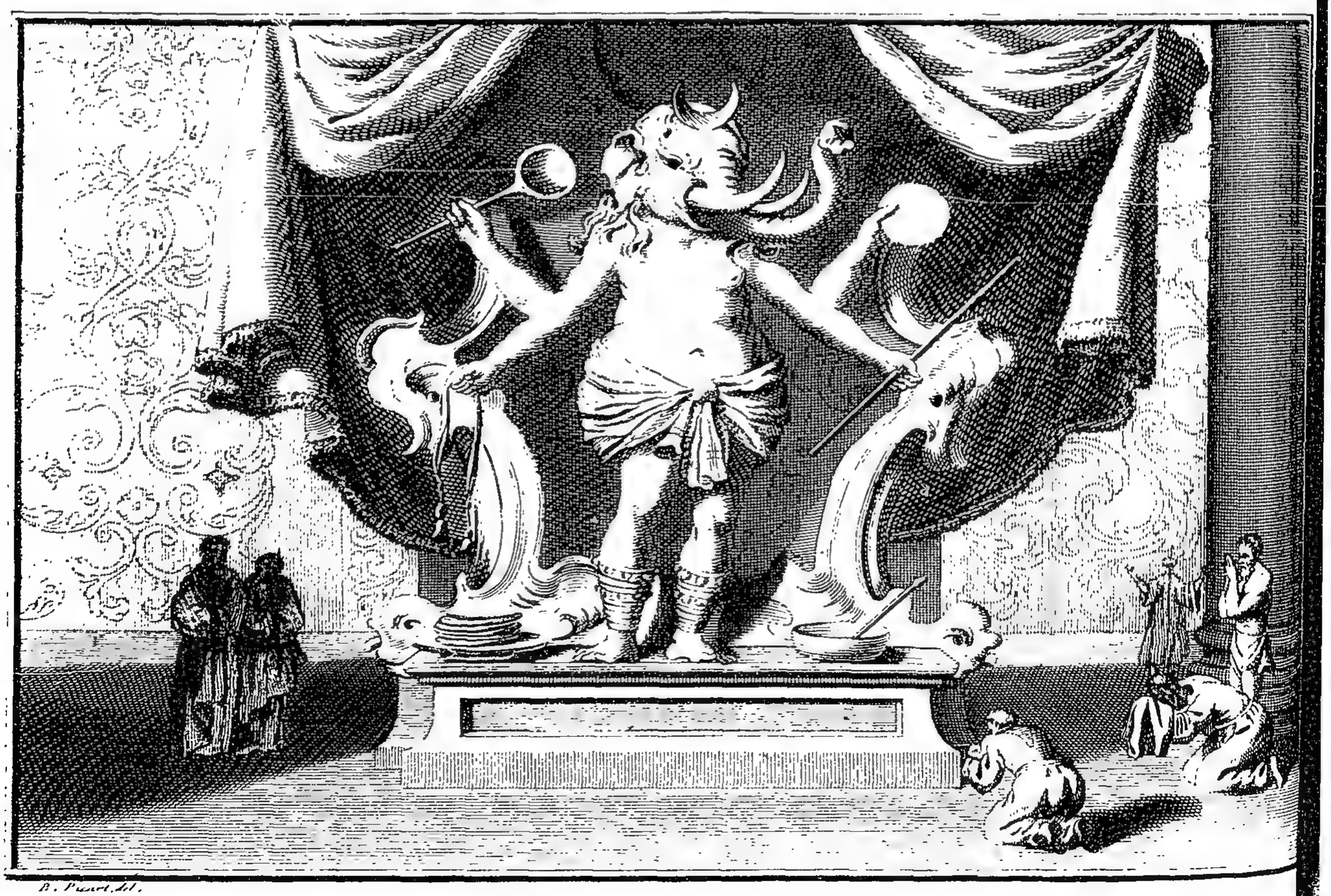
[b] See in the following Article, what the *Bramins* have eſtabliſh'd with regard to the Bud of the World; this Notion may be found to agree with that of the Soul of the World, maintain'd by ſome antient Philoſophers. The *Indians* think, that not only our Souls, but thoſe of all the animated Beings in Nature, are Portions or Parts of that univerſal Soul. They go farther; " God, ſay they, according to *Bernier*, not only produc'd or drew our Souls out " of his own Subſtance, but likewiſe every material and corporeal Being in the Univerſe. Creation is nothing elſe " but God's expanding his own Subſtance, and Deſtruction no more than his contracting or drawing it again into " himſelf, which at the laſt Day will be general. From all which their Doctors conclude, that there is nothing " real in whatever we imagine we ſee, hear, ſmell, taſte, or touch. The whole World is no more than a kind of " Dream, and a mere Illuſion of Fancy; inaſmuch as all this Multiplicity and Diverſity of Things, which we behold, " are but one and the ſame Thing, *i. e.* God himſelf. But if you ſhould ask them to explain in what Manner the Di- " vinity is thus expanded, the Dilation and Contraction of Subſtances, all the various Modifications of Nature, and " how can it poſſibly be, that God, who is not corporeal, but *Bixpek*, (a Term perhaps anſwering to the Word in- " viſible,) ſhould yet be divided into ſo many Portions of Bodies and Souls, they anſwer only by Compariſons. God, " ſay they, is like a boundleſs Ocean, in which ſeveral Phials fill'd with Water float up and down. Theſe Phials, " in what Part ſoever they may be, are ever on the ſame Ocean and on the ſame Water; and if the Phials ſhould " happen to break, the Waters contained in them would always reunite to the whole from which they had been ſe- " parated. Or elſe they will tell you, that God reſembles Light, which, tho' it be the ſame in all Parts of the " Univerſe, does nevertheleſs vary itſelf ſeveral Ways. All theſe different Compariſons induce one to believe they " have very confuſed Notions of theſe Matters. Beſides, a Man muſt underſtand their Language very well, and be " able to read their Books, before he can form a true Judgment of their Syſtems. Extracts which perhaps are " given without any Manner of Connection, and Diſputes or Arguments carried on by Word of Mouth, cannot " alone inable us to judge of the Opinions of a Nation, whoſe Religion and Philoſophy are conceal'd under Enig- " mas and allegorical Fictions."

[c] *Kircher's China* illuſtrated.

" which



IXORA, DIVINITÉ des Indes Orientales.



QUENEVADI, fils D'IXORA.

" which had iſſued out of it, when all Things will be deſtroy'd, and the World no longer
" exiſt but in the Belly of a Spider."

[a] BRAMA is often repreſented in the ſame Manner as the annex'd Figure; but *Della Valle* gives us another Deſcription of its Idol, and aſſures, that he himſelf ſaw it ſo in *India*. " There is, ſays he, a Temple dedicated to *Brama* in *Hagra*— its Statue ſtands
" in the midſt of the Temple, among a great Number of Idols of white Marble. It
" has ſeveral Arms and three Faces, at leaſt I did not ſee any more, it being impoſſible
" for me to diſcern whether there were a fourth, or more behind it. This Statue has
" not the leaſt Drapery about it, and is repreſented with a long, ſharp, but ill-ſhap'd
" Beard, like all the reſt of the Figure, which has too prominent a Belly in proportion to
" its Height. This Defect ſhould poſſibly be aſcrib'd to the Ignorance of the Sculptor,
" unleſs we are to conſider it as a Caprice of the *Indians*, who perhaps, with the People
" of *Sumatra*, think that the moſt gor-belly'd People are the beſt ſhap'd. This Statue
" of *Brama* ſtands upright; at its Feet are two other ſmall Statues, repreſenting his
" Children; and on both Sides of it two Images of Women, a little leſs than *Brama*, one
" to the Right, and the other to the Left, repreſenting this God's two Wives. In another
" Corner of the Pagod, to the Left of *Brama*, two Nudities are placed, repreſenting
" bearded Men, which are almoſt of the ſame Height. The laſt Figures repreſent two
" Religious, who were formerly *Brama*'s Diſciples."

IXORA.

WE are not to confound *Ixora*, who is the ſame as *Eſwara*, with *Ixoretta*, who, according to *Baldæus*, Author of a valuable Deſcription of *Malabar* and *Coromandel*, is properly the Bud of the World. Some idolatrous Doctors, according to *Baldæus*, affirm, that one Day the Univerſe dwindled away in ſo extraordinary a Manner, that there remain'd only *Ixoretta*, who exiſted in the Shape of a Drop of Dew; but that *Ixoretta* in Proceſs of Time recover'd all his Strength; that this Bud was at firſt no bigger than a Grain of Muſtard-Seed, but afterwards ſwell'd to the Bigneſs of a Pearl, when laſtly it became like an Egg, in which five Elements were contain'd: The Egg was cover'd with ſeven Coats, like thoſe of an Onion, whence Fire and Air iſſued. From the Egg, divided into two unequal Portions, the Heaven and Earth were form'd; and the ſeven Coats were divided in the ſame Manner: Of the upper Part of it ſeven Heavens were form'd, and of the lower ſeven Worlds. Nevertheleſs a Thread or String, which cuts the Egg diametrically thro' the Center, united together, in ſome meaſure, all theſe ſeveral Parts. *Ixoretta* placed himſelf on the Top of the String. A Mountain was made on the Earth, on the Top of which there appear'd a triangular Figure, having a round Thing in the Middle, which they call *Quivelinga*. Theſe two Figures repreſent the two Sexes. They add, that *Ixoretta* and *Quivelinga* are one and the ſame Thing, and their Opinion is grounded on the near Relation they bear one to the other. See hereafter *Lingam*. It is very probable, that the *Bramins* may have borrow'd the Emblem of the Egg, by which they repreſent the World, from the *Egyptians*; but we may obſerve a conſiderable Difference between the two Syſtems. The *Egyptians*, in repreſenting the Creator of the Univerſe with an Egg iſſuing out of his Mouth, did not confound the Artiſt with his Work; whereas it does not appear, according to the Principles of the *Bramins*, that they are diſtinct one from the other. In ſhort, nothing can be more ſilly or trifling, than the Principles which a Man pretends to demonſtrate as clear and certain, when in the eſtabliſhing them, he follows no other Guide than his

[a] *Kircher's China* illuſtrated.

Imagination[a]. In the whole, it would not perhaps be impoſſible to reconcile this imaginary Bud, which the *Indians* call *Ixoretta*, with that *Spirit*, which, according to *Moſes*, *mov'd upon the Face of the Waters.*

[b] THE Head of *Ixora* is adorn'd with long and beautiful Hair; his Face is white and ſhining, and a Creſcent is repreſented on his Head. His three Eyes denote the Extent of his Foreſight and Penetration. Altho' we have here repreſented him under a Figure which ſeems to take up no great Space, yet the *Bramins* aſſure he is infinite. One Day *Brama* being deſirous of ſeeing *Ixora*'s Head, he for that Purpoſe took his Flight towards Heaven, but in ſpite of all his Endeavours, he was not ſuffered to gratify his Deſires. On the other Side, *Viſtnou*, the God of Metamorphoſes or Changes, endeavour'd to pierce through to the Place where *Ixora*'s Feet ſtood: In order to ſucceed in this Attempt, he transform'd himſelf into a Hog, and made a great Hole in the Ground with his Snout; but in vain he endeavour'd to puſh'd forward, for his Snout could never reach the Place where the Feet of the God were. The Body of *Ixora* is ſo prodigiouſly bulky, that the Serpent *Baltegu*, who ſurrounds ſeven Worlds, and as many Seas, was not long enough to ſerve him as a Bracelet. An Idolater, who knew more of that Matter than the reſt, reproach'd a *Bramin* in the moſt injurious Terms, for maintaining, that it was poſſible for *Ixora* to be comprehended in a Pagod.

IXORA is repreſented ſtanding on a Pedeſtal, with ſixteen Arms, each of which graſps ſomething; thoſe of the Right Side hold Fire, Silver, a Drum, a Pair of Beads, a Rope, a Stick, a Wheel, and a Serpent; thoſe of the Left a Heart, a muſical Inſtrument, a Bell, a *China* Bowl, a Chain, a *Bramin*'s Head, a Trident, and an Ax or Hatchet. By theſe ſixteen Arms, the Power and Strength of God are repreſented. He has an Elephant's Skin over his Shoulders, and is likewiſe cloth'd with a Tyger's Skin, whoſe Spots repreſent the Stars in the Firmament. He is ſurrounded with a great many Serpents, which poſſibly the *Indians*, as the *Egyptians* antiently, have made the Emblem of the Revolution of Ages. He wears a Necklace, at which a little Bell hangs, denoting *Ixora*'s Vigilance: This Necklace is made of the Skin of an Animal, called by the *Indians Mandega*. He has another Necklace ſet off with Flowers, beſides the above-mention'd; and a third, garniſh'd with ſeveral [c] Heads of *Brama*; and a fourth, to which the Bones of *Chatti*, *Ixora*'s Wife, are ty'd. The Theology of the *Bramins* of *Malabar* and *Coromandel*, relate, that this God has two Wives, *viz. Chatti Grienga* his dearly beloved, and inſeparable Conſort, who reſides behind him, and conceals herſelf in his Hair: [d] As for *Chatti* his other Wife, ſhe dies, and comes to life annually, in the ſame Manner as *Brama*; and *Ixora*, every Time ſhe dies, takes her Bones, and ties them to his fourth Necklace. We muſt not omit, that the Body of this Deity is ſmear'd over with Earth and Aſhes, to denote Generation and Deſtruction.

FROM what was juſt now obſerv'd, it is pretty manifeſt, that *Ixora* is the Matter, which ſeveral Philoſophers, ancient and modern, ſuppoſed to be infinite and eternal; and that it is commonly confounded with a firſt Cauſe, infinitely ſuperior to Matter, and its Sovereign Mover. Poſſibly this Croud of Gods ador'd by the *Eaſt-Indians*, may be compoſed only of *Genii*, (a ſet of Spirits ſubordinate to the Sovereign God) and of Kings and great Men, who for their glorious Actions were rank'd among the Gods. "Several learned Men, ſays Father *la Lane*, in a [e] Letter of his written to Father *Mor-*

[a] See Judge *Hale* of the Origination of Mankind.

[b] *Baldæus*, ibid.

[c] *Brama*, according to the *Bramins*, dies and revives annually. Every Time he dies, *Ixora* takes one of his Heads, and ties it to his Necklace.

[d] She is the Goddeſs of the Waters.

[e] *Vide* the tenth Collection of *Edifying Letters of certain Miſſionaries.*

"gues

" *gues*, are agreed, that there can be but one God, who is a pure Spirit; but they ſay " farther, that *Chiven*, *Vichnou*, and the reſt, are his Miniſters or Agents, and that it " is by their Mediation we approach the Throne of the Deity, and receive Bleſſings " from thence." All we can ſay, is, that their Practice would not induce us to think " they believ'd but in one God only: However, theſe are not the only People, who, in religious Matters, deſtroy by their Practice, what they admit in Speculation. As to what relates to the Worſhip of the Statues of thoſe Gods, they fairly own, if *Bernier* may be credited, that they believe them to be only ſo many Images and Repreſentations. " We pay them Honour, ſay they, merely for the ſake of thoſe they repreſent; " they are lodged in our Pagods, becauſe it is neceſſary, for the better offering up our " Prayers in them, that ſome ſuch Object ſhould ſtrike the Eye, in order to fix the At- " tention; and when we pray, we do not addreſs ourſelves to the Statue, but to him re- " preſented by it: In a Word, we look upon God as the abſolute Maſter, and the ſole " Almighty Power." *Bernier* adds, that this appear'd to him *ſomewhat after the Chriſtian Way of Thinking.*

PUDA, the PEXAIOS, &c.

THEY aſſociate to *Ixora* certain Deities, whom the *Malabarians*, and the reſt of the *Indian* Idolaters, call by the Names of *Puda*, *Pexaios*, and *Pés*. *Puda* is repreſented under the Shape of a ſquat, thick, gor-bellied, beardleſs Man, with three Serpents over his Head. He has one Serpent upon his Left Arm in the Form of a Ring, and two upon his Thighs, and a Shepherd's Crook was ſeen in his Left Hand. The *Pexaios* and *Pés* are larger, and wrought with greater Skill than *Puda*: All of them bear ſome Relation to the rural Gods of the antient Heathens. In fine, if the Reader will give himſelf the Trouble to compare theſe Explications with the *Diſſertation on the Manners and the Religion of the Bramins*, he will meet with ſeveral Things of the ſame Nature, expreſs'd under different Names, and frequently mix'd with ſuch Ideas as have no Manner of Connection. This Imperfection ariſes from the Confuſion, which is found in the *Indian* Theology; and the Obſcurity with which Travellers have clouded it, for want of knowing how to diſtinguiſh the Opinions of the ſeveral Sects one from the other. An *Indian*, who ſhould write on the Chriſtian Religion, would make an odd kind of Rhapſody, were he to confound the various Opinions of *Anabaptiſts*, *Lutherans*, *Quakers*, *Calviniſts*, and *Roman Catholics*; and ſhould not only heighten them with the myſtical and allegorical Deſcriptions of the Divines of their different Sects, but interlard his Work with Stories out of the antient and modern Legends.

QUENAVADY.

QUENAVADY is ſeated on a Throne behind a Curtain, which is drawn back, whenever any Devotee comes to pay Homage to him. This God is the eldeſt Son of *Ixora*: He is repreſented with the Head, the Teeth, and Trunk of an Elephant, with a Creſcent on the Crown of his Head; he has long Hair, large Eyes, broad Ears, red Spots on his Face, if we may ſo call it when we ſpeak of an Elephant; but the reſt of the Body, which gliſters like Gold, is of an human Shape. He has four Arms, and a prodigious wide and prominent Belly; his Loins are girded either with a Piece of Stuff or painted Linen, which hanging down before on his Thighs, is tied under the Navel. He has ſeveral Gold Rings on his Feet; in one of his Hands he holds a *Diſcus* or Quoit, in another a long Staff, in the third an Inſtrument made in the Shape of a Porenger,

and

and in the fourth a kind of String. *Ixora* begot *Quenavady*, in a Solitude to which he had baniſh'd himſelf for having cut off one of *Brama*'s Heads; and the reaſon why that created Deity reſembles an Elephant, is, becauſe his Parents metamorphos'd themſelves into thoſe Creatures, when they begot him: This Transformation was made in the midſt of a Wood, and the Offspring of their Commerce was tainted with the brutiſh Fierceneſs of wild Beaſts. He was as yet but very young, when he one Day had the Impudence to thruſt his Trunk under his Mother's Petticoats, as ſhe was holding him in her Arms; nay, ſome *Indian* Doctors aſſure, that he did ſomething worſe. The Father provok'd at his Son's Inſolence, employ'd an Expedient, which prov'd of great Service to his Honour; for he lopp'd *Quenavady* in ſuch a Manner, as made it impoſſible for him to divert himſelf any more in the amorous Way.

THE *Indian* Doctors repreſent *Quenavady* as an inſatiable Deity, who devours every Thing that is ſet before him. They relate, that he dwells in the midſt of a Sea of Sugar, in a delicious Place, where Riches and Pleaſure flow with uninterrupted Abundance, ſo that the Senſes may there riot in whatever they can poſſibly luſt after. It is here *Quenavady* eats, or rather devours perpetually his Victuals. Two Women who ſtand by his Side, are inceſſantly throwing Sugar down his Throat with very large Spoons; and leſt the Uniformity of the Viands ſhould create a Loathing in the God, he has round him ſeveral other Dainties, and a prodigious Quantity of all ſorts of Fruit. *Quenavady*'s Taſte ſeems to agree very well with that of the Age.

IT is to this God the *Indians* offer the Firſt-Fruits of their Works; Authors ſet his Name at the Head of their Writings; Artificers and Trades-People of all kinds, invoke his Name before they engage in any Work whatſoever. The *Indians* ſay, that a Man muſt ſerve *Quenavady* ſix and thirty Years, before he can obtain any Thing he prays for; at the End of twelve Years he moves his Right Ear, though almoſt imperceptibly, which ſignifies, that he requires ſtill twelve Years more Worſhip; after which he moves his Left Ear, to denote they muſt ſerve him the remaining twelve Years with the utmoſt Strictneſs.

THE Fourth of the Moon of *Auguſt* is a very unlucky Day, in the Opinion of the *Indians* of *Coromandel* and *Malabar*, becauſe of the Curſe which *Quenavady* utter'd in his Anger againſt the Moon, for laughing at him one Day when he happen'd to fall down. The choleric God proteſted, that whoever ſhould preſume to look on the Moon that Day, ſhould fall into great Misfortunes, and be cut off from his *Caſte*. The Idolaters, becauſe of this Curſe, confine themſelves in their Houſes the Fourth of the Moon of *Auguſt*; when they neither undertake the moſt inconſiderable Affair without Doors, or once look into the Water, for fear of ſeeing the Reflection of the Moon in it. In fine, if they chance to be ſo unlucky, as to be out upon a Journey in this Seaſon, they are ſure to cover their Faces very cloſe.

IXORA has other Children, who go by the Name of *Quenavady*. That ſurnam'd *Iſagouraba* is repreſented with an Elephant's Head and eleven Arms. Another *Quenavady*, ſurnam'd *Ceuxi*, came into the World under a completely human Shape, and was generated from the Sweat of *Parameſceri*, *Ixora*'s Wife. He was full grown at the Moment of his Birth; the jealous *Ixora* miſtook the new-born Child for his Wife's Gallant, and without enquiring into the Affair cut off its Head, whence there ſprung a Cocao-Tree. *Parameſceri* was afflicted at the Rage of her jealous Husband, and for the Death of her Son, who was the miraculous Product of her Sweat, and made heavy Complaints upon that Account. *Ixora*, on the other Side, confeſs'd his Fault, cut off a white Elephant's Head, and grafted it, while it was juſt reeking from the Body, upon that of the dead

Ceuxi, whom he reſtor'd to Life at the ſame inſtant, to conſole the diſconſolate *Parameſceri*. [a] *Siri-Hanuman*, or *Hannuvan*, call'd *Anemonta*, in the *Diſſertation on the Cuſtoms and Religions of the* Bramins, was Son to *Ixora* and *Parameſceri*. His Mother occaſion'd his coming into the World under the Shape of an Ape, which was in the following Manner. [b] One Day *Parameſceri* went with a Ball to her Husband: As ſhe was dancing, ſhe happen'd to caſt her Eyes on a Wood, where ſhe perceiv'd two Apes, who were ſporting together in ſo melting a Manner, that ſhe immediately reſolv'd to leave the Ball, and run up and down the Woods under the Shape of that Animal: She did not intend to continue idle there, having been too much affected with the Pleaſures, in which ſhe had ſeen the Apes indulge themſelves, not to follow their Example: *Ixora* was therefore oblig'd to follow her into the Woods, when the complaiſant God transform'd himſelf into an Ape, after which they climb'd gently up the Trees, jump'd from Branch to Branch, approach'd one another, began to play little roguiſh Tricks, and, in ſhort, at laſt went to thoſe Lengths, that *Siri-Hanuman* was got between them. However, *Parameſceri* reflecting ſeriouſly afterwards on what ſhe had done, was aſham'd to ſee herſelf juſt upon the Point of bringing forth an Ape; ſhe beſought the Wind to rid her of her monſtrous Child, of which ſhe was going to be delivered, and to convey it to ſome other Woman. The Wind, obſequious at her Requeſt, carried the Child into the Womb of the Wife of a Genius, and the Child was brought forth in in due Time. His Father *Ixora* indulg'd him the Privilege of doing whatever he pleas'd during three Hours and three Quarters every Day. This Ape-God is had in great Veneration by the *Indians*, a pompous Worſhip was paid him, and the Pagods in which he is ador'd are adorn'd with the utmoſt Magnificence. When the *Portugueſe*, in 1554, made a Deſcent upon the Iſland of *Ceylan*, they plunder'd the Temple of the *Ape's Tooth*, made themſelves Maſters of immenſe Riches, and carried off this precious Relick, the Object of the Religious Worſhip of the Inhabitants of *Ceylan*, *Pegu*, *Malabar*, *Bengal*, *&c.* The Shrine in which this Relick was depoſited, was cover'd with Jewels, and they took care not to forget it; an *Indian* Prince offer'd the Viceroy of *Goa* ſeven hundred thouſand Ducats of Gold to redeem this ſacred Tooth, but his Propoſal was rejected.

SUPERBENIA is alſo number'd among *Ixora*'s Children, but he ow'd his Birth to the Infidelity of *Parameſceri*. Here follows the Hiſtory of the Birth of that illegitimate God, who has ſix Faces and twelve Arms. Our hopeful Goddeſs being one Day alone in the Bath, and undreſs'd without doubt, was obſerv'd by ſix jolly Weavers whoſe Stature and Countenance promiſed Wonders. *Parameſceri* was charm'd with what ſhe ſaw, while on the other Hand, our Weavers were not inform'd with Hearts of Stone. The Lady was beautiful and piercing, the Weavers young and active; in a Word, it was plain both Parties were reciprocally ſtruck, and —— ſomething more enſued: The ſix Gallants and the Goddeſs made quick Work of it, and a Boy with ſix Faces and twelve Arms ſprung from this Intrigue. The Child being grown up, was agreeable in *Ixora*'s Eyes, who own'd it for his, becauſe of his Wit.

PATRAGALI, Daughter of *Ixora*, was born from a *Running*, with which *Wiſtnou* was troubled, which entring into *Ixora*'s Body, iſſued afterwards by the Eye of Fire, which the latter has in his Forehead; this *Running* falling down on the Earth, gave Birth to *Patragali*, a very monſtrous Deity, who is as black as an *Ethiopian*; ſhe has ſixteen Arms and eight Faces, large round Eyes, the Teeth of a Hog, and an Elephant hanging on each Side of her Head, in the Manner of Ear-Rings; a Peacock's Tail inſtead of Hair, and Serpents inſtead of Clothes. In her Hands ſhe holds a Sword, a

[a] See the Repreſentation which will hereafter be given at the ſeventh Incarnation.
[b] In the above-mention'd Diſſertation, he has a different Original aſcrib'd to him.

Sea-Snail, a Trident, a kind of little Ciſtern, call'd by the *Malabarians Capala*, a crooked Sword, a ſmall Sabre, an Engine to lift up Burthens, a *Zagaye* or *Mooriſh* Dart, a Javelin, a Rope, an Ape, a Wheel, and an Iron Inſtrument with three Hooks. This Monſter was ſent into the World to revenge the inſulted *Ixora* upon *Darida*, who was a very inſolent Giant. The Idolaters believing that *Patragali* afflicts with the Small-Pox, and alſo cures it, devote to her all ſuch as labour under that Diſeaſe; the Patient is committed to the Care of certain Perſons who have devoted themſelves to the Service of that Divinity, and theſe Devotees endeavour to make her propitious, by Sacrifices and Offerings accompanied with Vows and Prayers. They cut off the Heads of ſeveral Cocks, and throw their Blood to the Dogs; they feed their Sick with Rice boil'd in Water; but we are aſſur'd they often give the poor Patients a Lift into the other World, when they find they are able to bequeath them a handſome Legacy. It is well known that among us a Devotee covets nothing more than an Eſtate; and that many a Man edifies good Souls by his Prayers, who at the ſame Time often waits with Impatience for the Death of ſome antiquated Widow, in order to ſucceed to her Eſtate, or of ſome old Sinner who pretends to reſtore to God what he has ſtole from Men in his Life-Time. *Patragali* is one of thoſe Deities whom they worſhip thro' Fear, who has a magnificent Pagod erected to her at *Cranganor*, whither the devout *Indians* often go in Pilgrimage. The *Indian* Doctors relate, that this Goddeſs was married, but that ſhe would never ſuffer her Virgin Flower to be cropt.

WISTNOU, WICHNU, or *WISTNUM.*

THIS God, who is Son to *Quivelinga*, is inferior to *Ixora*; he is often repreſented under a hideous Shape, as black as a Negro, and with four Arms. This God governs the World, and reſides in the Sea of Sugar; but a very whimſical Circumſtance is, that he there ſpends his whole Time in Sleeping, and yet directs the Affairs of the Univerſe; he uſes the Serpent *Annatam* for a Throne, and its five Heads ſerve as ſo many Cuſhions, on which the ſleeping God repoſes himſelf. We ſhall obſerve by-the-By, that the *Indian* Dieties are generally attended with Serpents. The Inhabitants of theſe Countries believe thoſe Animals to be ſo many celeſtial *Genii*, and it is a lucky Omen to meet a Serpent in one's Way.

THE God *Wiſtnou* has on his Breaſt the Mark of a Kick, which *Ricxi*, who was originally a *Genius* of *India*, gave him one Day as he was in a deep Sleep. *Liximi* and *Siri Pagoda* are look'd upon as his Wives, the latter of whom he met with in a Roſe which had a thouſand Leaves.

The Ten INCARNATIONS, *or* METAMORPHOSES *of WISTNOU.*

WISTNOU[a] has already metamorpoſed himſelf nine Times in this World, and is to undergo a tenth Transformation. Theſe Metamorphoſes comprehend all the Myſtery of the *Indian* Theology; he firſt aſſumed the Shape of a Fiſh, in order to ſearch for the *Vedam* at the Bottom of the Sea, whither it had been carried by an Evil *Genius*, who had forc'd it away from the *Deutas*. *Wiſtnou*, at the urgent Requeſt of the *Deutas*, plung'd into the Sea, kill'd this evil Genius, and return'd with the *Vedam*,

[a] The foregoing Diſſertation relates theſe Transformations after a very different Manner; after this Explication, we ſhall preſent the Reader with Father *Roth*'s Account, who differs from both.

which



Premiere jncarnation.



Seconde jncarnation.



Troisieme jncarnation.



Quatrieme jncarnation.

B. Picart. Jcl.

which he found in a Shell: The Figure repreſents *Wiſtnou* coming out of the Fiſh, whoſe Form he had aſſum'd; his two Right Hands hold the *Vedam* open, and a Ring; his two Left, a Sabre, and the Shell in which the *Vedam* was inclos'd; the Monſter is ſeen Headleſs at his Feet. On the other Side, the *Malabarians* aſcribe to *Brama* part of what the other *Indians* attribute to *Wiſtnou*, and affirm, that the Evil *Genius* took the *Vedam* from him, that *Brama* complain'd thereof to *Wiſtnou*, and implor'd his Aſſiſtance. *Brama* is repreſented in the Figure ſitting on an *Indian* Flower.

Second INCARNATION.

THE ſecond Metamorphoſis of *Wiſtnou* was into a Tortoiſe. One Day the Sea being elated with Pride, preſum'd to give an inſolent Account of its Power and Riches. *Brama*, accompanied with certain Demons, was order'd to puniſh this Element for its Inſolence; accordingly they took up the Mountain of *Merupa*, which is all of maſſy Gold, and placed it in the midſt of the Sea; they wound the Serpent *Signag*, or *Sciſſia*, as the *Bramins* call it, ſeveral Times round this Mountain; then uſing this Serpent as a Cable, they lifted up the Mountain, and afterwards let it fall again, till they at laſt forc'd this haughty Element to reſtore all the Wealth which had made it ſo proud. The Sea was forc'd to throw up again the following Things; *viz.* Silver, a very precious Jewel, the Tree *Parſatig*, a Veſſel in which the Water call'd *Sora* was contain'd, *Dannewanter* the *Indian Eſculapius*, the Moon, the white Cow, the *Amarith* or Water of Eternal Life, the Elephant with ſeven Trunks, the Virgin *Remba*, the ſeven-headed Horſe, the Bow call'd *Demeck*, a Shell call'd *Sank*, and the Poiſon *Sabar*. Thus was the Sea humbled; all its Wealth was diſtributed up and down in different Places, when the Expedition being ended, *Brama* re-aſcended into Heaven.

SOME *Indian* Doctors ſay, that the Earth unable to ſupport the Weight of the Mountain *Merupa*, was juſt going to the Bottom of the Abyſs, when *Wiſtnou*, who had aſſum'd the Shape of a Tortoiſe, took the Mountain on his Back.

Third INCARNATION.

A POWERFUL *Genius*, *Rennicxem* by Name, took the Earth one Day, and roll'd it in his Hand like a Bowl; but not ſatisfy'd with having thus far try'd his Skill, and imagining himſelf to be peaceable Poſſeſſor of the terreſtrial Globe, he went and hid himſelf in *Patalam*, which is the Bottom of the Abyſs. *Wiſtnou*, who was aſleep at the inſtant when he took his Flight, awaking on a ſudden, was ſurpriz'd to ſee the Earth was gone; upon which he immediately transform'd himſelf into a Hog, pierc'd as far as *Patalam* by the help of his Snout, arm'd with two monſtrous Tuſhes, attacks the Thief, kills him, and then laying the Earth on his Tusks, return'd from the Abyſs with this important Conqueſt. *Baldæus* in his *Deſcription of* Coromandel relates, that in a Pagod of *Trimottam* near *Sinzi*, is the Head of a Hog, which, if the *Bramins* are to be credited, grew in the Earth like a Truffle; 'tis conſider'd as an Image, or rather a memorable Relick of the Metamorphoſis of *Wiſtnou*.

THE Heathens of *Mogul* aſcribe this Metamorphoſis to another Cauſe. They relate, that Mankind in the firſt Age degenerated ſo abominably, that all Faith and Law were baniſh'd from the Univerſe; then Iniquity was multiply'd, the Sins of Mankind in-

creas'd the Weight of the Earth, ſo that the Serpent *Seiſſa*, on which it lay, was no longer able to ſupport it; whereupon it fell to the Bottom of the Sea, and all Mankind were deſtroy'd. *Brama* beſought God that the Earth might again return upon the Waters, and his Requeſt was granted. *Wiſtnou* deſcended from the Heavens under the Figure of a Hog, in the Manner repreſented in this Figure, and under that Form ſwell'd to ſuch a prodigious Size, that his Head touch'd the Stars. He then went down into *Patalam*, where he defeated *Hirnak*, a monſtrous Devil; after which, mounting on the Carcaſs of this dead Monſter, he hook'd the Earth to him, and rais'd it with his Tuſhes, after having plac'd it on the Tortoiſe which lay on the Serpent *Signag*, who, according to the *Indian* Doctors, has a thouſand Heads. After this, *Brama* again repeopled the Earth with new Men, whom he created with a ſingle Word.

THE Engraver copied the Figure of the third Incarnation, from a Deſign in which there is neither a Tortoiſe nor a Serpent.

Fourth INCARNATION.

BRAMA, in the firſt Age, ſubdued the Giant or Devil call'd by the *Indians Hirrenkeſſep*, and kept him in a very tedious and ſevere Confinement. After he had thus ſuffer'd for twelve Years, the Giant implor'd the Mercy of *Brama*, who taking pity on this unhappy Wretch, indulg'd him moſt uncommon Favours; for he releaſed him out of Priſon, made him a powerful Monarch; and to aſſure him he ſhould continue to live, he granted him the following Privilege, *viz.* that it ſhould be impoſſible for him to die, unleſs in the moſt extraordinary and uncommon Manner. *Hirrenkeſſep* was hereby ſecur'd from the Inſults of the Heaven, the Earth, the Sun, the Moon, Thunder, Lightning, the Day, the Night, the Wind, Storms, and ſuch like Accidents, which we ſhall not enumerate. The Giant having recover'd his Liberty, raiſed ſeveral Armies, and made ſuch rapid Conqueſts, that he ſoon became the Terror of the Univerſe. But now the ſoft Gales of Proſperity ſwell'd his Heart, and he carried his Inſolence to ſuch a Pitch, that forgetting who he was, he commanded that himſelf only ſhould be ador'd as God. The *Bramins* oppoſed this impious Worſhip, and beſought *Wiſtnou* to deliver them from the Tyranny with which they were oppreſs'd. *Wiſtnou* aſſur'd them, that the Wife of this Tyrant ſhould bring forth a Child who ſhould free them from his Uſurpation. *Wiſtnou*'s Promiſe was fulfill'd, the Giant became the Father of a Son, whom he would have brought up in the Worſhip of himſelf only; but the Babe, ſo far from owning him to be God, made a ſolemn Confeſſion of his Faith, by which he acknowledg'd *Wiſtnou* as Creator of the fourteen Worlds, and Father of Truth, *&c.* The Tyrant highly incens'd, treated this little Martyr to the *Bramin*'s Faith very inhumanly, and was going to knock him down with his Staff, when the Child eſcap'd the Blow, by hiding himſelf behind a Pillar, which receiv'd the Stroke, and immediately ſplit in two, when lo! a dreadful Monſter iſſued out of it; *Wiſtnou* had aſſum'd that Shape purpoſely to chaſtiſe the Inſolence of this Tyrant. The metamorphos'd God ſeiz'd the Giant by the Middle, and tore him to Pieces.



Sixieme Incarnation.



Cinquieme Incarnation.



H. Picart del.

Huitieme Incarnation.



Septieme Incarnation.

Fifth INCARNATION.

[a]IN the Time that *Mavaly* govern'd the World, *i. e.* during the Golden Age of the *Indians*, there was a wonderful Profuſion of all Things, ſo that no one would work; no Subordination was to be ſeen, every Thing was in common, and a Man needed only put forth his Hand to take whatever he wanted. But what was the Reſult of this dangerous Abundance? Every Man was oblig'd to depend entirely upon himſelf, and not rely on the leaſt foreign Aſſiſtance, and that becauſe Intereſt, which in general unites Mankind together, had not yet got Poſſeſſion of their Hearts. The worſt was, there was very little Devotion to be met with in the World, for Neceſſity, the great Motive for Prayer, was as yet unknown. *Wiſtnou*, deſirous of putting a Stop to a Circumſtance, which might be attended with very ill Conſequences, reſolv'd therefore to dethrone *Mavaly*, and to bring Want, Hunger, Miſery, and Poverty into the World: To ſucceed in his Attempt, he employ'd Artifice, and aſſuming the Shape of a poor *Bramin*, preſented himſelf to *Mavaly* as a Beggar craving Alms. *Mavaly* offer'd him Kingdoms and Treaſures: To which the *Bramin* anſwer'd, that he begg'd only three Foot of Ground for himſelf to inhabit with his Baggage, conſiſting in an Umbrello, a Book of Devotion after the *Bramin* Worſhip, and a Goblet. The Reader is to obſerve, that the Furniture of a *Bramin* conſiſts only in theſe three Particulars. He requir'd at the ſame Time, that for the more ſolemn Ratification of his Right to this Ground, *Mavaly* ſhould pour[b] Water into his Hand. The latter ſurpriz'd at the *Bramin*'s Modeſty, was long urgent with him, but in vain, to accept of ſuch Advantages, as in all outward Appearance, were infinitely greater than the three Foot of Ground he requeſted. However, as he was juſt going to beſtow the three Foot of Ground on the *Bramin*, *Mavaly*'s Wife ſuſpecting ſome Trick, ſtrongly oppos'd the Grant. But *Mavaly* refus'd to forſwear himſelf, and taking the Veſſel, in which the Water appointed for the fatal Ratification was contain'd, he pour'd ſome of it into the *Bramin*'s Hand, who drank it off; when immediately reſuming his Divinity, he cover'd the Earth with one Foot, and Heaven with the other: After which, going to appropriate to himſelf the reſt of the Ground which the unhappy *Mavaly* had then granted him, he ſet his Foot upon his Throat, and knock'd him backwards into the Abyſs, which he meaſur'd at the ſame Time. The Husband and Wife being thus dethron'd by an Artifice ſo unworthy *Wiſtnou*, made heavy Complaints to him upon that Account, when the God mov'd with his Complaints, reſtor'd *Mavaly* King of the Abyſs. Some *Indian* Doctors aſſure, that *Wiſtnou* made him Door-keeper of Heaven. Be that as it will, ever ſince this Revolution, Riches and Poverty, Abundance and Miſery, Proſperity and Adverſity, the natural Reſult of the Inequality of Conditions, have alternately prevail'd in the World: But *Wiſtnou*, in order to tranſmit to Poſterity a Type of the Felicity which Mankind enjoy'd under the Reign of *Mavaly*, inſtituted a Feſtival call'd by the *Malabarians*, *Ona*, and by them celebrated in the Month of *Auguſt*; 'tis a kind of Bacchanal, during which the *Indians* of all Ranks and Conditions dreſs themſelves as richly as their Circumſtances will poſſibly allow, feaſt one another to the beſt of their Abilities, and ſpend that Seaſon in Joy and Feſtivity.

[a] This Metamorphoſis is related after a very different Manner, in the *Diſſertation on the Manners and Religion of the* Bramins, *Ch.* 15. of the ſecond Part.

[b] Whenever the *Indian* Idolaters tranſact any Affair the Contract is ratified by pouring Water into the Hand of the Purchaſer, who is obliged to drink it. Baldæus's *Deſcription of* Coromandel.

Sixth INCARNATION.

A *BRAMIN*, who was a very good Man, having married a very virtuous *She-Bramin*, withdrew with his Wife to the Banks of the River, call'd by the *Indian* Legends *Bewa*. They pitch'd upon this Place for their fix'd Habitation, and reſolv'd there to ſpend their Days in Devotion. In this calm State, there was one Circumſtance wanting to complete their Happineſs, and that was Children, the *Bramin*'s Wife not bringing him any. The *Banians* look upon ſuch Nuptials as diſhonourable, which are not crown'd with Children. Our pious Pair, inconſolable at the Reproach which was caſt upon them, reſolv'd to withdraw to the Deſart, there to implore, with greater Fervency than ever, the Bleſſing of Heaven, in order that they might have Children; and for this Purpoſe were reſolv'd to make choice of ſome remote and unfrequented Place. Our Couple, after having long wandered thro' the Fields, at laſt arriv'd at a Pagod, ſituated in the midſt of a little, but very agreeable Grove. Here they offer'd up very long Prayers to God, but to no Effect; which made them conclude, that the Beauty of the Place was the ſole Cauſe of his rejecting them. Hereupon they reſolv'd to ſee whether they could not mollify him in the Plains, and to continue, for that Purpoſe, always expos'd to the burning Rays of the Sun, and the Inclemencies of the Air; but ſtill this rigorous Penance avail'd them nothing. At laſt they made a Reſolution to ſuffer the Extremes of Hunger, till ſuch Time as it ſhould pleaſe God, either to hear their Prayers, or put an End to their Lives. For nine Days they underwent this rigorous Trial; after which, *Viſhnou* appear'd to them under the Shape of a beautiful Child, and asked them the Occaſion of theſe repeated Auſterities. They ſatisfy'd his Demand; upon which *Viſhnou* revealing himſelf, promiſed them three Children, and vaniſh'd away in an inſtant. Two of theſe three Children were produc'd by Tranſmigration; the Souls of the *Bramin* and his Wife, whom a too ſevere Abſtinence, and an over-violent Affliction, had brought to their Graves, tranſmigrated into the Bodies of two new-born Children; theſe afterwards grew up, married together, and gave Birth to a Child, the laſt Fruit of *Viſhnou*'s Promiſe. The Father, according to the Legend, was call'd *Sandichemi*, the Mother *Reneka*, and the Child *Praſſeram*: *Reneka* had a Siſter that was married to a Giant who had a thouſand Arms.

THE old *Bramin* and his Wife, being again returned upon the Earth, under the Names of *Sandichemi* and *Reneka*, were as pious as before; and in order to purſue their Inclinations with greater Liberty, they built themſelves a little Hut near the *Ganges*, where they ſubſiſted, but poorly enough, on the Fruits of the Earth: They here gave themſelves up entirely to Devotion and Prayer, and even regretted the Time they were obliged to allow to the moſt urgent Neceſſities of Nature. By this Means they attain'd the moſt ſublime Perfection of Holineſs, inſomuch that their Legend aſſures, they rais'd the Dead. *Praſſeram* inherited her Parents Virtues, and was capable of giving the moſt wiſe and prudent Inſtructions, in an Age when others are ſcarce able to underſtand them: But an Accident, with an Abſtract whereof we ſhall preſent the Reader, interrupted the Piety, which ſhone with ſo much luſtre in this Cottage. *Viſhnou* had given *Reneka* a Handkerchief, which had the Property of receiving Water into it, without letting any run through. Unhappily for *Reneka*, her Siſter appear'd with all the Pomp of a Queen, at a Time when ſhe was going to draw Water. *Reneka* complain'd of the great Diſparity of their Conditions, and her Uneaſineſs deſtroyed the Handkerchief's Quality. Now the Holineſs of our *Bramin* was not Proof againſt the Emotions of Rage, which was ſo violent, that he cauſed *Reneka* to be killed by her own Son; but his Fury being afterwards calmed, he raiſed her from the Dead at the preſſing Inſtances of the Child above-mentioned.

SOME

Some Time after, the Giant with a thouſand Arms, attended by his whole Court, went to make a Viſit to *Sandichemi* his Brother-in-Law, whoſe Circumſtances not permitting him to pay him ſuch Honours as a Monarch of his Quality might juſtly claim, he beſought the King of the bleſſed Souls to ſend him the *White Cow* for ſome Time. According to the *Indian* Legend, whoever has that Cow, wants for nothing. The *Bramin*, by the Aſſiſtance of this Cow, gave the Giant and his Court a moſt ſplendid Reception, and preſented him with a great Number of precious Stones. The thouſand-arm'd Giant no ſooner found that *Sandichemi* ow'd all his Riches to the white Cow, but he reſolv'd to carry her off; but ſhe eſcap'd out of his Hands, and ſoaring up into the Air, return'd to the King of the bleſſed Souls. However, it coſt *Sandichemi* his Life, whom the Giant kill'd; but *Praſſeram* reveng'd her Father's Death, put the Giant to Death, and cut off all his Arms.

The *Malabarians* relate this Incarnation differently. According to theſe, the *Rixis*, unable to live any longer under the tyrannical Yoke of certain *Rajas*, implor'd *Wiſtnou*'s Aſſiſtance in the moſt urgent Manner. *Wiſtnou* having firſt chang'd himſelf into a little Child, hid himſelf in the Sacrifice of one of the chief *Rixis*, and commanded *Parexi-Rama* to cut to Pieces with an Ax, forty four of thoſe *Rajas*, who tyranniz'd over the *Rixis*. Some Time after, *Parexi-Rama* deſirous of building Pagods, but not finding Ground enough for his Purpoſe, becauſe the Sea in thoſe Days touch'd the Mountains *Gates*, he took up a winnowing Fan, and ſhaking it thrice, made it retire as many Times. He would have forc'd it ſtill further, had not the God of the Waters, offended at his Boldneſs, taken proper Meaſures to check his Progreſs, by ſending for all the Ants in his Dominions, and commanding them to gnaw the Fan which was employ'd to contract the Bounds of his Empire. *Parexi-Rama* could not therefore raiſe more than an hundred and eight Pagods, but would have erected more, had he not been prevented by the Affront which the God of the Waters put upon him. On the other Side, the Fiſhermen being entirely ruin'd by the Sea's being remov'd to ſo great Diſtance from them, repreſented to *Parexi-Rama* their miſerable Condition; when he, being deſirous of indemnifying them in an ample Manner, made them *Bramins*, and aſſign'd them the Revenues of the Pagods for their Subſiſtence. We may here obſerve ſome Footſteps of the Hiſtory of the Apoſtles, whom God rais'd from the low Eſtate of Fiſhermen, to be the Preachers of his Goſpel. *Parexi-Rama* commanded theſe new *Bramins* to wear a kind of String, by which their priſtine Condition is repreſented; and moreover, 'tis from the abovemention'd Circumſtance, that the *Bramins* have borrow'd the Cuſtom of obliging the new-married Man to go a fiſhing with his Bride.

Seventh INCARNATION.

Here follows the Subject of this Transformation, according to [a] *Baldæus*. One *Rawana*, born a *Bramin*, had formerly an extraordinary Devotion for *Ixora*, to whom he daily offer'd an hundred Flowers. The God *Ixora* being one Day deſirous of making a Trial of his Faith, ſtole one of them away, and afterwards complain'd that the Oblation was leſs than uſual. *Rawana* counted the Flowers, and finding but ninety-nine, was immediately for plucking out one of his Eyes, to make up the Deficiency. *Ixora* ſatisfied with this Pledge of his Fidelity, would not ſuffer him to do it, and as an Acknowledgment, offer'd to grant him whatever he ſhould requeſt. The *Bramin* deſir'd, that the Government of the World might be committed to him; which was granted. In the mean time, *Rawana* continued his devout Exerciſes; and his Prayers,

[a] *In his Deſcription of* Malabar *and* Coromandel. 'Tis related after a very different Manner in the *Diſſertation on the Religion and Manners of the* Bramins.

though they were frequent, were yet very ſelfiſh; upon which, *Ixora* ſpoke to him as follows: "As I have indulg'd thee all thou demandeſt of me, why doſt thou ſtill "continue to addreſs me in Prayer? what is it thou now wanteſt with me?" *I have one Thing more to requeſt of thee*, ſays the importunate *Rawana*, *and that is, to give me ten Heads, wherewith to govern this Univerſe which thou haſt given me, and to ſurvey all Things in it with my own Eyes, and twenty Arms to exerciſe my Power therein.* *Ixora* granted him alſo this Requeſt; after which, *Rawana* fix'd upon *Lanca* for the Place of his Reſidence, and fortified himſelf very ſtrongly in it; when, after a long and prudent Reign, he forgot all his Obligations to *Ixora*, and would have oblig'd his Subjects to acknowledge himſelf only for God. Upon this, *Wiſtnou* aſſum'd an human Shape, and came upon the Earth under the Name of *Ram*, (the Wife of a *Raja* bringing him into the World) to chaſtiſe *Rawana*'s Inſolence. *Ram* perform'd ſeveral wonderful Exploits, which we ſhall not trouble the Reader with, as ſurprizing as thoſe which are related of the Fairies. All we ſhall obſerve, is, that he directed an Arrow more skilfully than 'tis poſſible for Man to do: He firſt kill'd *Rawana*, who had metamorphoſed himſelf into a Stag; but the Soul of the cunning *Rawana* immediately quitted the Stag, and went and ſhot itſelf into the Body of a *Faquir*. In this new Diſguiſe he play'd *Ram* a true *Faquir*'s Trick, by carrying off his Wife *Sitha*; but *Hanuman* the Ape-God reveng'd the Affront, which *Eſwara*, transform'd into this Mock-Devotee, had put upon *Ram*. The Ape made a dreadful Havock in *Lanca*; nor were *Rawana*, or the Giants his Subjects, able to put a ſtop to it; and when they, by the virtue of certain magical Words, had at laſt found out the Secret of taking [a] *Hanuman* Priſoner, they nevertheleſs could not put him to Death, becauſe of the continual Succour which *Ram* afforded him. *Rawana* ask'd the Ape by what means his Strength might be ſubdued; but the Ape impos'd upon him, by telling him he muſt dip his Tail in Oil, ſurround it with *Hards* of Flax or Hemp, and afterwards ſet fire to it; aſſuring him, that he, by this means, would loſe his Strength. *Hanuman* being thus equipp'd, ſet fire to *Rawana*'s Palace, and deſtroy'd Part of *Lanca*. We have taken a particular Notice of this Incident, becauſe of its great Reſemblance to the Story of *Sampſon*; and ſhall add, that *Rawana*'s obſtinate Refuſal to give up the Woman he had carried off, the Puniſhment which *Ram* and his Brother *Lekeman* inflicted on him upon that account, and *Ram*'s Paſſage through the Waters, have a great Affinity with the Hiſtory of *Moſes*. At laſt, *Ram* and *Lekeman* kill'd the Raviſher *Rawana* with Arrows; and the Ape *Hanuman* fought as bravely for them at this Juncture, as he had formerly done on other Occaſions.

BALDÆUS takes no notice of the Aſs's Head, which is ſeen in the Figure, over *Rawana*'s ten Heads.

Eighth INCARNATION.

THE Hiſtory of this Incarnation includes ſeveral Particulars, which bear ſome Relation to the Life of *Moſes*, and that of our bleſſed Saviour. *Wiſtnou* become Man, under the Form of a Child, call'd in the *Indian* Legend *Kiſtna*, is reſcued from the Fury of a *Raja*, who was deſtin'd to die by that Child's Hand. Here follows an Abſtract of that Incarnation, which, according to the *Indians*, was the moſt divine and moſt excellent that ever *Wiſtnou* ſubmitted to. 2

[a] Or *Hanuvan*.

A RAJA

A RAJA, whoſe Reſidence was at twenty five *Coſſes* Diſtance from *Agra*, after having married his Siſter to a *Bramin*, reſolv'd to know what would befal her during her Life, and for that Purpoſe conſulted another *Bramin*, who was skill'd in the Knowledge of Futurity. The *Bramin* inform'd him, that this Siſter of his, concerning whom he made ſuch earneſt Enquiry, would be deliver'd of ſeven Children, the laſt of which would bereave him of his Crown. The King, deeply afflicted at this fatal Prediction, confin'd his Siſter very cloſely, and cut all her Children to Pieces, as ſhe brought them into the World. At laſt, when ſhe was big of her Seventh, the *Raja* heighten'd his Vigilance, doubled the Guards, and gave much ſtricter Orders for putting the fatal Child to Death; but all his Precautions were to no Purpoſe, the Princeſs was deliver'd of a male Child, a Miracle in Beauty, who ſpoke the Moment he came into the World, comforted his Mother, and gave the moſt ſhining Proofs of the Divinity which animated him. In a Word, 'twas *Wiſtnou* who thus aſſum'd the Fleſh, under the Name of *Kiſna*, for this is the Name he bears in the Legend: He caus'd himſelf to be exchang'd for another Child, whom he afterwards reſcued from the Fury of the *Raja*, by carrying it off; he eluded the Vigilance of the Guards, and fled away with his Father and Mother; he ſwam over a Torrent, or croſs'd it as on dry Land, and a Serpent convoy'd over *Wiſſodhu*, *Wiſtnou*'s Father, according to the Fleſh, in this Paſſage. The Serpent carried his Head aloft under young *Wiſtnou*'s Body, and ſcreen'd him, like an Umbrello, from the Rain and the burning Rays of the Sun. *Kiſna* by his Power eſcap'd all the Snares which the *Raja* laid for him, and was ever victorious over all the Monſters who dar'd to aſſiſt his Enemy's Fury; he deſcended into the Abyſs, and ſubdued the Serpent *Kalinag*; he reveal'd himſelf in all the Glory and Majeſty of his Divinity, caus'd his Omnipreſence to be acknowledg'd on all theſe Occaſions, and [a] exempted the Souls of the Virtuous from Tranſmigration. He one Day met with a poor Gardener's Wife, who invited him to lodge with her, and diſcours'd with him after the ſame Manner as the Centurion did with our Saviour; but that which bears the greateſt Reſemblance to an Incident in our Saviour's Life, is the Action of an *Indian* Woman, who pour'd a Veſſel full of Perfumes and Eſſences on *Kiſna*'s Head. Another Circumſtance in which he agrees with our Lord, is the Meanneſs of his [b] Extraction and Condition. The *Indian* Legend obſerves, that *Kiſna* was mightily ſought after by all devout Females; they are ſure not to ſtay behind when any Novelty is broach'd, and it may be affirm'd, that their Readineſs in giving Credit to any Thing which appears with an Air of Wonder, makes their Aſſiſtance very neceſſary, when any new Sect is to be eſtabliſh'd. On the other Side, *Kiſna* was no Enemy to the Fair Sex; we ſee in the [c] Figure repreſenting the eighth Incarnation, how he transform'd himſelf into a Statue, and aſſum'd the Form under which the *Bramins* have painted *Wiſtnou*, in order to carry off the Daughter of a *Raja*, whom he lov'd tenderly, and whoſe Paſſion was reciprocal.

WE ſhall conclude this Explication of the eighth Transformation of *Wiſtnou*, by two Circumſtances, which we think to be very remarkable; and theſe are, that he went up and down the whole Earth, in order to puniſh the Wicked, and was afterwards caught up into Heaven.

[a] The *Indians* aſſure, that the Souls of good Men, by a peculiar Favour of *Kiſna*, go ſtrait to Heaven, without wandring from Body to Body; they look upon the Tranſmigration of Souls as a Puniſhment inflicted on Mankind.

[b] The Figure repreſents *Kiſna* as a Shepherd, and according to the Legend he kept Sheep.

[c] The Figure deſcribes *Kiſna*, under the Form of *Wiſtnou*, ſeated in a kind of Pagod, with two *Bramins* on each Side of him; but *Kiſna*, according to the *Indian* Legend, when he transform'd himſelf into a Statue, went up into a Chariot together with a *Bramin*, when he went upon his Love-Expedition.

Ninth INCARNATION.

WISTNOU went by the Name of *Boudhe*, in order to reveal himſelf to Men: This *Boudhe*, according to the Doctrine of the *Banians*, had neither Father nor Mother; he is inviſible, and all Spirit; but whenever he reveals himſelf to his faithful Servants, he aſſumes the Figure under which *Wiſtnou* is worſhipp'd by the *Eaſt-Indians*. They affirm that *Boudhe*, who is the Mediator of Mankind, prays to *Mahadeu* Day and Night for them.

Tenth INCARNATION.

THE Time for this Incarnation is not yet come; *Wiſtnou* will one Day reveal himſelf, with *Kallenki*, or *Kelki*, which is the Name the *Bramins* give to a white-winged Horſe, adorn'd with rich Trappings, whom they ſuppoſe to be in the Heavens: This Horſe is led by a King, who has a lifted Sabre in his Hand, and this Monarch is undoubtedly *Wiſtnou*. This Horſe has always his Right Foot lifted up; but whenever he ſhall think fit to ſet it down on the Earth, in order to puniſh the Impious and the Wicked, 'twill then ſink under the Weight of it; the Serpent *Signag* ſhall no longer be able to ſupport the Earth; the Tortoiſe oppreſs'd with the Weight, ſhall plunge to the Bottom of the Sea, and Mankind in general ſhall be deſtroy'd, becauſe of their great Degeneracy and Corruption: Such will be the End of the laſt Age of the World, after which the firſt Age is to return again; for the *Indians*, and other Idolaters of the *Eaſt*, ſuppoſe a Revolution in the Univerſe, like to that of the *Platoniſts*.

THUS have we given the Hiſtory of the ten Incarnations, which include the Myſteries of the Theology of the *Bramins*, according to *Baldæus*, Author of the *Deſcription of* Malabar *and* Coromandel. We believe, that theſe Fictions are merely allegorical; as for Inſtance, 'tis not very difficult to conceive what is repreſented by the Whiteneſs and Beauty of the Horſe, which is the Subject of the tenth Incarnation; nor what is underſtood by his Wings. An *Indian*, who was but moderately skill'd in his Religion, would aſſure us, that Whiteneſs is the Emblem of *Wiſtnou*'s Purity, Beauty that of his Majeſty, and the Wings of his Swiftneſs; but a *Bramin*, who had been brought up in the Midſt of Types and Figures, and who by deep Reflection had got a happy Knack of inventing at a Pinch, would find twenty other Myſteries in this Incarnation.

ANOTHER Circumſtance which we are to obſerve in this Place, is, the ſurprizing Contradictions we meet with in the Relations of thoſe who have written on theſe myſterious Incarnations; we ſcarce diſcover the leaſt Conformity between the Relations of the [a] reverend Mr. *Roger*, and that of *Baldæus*; that which a *Portugueſe* Writer has given us, is [b] very different from them both; and a fourth Author not only differs from all the three, but likewiſe changes the Order of the Incarnations, and gives them other Names, as is manifeſt from the following Explication.

[a] See Chap. 3. of Part II. of the *Diſſertation on the Manners and Religion of the* Bramins.
[b] See Chap. IV. V. and VI. of the *Diſſertation on the Gods of* Eaſt-Indians.

Explications

Dixieme Incarnation.

Neuvieme Incarnation.

N. Picart. fe.

IXORA sous le nom de MAHADEU.

Vol. 3

I

Kautarbee

II Kuma

III Bharani

Bachautar

A

B

D

C

IV Barachautar

A

C

V Naveng

A

B

VI

Kanuan

Sima

VII Jagarnath

G

A

F

B

C

E

D

VIII Kuma

L

D

B

C

E

Jeshodha

IX Bhavani

X Har

Explications of the ten INCARNATIONS, *extracted from Father* Kircher's China Illuſtrated.

WE are oblig'd to Father *P. Henry Roth*, a Jeſuit, an *Eaſt-Indian* Miſſionary, for this Explication; he aſſures us, that the *Bramins* [a] acknowledge a kind of Trinity, the three Perſons whereof are *Brama*, *Bexhno*, and *Mahex*.

" THESE three Perſons make but a ſingle one, in one Nature, which they ſpecify " under different Names, *viz. Achar*, ſignifying immoveable; *Paramanand*, peaceable; " *Paramexuar*, Sovereign Being: They likewiſe give him other Names.——*Brahma* is " the Nature and Eſſence of that Sovereign Being; according to *Brahma* he is in all " Creatures. *Bexhno* is the Preſerver of all Beings, and *Mahex* the Deſtroyer.—Every " Thing conſiſts in the General or Univerſal, and the Particular; the Univerſal is the " Supreme Being of God, and the Particular is Nature itſelf, divided into its different " Parts——whence they conclude that there is no generical nor ſpecific Diſtinction be- " tween created Beings; but that it is the ſame Being, and the ſame Nature, of which " all the Individuals partake, which aſſume different Shapes and Figures: As for In- " ſtance, one Portion or Part of this Nature, or rather Matter, aſſumes the Shape of a " Man, another that of a Stone, of a Tree, *&c.*"

IN this Opinion two Things may be diſtinguiſh'd; *1ſt*, a Supreme Being, who governs Nature, and is the Soul of it; *2dly*, a dependant Being, who is govern'd, *i. e.* Nature modified, and ſuſceptible of whatever Impreſſions the Supreme Being ſhall pleaſe to give it. They ſay, that Matter is no more than mere Illuſion of Fancy; for which Rea- " ſon they call the divine Nature *Ram*, *i. e.* Sporting. They explain God's Incarnation " as follows: He takes the greateſt Particle, and clothes himſelf with Matter, which " according to them is compoſed of five Elements; they aſſert, 'tis by this great Particle, " (as by an Inſtrument) that he manifeſts his Attributes more than by another common " and ordinary Being which has a leſſer Portion of this Matter; it is on this in general " that their Syſtems of the Incarnations are grounded. Here follows the Foundation of " each of them in particular. I. The Firſt, which was rank'd as the Sixth in the fore- " going Explications, is of *Naraen*, or the *Prince of Men*; (we find *Ixatarboc* in the " Figure, which is not explain'd.) *Narean*, whom the Figure repreſents fighting with " a many-arm'd Giant, kill'd a thouſand Elephants with one Cut of his Sword, which " he holds in his Hand; he is always preſent to thoſe who invoke and call upon " his Name.

II. RAMTZANDAR, Son of *Bal*, is Power and Strength. His Brother *Lexman* was ſo " prodigiouſly ſtrong, that he kill'd a thouſand Men with one Shot of an Arrow; but " *Ramtzander* was of a gentle and peaceable Nature, and never employ'd the Sword, " becauſe he did every Thing by his Word. The ſole Motive of his Coming into the " World, was in order to free Mankind from the tyrannical Oppreſſion of the Gi- " ants. He was born at Midnight, when Heaven rain'd Flowers on the Place of " his Birth: The Air, in Teſtimony of its Joy and Satisfaction, cauſed an harmonious " Concert of Voices to be heard." This Incarnation muſt be expreſs'd under the Name of *Ramtzander*, not that of *Krexno*. *Lexman*, of whom mention is here made, is in the Seventh.

[a] Extracted from *China illuſtrated*, p. 215.

III. MAXAUTAR, or *Matſautar*, the Firſt in the preceding ones, is explain'd after a very different Manner in this Place, not to mention that the Figure bears no Manner of Relation to the Explication. " The *Indians* feign, that the Goddeſs *Bhavani* going " one Day to the Bath with her four Attendants, a Giant call'd *Bhenſaſer* follow'd her " in order to catch her; but God aſſuming the Shape of a Fiſh, came out of the Wa- " ter and took off the Giant's Head." The Letter A. denotes the Metamorphoſis. B. *Bhavani*. C. *Bhavani*'s, properly *Bhenſaſer*'s Head, which had been cut off. D. four *Indian* Worſhippers.

IV. BARACHAUTER, or *Warahautar*, is the Third in the foregoing Explications. " Before this Being appear'd in the World, a certain Giant reign'd over the whole " Earth, no one daring to oppoſe his Uſurpation. This Giant had a Stag's Head, and " his Breath was ſo peſtiferous, that nothing could poſſibly exiſt in his Preſence; but " God aſſuming the Shape of a wild Boar, fought this Monſter for twelve Years, and " at laſt deſtroyed him. A. points out *Barachauter*, C. (read B.) the vanquiſhed " Giant."

V. GOD aſſum'd the Shape of *Narſeng* in the fifth Incarnation, which was before computed the Fourth. " The Son of a certain Captain repeating inceſſantly the Name " of *Ram*, his Father, who was *Ram*'s Enemy, would have chaſtiz'd him upon that " Account: But God (denoted by the Letter A.) chang'd himſelf into a Pillar (the Author " means that the Pillar divided itſelf) and aſſum'd the Shape of a Man, half Lion or half " Tyger, who open'd this Captain's Belly; to teach the World by this Cataſtrophe, that " we muſt never reprove thoſe who praiſe and ſerve God."

VI. THE Incarnation call'd *Dahaſar*, which in this Place is the Sixth, is the Seventh in the foregoing Explications. " *Dahaſar* had twenty Arms and ten human Heads, none of which were animated. The Idolaters ſay, that he keeps Death chain'd down in his " Houſe; that the Wind ſerves and obeys him; that he is Lord of *Zailaini*, (Ceilan) " where he has built his Fortreſs. In fine, they believe that *Lexman*, Brother to *Ram-* " *xander*, made a Reſolution of taking away his Life, for which Purpoſe he took the " famous Ape *Hanuvan* along with him, in order that if he himſelf ſhould fail of com- " pleting his Vengeance on *Dahaſar*, *Hanuvan* might diſpatch him with Stones. In " fine, the *Bramins* aſſert, that *Lexman* killed the Monſter with one Shot of his " Arrow, which he levell'd at an Ape's Head, repreſented over the ten Heads of *Da-* " *haſar*".

VII. THE ſeventh Incarnation is that of *Jagarnat*, which bears ſome Relation to the Second in the foregoing. " *Jagarnat* (denoted by the Letter A.) having undertaken " to change the Situation of this World, and for that Purpoſe taken that cumberſome " Maſs on his Shoulders with all its Inhabitants, ſunk under the Weight of it. By " this Accident he loſt both his Hands and his Feet, which afterwards rotted away; " and 'tis for this Reaſon he is repreſented without either Hands or Feet. They re- " late, that they convey'd his Son which ſprung from an Egg (C) by the Gallantry " of *Bex* his Mother (B) into the Iſland of *Ceylan*, by the help of the Sea (D); after " which he aſſum'd the Shape of the Bird *Ibis* (E), of a Dog (F), and of a Dra- " gon (G)."

VIII. KREXNO is here the eighth Incarnation, and reſembles very much that of the ſame Number in the foregoing. " He was ſeven Times transform'd into a Horſe (L), " once into a Bull, and another Time into an Elephant. The greateſt Title he ever " had was that of *Cowherd*, and that becauſe he had ſixteen thouſand Cows in his keep- " ing.

" ing. He has a Wound in his Breaſt. His ſeven Brethren were kill'd by a Giant " whoſe Name was *Kans*. *Jeſſodha* being with Child of *Krexno*, the Giant ſeiz'd up- " on her, and threw her into Priſon, and had her guarded by four Giants, (B. C. D. E) " and a Serpent who ſurrounded the Place of her Confinement. The Giant *Kans*'s De- " ſign was to diſpatch *Krexno*, *Jeſſodha*'s eighth Child, in the ſame Manner as he had " kill'd the other ſeven; but happily for the Babe, the Giants fell aſleep at the Moment " of his Birth, by which means *Jeſſodha* had an Opportunity of ſaving herſelf and the " Child by flight; the latter afterwards put the Giants to Death."

IX. The ninth Incarnation is that of *Bhavani*, " whom the *Bramins* call *Kacte* or " Power: They add, that the latter bears the Name of *Kactnemet*, *i. e.* Powerful or " Mighty. Every Thing they relate concerning this God and Goddeſs is myſterious; " they both ſignify Matter, and the Principle of Beings; and every Thing they aſſert " of *Puſſa* (a *Chineſe* Divinity) and of *Harpocrates*, may be aſcribed to *Kactnemet*, " who was chang'd into *Lotum*, and afterwards governed the World. The Origin of " the Fable of *Lotum* is grounded on the Nature of that Plant, which is always in Wa- " ter, and delights in Moiſture; and the laſt, according to the *Egyptians*, is the Princi- " ple of all the Productions of Nature. The four Arms of *Bhavani* repreſent the four " Elements."

X. Har is the Subject of the tenth and laſt Incarnation, which is not yet accompliſh'd. " The *Indians* firmly believe, that he will deſtroy the Law of *Mahomet*, and extirpate " his Followers: they add, that he will firſt manifeſt himſelf under the Figure of a " Peacock, and afterwards aſſume the Shape of a winged Horſe."

After having thus given two different Explications of the Incarnations of *Wiſtnou*, we now return to his Worſhip, and the various Manner under which he is repreſented. *Wiſtnou*, as we juſt now obſerved, is called *Bexhno*, and *Permal*, in the *Diſſertation on the Manners and Religion of the* Bramins. If *Dapper*, who has given us a Deſcription of *Aſia*, may be credited, he is alſo repreſented under the Figure of a Column; but that agrees only with *Ixora*, as we ſhall ſhew hereafter, when we ſhall mention that Deity under the Name of *Mahadeu*.

WISTNOU under the Name of JAGARNAT.

Wistnou choſe this Name in the ſeventh Incarnation, according to Father *Roth* above cited. Here follows the Particulars which *Bernier* has related on that Subject in the ſecond Volume of his Voyages, Page 103, *& ſequent*. Edition printed in 1709. He tells us, that in *Jagarnat*, a City ſituated in the Gulph of *Bengal*, is a famous Pagod ſacred to the Divinity who bears that Name. " A Feſtival is there ce- " lebrated annually, which laſts eight or nine Days, at which upwards of an hundred " thouſand Pilgrims are ſometimes aſſembled. A pompous wooden Machine, adorn'd " with extraordinary Figures of all kinds is rais'd, which is ſet on fourteen or ſixteen " Wheels, like a Piece of Cannon on its Carriage, and is puſh'd forward by fifty or " threeſcore Men. In the Middle, *Jagarnat*, very richly adorn'd, is expoſed to public " View, and is carry'd from Temple to Temple."

The firſt Day that *Jagarnat* is thus expoſed to the Devotion of the Pilgrims, there is always ſuch a prodigious Croud of them, that a conſiderable Number of them never fail to loſe their Lives; ſome being ſtifled, and others trod to Death: But then it is

very meritorious to die in this Manner; and this kind of Martyrdom is ever conſidered as glorious by Men, and crown'd with Bleſſings from Heaven. This is one of the Articles of the *Indian* Faith. Other Devotees, whoſe Zeal burns fiercer than that of the former, throw themſelves like ſo many mad People under *Jagarnat*'s triumphal Car, purpoſely that they may be cruſh'd to Pieces under the Wheels. But we muſt go to the Source. The Doctrine of [a] Tranſmigration juſtifies in ſome Meaſure the Extravagance which appears at firſt Sight in this Behaviour. The agreeable and deluſive Idea which the *Indians* form to themſelves of a glorious Tranſmigration, with which their earneſt Deſire of obtaining a Sight of *Jagarnat* will be rewarded, juſtifies their Suffering in that View, all that the Chriſtians themſelves would ſubmit to with the ſame Intrepidity, were the Metempſychoſis of the *Bramins* one of the Principles of their Religion.

BUT to return to *Jagarnat*; *Bernier* takes notice of a remarkable Circumſtance which is practiſed in the Worſhip of that Idol. The *Bramins* ſingle out a beautiful young *Indian* Virgin, and carry her with great Pomp and Ceremony into the Pagod of *Jagarnat*, in order that ſhe may there become the Wife of the God. However, tho' the Bride ſpends the Night with the God, her ſuppoſed Husband, it is generally believed, ſhe is not made his Wife, but by Virtue of an Order given by *Jagarnat* to ſome *Bramin* to conſummate his Marriage with her by Proxy. The young Maiden enquires, on this Occaſion, of the pretended *Jagarnat*, whether the Year will be fruitful; what Proceſſions, Feſtivals, Prayers, and Alms muſt be offer'd up in his Honour, in order to obtain a fruitful Year. However, *Jagarnat* is not ſo greatly enamour'd, but he has Leiſure to attend to his Intereſt: But the polite Behaviour which a Man, who has ever ſo little Notion of Gallantry, is oblig'd to aſſume, with regard to this Bride in the Honey-Moon, makes us think that the Propoſals which are made on theſe Occaſions are favourable enough to be accepted with Pleaſure by both Parties. The next Day after the Marriage, the Bride is carried in Proceſſion from the nuptial Pagod to another which ſtands near that of the God her Husband.

IXORA under the Name of MAHADEU.

MAHADEU ſignifies the Sovereign God [b]. He is repreſented under the Shape of a Pillar, which diminiſhes inſenſibly from it Baſe to its Extremity at Top. This Extremity is very round. [c] The Figure here repreſents the Inſide of a Pagod of *Mahadeu*, the Form of the God, his Worſhip, and the Homage which Devotees pay him. All the monſtrous Figures with which the Pagod is adorn'd, are ſo many *Indian* Symbols or Hieroglyphicks. They offer to *Mahadeu* Milk, Oil, Rice, and ſuch like Things.

THE *Bramins* are very humble and devout at their Entrance into the Pagod of *Ixora*, and take off their Shoes and Stockings to do him the greater Honour, before they ſet their Feet on the Threſhold. The ſame Ceremony is obſerv'd with regard to *Wiſtnou*. Whenever they are within a Pagod, they are always oblig'd to have the Pagod to their Right, and never to their Left. The firſt Ceremony is alſo obſerv'd in the *Jewiſh*

[a] Notwithſtanding that Tranſmigration, according to the *Indians*, is a Puniſhment inflicted on human Nature; it is nevertheleſs pretended, that the Merit of this Matyrdom is ſo great, as to change the Puniſhment into a kind of Reward.

[b] It is probable that this Figure is the Emblem of what was generally call'd *Priapus*; and that the modern *Indian* Idolaters, as well as thoſe of Antiquity, have equally conſidered it as the God of Nature.

[c] That which is under the two laſt Incarnations.

Re-

Religion. We have already taken Notice, in the *Diſſertation on the Manners and Religion of the Bramins*, that every *Indian* Deity has an Animal for its Symbol, call'd by the *Indians Vahanam*; to which we ſhall add, that their Gods are frequently repreſented ſitting on Tygers, or other Animals, and even on Mice. We are not to doubt, ſays *Pietro della Valle*, in the fourth Volume of the Voyages, but that the *Indian* Sages, who endeavour to keep the common People in the moſt profound Ignorance, have veil'd the Secrets of Nature, the Myſteries of Religion, and even the moſt remarkable Incidents in Hiſtories under Types and Allegories. Thus what appears vaſtly ridiculous to the Eye, and is even repugnant to common Senſe, is made in ſome meaſure plauſible, when unfolded and explain'd by a knowing and ſincere *Bramin*.

THE Pagods of *Mahadeu*, which *Della Valle* ſaw, were all adorn'd with various kinds of Figures, in which he agrees with other Travellers, and are generally painted red with white Streaks or Lines intermix'd. Theſe two Colours are in great Eſteem among the *Indians*, who, according to the abovemention'd Author, may poſſibly have borrow'd that Cuſtom from the *Egyptians*, which we believe to be true. The Female *Indians*, and a certain Order of religious Idolaters, chuſe to have their Clothes red, rather than of any other Colour. Certain *Joguis* put a Lay of Red mix'd with Yellow on their Bodies, which Cuſtom is of great Antiquity, ſince *Strabo*, on the Teſtimony of *Oneſicritus*, relates that the *Indian Gymnoſophiſts* did ſo in *Alexander*'s Time.

THE Pagods of *Mahadeu* and of *Wiſtnou* are for ever crouded with Beggars. *Della Valle* relates, that thoſe who are continually entring them to Worſhip, had Bells in their Hands, which they rung. Several *Joguis* naked, (or who may be almoſt ſaid to be ſo, ſince they have nothing but a large Piece of Linnen Cloth wound round their Bodies, which ſcarce covers the *Pudenda*) aſſiſts continually in the Pagod, at the religious Homages which the People pay to *Mahadeu*. The Foreheads of theſe *Joguis* are painted Red and Yellow, but their Bodies have none of theſe Ornaments. *Della Valle* is of Opinion, that theſe *Joguis* are the Diſciples and Succeſſors of the antient *Gymnoſophiſts*. The Pagods are illuminated with Lamps, *&c.* which burn inceſſantly before the Images of *Mahadeu* and *Wiſtnou*. The ſame Ceremony is obſerv'd with regard to the other Deities.

IXORA under the Name of LINGAM.

IXORA bears alſo the Name of [a] *Lingam*. From the Idea under which it is repreſented in the Figure, we may beſt compare it to the [b] *Priapus* of the Antients. The *Joguis* wear the *Lingam* about their Necks; but it would be impoſſible for Fancy to invent any thing more obſcene, than the Poſture in which they repreſent this double Figure, to whom they aſſiduouſly offer the Firſt-Fruits of their Meals. We aſcribe to the Notion the *Indians* entertain, that every Thing is formed by Generation, the blind Devotion they pay to this *Lingam*, in which they confound the Agent with the Means he employs. It will be impoſſible to juſtify them in any Manner on this Head, but by conſidering it as a Type or Symbol, which ſtill cannot but be very ſhocking to Decency and good Manners: But we cannot help thinking that thoſe who firſt invented theſe myſterious Figures, were naturally inclin'd to ſatiate by Luſt, what they exhibited for the Emblem of a Deity.

[a] *Diſſertation on the Manners and Religion of the* Bramins.

[b] See what was before obſerv'd in this Head, on the Sixth Chapter of the *Conformity of the* Eaſt-Indians, *&c.*

It cannot be denied, but that the Worſhip which is paid to Nature, may have migrated from the *Eaſt*-into the *Weſt*, together with the ſymbolical Figures under which they repreſented it: We are therefore not to wonder, that the ſame Idea ſhould have diſcover'd itſelf under different Names, to People who live at a great Diſtance one from the other; ſince, as they both receiv'd the Object of their Worſhip from the ſame Source, they were under a Neceſſity of receiving the ſame Images with the ſame Ceremonies. To do theſe People Juſtice, nothing can better expreſs the Fruitfulneſs of Nature, than the Union of both Sexes, and the Vigour of *Priapus*, whoſe [a] Name is very expreſſive; however, it is ſurpriſing, that Men, who, if we except ſome of the moſt brutal Savages, have always paid ſome regard to Decency, ſhould be ſo infamouſly loſt to all Senſe of it, as to carry in [b] Proceſſion with great Pomp and Solemnity, thoſe Parts of the Body, which ought never to be reveal'd but in Caſes of the higheſt Neceſſity; and [c] expoſe them publickly in the Roads, in Houſes and Temples, as is the Cuſtom in the *Eaſt-Indies*.

Pietro della Valle, whom we quote with Pleaſure, becauſe of his great Exactneſs, and the curious Reſearches which we meet with in his Voyages, obſerves, (in the 4th Volume, p. 69, and 209, of the *Bologna* Edition, printed in 1672.) that the Gods of the *Indians* are always repreſented naked, and that ſeveral Figures in very indecent Poſtures are ſeen in the Pagods; undoubtedly he ſaw the *Lingam* abovemention'd there. The other Figures might poſſibly repreſent the Vows or Homages of the devout *Indians*, among whom the Women don't ſcruple to proſtitute themſelves in honour of the Gods. Husbands behold with the moſt profound Humility theſe meritorious Proſtitutions, which ſo often revive what we in *Europe* look upon as the greateſt Injury and Affront; ſo true it is, that falſe Principles in Religion eaſily deſtroy thoſe of common Decency, and even frequently change the very Ideas which Nature has implanted in us. As a Husband is fully perſuaded he has been cuckolded by a God, he is therefore very well ſatisfied. The [d] *Joguis* is the Idol's Curate, and performs the Ceremony in Quality of his Proxy, while the devoutly-patient Husband, in the mean Time, waſhes the Saints Feet, and pays him the utmoſt Veneration. The People of the Houſe withdraw, and leave the Lady to the Saint's Embraces. When this Inſtitution was made, the crafty *Indians* undoubtedly inſinuated ſome Hopes of future Felicity at the ſame Time. When we have once found out the Secret of gaining an Aſcendant over Peoples Minds, can it be a difficult Matter to aſſure the Female Devotees, that,

[a] This Word is originally *Hebrew*, and ſignifies *Father* of *Fruits*.

[b] "In certain Places in *Italy*, they were wont to celebrate the Feaſts of *Bacchus* (*Liber*) but in ſo licentious a "Manner, that they uſed to worſhip in his Honour, that Part of Man which chiefly diſtinguiſhes the two "Sexes; and this not in Secret, in order that Modeſty might not be put to the Bluſh, but in Publick, to make the "Triumphs of Iniquity the greater: For they ſeated him honourably in a Chariot, and this, after having been drawn "up and down the Fields, was carried about the City, *&c.* in the ſame Manner." St. *Auguſtin, De civitate Dei. lib.* 71. *ch.* 21.

[c] *Hiſtorical Diſſertation on the Gods of the* Eaſt Indians, *Ch.* IX.

[d] *Fryar*'s Voyages to the *Eaſt-Indies*. There are few Readers but have heard in what Manner the *Babyloniſh* Women uſed to proſtitute themſelves in Honour of *Mylitta*, the *Venus* of the *Chaldeans*; but according to *Herodotus*, they never proſtituted themſelves but once in their Lives, and then to Foreigners only. Theſe Females, whoſe Heads were crown'd with Flowers, uſed to go and ſeat themſelves in the Temple of *Mylitta*; the Foreigner was allow'd to make choice of the She among them whom he liked beſt, which done, he threw Money to her, and the Woman thus pitched upon, was not permitted to refuſe it, though the Sum were never ſo trifling, becauſe it belong'd to the Goddeſs. The *Belles* ſoon did their Buſineſs, but as for the Ugly, they had the ill Luck to linger a long Time, before they could pay their Homage to *Venus*. Religious Proſtitutions were alſo practiſed in the Iſland of *Cyprus*. *Tavernier* mentions a Pagod of *Cambaia*, whither the *Indian* Courteſans go in Pilgrimage. Such as are grown old in the Profeſſion, purchaſe young She-Slaves with the Money they have got, and bring them up in the Trade; and when their young Pupils are of Age, their Miſtreſſes carry them to the Pagod, and there abandon them to the Idol.



Autre PÉNITENTE assez Sage une Posture très-gênante qu'il ne lui est pas permis de changer.



PÉNITENTE BRAMINE qui se tient toujours Sage la même posture une Corde accompagnée de sa Servante, mente se recommander à ses prieres



PELERINE BRAMINE.



N.o PÉNITENT qui tient jusqu à la mort ses bras élevez en l'air à l'aide dans laquelle les PENITENS dorment sans jamais abaisser leurs bras

B. Picart. del.

Si quelque choſe les empeche
D'aller tout droit en paradis,
C'eſt d'epargner pour leurs maris,
Un bien dont ils n'ont plus que faire,
Quand ils ont pris leur neceſſaire.
La Fontaine *dans ſes* Contes.

The Senſe of which is,

If any Thing prevents their being immediately wafted to Paradiſe, 'tis to reſerve for their Husbands a Pleaſure which they have no farther Occaſion for, when they have had their Quantum of it.

We ſhall conclude with an Inſtance which manifeſtly ſhews, that the *Indians* look upon the obſcene Devotions mention'd in this Article, as highly meritorious. "Over "the Gate of one of the Cities of the little Kingdom of *Sirinpatan*, ſays *Dellon* in the "Preface to his Voyages, printed in 1709. ſtands a Stone Statue repreſenting *Sita*, Wife "to *Ram*, one of their Gods, about as big as the Life. On each Side of her are "three famous Faquirs, or Penitents, naked, on their Knees, their Eyes lifted up to-"wards her, and holding with both Hands what Decency will not permit me to "mention. They pretend by this Poſture —— to pay ſuch an Homage, as they judge "to be moſt grateful to this pretended Goddeſs."

The Indian Proceſſions.

THE Figure repreſents the Proceſſion of *Wiſtnou*, which we have already deſcrib'd in the *Diſſertation on the Manners and Religion of the* Bramins, and therefore ſhall ſay no more on that Head. *Pietro della Valle*, in the fourth Volume of his Voyages, p. 211. has given us a Deſcription of a Proceſſion of *Eſwara*, under the Name of *Virrena-deuru*, which according to him ſignifies the Lord *Virrena*. He has heighten'd this Deſcription with a curious Detail of the Ceremonies which he ſaw obſerv'd in this religious Act, the Subſtance of which is as follows: [a] In the Green on which the Pagod ſtands, whence *Virrena-deuru* was taken to be carried in Proceſſion, were three other little ones, in one whereof *Baſwa*, or *Baſvana*, who is *Eſwara*'s Son, and *Vahanam*, was repreſented under the Figure of an Ox. A like Image was ſeen in the inmoſt Receſs of the Pagod of *Virrena*, oppoſite to the Statue of the latter; the Signal of the Ceremony was given by a Bell, which was rung by the Prieſts who were in the Sanctuary; for I believe we may give this Name to this innermoſt Apartment; thoſe without anſwer'd the Signal with Drums and Flutes. In the mean time, they ſet Lights on the two Rows of Palliſades, which were erected for that Purpoſe, from the Gate of the firſt Porch to the Entrance of the Sanctuary: They alſo lighted up Torches in the other Parts of the Pagod; a Cuſhion was got ready, on which they ſet the Idol of *Virrena* in a little cover'd Sedan, like thoſe which are kept ready for the Ceremony of thoſe Proceſſions. We are to obſerve, that there were two Images of *Virrena* in the Pagod; one whereof was of Wood, which was not taken out of its Niche: This Niche was not made in the retired Part of it, and conſequently the *Indians* had the wooden Statue in much leſs Veneration than the other, which was never brought out of the Sanctuary, but when the moſt ſhining Acts of Devotion were to be perform'd: They were each two Palms in Height, Ornaments and all, and were painted, gilt, and adorn'd with white Flowers. As ſoon as the March began, a Miniſter, whom perhaps

[a] The Reader muſt here call to mind the Deſcription we gave of the Pagods in the *Diſſertation on the Manners and Religion of the* Bramins.

we may properly call the Maſter of the Ceremonies, appear'd at the Head of the Proceſſion, holding a little Bell in his Hand, which he rang continually; he was followed by ſeveral Perſons: After which came two Torch-Bearers, who walk'd immediately before the *Virrena*'s Sedan; another Miniſter of the Pagod walk'd next, carrying Incenſe. Such was the Order of the Proceſſion, which was firſt made in the Green round about the Temple, whence theſe Devotees ſet out by a Gate oppoſite to that by which they enter'd. After this, the Proceſſion went out of the Green into the Street, little Bells ringing, Flutes playing, and Drums beating during the whole March. Poſſibly, ſays our Author, they went and made a [a] Station at ſome other Pagod of the Place; be that as it will, they return'd back in the ſame Order, and were follow'd by a conſiderable Number of Devotees of both Sexes, into the Green on which the Pagod ſtood, whence they firſt ſet out, and round which the Proceſſion march'd three Times.

THE remaining Part of the Ceremony has certain very particular Inſtances in it: The Proceſſion, after having gone thrice round, as was before obſerv'd, ſtopt at the firſt Porch of the Pagod, juſt oppoſite to the Sanctuary. The Idol which lay in the Sedan, was raiſed by one of its Miniſters, and kept in an upright Poſture for a conſiderable Time, in order for its receiving the Homage of another Prieſt, who ſtood oppoſite to it in the Sanctuary, though at a pretty great Diſtance from it. The Manner in which this Prieſt paid his Homage, was by making ſeveral Circles with a Torch, downwards and upwards, and upwards and downwards, in honour of *Virrena*; and theſe religious Circles always terminated downwards. This being done, he drew a Right Line with his Torch from the Side oppoſite to the Circle, to that where the Circle began. However, the Circles don't always begin on the ſame Side, but go ſometimes to the Right, and at other Times to the Left.

THIS is what the Prieſt obſerv'd in the Sanctuary of his Idol; after which, he came out of it, and going through the Rail, or rather Palliſades, on which a certain Number of Torches were placed, he preſented himſelf before the Idol in the firſt Porch of the Pagod. We may naturally ſuppoſe, that he only, as chief Miniſter of *Virrena*, was allow'd to go this Way, ſince the other Devotees, not even the Prieſts themſelves, paſs'd always by the Rail. He came up to it ringing his little Bell, Drums beating, and Flutes playing at the ſame Time, and was follow'd by a young Clerk, who carried a Baſon fill'd with conſecrated Water, in which ſome Sandal Wood was put, of that kind undoubtedly with which ſome religious Orders among the *Indians* paint their Foreheads. The Prieſt turn'd thrice about the Idol with the Baſon, obſerving to begin always towards the Left, which was the Right, with regard to the Sedan on which the Object of this Ceremony was ſeated. The three Turns ended exactly in the Place where they began; after which, the Miniſter ſet down his Bell, and ſtopping by the Side of the Sedan with the Baſon in his Hand, dipp'd his Finger in the ſacred Water, in order to mark the Idol on the Forehead, or on ſome other Part with it; for *Della Valle* does not tell us which. The Prieſt pour'd ſome of this Water into his Hand, and rubb'd his Forehead with it, and did the ſame to him who carried the Statue of *Virrena*, and threw the Water which was left without the Pagod, at ſome Diſtance, and oppoſite to the Sedan; and taking a Wax-Taper in his Hand, drew in the Sedan, and even in the Preſence of the Idol, a great Number of Circles like to thoſe he had before made; which being done, he drew certain Lines. Having done this, he put out the Candle, and concluded this Act of Devotion by taking the Idol *Virrena* in his Arms, which he carried aloft till he was got to the Sanctuary, when he again ſet it in

[a] *Station* is an eccleſiaſtical Term, and ſignifies to viſit with Devotion one or more Churches a certain Number of Days and Times, and to ſpend ſome Time in Prayer there, in order to appeaſe God's Wrath, and to obtain ſome Bleſſing from his unbounded Mercy.

its Niche. Then another Miniſter began to diſtribute among the Faithful who were aſſembled, Chich Peas mix'd with little Pieces of *Indian* Nut, all which was undoubtedly bleſs'd and conſecrated in due Form. We may preſume, that theſe were the Fragments of the Offerings which had been made to the Idol; but be that as it will, the Devotees eat what the Prieſt gave them with great Reſpect and Devotion. We are to obſerve, that the Men, that is, the ſecular Part of the Aſſembly, were not admitted any farther than the firſt Court, whereas the Women were plac'd near the Rail, *viz.* between the firſt Porch and the Sanctuary, and to the Right and Left of the Lights.

THE Proceſſions of the *Indians* always open with the Sound of Inſtruments; the Muſic are generally at the Head of the Proceſſion, ſeveral of whom are Trumpets, who are followed by a great many female Dancers, two and two, and all of them unveil'd. The Virtue of theſe Dancers conſiſts in their proſtituting themſelves out of Love for the Gods. We ſhall mention them once more in the Sequel; after the Dancers, come the Sedan of the Idols, which are follow'd by a great Number of Perſons carrying *Indian* Pikes and Lances, adorn'd with ſilk Streamers, and ſeveral Umbrellos ſet off in the ſame Manner. Other She-Dancers walk at equal Diſtances on both Sides the Sedan; but as theſe are not oblig'd to dance, they have a Piece of Stuff like Kerchiefs on their Heads, which hangs on their Shoulders, and falls down as low as their Stomachs. Such She-Dancers as are neareſt the Sedan, have a ſmall ſilver Staff in their Hands, the End of which is ſet off with Hair; theſe Staves are to drive off the Flies from the Idol. The Prieſts of the Pagod and the *Indian* Friars afterwards advance forwards with Torches in their Hands.

KAMAETZMA.

THE Figure repreſents the Pagod of *Kamaetzma* adorn'd with ſeveral groteſque Figures, after the Manner of other Pagods. *Kamaetzma*, according to the Tradition of the *Bramins*, is Wife to *Ixora*, or *Eſwara*, but we cannot ſay whether ſhe be the ſame with *Parvati*. There is a remarkable Ceremony obſerv'd in honour of this Goddeſs, the artful Manner whereof diſcovers both the Credulity of the People, and the Aſſiduouſneſs of the Prieſts to make their Advantage of it. They carry annually to her Pagod, on the Day of her Feſtival, a great Quantity of Fruits of various Sorts, and dreſs up a young Child with Flowers, whom they afterwards ſet on the Side of a deep Grotto, which has a Communication with a great ſubterraneous Paſſage. Night is no ſooner come, than they ſhut the Pagod very carefully, in which the Child is left alone; but one of *Kamaetzma*'s Miniſters comes in the Night, takes away the Fruits, and afterwards carries both them and the Child to the Bottom of the Grotto, whence he returns the next Day with the Child, crown'd with Flowers. We may preſume, that theſe Fruits are the Firſt-Fruits offer'd to a Deity, who enjoys the ſame imaginary Quality among the *Indians*, that *Pomona* had formerly among the *Romans*.

Pilgrimages of the Indians.

THE *Indians* go in [a] Pilgrimage to the Temples of their Idols, and theſe, when they fancy they have obtain'd any particular Bleſſing from them, never fail to raiſe Monuments in their Honour, as a Teſtimony of their Gratitude and Acknowledgment, wherein are repreſented the Cure which they have wrought, or the Danger they have eſcap'd. To give ſome Inſtances of theſe Cuſtoms, *Pietro della Valle* relates, that near

[a] See what was before obſerv'd of the Pagod of *Jagarnat*, in the *Conformity of the Cuſtoms of the* Eaſt-Indians, §. XXXVIII, *&c.* and in the *Diſſertation on the Manners and Religion of the* Bramins, &c. Ch. XIV.

Mount

Mount *Gate* is a Pagod ſacred to *Hanuman*, or *Hanuvan*, the Ape-God before mention'd. In this Pagod the Statue of the Ape-God is ſeen in the Midſt of a great Number of lighted Lamps[a]; the famous Traveller above mention'd ſaw a ſilver Hand hung up there near the Idol, which undoubtedly had been given by ſome Devotee, whom *Hanuman* had perhaps cur'd of ſome Ailment in that Part. The ſame Traveller relates, that he himſelf was an Eye-Witneſs to the Preparations which were made in this Pagod, for a ſolemn Pilgrimage that was to be undertaken, which he compares to thoſe of *Loretto* and *Rome* in the Jubilee Year. *Hanuman* made one of the Company, and was carried in a Sedan, Inſtruments accompanied with Voices playing as he went along.

THE fourth Figure in the Plate A, repreſents the Dreſs of a *Bramin* She-Pilgrim; we muſt not omit, that theſe Devotees at their Return from theſe Pilgrimages, are uſually ſet off with ſuch Leaves and Flowers as the Prieſts adorn the Faces of the Idols with. When theſe begin to wither, they are diſtributed among the Pilgrims, who receive them with the higheſt Teſtimonies of Devotion, kiſſing them, and wearing them on their Heads, as a manifeſt Token of the Veneration and Reſpect they have for them. The *Indians* tell us, that theſe Leaves and Flowers are endued with certain extraordinary Virtues, which they undoubtedly receive from the Holineſs of the Idol; but 'tis certain, they bring in very conſiderable Profits to the Prieſts. We are of opinion, that theſe People have the ſame Idea of Pilgrimages as other Nations; 'twould be needleſs to ſpin out our Reflections to a greater Length.

Penances, Auſterities, and other Cuſtoms of the like Nature practiſed by the Indians.

WE have already mention'd ſome of theſe Cuſtoms in the 13th Chapter of the *Diſſertation on the Manners and Religion of the* Bramins; but there are others much more ſurprizing than the above-mention'd, eſpecially among the *Joguis*, who affect to devote themſelves to the moſt dreadful Torments, from a Principle of Pride and Fanaticiſm. 'Twould be no difficult Matter to find theſe two Principles in the Hearts of ſuch as affect to be more holy than their Neighbours; and that becauſe theſe Perſons voluntarily ſubmit to certain Puniſhments which no one inflicts upon them; and which, the Author of Nature himſelf could not require at their Hands, without being unjuſt in ſome Meaſure. The Heart of Man is very oddly fram'd; was a Prince ſo cruel, as to command ſome of his Subjects to lie all their Lives among Aſhes, or to ſtand upright, and not lean once, for the ſake of procuring ſome Eaſe, till they died, ſuch a Monarch would infallibly be look'd upon as a Tyrant, and yet we meet with ſome Men who inflict ſuch Puniſhments upon themſelves. But to purſue our Reflections, there cannot one Religion be nam'd, ſome of whoſe Profeſſors don't voluntarily accuſtom themſelves to the moſt dreadful Torments and Auſterities, though at the ſame Time they dare not pretend to ſay, that Heaven commands them to torture themſelves in that Manner. Perhaps ſome Devotees might object, that Chriſtianity enjoins her Profeſſors to exerciſe theſe Severities on themſelves; but we cannot bring ourſelves to think, that ever any Perſon went ſuch Lengths, as to pull out an Eye, or cut off an Arm, to eſcape the Temptations to which they might otherwiſe be liable; and in caſe there have been any ſo ſilly as to emaſculate themſelves, in order to check certain irregular Impulſes, which very often the moſt pious Chriſtian is no more able to ſuppreſs than an Infidel, ſuch deluded Wretches have been charitably told, that the Goſpel did not require they ſhould caſtrate themſelves, and that Impotency does not make a Man a better Chriſtian.

[a] He mentions this Manner of fulfilling one's Vows in another Part of his Voyages.

BUT



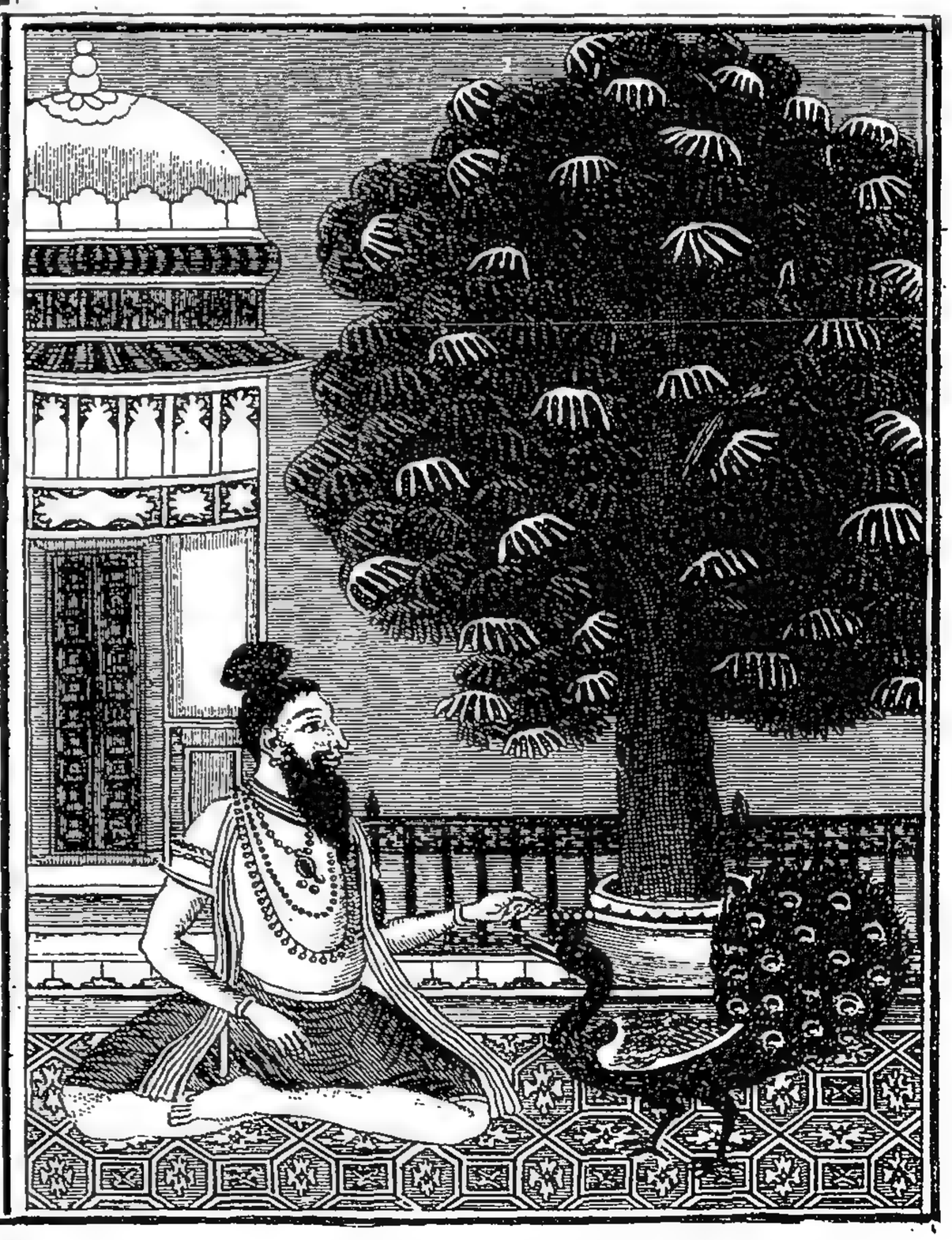
Deux autres ITS *qui se font des* INCISIONS



RELIGIEUX PENITENS de la Secte des JOGUIS



BRAMINES qui nourrissent des OISEAUX par devotion



JOGUI qui nourrit un PAON par devotion.

La PROCESSION de GANGA.

La FÊTE de HULY.

B. Picart. del.

BUT to return to the *Joguis*, whoſe Name, according to *Bernier*, ſignifies, United to God; they are a kind of Hermits, who are the more vile, becauſe they fancy themſelves to be diſtinguiſh'd from all Mankind by their exceſſive Sufferings: Theſe are generally ſeen ſtanding under Trees, or near their Pagods; ſome of them go ſtark naked, whoſe tangled Hair, divided as it were into Branches, deſcends lower than their Knees; they hold their Arms a-croſs over their Heads, and ſtand all their Life-time in this Poſture: Other Penitents ſleep on the Ground, with one Leg higher than the other, and their two Arms rais'd above their Heads, without once removing them. Theſe two Attitudes are repreſented in the third Compartment of the Figure A. Theſe wretched Penitents loſe inſenſibly the Uſe of their Arms and Legs; but then ſome young Novices of their Order [a] attend upon them with ſuch an Awe and Reſpect, as is worthy a better Cauſe. There are even ſome Perſons of both Sexes, who make a Vow of devoting themſelves to their Service, and theſe are wholly employ'd in ſoothing the voluntary Sufferings of the *Joguis* with Alms and Refreſhments, and to cleanſe them of their Filth. The four Compartments of the Plate B, repreſent ſeveral other whimſical Poſtures of theſe Penitents; thoſe of the ſecond Compartment ſlaſh their Bodies in ſeveral Places; thoſe of the third, fancy they do a very meritorious Action in feeding a Peacock for *Bruma*'s ſake, to whom that Bird is ſacred; thoſe of the fourth, who are ever expos'd to the burning Rays of the Sun, obſerve the ſame Piety with regard to other Birds, and carry their Charity ſo far, as to let them perch upon their Heads. When theſe hold their ſpiritual Converſations, they ſit cloſe together in a Ring, and tie at the End of a Stick, a Banner or Standard, made of ſeveral Pieces of Stuff or Linen Cloth of different Colours.

THE firſt and ſecond Compartments of the Plate A, (repreſenting the uneaſy Poſture of two Female Penitents; the firſt whereof attends to the Prayers of a She-Devotee, who recommends herſelf to her; and the other fancies her Gods will look upon her continuing always in the ſame Poſture as a very meritorious Action;) oblige us to do juſtice to the Piety of their Sex, which is often more fervent than that of Men: The Reaſon of this, is, becauſe their Thoughts are leſs diſtracted; not to mention, that Women have a more obſtinate Bent, or are more inclin'd to give into extraordinary Practices. But all this is no more than the natural Reſult of the Complexion of their Minds, which are eaſily captivated by a gaudy Outſide.

SOME *Joguis* confine themſelves in Cages, which are ſet on the Top of a thick Stake fix'd in the Ground; theſe Cages are ſo little, that the Penitent is prodigiouſly tortur'd in them. Under theſe Priſons, and on a Piece of Wood which goes croſs the Stake, two little Idols of *Ixora* or *Mahadeu* are placed, the perpetual Object of the Worſhip of all Recluſes. Some holding a Sabre in one Hand, and a kind of Shield in the other, go up a Crane with great Boldneſs, when hooking themſelves to an Iron, which runs a conſiderable Way into their Backs, they ſpring forward into the Air, with ſuch a Boldneſs and Intrepidity, as might juſtly excite our Admiration, was not an inſupportable Pride the only Motive of it. In theſe mad Gambols, their only Care is to make a vain Oſtentation of their Sufferings, when flouriſhing their Sabres, and launching out into the moſt extravagant Praiſes of their Idols, they endeavour to draw the Eyes of the Spectators upon them, by performing ſeveral Feats of Agility, to the great Scandal of the Religion they endeavour to inſtil into the Minds of their Diſciples. Some of theſe *Joguis* plunge into the *Ganges*, in hopes of being devour'd by Crocodiles; and theſe ſilly Wretches fancy they ſhall thereby obtain the Felicities of the next Life. In fine, others kill themſelves in Preſence of their Gods.

[a] *Bernier.*

Baldæus relates, that *Canara* in the Kingdom of *Cananor* is very famous for its *Joguis*, whoſe Lives are conſider'd by the *Indians* as ſo many perfect Models of Piety and Holineſs. Theſe Saints generally live in Pagods, but they often walk ſtark naked with little Bells in their Hands, in order to call the Pious of both Sexes to their Devotions. If this Author is to be credited, their Women of the greateſt Diſtinction handle the Privities of theſe Saints for God's Sake; perhaps our Prudes, who affect a ſpecious Inſenſibility, might in Time be brought to acquieſce with this kind of Devotion, were this Cuſtom to be once introduc'd among us.

Such are the *Joguis*, whom Travellers repreſent as a ſet of dangerous Hypocrites, that often conceal the moſt flagrant Vices; [a] but notwithſtanding this, the *Indian* Devotees go daily and ſalute them, kiſs their Hands, and ſtand in the moſt humble Poſtures, while they liſten to the Sentences which are utter'd by theſe ſhameleſs Religious. *Della Valle* tells us, that they live in Community, under the Direction of a Superior, in the ſame Manner as our Monks; but they are continually wandring about, even in Cities, where they always live in the Streets, or the Places of public Reſort, in which, as was before obſerv'd, they ſtand naked, without once moving, or diſcovering the leaſt Motion. We are likewiſe aſſur'd, that there never was a She-*Indian*, whether Wife or Widow, but beheld this Nakedneſs with a ſtoical Indifference; but 'tis certain they could not be parallel'd in *Europe*, where 'tis not the Faſhion to go naked.

Della Valle tells us moreover, that they *hold ſpiritual Conferences among themſelves, and have certain Exerciſes relating to the Sciences*; but he concludes from one of their Books call'd *Damerd Bigiaska*, that Magic is their only Study. He adds, that they pretend to have Revelations, by the Virtue of their ſpiritual Exerciſes, Prayers, and Faſts; and that a ſecret and carnal Commerce, which they hold with the Demons or *Genii*, enables them to pry into Futurity. They aſſure, that theſe Intelligences appear to them in the Shape of Women; and that if they can but be ſo happy, as to bind themſelves to them by the Ties of a ſpiritual Marriage, (which poſſibly may be the Effect of an Imagination enflam'd by the Lives they lead) they then may flatter themſelves ſo far as to think they are entirely ſpiritualiz'd, and that their Nature is ſomething more than human.

After having ſpoken thus far of the *Joguis*, we may juſtly add ſome other Particulars concerning the *Enlightned* among the *Indians*. "Some of theſe, ſays *Bernier*, quit the "World entirely, and generally withdraw, like ſo many Hermits, to ſome unfrequented "Garden, far remov'd from all inhabited Places, and never after once ſet their Foot in "Cities. In caſe any Thing is carried them to eat, they take it, otherwiſe they do without it, and 'tis believ'd that the Grace of God enables them them to ſubſiſt in their "perpetual Faſts and Auſterities, and above all, wrapt up in Meditation — Nay, 'tis "ſometimes ſo deep, that they continue whole Hours together in Extaſy; during which, "the outward Senſes ſuſpend all their uſual Functions, (which would be wonderful and "ſurprizing, were it true) that they ſee God himſelf under the Form of a certain very "white, ſtrong, and ineffable Light, with as inexpreſſible Joy as that of our Saints, who "have had a ſtrict Intimacy with Chriſt and the Bleſſed Virgin. He adds, that theſe "*Enlightned* preſcribe Rules to themſelves, in order to bind down the Senſes by inſenſible Degrees; they ſaying, for inſtance, that after having liv'd for ſeveral Days upon "Bread and Water, they muſt then withdraw alone to ſome Solitude, where they muſt "keep their Eyes fix'd on high for ſome Time, without once ſtirring; then bring them "gently downwards, and fix them equally on the Tips of their Noſes, juſt as much on "one Side as on the other..... and continue with their Eyes thus fix'd, till ſuch Time "as the above mention'd Light comes." *Bernier* farther aſſures us, that ſome of theſe *Joguis* ſtudy Chymiſtry and the occult Sciences; but the moſt dangerous of all, are thoſe

[a] *Pietro della Valle.*

whoſe Devotion being leſs unpolite and ruſtic, indulge themſelves ſo far as to converſe freely with the World. Theſe go bare-footed, bare-headed, and bind a kind of Scarf about them, which reaches down to their Knees, but then they are not ſo filthy and ſlovenly as the other *Joguis:* They enter with great Familiarity into the Houſes of the Heathens, who think they bring the Bleſſings of the Gods along with them: This is what *Bernier* relates, in a Letter of his *Concerning the Heathens of* Indoſtan.

THE *Indians* have another Order of [a] *Bramins*, who not only live in the ſtricteſt Celibacy, but are ſo ſcrupulouſly chaſte, as never once to look upon a Woman. They have People to walk before them, purpoſely to give notice to all the Women they meet, to get out of their Sight.

Par de pareils objets les ames ſont bleſſées,
Et cela fait venir des coupables penſées.

Moliere's Tartuffe.

The Senſe in *Engliſh.*

Such Objects as theſe taint the Mind, and awake guilty Ideas.

SUCH Inſtances would almoſt perſuade us, that the Creator never intended Devotees ſhould propagate their Species; however, there are very ſtrong Proofs to the contrary. Nevertheleſs, the *Bramins*, with all their boaſted Modeſty, could not pretend to compare themſelves with the Prieſts of *Cybele*, ſince the latter uſed to ſuppreſs all Temptations which the fair Sex might excite in them, by a voluntary Caſtration.

DELLA VALLE has deſcrib'd the Manner of their ordaining a Doctor, Prieſt, or Religious, which merits to be taken notice of in this Place. The Candidate, cloth'd in White, with two large Umbrello's on each Side of him, was carried in a Sedan into the midſt of the Green, on which the Pagod ſtood, follow'd by a led Horſe, and accompanied with a great Concourſe of his Brethren, who intended purpoſely to honour the Inſtalment; the Sedan and the Doctors were preceded by ſeveral Soldiers and Players upon Inſtruments: During the March, the She-Dancers, who ſang at the ſame Time, and ſeemed to be led up by another Perſon that danced ſingly, and with her Face always turned towards the Sedan, danc'd a *Ballet*, or Figure-Dance, after the *Indian* Manner. The Ceremony of the Ordination was perform'd by pouring Water on the Candidate's Head. The Dances being ended, the Sedan was carried out of the City. The Proceſſion made ſeveral Stations, as they went along, the Dances ſtill continuing; but they always danc'd the laſt Figure-Dance, when the Doctor was got to his Houſe.

WE are told, that theſe Doctors, who are both Prieſts and Religious, always affect a grave, ſevere, and wandring Air; the Manner of ſaluting them, is to throw one's ſelf proſtrate at their Feet, and afterwards to kiſs them. Such as aſpire at being *Gægis*, are Novices for ſix Months; one of the chief Circumſtances of their Probation, is to mix about a Pound of Cow-Dung with their Victuals.

THE Figure, N° C. repreſents the Manner of accompliſhing all ſuch Vows as are made to *Ganga Gramma* in a Fit of Sickneſs, or any other imminent Danger. The Worſhip and Ceremony which are obſerv'd with regard to this Deity, are juſtly deſcrib'd in Ch. XI. Part II. of the *Diſſertation on the Manners and Religion of the* Bramins; to which we ſhall add three Obſervations. I. That the Idol which is carried up and down in a Chariot,

[a] *Baldæus* calls them *Tirimimpi.*

is

is made like that of *Jagarnat*; whence it may be preſum'd, that *Ganga* and *Jagarnat* are one and the ſame Deity. II. That certain Devotees are ſo unaccountably infatuated, as to lay themſelves under *Ganga*'s Chariot, and are there cruſh'd to Pieces, which is alſo done to *Jagarnat*, as was before obſerv'd. III. That they ſacrifice Hegoats in Honour of *Ganga*, with a View of obtaining a Remiſſion of their Sins, in which Particular, the *Jews* and *Indians* are in ſome meaſure agreed.

THERE are among the *Indians* certain penitent Women, who are conſulted in the ſame Manner, as antiently the *Pythian* Maid, and the Sybils, *&c.* Theſe devote themſelves entirely to the Service of the Gods, who ſometimes honour them ſo far as to lie with them. People croud from all Parts, in order to conſult them about Futurity, and their Anſwers are look'd upon as ſo many Deciſions, which as Chance ſometimes verifies, Prepoſſeſſion rarely ſuffers to be conſider'd as falſe. We ſhall conclude this Article with the following Remark, *viz.* That the Enthuſiaſts of all Religions, and ſuch as aſcribe to themſelves the Gift of Inſpiration, delight in confounding the Images of carnal Love with that of God. The Ideas of *Marriage*, *Nuptials*, *Marriage-Bed*, *Generation*, *Embraces*, *&c.* are always preſent to their Imaginations. They grow warm with theſe Reflections, nor are even the Legends of our Saints exempt from them, and to theſe we refer the Reader.

The ADORATION *of the* INDIANS, *and their* Religious Dances.

THE Manner of the *Indians* adoring their Gods, is by claſping their Hands before them, and by bringing them thus claſp'd as low as poſſible, to denote their profound Humility: They muſt afterwards be rais'd by inſenſible Degrees in a very modeſt Manner, be brought near their Mouths, be very religiouſly kiſs'd, and thus claſp'd be laid on their Heads; which, according to the *Eaſterns* both antient and modern, is the greateſt Teſtimony of Reſpect that can poſſibly be ſhewn to any Object. Common Prayers are always ſaid ſtanding; but when the Circumſtances of the Devotee ſeem to require a more profound Humiliation, he muſt fall proſtrate with his Face againſt the Ground, touch it with his Forehead, and kiſs the Duſt: This Homage being perform'd, the Devotee then commonly turns himſelf round ſome ſacred Tree, great Numbers of which are ſet near their Pagods. The Ceremony concludes with an Offering of Rice, Oil, or Milk; and laſtly, the Devotee goes away, having firſt beſtow'd an Alms upon the Miniſters of his Gods.

THE religious Worſhip of the *Indians*, with regard to their Idols, conſiſts in incenſing them, and waſhing them every Day, and preſenting them with Eatables.

WE have already taken notice of the religious Dances perform'd in honour of the Gods, by a Company of Women who unite together Religion and Proſtitution. Theſe Dances ſuit exactly the Way which thoſe Women have made choice of, they being accompanied with all ſuch Poſtures as are moſt ſhocking to Decency and good Manners. The Prieſts themſelves dance before the Idols with only a Pair of Drawers on; they have a Sword in their Hands, with which they perform ſeveral nimble Feats; the Manner of their worſhipping the Idols, is conformable to the Ideas they have form'd to themſelves of their Gods, or to ſuch as they deſire to inſtil into the Minds of the People. 2

The

The Veneration the INDIANS *pay to* SERPENTS; *of their* Inchantments *and* Oracles.

THESE Subjects have been already treated in the XXVI. and XXVII. Sections of the *Conformity between the Ceremonies and Customs of the* Indians, &c. to which we shall now add the following Obfervations.

THE *Indians*, according to *Baldæus*, believe that Serpents are divine *Genii*, and that the meeting them in one's way is propitious. They frequently call their Children and Cows after the Name of a Serpent. The various Repreſentations of theſe Creatures, make one of the fineſt Embelliſhments of their Pagods, and they even direct their Vows and Prayers to them. A [a] Traveller aſſures, " that whenever the *Indians* meet with Adders in their " Houſes, they firſt intreat them to go away, in the moſt reſpectful Manner; but in caſe " Prayers are ineffectual, they endeavour to prevail with them to abſcond, by offering " them Milk or ſomething elſe, but never drive them out by Force. If the Adder is " obſtinate, and will not go away, they then aſſemble the *Bramins*, who with all the " Eloquence they are Maſters of, lay before the Animal the ſeveral Motives which ſhould " induce it to have ſome Conſideration for the Houſe into which it is entred, *&c.*

" SOME of theſe Idolaters, from a whimſical Spirit of Piety, carry Milk and other " kinds of Food into the Foreſts and Roads, for the Subſiſtence of theſe groveling and " contemptible Deities; but the Reaſon of their ſo doing may poſſibly be, that as theſe " Adders by this Means meet with Food ſufficient to live upon in the Fields, it may " hereby prevent their coming to look for any in their Houſes."

WE are aſſur'd, that the *Indian* Prieſts employ a Charm, which has the Power of taking away all their Venom. *Parard de Laval* relates in his Voyages, that certain People in *India* ramble up and down the Country, purpoſely to practiſe an Art, which perhaps is no more than a quack Artifice, and great Skill in ſome particular Drugs. The reverend Mr. *Baldæus* corroborates this Circumſtance, by the Example of a *German* Soldier, who, by the help of certain Antidotes, handled theſe venomous Reptiles, without the leaſt Fear, and even laid them by him when he was in Bed. This credulous *Dutch* Clergyman owns, that he firſt ſuſpected the *German* for a Wizard, but he afterwards adds, that the *Indians* of *Coromandel* and *Malabar* can charm Serpents, and make them dance by the Power of their Song. May we not ſuppoſe, that their ſinging in this Manner is a mere Impoſition upon the People, purpoſely to make them believe they don't employ any kind of Antidote? Beſides, how did *Baldæus* know, but that theſe Adders might have been taught, and brought up to Hand a conſiderable Time?

The *Indians* have their Oracles; but Father *Bouchet* aſſues us in a Leter of his written to Father [b] *Baltus* upon that Subject, that they ceaſe in proportion as the Chriſtian Religion ſpreads itſelf in *India*. " The Devils, ſays he, pronounce theſe Oracles by the " Mouth of the Prieſts of the Idols, or ſometimes of ſuch Perſons as are preſent when " the Devil is invok'd——A Fact, of the Truth whereof no one in *India* has the leaſt " doubt, and whoſe Evidence is ſuch, as to ſilence any one who ſhould deny, that " the Devils pronounce Oracles, and that thoſe evil Spirits ſeize on the very Prieſts who " invoke them, nay, ſometimes on the Spectators. The Prieſts of the Idols have a ſet

[a] *Dellon's* Voyages, *Paris* Edition, 1709.
[b] See the IXth Collection of *Letters of certain Miſſionaries.*

" of abominable Prayers, with which they addreſs the Devils when they are conſulted " on any Affair. The evil Spirit throws the Perſon whom he makes choice of for his Or- " gan, into a violent Agitation; not a Limb of him but trembles, and his Head moves " up and down in a moſt frightful Manner. He ſometimes forces Tears from his Eyes " ——and ſwells him with that kind of Fury and Enthuſiaſm, which was formerly " found among the Heathens; and which the *Indians* to this Day look upon as a Sign " of the Devil's being preſent, and a Prelude to his Anſwers. —— The Anſwers of theſe " *Poſſeſt*, are generally made in equivocal Terms, whenever the Queſtions which are " made them relate to Futurity, in which Circumſtance they agree exactly with the O- " racles of the antient Idolaters.

" [a] Of all the Men who take upon themſelves to pronounce the Decrees of Fate, they " put the greateſt Confidence in thoſe Conjurers who pretend to diſcover all ſuch Thieves " as have committed any ſecret Robbery." After having try'd all the common and natu- ral Methods, they have recourſe to the following, of which Father *Bouchet* gives us the following Inſtance.

" Certain precious Jewels had been ſo artfully and ſo privately ſtolen from the Ge- " neral of the Army of *Maduras*, that it was impoſſible to fix a Suſpicion on any par- " ticular Perſon; and notwithſtanding the cloſeſt Search was made for the Thief, they " yet could not get the leaſt Intelligence who he was. At length, they conſulted one " *Tiberapilli*, a young Man, who was one of the moſt celebrated Soothſayers in the " whole Country. . . . . This Man gave ſo exact a Deſcription of the Thief, that he was " eaſily found out. The unhappy Wretch, who was not ſo much as ſuſpected, could " not deny what the Oracle had pronounc'd; whereupon he confeſs'd his Crime, and " proteſted it had been diſcover'd in a ſupernatural Manner.

" When ſeveral are ſuſpected to have committed a Robbery, and that it cannot be fix'd " on one ſingle Perſon, the *Indians* take the following Method to find out the Thief. They " write the Names of all thoſe ſuſpected Perſons on different Pieces of Paper, and lay them " in a circular Form; after which they conjure up the Devil with the uſual Ceremonies, " and withdraw, after having ſhut up and cover'd the Circle, ſo that no one can move any " Thing in it. They return ſome Time after, uncover the Circle, and he whoſe " Name is found out of its Place, is judg'd to be the Criminal."

They have another Manner of receiving the Reſponſes of their Gods, and that is by the Dreams of their Prieſts. We ſhall not take notice of ſeveral Operations, which the abovemention'd Author relates to juſtify his Opinion, *viz.* that the Devil pronounces O- racles in *India*, which he thinks are certainly above all human Power; tho' they may in reality be no more than ſo many Tricks of *Hocus Pocus*, like thoſe of our Juglers in *Europe*. We are not afraid, tho' we deliver ourſelves with this Freedom, of being look'd upon as *ſo many Free-Thinkers, and as People whom an extravagant Criticiſm has filled with a Spirit of Incredulity, even with regard to Things of the greateſt Notoriety*, as Fa- ther *Bouchet* has expreſſed it. We believe that the *Indian* Prieſts may be ſo far Cheats, as to invent, without the Aſſiſtance of the Devil, many Arts to deceive the People. If Caves, ſubterraneous Places, and the Hollow of the Statues of the *Indian* Gods, do not ſeem fit Places for impoſing on the Idolaters, it muſt be confeſs'd that the *Indians* are much more cunning than the *Europeans:* But after all, there are other Artifices capable of producing the ſame Effect.

[a] Father *Bouchet*. Ibid

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FATHER *Bouchet* takes notice of another kind of Oracle. " Certain Penitents, ſays " he, perform Sacrifices by the Water-Side in a very ceremonious Manner: Theſe draw " a Circle of one or two Cubits in Diameter. Round this Circle they place their Idols, ſo " as to ſtand towards the eight principal Points of the Compaſs. The Heathens are of " Opinion, that the eight inferior Deities preſide over theſe eight Parts of the World, " at equal Diſtances one from the other. Theſe falſe Divinities are invoked, when " ſome one or other of theſe Statues moves every now and then before all the Spectators, " and turns about in the Place where it ſtood, tho' no one comes near it. The *Indians* " who perform theſe kind of Sacrifices, ſometime place the Statue, in whoſe Honour the " Sacrifice is perform'd, in the Center of the Circle. Whenever the little Statue moves of " itſelf, they imagine the Gods have granted them an extraordinary Favour. But it " frequently happens, that tho' they offer up ever ſo many Prayers, the Statue continues " immoveable, which is a very unlucky Omen."

The CONSECRATION *of the Ground on which they build their* PAGODS. *Divers Obſervations relating to the* PAGODS.

THE foregoing Diſſertations make no mention of the Conſecration of the Ground on which they build their Pagods; but we muſt not omit this Ceremony, and ſome other Cuſtoms which will be mentioned in the Sequel. They firſt incloſe with Boards or Paliſadoes the Ground on which the Pagod is to be built, after which they let the Graſs grow therein: As ſoon as the Graſs is ſhot to a pretty great Height, they turn an Aſh-coloured Cow into it, who ranges up and down, and ſpends the whole Day and Night there. The next Day they view the Place where the Cow has laid down during the Night, and as Cow-Dung is thought by the *Indians* to be of a very ſacred Nature, they ſearch about very carefully, in order to find whether the Cow has condeſcended to honour that place with the ſacred Depoſit of her Dung; after which they dig a deep Pit, into which they put a Marble Pillar, that riſes to a conſiderable Height above the Surface of the Earth. On this Pillar they ſet the Image or Statue of the God to whom the Pagod is conſecrated: If it is dedicated to *Ixora* for Inſtance, then *Quivelinga*, whoſe Poſture we have deſcrib'd, as far as Decency would permit, is placed upon the Pillar. After this the Pagod is built quite round the Pit in which the Pillar is fix'd. That Part where the God reſides is very dark, but they light it up, purely to do him honour, as was before obſerv'd.

THE Pagods of thoſe who live on the Coaſt of *Malabar*, are built of Marble or hard Stone; thoſe of the Coaſt of *Coromandel* are made of huge Pieces of Stone, very cloſely cemented. Such is the Pagod of *Rammanakoil*, the Revenues of which amount to an immenſe Sum; and this Pagod is as famous in *India* for the Pilgrimages which are made to it, as our Lady of *Loretto* is among the Chriſtians. The Pagods in *Malabar* are cover'd with Plates of Copper, and the Gates of their Greens, which anſwer to the Courts that were before the *Jewiſh* Temples, are cover'd with the ſame Metal. Theſe Gates are generally made of Marble, and are enrich'd with ſeveral Figures of wild or monſtrous Animals. On the Front of the Building, various kinds of Monſters are repreſented, which are ſo many Emblems of the Gods of the *Indians*, and may poſſibly, at the ſame Time, be of Uſe to fill the Minds of the People with a religious Terror. It is manifeſt from the eighth Chapter of *Ezekiel* and the tenth Verſe, that this kind of Painting or Sculpture was in uſe among the antient Idolaters, and there's no doubt but theſe Ceremonies, which are ſo general over all the Eaſt, were originally borrowed from the *Egyptians*.

Besides the great Pagods, which may in ſome meaſure be conſider'd as ſo many Pariſhes and Cathedral Churches, there are a numberleſs Multitude of little ones, built up and down the Fields and Cities, all erected from various Motives of Piety. There are eſpecially great Numbers of them about thoſe Places where dead Bodies have been burnt; and the great Men in *India* have ſeveral, in which they perform their private Devotions; and theſe have their particular Prieſts, in the ſame Manner as our Chapels.

We have already obſerv'd, that the *Indians* bare their Feet and Legs before they enter into the Pagod of *Ixora*; the ſame Cuſtom is obſerv'd with regard to all other Pagods; and as Ablutions make one of the moſt eſſential Parts of their religious Worſhip, they always have ſeveral *Tanks* or Reſervoirs of Water dug for the Uſe of the Faithful. *Linſchooten* relates, that the Prieſts of *Calicut* preſent conſecrated Water to all who enter into the Pagods, which Cuſtom is pretty remarkable.

[a] The Teachers make a pretty explicit Diſtinction between venial and mortal Sins. Ablutions are adapted to both; as for inſtance, they pretend to expiate a petty Sin, and to ſink, as it were, to the Bottom, by plunging over Head and Ears in the *Ganges*, or ſome other ſacred River; but there are others of ſo black a Dye, that no Water can poſſibly waſh them out, be the Ablutions ever ſo many Times repeated; and the Wretch who has arrived at ſuch a Pitch of Wickedneſs, is thrown out of his Caſte, and certainly put to Death. The *Indians* rank the following among the venial Sins; the ſuffering one's ſelf to be touched by an impure Perſon, the touching a dead Body, (nay, ſo ſqueamiſh are they on this Head, that they refrain from all Communication with the Relations of the Deceaſed for a Fortnight together) the coming near a Woman in Childbed, or the touching her Child. The ſame Number of Days is obſerv'd with regard to them; which Cuſtom is agreeable to that of the *Jews* on the ſame Occaſion. They alſo conſider as a venial Sin, the coming near a Woman who has her *Naturalia*, and the touching of thoſe who have touch'd unclean Perſons. If any Perſon, regardleſs of the Uncleanneſs he may have contracted, preſumes to eat Rice before he has purified himſelf, he is guilty of a mortal Sin. All Perſons of Diſtinction, who eat Rice prepar'd by People of an inferior Caſte, or have any Commerce with Women of a meaner Extraction than their own, contract the ſame Guilt. Any one who mixes together Rice which was put into different [b] Diſhes, and afterwards eats it, commits a mortal Sin. If ſeveral *Bramins*, though all of the ſame Caſte, eat together, they commit a Sin; and if any one preſumes to touch with his Right-Hand (which is the Hand they eat with) the Perſon who ſits next to them, ſuch Action is alſo looked upon as ſinful.

When the Meal is ended, they are obliged to gather up all the Rice that is left, and throw it away as a Thing unclean. They clean with very freſh Cow-Dung the Place where they had eat; and though no more than a ſingle Grain of Rice, of that which they had fed upon, were to fall upon a Perſon, that alone would make him unclean; and the Perſon thus polluted, muſt run that Moment to the Water, and waſh himſelf thoroughly. If a Perſon puts his Finger into his Mouth, he thereby pollutes himſelf. If two Perſons of different Caſtes waſh together, and that he of the inferior Tribe happens to ſpurt Water on the other, the latter is thereby render'd wholly unclean, and the Ablution muſt in this Caſe be perform'd over again.

[a] *Baldæus's Deſcription of* Malabar.

[b] The *Bramins* uſe the Leaves of the *Indian* Fig-Tree inſtead of Plates.

The Manner how Ablutions are perform'd by the Heathens of Malabar.

[a] WE before took notice of certain [b] Reſervoirs of Water, which the *Indians* call *Tanks*. When the *Malabarians* waſh themſelves in theſe, they are quite naked, ſave only a Piece of Linnen Cloth, of about two or three Fingers Breadth, which they wind round their Bodies. Theſe, before they go into the Water, ſhake a little of it into the Air, with three Fingers of the Right-Hand, in honour of *Brama*, *Wiſtnou*, and *Ixora*, pronouncing the following Words at the ſame Time; *In drawing near this Water, and touching it, I renounce all my Sins.* We muſt not omit three Particulars, which they believe concerning *Tanks*. 1. That the Stone which ſtands near thoſe Reſervoirs of Water is *Brama*. 2. That the Place in which they waſh themſelves is *Wiſtnou*. And, 3. That the *Tank* itſelf is *Ixora*. At their firſt going into the Water they divide it with their two Hands, and immediately plunge into it, after which they take Water and throw it eight Times into the Air, for the ſake of thoſe [c] eight Beings who preſide over the Univerſe; which being done, they waſh their Faces thrice, invoking at the ſame Time *Siri Pagod*, *Wiſtnou*'s Wife. In fine, they take Water a third Time, and throw it towards Heaven, as an Offering to the Sun. They then rub their Hands and Feet with Cow-dung Aſhes, diluted in a little Water, crying out at the ſame Time, be *purified*. They muſt put theſe Aſhes in the Hollow of the Left-Hand: the Right, according to the *Indians*, being the Image of Heaven, and the Left of the Earth. They likewiſe ſay, that the Hollow of the latter repreſents the Part where Generation is performed. The Right-Hand laid upon the Left, forms the complete Figure of the Egg which we have already deſcribed, under the Name of *Ixoretta*, when we mentioned that Divinity. It was neceſſary to give the Reader this Hint, in order for his better underſtanding what we ſhall hereafter mention on the Ceremony of the *Indian* Purification. Theſe, after taking ſome Cow-Dung Aſhes, preſs the Right-Hand againſt the Left, imagining they then repreſent Heaven and Earth joined together. They afterwards disjoin them, and ſay that this repreſents the Separation of Heaven and Earth. They afterwards write the two following Syllables on the Aſhes which they have in the Hollow of their Left-Hand, *viz. Ja-ra*, which theſe Idolaters ſay, expreſs the Combat between the Fire and the Air in the Egg, before they were diſunited. This Writing being ended, they then lay their Hands on every Part of the Body; firſt a little above the Navel, afterwards on the Navel itſelf, on the Hollow of the Stomach, on the Breaſt, the Forehead, the Head, the Crown of the Head, the Eyes, the Ears, and the lower Parts of the Body. While all this is doing, they turn themſelves towards the eight Governors of the World, and ſhew their Hands are empty in the Attitude of a Perſon who beſtows. They conclude the Purification by taking up Aſhes with three Fingers of the Right-Hand, with which they rub their Foreheads, their Shoulders, and Breaſts, in honour of *Brama*, of *Wiſtnou*, and *Ixora*.

[a] *Baldæus's Deſcription of* Malabar. The Ablutions of the *Bramins* are taken notice of in *the Diſſertation on their Religion and Cuſtoms*, Chap. X. Part I. but with ſome Difference.

[b] They nevertheleſs uſe the running Stream as often as Opportunity permits, and fancy the waſhing in theſe to be more meritorious than the bathing in any ſtanding Water. Poſſibly the *Indian* Legiſlators may in this Caſe have had a View to what was proper and convenient for their Country, for all that is required in *India* is only the waſhing and bathing one's ſelf. See *Bernier's Voyages to Mogul*, Vol. II. p. 138. *Dutch* Edition printed in 1709.

[c] Their Names and Functions are found in Part II. Chap. I. of the *Diſſertation on the Religion and Cuſtoms of the* Bramins.

The Holy Aſhes, &c.

FROM what has been ſaid, 'tis pretty evident that Cow-Dung Aſhes are look'd upon to be of a very holy Nature; [a] and indeed the *Indians* ſprinkle their Foreheads, and both their Shoulders, and Breaſts with them every Morning. Theſe Aſhes are daily offer'd to the Gods, and the *Joguis* ſeldom fail of having a good Stock of them by them, in order to diſtribute them among the Devotees, who always reward them very liberally with Alms. The *Joguis* alſo affect to cover their Faces and Bodies with theſe Aſhes, and alſo ſcatter them over their Idols. In fine, we ſhall obſerve that in the Courts of ſeveral *Indian* Princes, certain Perſons are appointed to preſent regularly theſe Aſhes diluted in a little Water, and laid on the Leaves of an *Indian* Fig-Tree. This Ceremony is perform'd publickly, and in the Morning, in order that all their Devotees may partake of this ſalutary Unction. 'Twould be needleſs to trouble the Reader with the fabulous Stories by which they endeavour to give a Reaſon for the Inſtitution of this Cuſtom, therefore I ſhall refer him to *Baldæus*.

WHENEVER the King or *Samorin* of *Calicut* goes to pay his Devotions in the Pagod, all the Way through which he paſſes is purified with freſh Cow-Dung: This being done, two Women walk before his Majeſty, carrying two Veſſels full of this Cow-Dung diluted in Water, and ſcatter it before him. The King is faſting, but the Ablution was perform'd before. In fine, not to trouble the Reader any farther with the ſacred Qualities of Cow-Dung, 'twill be ſufficient to obſerve, that the *Indian* Idolaters employ it in every Thing which requires Purification. They alſo uſe it for the cleaning their Houſes, their Moveables and Utenſils.

EVERY Part of the Body of a Cow is inhabited by ſome Deity or other. As for inſtance, *Quenevady* and *Superhennia* reſide between its Horns, the Sun and Moon in its Eyes, *Brama*'s two Wives in its Ears, *Ixora* in its Noſe, *Wiſtnou* on its Tongue, *&c.* But were not all theſe ſilly Particulars the Dreams of ſome *Indian* Poet? Perhaps too they meant no more in it, than to expreſs the excellent Properties of this Animal. Be that as it will, Cow's Piſs is of ſo ſacred a Nature, that thoſe among them who are inſpired with a true Spirit of Devotion, make no ſcruple of pouring it into their Hands, waſhing their Faces, and even drinking it.

THE *Malabarians* aſſert, that Kings are bound to be the Protectors of Cows and *Bramins*. The *Samorin* above-mention'd [b], offers Flowers to thoſe Animals every Morning.

The Feaſts, Faſts, and other religious Practices of the Indians.

HERE follows ſome Additions to what has been already related on this Head, in the *Diſſertation on the Religion and Manners of the* Bramins. The *Indians* have a kind of Carnaval call'd *Huli*. The Engraver has exactly expreſs'd all the different Poſtures of their Carnaval in a former Plate.

[a] *Baldæus, ubi ſupra.*

[b] Six of the *Samorin*'s Pages adorn'd with theſe Flowers, and powder'd, if I may uſe the Expreſſion, with Cow-Dung Aſhes, preſent themſelves daily at this Prince's Levee, who afterwards ſends them to preſent Flowers to his Cows.

THEY ſalute the Sun every Morning, and throw up Water to that Planet whenever they perform their Ablutions, in order to prevent the evil *Genii* who inhabit between the Mountains from oppoſing his Riſing.

THE *Indians* are extremely ſuperſtitious with regard to [a] Eclipſes, and redouble their Ablutions whenever theſe happen. *Bernier* has deſcrib'd the whole Ceremony of one of theſe Ablutions. "The Moment theſe Idolaters perceiv'd that the Sun began to be "eclips'd, they made a great Shout, plung'd themſelves immediately over Head and "Ears into the Water, and ſtanding upright in it, their Hands and Eyes lifted up to-"wards the Sun, they mutter'd out their Prayers, took up Water every now and then, "and threw it up towards the Planet of the Day." While this was performing, they held down their Heads, and made ſeveral Motions with their Arms. After this they again repeated their Prayers, plung'd themſelves afreſh, and continued ſo to do till the Eclipſe was over. Then they all withdrew, having firſt thrown ſeveral Pieces of Silver a conſiderable Way into the Water, and given Alms to the *Bramins*, who never fail to aſſiſt at this devout Solemnity. The *Indians* were no ſooner come out of the Water, but they chang'd their Clothes; and ſuch as were moſt charitable, gave thoſe they had pull'd off to the *Bramins*.

THE *Indians* imagine that the Eclipſe of the Sun is [b] owing to the Malice of an evil *Genius*, who abuſes that Star, and gives it that black Colour. They are firmly perſuaded, that the great Source of Light muſt certainly ſuffer the moſt dreadful Torments in this Diſtreſs; and conſequently that 'tis the Duty of every faithful *Indian* to endeavour at its Deliverance; and this they are ſure of obtaining by Prayers, Alms, and Ablutions. All theſe Actions are infinitely more meritorious during the Time of an Eclipſe than on any other Occaſion.

THE Devotees among the *Indians* are oblig'd to offer up their Prayers thrice a-Day, *i. e.* in the Morning, at Noon, and at Night, with their Faces turn'd Eaſtward, and are to waſh themſelves as many Times.

[c] THEY keep ſeveral Faſts, one of the chief whereof is *Egadexi*, a Word ſignifying eleven. This Faſt is obſerv'd the 11th of the Full Moon, and the 11th of the New, ſo that they faſt twice every Moon. They then make but one Meal, which is always at four or five a-Clock in the Afternoon; but they are not allow'd any other Food except Beans, Peas, Milk, and Fruits; and Drinks of every kind are alſo forbid them during theſe Seaſons of Penance. The fabulous Original which they aſcribe to this Faſt, is too trifling to be taken notice of in this Place.

[d] THE Faſt call'd by them, *Quiveraſiri*, falls in the Month of *February*, and is very ſevere. They are not allow'd either to eat or lie down for four and twenty Hours, during which they relate the fabulous Hiſtories of their Gods, and of their Tribes. They go ſeveral Times in Proceſſion round their Pagods, and viſit them all Night long till they ſee the Dawn appear. 'Tis then they ſacrifice to their Gods, offer them Money, and give Alms to the Prieſts, which concludes the whole Faſt.

[a] *Bernier*'s Voyages to *Mogul*.

[b] See another Reaſon of the Eclipſes in the *Diſſertation on the Manners*, &c. Part I. Chap. VII. and in that of the Gods of the *Eaſt-Indians*.

[c] *Baldæus, ubi ſupra.*

[d] *Idem ibidem.*

[a] The Women have a particular Faſt-Day, call'd *Tirinadiri*; 'tis kept on the 27th of the Moon, in Commemoration of the Death and Reſurrection of *Canteven*, who is the *Cupid* of the *Indians* of *Malabar* and of *Coromandel*. 'Tis related, that *Ixora* being jealous of certain Familiarities which were obſerv'd between his Wife *Parameſceri* and *Cupid*, burnt the amorous God with a Glance from the Eye which is plac'd in the midſt of his Forehead. The diſconſolate *Parameſceri* could not ſurvive the Loſs of the fond God; but ſome Time after, went to a Mountain and there obtain'd a ſecond Birth. Here the unhappy Goddeſs ſpent her Days in Retirement and Penance, with a firm Perſuaſion that Abſence, and a ſpecious Appearance of Remorſe, would cure her Husband's Jealouſy; and indeed *Ixora*'s Anger began to cool, and was no longer able to reſiſt that conjugal Tenderneſs which again began to revive in his Heart. He was vanquiſh'd by her endearing Softneſs, and promiſed to be a more kind Husband for the future, and to reſtore the Family to that Tranquility which he, by a Fit of ill Humour, had interrupted. The Reſult of the whole, was, that he confeſs'd his Fault with the beſt Grace imaginable, and as a Pledge of this Renewal of their conjugal Fondneſs, he conſented that *Cupid* ſhould again be raiſed from the Dead. Thrice happy in being a Cuckold, and at the ſame Time contented with his being ſo!

[b] The Faſt of *Maſaupada* is as holy a Faſt as the three abovemention'd. Their Devotees are oblig'd to obſerve it regularly for twelve Years together, after which they may reſt aſſur'd, that the Gods will multiply in an extraordinary Manner thoſe Years, and alſo the Bleſſings of Life. Here follows the whole of this Devotion. They begin a Faſt the laſt Day of *October* which continues to the tenth of *December* following. They are oblig'd to waſh themſelves daily, to change their Clothes, and viſit a Pagod ſacred to *Wiſtnou*. In the Morning, the Devotee cloth'd in very neat and clean Apparel, goes an hundred and one Times round this holy Pagod; but thoſe of the moſt conſummate Piety, go a thouſand and one Times. While this Duty is performing, they are oblig'd to mumble over ſoftly one of *Wiſtnou*'s myſterious Names an hundred and one Times, and be very careful they are not over-heard. The Devotee is to eat nothing but Figs and Milk, muſt abſtain from all Commerce with Women, muſt let *Wiſtnou* be his only Theme, and be eternally ſinging his Praiſes. The ſecond Year the Faſt begins on the firſt of *December*, and ends the tenth of *January*: The third, the firſt of *January*, and ends the tenth of *February*; and ſo on to the twelfth Year. *Maſaupada* ſignifies the Month of Faſting.

The STUDY *of the* BRAMINS.

WE ſhall conclude theſe Remarks on the religious Ceremonies of the *Indians* of *Malabar* and *Coromandel*, with a curſory View of the Studies of the *Bramins*.

[c] THE City of *Benares* or *Benarous*, ſituated on the *Ganges* in *Bengal*, is the general School, and, as it were, the *Athens* of the Heathens of *India*, and is [d] therefore frequented by all thoſe *Bramins* and Religious, whoſe Inclinations lead them to Study. There are no Colleges nor Schools in the *Eaſt Indies* among us in *Europe*; but the Maſters and Doctors are diſpers'd up and down the City of *Benares*, and live chiefly in the Gardens or the Suburbs. Some of theſe Doctors have four Pupils, others ſix or ſeven,

[a] *Baldæus ubi ſupra.*
[b] *Bernier's* Voyages to *Mogul*, *Vol.* 2.
[c] *Idem Ibid.*
[d] In a Deſcription of the *Indies*, written by a *Mahometan*, and tranſlated into *French* by M. *Renaudot*, printed in 1718, mention is made of *Canouge*, as a City peopled with *Indian* Poets and Philoſophers. Notice is alſo taken there of certain Academies of *Sarendip* or *Ceylan*, which in all probability does not ſubſiſt at this Time.

and

and the moſt eminent among them twelve or fifteen at moſt, who ſtudy ten or twelve Years under their Maſters. " Their Study in general, according to *Bernier*, is carried " on after a very cold and languid Manner, which is owing to the laggiſh and indolent " Diſpoſition of the greateſt part of the *Indians*, to which the Heat of the Country, and " their Diet, do not a little contribute: And as they are not like the *Europeans* excited to " Labour from a Principle of Emulation, and that Hope which we entertain of making " a conſiderable Progreſs; they therefore ſtudy at their Eaſe, and without torturing their " Brains, while they eat their *Kichery*, or Mixtures of Pulſe, which wealthy Merchants " provide for them." Nevertheleſs, ſeveral Travellers, and among the reſt the Miſſionaries, ſpeak very advantageouſly of the Vivacity and Penetration of theſe *Indians*, a Caſt of Mind much more natural to the Heat of the *Southern* Climates, than to the Cold of our *Northern* ones. As to Emulation, and the Hopes of making a Progreſs, poſſibly theſe are unknown in *Mogul*, where Heatheniſm is not predominant; but 'tis different in other Parts of *India*, where the Studies of the *Bramins* are had in great Eſteem, and generally pave the Way to every Thing which may flatter the Pride and Vanity of Men.

" THEIR firſt Study, ſays *Bernier*, is the *Hanſcrit*, which is a Language that bears " no manner of Affinity with the *Indian* Tongue that is generally ſpoken, and is known " only to their *Literati*." In which reſpect, it may be conſider'd in the ſame Light as the *Hebrew*, the *Greek*, and *Latin* in *Europe*.

" HANSCRIT is as much as to ſay, The pure Tongue. They call it after this Manner, " and even give it the Name of Holy and Divine Language, becauſe they are of Opinion " that God, by *Brama*'s Intervention, publiſh'd the four [a] *Beths*, or ſacred Books, in this " Tongue." So that this Language and theſe Books are exactly the ſame with regard to them, as the *Hebrew* and the Bible are with us. " They pretend that this Language is as " antient as *Brama*, whoſe Age they always reckon by *Lecks*, or *hundreds of thouſands of* " *Years*..... Be that as it will, we muſt allow it to be of great Antiquity, ſince the " Books of their Religion, which are undoubtedly ſo, are written only in that Tongue; " not to mention that the philoſophical, phyſical, poetical, and a great Number of Books " in other Faculties, are all written in it, a great Hall in *Benares* being fill'd with them.

" AFTER they have learn'd the *Hanſcrit*, (which is a very laborious Task, becauſe they " have no good Grammar of it) they generally apply themſelves to read the *Purance* " which is a kind of Gloſſary, and Abridgment of the *Beths*; for theſe *Beths* are huge " Volumes, if thoſe, ſays *Bernier*, were the *Beths*, which I was ſhewn at *Benares*: They " are vaſtly ſcarce, and my *Aga* could never meet with them, tho' he did all that lay in his " Power to purchaſe a Set; and indeed they conceal them very cloſely, for fear of their " falling into the Hands of the *Mahometans*, who frequently commit them to the Flames. " Some, after having read the *Purance*, apply themſelves to the Study of Philoſophy; " but here they make but a very ſlender Progreſs."

FROM their ſix moſt celebrated Philoſophers, ſix different Sects have ſprung, each whereof have their Followers, who are all poſſeſs'd with that Spirit of Jealouſy and Prejudice which prevails in other Countries; each of them flatters himſelf he has Truth on his Side, and fancies he has hit on the true Senſe of thoſe Books in which the Myſteries of that Philoſophy are compriz'd better than the reſt. Beſides theſe ſix Sects, there is another in *Mogul*, which is divided into twelve Branches: " But this Sect is not ſo nume- " rous as the reſt; its Followers are hated and deſpis'd, and look'd upon as Atheiſts and " People of no manner of Religion, *&c.*

[a] It is the ſame with the *Vedam* mention'd in the *Diſſertation on the Religion and Manners*, &c. Part I. Ch IV.

" The Books wherein the Tenets of all theſe various Sects are contain'd, treat of the " firſt Principles of Things, but after a very different Manner: Some hold that all Things " are compos'd of little indiviſible Bodies, not becauſe of their Solidity ..... but in pro- " portion to their Smallneſs; in which they agree pretty nearly with the Opinions of " *Democritus* and *Epicurus*, but in ſo confus'd a Manner ..... that one ſcarce knows " what to adhere too ..... which poſſibly may be as much the Fault of their Doctors, " as of the Authors they interpret. Others teach, that all Things are compos'd of Matter " and Form ..... There are others again who teach, that all Things are compos'd of the " four Elements, and of Non-Entity ..... which is almoſt the ſame as our *Privation*. " They admit various Manners of this Non-Entity: Some hold that Light and Darkneſs " are the firſt Principles of all Things ..... others admit *Privation*, or rather *Privations*, " which they diſtinguiſh from Non-Entity. There are ſtill others, who pretend that all " Things are compos'd of Accidents ..... but they are univerſally agreed that theſe " Principles are eternal ..... They have a great Number of little Treatiſes of Phyſic, " but theſe are rather Collections of Preſcriptions than any Thing elſe: The Chief, and " at the ſame Time the moſt antient, is written in Verſe;" as was formerly the Cuſtom of ſeveral People of *Europe*, who ranking Phyſic among the divine Myſteries, us'd to work up its Doctrine in the ingenious Obſcurity of Poeſy. For which Reaſon, the Prieſts among the *Gauls*, the *Greeks*, and *Egyptians*, were Phyſicians at the ſame Time, as is ſtill the Cuſtom in *America*, which has been already obſerv'd. " The Practice of theſe " *Indians* differs pretty much from Ours; the Principles which they have eſtabliſh'd are " as follows: That a Perſon who is ſick of a Fever does not require much Nouriſhment; " that Abſtinence is the beſt Remedy againſt Diſeaſes; that nothing can be worſe for a ſick " Perſon than Meat-Broths, or ſooner putrifies in the Stomach of one who has a Fever; " that Bleeding ſhould never be us'd but in Caſes of the greateſt Neceſſity, ſuch as when " there is any fear of a Patient's being delirious, or when they find there is an Inflam- " mation in the Breaſt, the Liver, or the Loins." 'Twould be to no purpoſe to aſſert that this Practice is not the propereſt in ſeveral Caſes; it ſucceeds in the *Indies*, which ſufficiently juſtifies it againſt our Notions on this Head.

The *Indians* have no manner of Skill in Anatomy, the Reaſon of which is, becauſe they never open either human or any other Bodies.

" As to Aſtronomy, they have their Tables, by which they foretel Eclipſes; and tho' " they may not calculate them with ſo great a Nicety as the *European* Mathematicians, " it is certain they come pretty near the Matter; however, they argue in the ſame Man- " ner on the Eclipſe of the Moon, as on that of the Sun; they aſſert that it is owing to " its being barbarouſly treated by a black and ugly Devil ..... They likewiſe affirm, " that the Moon is four hundred thouſand Coſſes above the [a] Sun, *i. e.* upwards of fifty " thouſand Leagues; that its Light is not borrow'd, and that it is hence we receive a " certain vital Water, which ..... is congregated in the Brain; whence it deſcends, as " from a Source, into the ſeveral Limbs for their reſpective Functions. They moreover " aſſert that the Sun, the Moon, and all the Stars in general are *Deutas, i. e. Genii*." " Theſe two laſt Opinions are neither new, nor peculiar to the *Indian* Doctors. " They " pretend, that Night is made by the Sun's withdrawing himſelf behind a Mountain, " ſituated in the midſt of the Earth, which Mountain is ſeveral thouſand Leagues in " Height, and is ſhap'd like an inverted Cone, ſo that they never have Day, but when the " Sun comes from behind that Mountain.

" They believe that the Earth is a flat Superficies, and of a triangular Form; that " it has ſeven Stories, all which differ in Beauty, in Perfection, and in the Inhabitants

[a] It ſhould perhaps be *beneath*. *Vide* the *Diſſertation on the Gods of the* Eaſt-Indians.

" with which they are peopled ; and that each of them has a Sea round it." The Reader may turn to what was before obſerv'd of theſe Seas, of the Mountain plac'd in the midſt of the Earth, and of the different Orders of Spirits, of *Genii*, and of ſubaltern Gods who inhabit theſe Seas. All theſe Notions, when taken in a literal Senſe, make an odd jumble of Nonſenſe; but ought they not to be conſider'd in the ſame Light as thoſe Deſcriptions we meet with in Books of Devotion, and even the Scriptures? What Reply could we make to the *Indians*, if, becauſe our Saviour has ſaid that a [a] River of living Water ſhould flow from the Man who believ'd in him, a *Mogul* Painter ſhould repreſent a good Chriſtian diſſolving away in Water, and his Belly as an ever-running Spring? Might we not juſtly laugh at the Artiſt? However, tho' we venture to argue after this Manner, we don't at the ſame Time endeavour to account for all the Abſurdities in the Syſtems which the Heathens have form'd to themſelves.

" THEIR Chronology is as erroneous as their Geography; they don't aſſert that the " World is eternal, but they tell us that 'tis of vaſt Antiquity; it will, ſay they, laſt four " *Dgugnes*, each *Dgugne* containing an hundred *Lecks*, *i.e.* an hundred Times an " hundred thouſand Years:" Nevertheleſs they are not exactly agreed with regard to the World's Duration. But we ſhall obſerve by the Way, that all the antient as well as modern *Eaſterns*, univerſally aſcribe a greater Antiquity to the World than we do, which is ſo much the more ſurprizing, ſince it ſeems natural to think that the *Aſiaticks* ſhould have preſerv'd, either by Tradition, or ſome other Means, more exact Monuments upon this Head.

THE Notions they have of *Genii* and Demons are very ridiculous and confus'd: " Theſe, ſay they, are of three kinds, *viz.* good, bad, and indifferent. . . . . According " to ſome, they are made of Fire, or as others ſay of Light; many affirm they are in- " corruptible; others, that they are even Portions or Parts of the Deity; in fine, others, " that they are ſo many Deities, ſeparated and diſpers'd up and down the World."

As to Phyſics, their Notions are, that ſeveral Individuals of each Species, that ever hath exiſted, or ſhall exiſt to the end of Ages, were created from the Beginning of the World. But to paraphraſe this Notion, they believe that all theſe Individuals were comprehended in the firſt or original Bud of each Species, and that they only unfold themſelves in the Time appointed by Heaven, in order to fill up that Place in the World, for which they have been predeſtinated.

[a] *He that believeth on me, as the Scripture hath ſaid, out of his Belly ſhall flow Rivers of Living Water*, John vii. 38.

F I N I S.

A N

I N D E X

OF THE

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World, Notion the *Indians* have of it, and the Time 'tis to endure, 431. Fourteen Worlds. Hell the loweſt of all, *ibid.* The World of Serpents. Seas of boil'd Sugar, Palm-Wine, *&c.* The three hundred and thirty thouſand Millions of Giants always at war with one another. The World of Nations. World of Penitents. World of Milk. Ceremonies perform'd by the *Bramins*, by which they immediately become the Subſtance of God. Are worſhipp'd by the Women. Theſe *Bramins* are abominable Wretches. The fourteen Worlds ſupported by a high Mountain of Gold. Earthquakes cauſed by an Adder, which is under the World, moving itſelf, *ibid.* The Adder cauſes Eclipſes. Aſtronomy of the *Eaſt-Indians*, 432

Writing, Manner thereof in *India*, 280. Write upon the Leaf of a Tree with a Bodkin. Leaves, how prepared; made like a Fan. Taken notice of by the Antients. So thin, that the ſmalleſt Puff of Wind tears them to Pieces. Writing at firſt employ'd only in great Incidents. Stones firſt uſed for tranſmitting Events to future Ages. *Enoch* engrav'd the Story of the Creation. *Joſhua* wrote all *Deuteronomy* round a Stone Altar, 281. All *Homer*'s *Iliad* wrote on a Serpent's Skin. Abbreviations uſed antiently. Men afterwards wrote on Metal. Tables of Wood uſed alſo, particularly of the Cedar-Tree. The *Arabians* wrote with the Shoulder-Bones of Sheep and Camels. *Pocock* quoted on this Occaſion. *Papyrus*, a kind of Ruſh invented by the *Egyptians*, 282. Parchment afterwards found out. Difficult to know who firſt invented Letters, *ibid.* Generally ſaid to be the *Phenicians*. Verſes from *Lucan*'s *Pharſalia*, *N. ibid.* Reflections on the Hieroglyphics of the Antients. Compoſed of the Figures of Plants and Animals. *Vide* alſo the Notes [b c d]. The *Greeks* pretend to have firſt invented Writing. Reflections on this Head, *ibid.* Paper, ſo call'd from *Papyrus*. Not known when, or who invented it. *Melchior Inchoffer*, a *German* Jeſuit, and Father *Mabillon*'s Opinion on this Head, 283

Wyſe, the fourth Son of *Pourous*, 314. Of an inventive Brain. Was the Original of Handicrafts. Travels towards the *South*. Meets with ſeven Seas, and builds a Ship. Builds a Houſe in a delightful Site. The Houſe deſcrib'd, *ibid.* *Jejunagundah*, a Woman, comes to his Solitude, 285. Admires the Houſe. *Wyſe* ſees, and goes up to her. Deſcription of her Perſon, and the fragrant Odours which diffuſed themſelves from it. She ſpeaks to him. He compliments her highly. She refuſes his Offers of Service. Flies from him with coy Diſtaſte, which afflicts him grievouſly, 315. Goes in ſearch of, and meets with her in a Valley gathering Flowers. He again addreſſes her, with ſoothing Words. She deſires him to leave her, *ibid.* They part. He bemoans his Fate in Solitude. Invokes the Trees, 316. A Voice iſſues through the Leaves, and asks him what he wants. He deſires to enjoy the Woman, which is granted. Their Poſterity people the *South*, *ibid.*

I N D E X.

Wyſes, the fourth Caſte in *India*, 337. Are Handicrafts, *ibid.* Their Name implies ſervile. Now commonly call'd *Gentiles*. Theſe of two ſorts, pure and impure. The purer have thirty ſix Caſtes, *ibid.*

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YEAR of ſeveral *Americans*, 108. Among the *Hurons*, *Canadans*, &c. compoſed of twelve ſynodical Months. Moon of *March* call'd the Worm-Moon. Of *April*, the Moon of Plants; of *May*, Moon of Swallows, &c. Loſt Moon, as the *Savages* term it, what, *ibid.* Month of Illumination, &c. Dead Moon, ſo call'd when that Planet is hid from the Sight, *ibid.* Naked Days. Artificial Day and Night, how computed, 109

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Z.

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FINIS.